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MANOSCRITTI

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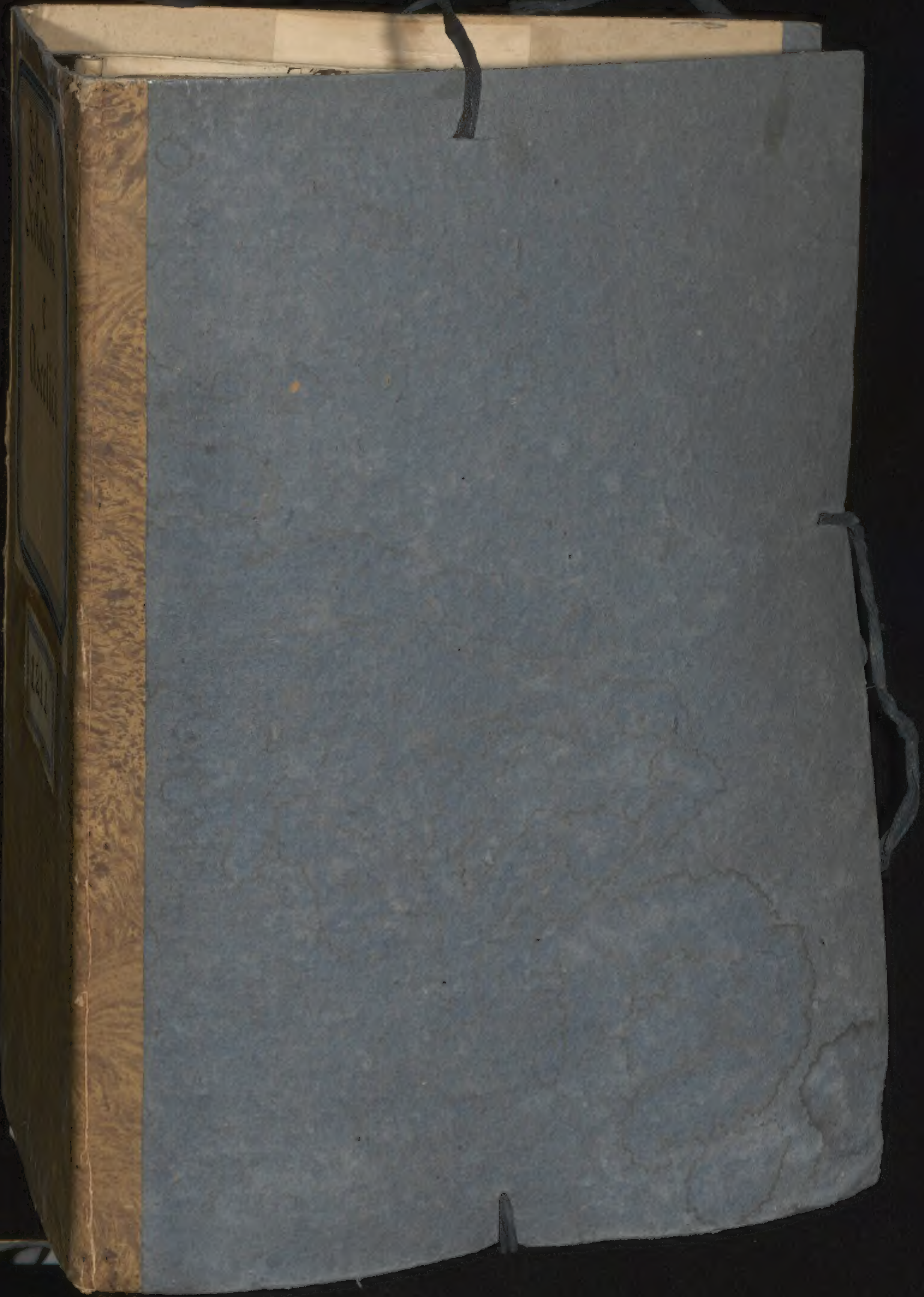

Mss. 1211

Trattati di Morale incompleti.

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confert auxilium, vel quo praevisos ... Hinc ad minus e
praedestinationem ad gloriam in nostra sententia [illegible] merita praevisa, quatenus
nempe merita spectantur in se et formaliter absolute futura.

67 Tertio denique, sententiam de gratuita praedestinatione electorum ad gloriam longe distare tum ab haeresi praedestinatiana, tum ab ea Calvini. Et priori quidem (si revera extitit) quia illa asserebat, Deum non minus ad malum culpae, quam ad malum poenae homines praedestinare praedestinatione eadem certe fatali necessitate, et evertente liberum hominis arbitrium; quae absurda nullo modo colligi possunt ex Catholicorum sententia de gratuita praedestinatione ad gloriam. Imo et ab errore Calvini: Quia et is asserebat, Deum certos homines nulla praevisione demeritorum, et sola sua voluntate creasse ad interitum, praedestinasse ad poenam, et impellere ad peccandum; quosdam vero ita sola sua voluntate praedestinasse ad gloriam et ad media, et haec tamen eis libera non remanerent: Quorum nihil ex nostra sententia sequi manifeste liquet consideranti.

Corollarium.

68 Ex hactenus dictis de praedest. maxime ad gloriam illud colliges velim, haec quae sunt Scholarum propria, et utiliter a theologis disputantur, non esse tamen populo in concionibus proponenda. Rudes enim in ejusmodi quaestionibus facilius [illegible], quam solutionis vim percipiunt. Hinc frequentius nocent quam prosint = Praedestinatio, ait Aug. l. de don. persev. c. 22, non ita populis

praedicanda est, ut apud imperitos vel tardioris intelligentiae multitudinem redargui quodammodo ipsa sua praedicatione videatur; sicut redargui videtur et praescientia Dei, quam certe negare non possumus, si dicatur hominibus, sive curratis, sive dormiatis, quod vos praescivit, qui falli non potest, hoc eritis. Dolosi autem vel imperiti medici est etiam utile medicamentum sic alligare, ut aut non prosit, aut noceat. = Et c. 16 praemiserat = Facile est et verum et utile, ut taceatur aliquid verum propter incapaces, maxime si timendum inde sit, ne pejores faciamus eos, qui non intelligunt, dum volumus eos, qui intelligunt facere doctiores = Praenoverant Scripturae Prov. 11. v. [illegible] = Sapientes abscondunt scientiam =, ubi nempe loqui periculosum est, aut inutile. Quod confirmatur recenti facto. Anno 1549, dum per quadragesimam conciones haberet in collegiata utinensi (nunc Cathedrali et Metropolitana) P. Leonardus utinensis inclyti ord. Praed., e suggestu circa praedestinationem ante merita absolute praecisam, inter caetera, duas propositiones protulit, quarum prima, referente Berti, fuit, = Praedestinatus nullo modo damnari potest = Altera vero = Praedestinatio in voluntate et arbitrio nostro non est = Cum haec male a populo exciperentur, Vicarius Patriarchae utinensis data ad Jo. Grimanum epistola, Leonardum ut haereticum accusavit. Verum Patriarcha Concionatoris defensionem suscepit, ac propterea ipse quoque tamquam haeresis suspectus ad S. Inquisitionis ~~suspectus~~ tribunal delatus est. Eo tandem res processit, ut, commota non modo civitate utinensi, sed

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Diœcesi eâ, imo tota ferè Europa, delata è ad Concil. Trid. epistola Grimani ad suum Vicarium Dnte in favorem Concionatoris simul cum apologia, quæ diligenter discussa fuit p. ab Patres a Concil. designatos, qui Archiepiscopi, Episcopi, et Theologi erant. Atq. a crimine et suspicione hæresis immunis declarata fuit die 17 Julij an. 1563 his verbis = Dni nri J. Xti nõie invocato, solum Deum præ oculis habentes, et de aliorum in Theologia peritorum consilio et assensu, judicamus, attestamur, et pronuntiamus, literas Jo: Grimani Patriarc. Aquilejen. cum apologia junctas n. ee hæreticas, seu de hæresi suspectas, neq. sic declaratas ee scandalosas: n. tn divulgatas fuisse nullo difficilia minus accuratè in iis tractata et explicata = Subinde Summus Pont. Pius IV n. modo Patriarcam in gratiam recepit, sed eû Galero et Purpura Cardinalitia eum ornare decreverat, quæ tn Grimanus noster accusatus de amicitia cum hæreticis, consequi nunquam potuit. Res fuse enarrat Pallavicinus in hist. Concil. Trid. l. 21 et 22. Simile quid contigit Augto Musso [illegible] Ord. Augustinianorum, viro cæteroquin doctissimo, prout refert Fontes Berti: Missis igitur subtilioribus quæstionibus quæ inter scholasticos agitantur, item abstrusioribus illis, quibus popularia ingenia commoveri solent, ac perturbari, veritates Evangelicæ populis sunt prædicandæ, ita ut si de Prædestinatione Dei sermo inciderit, laudetur quidem summa Dei erga electos benevolentia et beneficentia, taceantur tamen, quæ perturbationem possunt afferre.

Articulus 5

De proprietatibus et effectibus Prædestinationis.

69 Quæres 1. quæ sint proprietates prædestinationis? R. do tres esse, ejus certitudinem, concordiam cum libertate, et definitum prædestinatorum numerum. Prima nempe certitudo prædestinationis, et immutabilitas colligitur ex S. Litteris. Nam Joan. 10 Christus loquens de ovibus suis, scilicet electis, ait = non peribunt in æternum, et non rapiet eas quisquam de manu mea =. Et S. Aug. l. de cor. et Grat. c. 7. de prædestinatis ait = Horum si quisquam perit, fallitur Deus: sed nemo eorum perit, quia non fallitur Deus. Horum si quisquam perit, vitio humano ~~fallitur~~ Deus vincitur; sed nemo eorum perit, quia nulla re vincitur Deus =. Hoc idem manifeste evincit ratio Theologica, quam innuit præfatus S. Doct. Prædestinatio quippe est actus Divini intellectus et voluntatis, at Deus certissime omnia novit, et quæcumque voluit, fecit. Hinc infertur certitudinem et infallibilitatem prædestinationis oriri tum ex præscientia, tum ex decreto Dei. Ex præscientia quidem, quæ decretum antecedit et dirigit, quæcumque tandem ea sit, sive scientia visionis, sive simplicis intelligentiæ, sive etiam scientia media.

70 Quantum vero spectat ad ejusdem prædestinationis concordiam cum libertate, hæc pariter est de fide. Duo enim hæc fide certa sunt et inconcussa, hominem scilicet liberum esse, quem Deus reliquit in manu consilii sui, ut habetur Eccl. 15 v. 14, et Deum aliquos prædestinare, qui bonis operibus suis ex Gratia provenientibus gloria

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merentur praedestinatio non ita certa est, quod praedestinatus necessitatem imponat praedestinatio certitudine et infallibiliter consequitur suum effectum, nec tamen necessitatem imponit =, ait S. Th. 1. p. q. 23. a. 6. = Et Concil. Trid. sess. 6. c. 5. et can. 4 Catholicum illud dogma statuit, ac confirmat = tangente Deo cor hominis per Spiritus S. illuminationem (ait c. 5.) neque homo ipse nihil omnino agit inspirationem illam recipiens, quippe qui et illam abjicere potest = Et can. 4 = Si quis dixerit, liberum hominis arbitrium a Deo motum et excitatum nihil cooperari assentiendo Deo excitanti = neque posse dissentire, si velit, anathema sit =

71 Denique quantum ad numerum praedestinatorum Deo certum ac determinatum, ita necessario sequitur ex certitudine et immutabilitate praedestinationis, ut nova non indigeat probatione. Unde Luc. 10. v. 20. Christus ait = Nolite gaudere, quia spiritus vobis subjiciuntur Gaudete autem, quod nomina vestra scripta sunt in Caelis =

72 Ob. contra certit. et infallibilit. praedestinationis. Praedestinatio idem est ac liber vitae; atqui liber vitae non est omnino immutabilis, nam Exod. 32. v. 32 dicebat Moyses = Aut dimitte eis hanc noxam, aut si non facis, dele me de libro tuo, quem scripsisti = David Psal. 68. v. 29. = Deleantur de libro viventium, et cum justis non scribantur = Joan. 17 v. 12 = Quos dedisti mihi, custodivi et nemo ex eis periit, nisi filius perditionis = Denique 2 Pet. 1 v. 10 = Satagite, ut per bona opera certam vestram vocationem et electionem faciatis =, ergo ra-

ta et fixa non videtur esse praedestinatio. Accedit et illud, quod Augustinianus prologuium appellat Beati = Si non es praedestinatus, fac ut praedestineris =. Et S. Aug. ser. 101 de temp. ait = Utinam tam cito peccator homo respiciat ad poenitentiam, quam cito Deus vult definitam mutare sententiam =. Ecclesia pariter orat, ut liber vitae praedestinatorum nomina adscripta retineat, etc.

75 Ad 2m, nego min. Nam Moyses postulavit deleri non quidem de numero praedestinatorum, quod absolute fieri non posse et ipse probe noverat; sed de numero viventium. Sua quippe vita temporali in salutem spiritualem populi israelitici, non sua aeterna deponere paratus erat: = Obsecro, ajebat Num. 11. v. 15, ut interficias me et inveniam gratiam in oculis tuis =. Loquitur hoc, non illud, exegerat vehementi Charitas ordinata. Sin vero de praedestinatione verba Moysis interpretari volueris, per hyperbolen, seu per quandam exagerationem, ut propensionem suam in populi Dei salutem significaret, dixisse censendus est, dele me de libro tuo, sub ista tacita conditione, si fieri posset: Sicut dicebat Apostolus Rom. 9. v. 3 = Optabam ipse anathema esse pro fratribus meis = Dixit hoc ut non optando, sed solum pronunciando illud protulit adversus [illegible] [illegible] ut nempe significaret tantummodo poenam ipsis imminentem. Judas dicit Apostolus, non erat de numero praedestinatorum, sed ex propria malitia [illegible] sua perditionis, quae rupta periit. S. Petrus illud solum significat, Judam

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nonē, quæ Deo certissima ē, nobis certa ēē n̄ põe, nisi ex bonis operibus

Proloquiū illud vulgare = Si n̄ es prædestinatus fac, ut prædestineris = inter Augustiniana scripta n̄ inveniri, teste Berti, plures affirmant, et videtr derivatū ex consimili sentēa S. Augi, quod habet tract. 26 in Joan. = Si n̄ traheris, ora, ut traharis = Sermonē quoq; 102 de temp. n̄ ēē ejus Augi, scribit Estius. At dato utrumq. ēē genuinū, minimè significare pt mutabilitā prædestinonis, quā idē aperte ac frequēter immutabilē ēē docet Augs. Quare aut de signis prædestinonis, ut dictū ē ad testiū S. Petri, aut de alio effectu interno dio hæc st intelligenda. Hæc eadē resp: ē ad illud Eccles. Hæc fusius Berti.

74 Ob cont. prædestinonis concordiā cū libertate. Si prædestinonis decretū ē ōino immutabile, quomodo stabit libertas creata operandi bonū et malū, et adeō consequendi vitā æternā, vel æternā damnatōnē? Hæc sanè contradictionē implicant, ergo Rndo, sæpè dictū ēē, standū S. Literis, quæ utrumq. aperte nos docent, licèt modū hujus concordiæ nec exponere, nec percipere possemus. Verū qui prædestinōnē sustinent post merita absolutè prævisa, facile suadent, prædestinōnē n̄ officere libertati, quoniā libertatis exercitiū ordine scientiæ Dei, cui nota st ōia, ēēs ante quā fiant, subsequitur. Qui vō illā defendunt ante merita absolutè prævisa dicunt quidē, eā præcedere libertatis exercitiū, n̄ tn̄ eodem ordine

executionis, sed praecise sub ordine intentionis, ita ut praedestinet quis Deus aliquos ad gloriam ante merita absolute praevisa, ut conferendam tamen ~~post merita~~ post illa.

75 Quaeres 2°, an eam hominibus ipsis, dum mortales sunt, certa esse possit praedestinatio? R. neminem omnino in hac mortali vita constitutum absque speciali Dei revelatione habere posse absolutam et infallibilem suae praedestinationis certitudinem = Si quis magnum illud usque in finem perseverantiae donum (ait Trid. sess. 6 can. 16) se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit, anathema sit =. Et cap. 12 dixerat = Nemo, quamdiu in hac mortalitate vivitur, de arcano divinae praedestinationis mysterio usque adeo praesumere debet, ut certo statuat, se omnino esse in numero praedestinatorum, quasi verum esset, quod justificatus aut amplius peccare non possit, aut si peccaverit, certam sibi resipiscentiam promittere debeat. Nam, nisi ex speciali revelatione, sciri non potest, quos Deus sibi elegerit =. Probant Scripturae multis in locis, ut Eccles. c. 9 v. 1 = Nescit homo, utrum odio, an amore dignus sit, sed omnia in futurum servantur incerta =.

76 Quaeres 3°, num saltem aliqua praedestinationis signa habere possint in hac vita mortales? R. affirmative. Primo est hujusmodi signum a sensuum illecebrarum, mundique voluptatum renunciatio. Deus quippe, qui fidelis est in omnibus verbis suis, certissime, ait, vitam aeternam

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promisit = Si quis reliquerit domum, vel fratres &c. = Mat. 19 v. 29, hoc è, si quis mundi voluptates propter Deum reliquerit. 2do, patienter perferre injurias et persecutiones propter justitiam, ut loquitur idem Evangelista, cap. 5 v. 10, et Xpus ipse, a quo praedestinati sumus [illegible], ait [illegible] 3tium, diligere inimicos = Diligite inimicos vestros, et benefacite iis, qui oderunt vos, et orate pro persequentibus et calumniantibus vos, ut sitis filii Patris vestri = Mat. 5 v. 44 et 45. 4to, humilitas animi non ficta, sed vera = Non habitabit in medio domus meae qui facit superbiam = Psal. 100 v. 7. Ut Luc. 12 pusillus grex appellantur praedestinati non modo propter numeri paucitatem, sed etiam propter animi humilitatem. Quinto Ardens in Deum et in proximum charitas, de qua Rom. 8 v. 14 dicitur = Quicumque spiritu Dei aguntur, ii sunt filii Dei = Ex hac oritur ea praeceptorum observantia, de qua Joan. 14 v. 15 dicit Xpus = Si diligitis me, mandata mea servate = Sexto. Libenter audire verbum Dei = Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis = Joan. 8 v. 47. Alter praedestinationis signum illud etiam recensetur, quod est rerum spiritualium lectione delectari, et majorum exhortationibus acquiescere. Septimum. Confidere in Dno = Beatus vir, cujus est nomen Dni spes ejus = Psal. 39 v. 5. Octavum. Specialis erga Deiparam cultus et Devotio. De illa siquidem [illegible] illud expon. = Qui me invenerit, inveniet vitam, et hauriet salutem a Dno = Prov. 8 v. 35. Postremum est sollicitudo in vitandis peccati periculis, [illegible]

p̃ceptorũ, studiũ placandi Deũ, Sacramtorũ frequẽtia integritas morũ, puritas mentis, frequens consciẽæ examen, firmũ proposi: tũ pseverandi in bono usq in fine, summa in reddendis vitiis fide: litas, et futuri judicii sine desperaõne formido. Ad hæc a⁰ et alia multa revocant; quæ recensent DD.

77 Quæres 4, quisnã sit prædestinatorũ numerus, nũ mr aut mr numero reprobor̃? Rdo 1, sicut nemo scire pt absq speciali Dei revelatione se prædestinatũ eẽ, ita nemini eẽ notũ prædes: tinatorũ numerũ, sed soli Deo cognitũ. Unde in Dnicã Quadra: gesimæ precat Ecclẽa = Deus, cui soli cognitus ẽ numerus electo: rũ in superna felicitate locandus = S. Th. 1. p. q. 23. ar. 7 in o ait = De numero õiũ prædestinatorũ hoĩũ quis sit? Dicunt qui: dã, qd tot ex hoĩbus salvabunt, quot Angeli ceciderunt. Quidam vo, qd tot salvabunt, quot Angeli remanserunt. Quidã vo, qd tot ex hoĩbus salvabunt quot Angeli ceciderunt, et insuper tot, quot fuerunt Angeli creati. Sed melius dicit, qd soli Deo ẽ cognitus nu: merus electorũ in superna felicitate locandus = Veniã eã ẽ hoĩu curiositas, vel cũ certo scire id nõ pt, saltẽ divinare velint. Propte: rea

78 Rdo 2, nulla facta comparaõne, magnũ eẽ electorũ nu: merũ = Vidi turbã magnã, ait Joan. Apoc. 7. v. 9, quã dinumerare

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nemo poterat ex omnibus Gentibus et Tribubus et Populis et linguis, stantes ante thronum, et in conspectu agni, amicti stolis albis, et palmae in manibus eorum =.

79 :. Rdo 3 = in comparatione pereuntium pauci sunt, qui salvantur = verba sunt S. Augustini l. 2 op. imperfec. contra Jul. c. 142. Suadetque auctoritas scripturae Math. 7. v. 13 et 14 sequentibus = lata et spatiosa è via, quae ducit ad perditionem, et multi sunt, qui intrant per eam. Angusta è porta, quae ducit ad vitam, et pauci sunt, qui inveniunt eam =. Luc. 13 v. 24 cuidam Christum interroganti = Domine, si pauci sunt qui salvantur? = Respondit Christus = Contendite intrare per angustam portam: Quia multi, dico vobis, quaerent intrare, et non poterunt =. Rursus Mat. 20 v. 16 = Multi sunt vocati, pauci vero electi =. Comparantur eam praedestinati ab Is. c. 17 et 24 spicis, quae post messem in agro remanent, et racemis remanentibus in palmite post vindemiam. Consentiunt PP., quos infra referemus. Accedit ratio. Triplex distinguitur hominum status, videlicet naturae, legis, et gratiae. In primo qui fuit ab Adam usque ad Moysem tanta erat malitia hominum in terra, ut Deum poenituerit, quod hominem fecisset, et aquis diluvii fere omnem carnem perdiderit, ut narrat Genesis historia. Secundo decursu item grassata iniquitas, idolorum cultus, et a freno licet Legem scriptam Judaei sibi habuerunt, et ex his admodum pauci illam servaverunt = Omnes declinaverunt, simul inutiles facti sunt, non è qui faciat

bonum, non est usque ad unum = ait David in Psalmis. Quid vero dicam de statu
hujus aevi? Maior pars est ethnicorum, et haereticorum. Africa tota, pars
tertia terrarum Europae, dispersi in ceteris mundi partibus tamquam
fructiferae arbusculae in sylva. Facta ergo comparatione electorum
cum universa reproborum multitudine, tam infidelium et haereticorum, pauci
sunt, qui salvantur.

80 At formidandum, ne tam ex populo Dei maior pars pereat.
Plures quidem Theologi tenent hanc esse sententiam, maiorem inter Catholicos numerum esse
electorum. Tum quia ex parte Dei superexaltat misericordia judi-
cium, tum quia plures admodum infantes decedunt ante usum rationis, post
receptum Baptismum, plurimi adulti sacramentis Ecclesiae rite su-
sceptis, plures tam sunt utriusque sexus Christiani vel grandaevi, ex quibus plures
salvari merito censendum est. His turbam magnam addit Marinus ex
pauperibus et agricolis, qui diu noctuque laborantes solo victu ac ve-
stitu contenti sunt. Hanc sententiam tenent Sylvester, Suarez, Granado,
et alii. Verum opposita sententia est communior, et forte probabilior. Etenim
in Ecclesia Christi sunt mundani, Clerici, Fratres, et Monachi. Mundani
ad primos = Crebro pauci sunt, qui mala fugiunt, quid est aliud orbis
coetus Christianorum, quam sentina vitiorum = ait s. Jo. de Vita Christiana
De Clericis nihil, ob ecclesiastici ordinis reverentiam. De Monachis ait S. Petrus
in ep. ad Guilelmum = Quis in principio iste ordo coepit monasticus, ad

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tantas credidistis vestras monachos devenire. Oh quam distamus ab iis, qui in diebus Antonii extiterunt Monachi. Sic Macarius vixit. Sic Basilius docuit. Sic Antonius instituit. = addit Berti Sic Aug. praecepit. Sententia haec conformior est PP., e quibus plures, ut Aug. Chrysostomus, et alii eam formidabilem dicunt sententiam Multi sunt vocati, pauci vero electi eam in solis Fidelibus totam exponunt. Quid si Catholicorum omnium mores cum Evangelio comparemus, pauci admodum sunt, qui illius leges licet minimas observare videant. = Quot sunt illi ait Aug. in Ps. 48, qui videantur observare praecepta Dei? Vix invenitur unus vel duo, aut paucissimi. ipsos solos liberaturus est Deus, et caeteros damnaturus =. Et m. Greg. hom. 19 in Ev. = Ad fidem multi veniunt, sed ad Caelestia regna pauci perveniunt = Chrysostomus ad Populum Antiochenum sic compellat = Quot putatis esse in civitate nostra, qui salvi fiant? Non est in tot millibus centum invenire qui salventur. Quin et de his dubito = Quod ex depravatis in quolibet hominum genere morbus diuturnus ... demonstrat Nec fidendum poenitentiae juxta consuetudinem impiorum in finem vitae reservatae = Hoc teneo, hoc multiplici experientia didici, quod ei non est bonus finis, cui mala semper fuit vita = ait S. Hier. apud Euseb. et S. Aug. lib. de vera et falsa poenit. ait = Multos solet serotina poenitentia decipere ... periculosissimum est, et interitu vicinum ad mortem protrahere poenitentiam = Propterea alias SS. PP. hac super re terribiles sententias

timendum ergo; quod in morte S. Bernardi accidisse refert Cornel. a Lap. in cap. 4 Num. narrat videlicet, Eremitam quemdam mortuum Episcopo Lingonensi apparuisse, eique dixisse, ex 30 hominum millibus, qui eadem hora obierant, se solum cum S. Bernardo in caelum intrasse, tres ad Purgatorium missos, reliquos omnes in infernum praecipitatos fuisse. = Intelligite haec, qui obliviscimini Deum = Psal. 49. v. 22.

41 Quaeres ulterius, qui et quot sint praedestinationis effectus.

Respondeo praedestinationis effectus esse ea omnia, quae Deus ex speciali benevolentiae affectu, quae in praedestinatione eluxit, vult et decernit praedestinatis, sive haec ad Beatitudinem conferant per modum meriti, ejusve principii, sive per modum occasionis, sive per modum removentis prohibens, sive alio modo. Tria quaeque requirunt et sufficiunt, ut aliquid vere dicatur praedestinationis effectus. Primo, ut sit a Deo praedestinationis auctore. Secundo, ut aliquo modo conferat ad salutem. Tertio, ut sit ex meritis Christi = non est aliud sub caelo nomen, in quo oporteat nos salvos fieri =. Atque haec omnia colliguntur ex idea praedestinationis ab August. tradita.

42 Hujusmodi vero effectus primo alii sunt supernaturales, secundo, alii naturales, non quidem se, sed ratione divinae ordinationis ad ordinem supernaturalem pertinent. Tertio, mala poenae, et ipsa etiam permissio peccati computantur inter effectus praedestinationis, non quidem per se, seu ratione sui, sed per accidens, seu ratione subsequentis bonorum, quae Deus ex sua misericordia et virtute

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novit ex illis errare. Ad tria autem capita ab Aplo revocant omnes ejusmodi
effectus, ad vocationem, ad justificationem, et ad glorificationem = Quos autem
praedestinavit (ait) hos et vocavit ... justificavit ... et glorificavit =.
Ad vocationem internam, quae fit per excitantem gratiam, seu praevenientem,
revocari debent omnia signa externa, quae Deus confert ad promoven=
dam internam vocationem, e.g. miracula, praedicatio Evangelii, bona aliorum
exempla, morbi, calamitates &c., item motus Fidei, Spei, et Charitatis
ac contritionis, quibus nos ipsi videt et cooperatur gratiae excitanti et vocanti.
Ad justificationem revocantur omnia dona gratiae, quae illam consequuntur usque in
finem vitae, cujusmodi sunt auxilia gratiae actualis, opera meritoria, augmentum
gratiae, donum finalis perseverantiae. Inter autem opera meritoria mortificantur per tot
sequentia peccata mortalia non habent rationem effectus praedestinationis, nisi qua=
tenus per poenitentiam reviviscunt. Deinde remotio et fuga omnium occasionum
in quibus nisi a Deo removerentur, succumberet humana fragilitas:
Id certe veri beneficii rationem habet, licet ab hominibus parum aut nihil
[illegible] = Adulter non fuisti, ait S. Aug. ser. 99, aliquem nos intervenio in
illa vita praeterita ... haec tibi dicit Deus tuus. Regebam te mihi, ser=
vabam te mihi ut adulterium non committeres suasor defuit, ut suasor
deesset, ego feci. Locus et tempus defuit, ut et haec deessent, ego terrui. A=
gnosce ergo gratiam ejus, cui debes et quod non admisisti = (Oh saxea pecto=
rum tigna!) Denique quod spectat ad permissionem peccati, haec quoque licet [illegible]

rotius videatur avertere a Deo, quam ducere ad illum, tamen potest esse effectus prae=
destinationis, nimirum scilicet bonorum, quae Deus ex tali permissione vult elicere:
Quia Deo sic ordinante ac providente, qui lapsi sunt, cautiores, ferven=
tiores, et humiliores resurgunt. Audiatur S. Aug. l. de cor. et gr. cap. 9
= Quorum Deus diligentibus eum omnia cooperatur in bonum: usque adeo prorsus
sus omnia, ut etiam, si qui eorum deviant, et exorbitant, etiam hoc ipsum eis
faciat proficere in bonum; quia humiliores redeunt, atque doctiores. Dis=
cunt enim in ipsa via iusta cum tremore se exultare debere, non sibi ar=
rogando tamquam de sua virtute fiduciam permanendi =. Idem eiusdem
confirmat et verbis Davidis, et exemplo S. Petri. Damus l. 14 de Civ.
Dei c. 13 = Audeo dicere, ait, superbis esse utile cadere in aliquod apertum
manifestumque peccatum, unde sibi displiceant, qui iam sibi placendo ce=
ciderant. Salubrius enim Petrus sibi displicuit, quando flevit, quam sibi pla=
cuit, quando praesumpsit. Hoc dicit et sacer Psalmus, imple facies eo=
rum ignominia, et quaerent nomen tuum Domine, id est ut tu eis placeas
quaerentibus nomen tuum, qui sibi placuerunt quaerendo suum =.

Articulus 2

De Reprobatione

43 Quoniam destinatio est in malam partem, hoc est in ordine ad ruinam
fit non adeo frequens usurpari consuevit, praeterea sub hoc vocabulo ca=
eam de reprobatione agere visum est. Reprobatio est, quatenus opponitur

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destinari ad vitam et gloriam definiri potest = Ratio in Deo existens aut volunte ~~mittendi~~ emittendi peccatorem finale, utrumque aeterna pena puniendi = Sive cum Magistro sententiarum = Praescientia iniquitatis quorumdam et praeparatio damnationis eorumdem = Vel cum D. Th. est ita describi = Quaedam voluntas ... permittendi aliquem cadere in culpam, et inferendi damnationis poenam pro culpa = Sed strictae sumatur, seu quatenus praesupponit electionem ad gloriam, et ut exclusio a Regno coelorum, ac damnatio ad pena aeterna, est = iudicium quo Deus finaliter iudicat aliquem pena aeterna dignum, ... voluntas et decretum quo eum aeternis adicit suppliciis =

64 Reprobatio ... modo sumpta dividitur in positivam et negativam ... attributum ... efficax decretum quo Deus ... destinat ad penam aeternam. Haec ... est ... Quidam ... ut ... et ... reprobationem negativam ... actum positivum ... voluntatis quo Deus ... excludit a gloria. Hanc sententiam ... sunt ... quae reprobationem exhibent ut quid positivum = ... = ... quae ... Reprobationem ... actum Providentiae Dei ... quia ex sola negatione electionis ... intelligibiliter pena aeterna, quae ... ex reprobatione ... modo sumpta ... actu ... negatio ... Deus ... Deo ... Deus ... quia ... et Angeli ... reprobationem

negativam esse puram omissionem praedestinationis, et videat in Scripturis aliquando repro-
bationem exponi pro actu positivo, cum nempe de reprobatione positiva, ut
in adducto exemplo, sermo est; aliquando vero, cum nempe de negativa sermo ha-
betur, pro termino negativo, ut fit Matth. 25 per illa verba = Nescio vos =
S. Thomas reprobationem ad providentiam pertinere, et ostendere, utrum sit
actus vel pura omissio, = cum per Divinam providentiam, ait, homines in vitam aeternam
ordinentur, pertinet etiam ad Divinam providentiam, ut permittat aliquos ab isto
fine deficere. Et hoc dicitur reprobare = Ubi verbum illud permittit omissio-
nem potius, quam actum significare videtur. Et ad 1 = In quantum Deus ali-
quibus non vult hoc bonum, quod est vita aeterna, dicitur eos habere odio, et re-
probare = Ex ista reprobatione positiva homini [illegible] regni aeterni,
cum ea sola dicat [illegible] ad aeternam [illegible] neque [illegible] relationem
et exclusionem a Regno Caelorum, neque puram omissionem praedestinationis, si consi-
deretur ex parte termini, seu [illegible] aliquid [illegible] Deo intrin-
secum, sed solam [illegible] terminorum contingentem Deo extrinsecam, ut patet ex di-
ctis in quaest.: utrum in Deo possibilis sit pura omissio libera. Tandem re-
probationem dici solum posse de Creaturis existentibus in aliqua temporis diffe-
rentia, cum prius sit Creaturas existere, quam reprobari. Unde sequi-
tur, homines et Angelos tantum possibiles nulla ratione dici posse a
Deo reprobatos. His praemissis, hac super re statuimus sequentes con-
clusiones.

Concl.

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[illegible] Conclusio

Datur in Deo reprobatio positiva, quae in praescientia
provisionis facta est post demerita absolute
praevisa.

Probatur 1 per rationem probatur positiva est absoluta et efficax Dei volun-
tas damnandi supplicio aeterno omnes qui moriuntur in statu peccati mortalis;
atqui in Deo est hujusmodi voluntas: omnes quippe, qui in statu peccati
mortalis ex hac vita decedunt, aeternis addicuntur suppliciis; ergo Deus ab
aeterno voluit eos addicere, cum quidquid in tempore Deus facit, se facturum
ab aeterno decreverit, sicut exigit essentialis ejus voluntatis immutabilitas.

Nota vero non est contra Calvinum asserentem, quosdam ad vitam aeternam
[illegible] ad aeterna supplicia absolute et efficaciter fuisse a Deo prae-
destinatos ab aeterno, et ante ad cujusque seu originalis, seu personalis
peccati absolute libere praevisionem; ita ut hi poenitentiam quamvis vere
agendi, aut isti vero male agendi necessitatem [illegible], et inevitabiliter [illegible]
[illegible]. Probatur 2 ex Scriptura. Sap. cap. 11 v. 25 legitur = Diligis omnia
quae sunt, et nihil odisti eorum, quae fecisti = Quod sane exponi nequit in
sententia Calvini [illegible], quosdam in interitum a Deo conditos esse.
Deinde Oseae 13 v 9 = Perditio tua ex te, Israel, tantummodo in me
auxilium tuum = Jacob 1 v 13 = Nemo cum tentatur, dicat, quoniam a Deo
tentatur: Deus enim intentator malorum est: ipse autem neminem tentat = Denique

Matt. 25 Xtus in die judicii reprobis dicturus refertur = ite maledicti in ignem æternum . esurivi enim, et non dedistis mihi manducare = His accedunt definitiones Conciliorum. Arausicanum celebratum an. 529 canone 25 ita decernit = aliquos ad malum divina potestate esse prædestinatos non solum non credimus, sed etiam si sunt, qui tantum malum credere velint, cum omni detestatione illis anathema dicimus = Synodus etiam Valentina habita in causa Gotheschalchi an. 855 can. 3 = in electione tamen salvandorum misericordiam præcedere meritum bonum; in damnatione vero pereuntium meritum malum præcedere justum Dei judicium = Concil. Trid. quoque hanc hæresim profligavit sess. 6. can. 6. et 17, in quo hæc habet = Si quis dixerit, reliquos omnes qui vocantur, vocari quidem, sed gratiam non accipere, utpote divina potestate prædestinatos ad malum anathema sit = Deus cum bonæ manifeste rejicit, nec voluntas damnandi ante culpam, licet peccati in solute vitium aversionem, quam tradebat Arnaud. Repugnat enim non solo divinæ Bonitati, ac voluntati sinceræ salvandi omnes homines, quam Scriptura et traditio docent, sed etiam justitiæ. Siculi enim injusta est inflictio pœnæ sine justa causa, quæ sola culpa est; ita quoque injusta est voluntas damnandi et affligendi pœnis æternis absque justa causa, nempe culpa gravi = Deus pœna, si justa est peccati pœna est, et supplicium vocatur = ait S. Aug. l. 3 de lib. arb. c. 18. et l. 3 contra Jul. c. 18 = Bonus est Deus, justus est Deus. Potest aliquos sine bonis meritis liberare quia bonus est, non potest quenquam sine malis meritis damnare quia justus est =

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86 Colliges maximum discrimen, quod intercedit inter sententiam Calvi-
ni de reprobatione ante cujusvis peccati seu originalis seu personalis
praevisione, et quorumdam Catholicorum opinionem, inter quos Arriaga,
Izquierdo, Luber, et alii. Ille siquidem ita statuit ejusmodi reprobationem
ante quodlibet demeritum absolute praevisum, ut nec necessario condemnato-
rum ei praeducere dixerit. Hinc juxta Calvinum circa reprobos haec prae-
stat Deus. Primo negat illis fidem et omnem gratiam. [illegible] compellit et necessitat ad
peccandum. [illegible] misere decepit et illudit, simulando velle se illos adjuvare
cum tamen velit eos pervertere contra apertam SS. [illegible] fatentium, reprobationem
[illegible] in aeterna Providentia habere causam ex parte ipsorum reproborum, idest
peccatum mortale absolute praevisum, atque post hanc rationem tantummodo
rectam esse. [illegible], statuant [illegible] absolutam ante demerita absolute prae-
visa, [illegible] reprobationis decreto dicunt requirere necessario decursum [illegible]
media de demeritis conditionate futuris, cujus ratione servari contendunt etiam
reprobis libertatem bene aut male agendi, et ex parte Dei omnia, quae decent Dei
bonitate, sanctitate, et justitia, nec non voluntatem illam antecedentem sinceram, quae habet
[illegible] omnes salvos [illegible] cum [illegible] tempus non liceat in ejusmodi quaestionibus
se [illegible] immorari, satis est innuisse discrimen inter hanc Catholicorum
opinionem, et errorem Calvini.

87 Conclusio 1a

Quamvis reprobatio negativa sumpta pro sola omissione

prædestinationis ad quandam gloriam sit ante bene-

vita absolute prævisa, sit tamen acquirenda

pro exclusione positiva a regno cælorum, non est nisi

post prævisionem peccati saltem origin.

Prima pars constat ex iis quæ dicta sunt de prædest. ad gloriam ante merita

absolute prævisa. Si enim ante absolutam meritorum prævisionem quosdam solum

ad gloriam prædestinat, eo ipso et in eodem signo habet omnibus prædestinationis

actionem ad gloriam; sed omissio prædestinationis est reprobatio negativa in sensu

nostræ conclusionis et aliorum mediorum; ergo.

Altera vero pars, quæ est de reprobatione negativa sumpta tamen, ut sequuntur

quidam thomistæ, pro exclusione positiva a gloria æterna, facile con-

stat ex dictis de reprob. positiva, cum enim hæc, licet negativa dicatur, revera

sit positiva exclusio a regno cælorum quæ sine culpa saltem originali ha-

bita non est, ut non obscure innuit August. in locis supra citatis. Neg. hoc

de dici est de pura omissione prædestinationis. Hæc enim formaliter neque est

prædestinatio neque reprobatio, sed negatio ad utramque; licet excludat præde-

stinationem a suo signo, non excludit tamen a signo sequenti, in quo est conferre et

auxilium, tum in ... efficax, et gloriam tamquam coronam. Quare cum

reprobatio negativa sumpta pro sola omissione prædestinationis nullam sui

causam exigat, nisi purum Dei beneplacitum; tamen positiva exclusio a gloria

nequit habere aliam sufficientem causam ex parte reprobandi.

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Objectiones et Solutiones

88 Ob. 1. contra 1. concl. ut probes etiam positivam reprobationem
esse ante merita absolute praevisa: Apostolus Rom. 9. v. 11. et 14. non minus a
reprobatione demerita, quam merita a praedestinatione excludit, et utramque repe-
tit ex mero Dei beneplacito. Nam de Jacob et Esau, quorum ille praedestina-
torum, hic reproborum figuram gerebat, ait = Cum nondum nati fuissent, aut a-
liquid boni egissent aut mali.... non ex operibus, sed ex vocante dictum est ei
quia major serviet minori, sicut scriptum est, Jacob dilexi, Esau autem odio habui =
Cum autem sibi objecisset Apostolus = numquid iniquitas apud Deum? = non confu-
git pro responsione ad peccata absolute praevisa, sed ad supremam Dei voluntatem
et Dominium, illud referens v. 15 = Miserebor cujus misereor = Deinde v. 16.
concludit = igitur non volentis, neque currentis, sed miserentis est Dei = Et
v. 17. hoc confirmat exemplo Pharaonis dicens = Dicit enim Scriptura Pharaoni.
Quia in hoc ipsum excitavi te, ut ostendam in te virtutem meam, et ut annuncietur
nomen meum in universa terra =, quasi diceret: Sicut calamitatum, quibus
afflictus est Pharao, non alia quaerenda est causa, quam manifestatio virtutis
Dei, et adeo ejus voluntas, ita reprobationis quorundam non alia quaerenda est
ratio, quam Divinum beneplacitum. Et quoniam quis adhuc quaerere poterat,
cur Deus conqueratur de reprobis, qui suam salutem negligunt, dum eorum
reprobatio pendet ab ejus sola voluntate, subjungit v. 19. = Dicis itaque mihi,
quid adhuc queritur? Voluntati enim ejus quis resistit? = Et indignatus ita lo-
quens

quarto his verbis increpat = Homo, tu quis es, qui respondeas Deo? Numquid dicit figmentum ei, qui se finxit, quare me fecisti sic? = Deinde persistens in exemplo figuli ita prosequitur = An non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem, aliud vero in contumeliam? = Consonat et illud Prov. 16. v. 4. = Universa propter semetipsum operatus est Deus, impium quoque ad diem malum =, ergo.

89 Resp. ad 1. ibi non de positiva, sed de negativa solum reprobatione sermonem esse, quam per odium Dei exponit Apostolus, ut interpretatur S. Th. q. 23 art. 3. ad 1. his verbis = In quantum quibusdam non vult hoc bonum, quod est vita aeterna, dicitur eos habere odio vel reprobare =. Sin autem velis sermonem ibi esse etiam de reprobatione positiva, dico 2., eam statui ab Apostolo ante demerita personalia absolute praevisa, ut constat ex ipsis verbis Apostoli, non ante absolutam praevisionem peccati etiam originalis. Deus enim nihil potest odisse eorum quae fecit, ut habetur Sap. 11. v. 25., quia omnia quae fecit sunt valde bona. Quid ergo odisse potest in Esau, aut in reprobo, nisi quod ipse non fecit, peccatum originale? Unde S. Aug. lib. 1. ad Simplician. q. 2 ait = Non odit Deus Esau hominem, sed Esau peccatorem =. Et in epist. ad Sixtum = Quid oderat in Esau antequam fecisset aliquid mali, nisi peccatum originale? = Item in Enchir. c. 98 = Jacob dilexit per misericordiam gratuitam, Esau autem odio habuit per judicium debitum =. Et ne quis reponeret, etiam in Jacob fuisse peccatum originale, adeoque non fuisse, cur propter

illud

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solus Esau odio haberetur, lib. 1 ad Simplician. ait loc. cit. = Dilexit in eo, non culpam, quam delebat, sed gratiam, quam donabat = Ceterum si placet cum multis Interpretibus videre, hunc textum juxta sensum litteralem non de predestinatione ad gloriam, aut reprobatione ad penam eternam, sed de electione ad quedam beneficia temporalia, ad que Deus voluit assumere Jacob non Esau, procedere, esto. Licet enim hoc eod. textu assumus ad probandam gratuitam predestinationem ad gloriam, non est tamen nobis unicum solidum fundamentum, ita ut, hoc deficiente, deficere debeat nostra sententia

9º Quantum vero ad verba Apostoli textus, in iis sermo est de reprobatione negativa quorumdam hominum potius, quam aliorum, que nullam habet causam, preter Dei Beneplacitum. Omnes enim nascuntur culpa originali infecti (semper B. Virginem exceptam intelligas velim). Quare aliud est querere causam reprobationis negative in genere, que quidem si sumatur pro exclusione a Regno Dei, causam habet in ipsis reprobis, et aliud est querere causam reprobationis negative in particulari, nimirum cur hic non ille a Deo negative reprobetur, quam quidem causam in homine ipso non reperies, cum omnes omnino sint in eadem massa damnationis. Audiatur S. Th. in c. 9 Epist. ad Rom. lect. 4 = Circa electionem, ait, bonorum, et reprobationem malorum aliter questio potest moveri, una quidem in generali, quare Deus velit quosdam indurare et quorumdam misereri, alia vero in speciali, quare velit hujus misereri, et hunc vel illum indurare. Et potest quidem ratio ejus assignari. Secunde autem questionis non potest assignari

nisi

nisi simplex Dei Voluntas. cujus exemplum patet in rebus nunc. Si Fa=
bricius ædificare volens haberet multos lapides similes et æquales congre=
gatos, potest ratio assignari quare quosdam ponat in summo, et quosdam in imo
ex parte finis, quia ad perfectionem domus quam facere intendit, requiritur
et fundum, quod habet lapides in imo, et cacumen parietis, quod habet lapides
in summo. Sed quare ponat hos lapides in summo, et hos in imo, non habet
aliquam rationem nisi quia artifex voluit = Id spectat ad illud de Pharao=
ne, quidam, ut Pinnus, exponunt de felicitate et pœna temporali, adeo
ut sensus reddat = Excitavi te ad Regnum, ut deinde deprimendo te
et puniendo, ostendam in te virtutem meam seu fortitudinem = Verum illud
excitavi, teste Maur. [illegible], exponit, ut ibi significet ac permisi, a
deo, sensus reddat = Permisi in te scelera tua quorum deinde punitione
ordinavi ad ostendendam virtutem meam = Verum, ita accipiat particula
ut non significat peccata Pharaonis tanquam causam, seu finem antecedenter
a Deo intentum, sed solam consequutionem, seu eventum sequentem, non quidem
ex intentione Dei ante, sed ex alia suppositione. Ita propter Dei sanctitatem
debent acciperi [illegible] de Reprob. c. 4 n. 10. Huc spectat quod habet Aug. [illegible]
ad Simplicianum q. 2 agens de Induratione Pharaonis = et Induratio Dei sit
nolle misereri ut non ab illo impertiatur aliquid quo homo sit deterior sed tan=
tum quo, ut melior sit, non impertiatur = Atque ex his vides eam ad voluntatem
refundi in Dei potestatem et inscrutabilia [illegible] ejus reprobationem in
genere

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genere, non absolutè consideratam, sed comparativè acceptam. Quibus audiatur S. Th. fidelissimus Aug. discipulus, qui hoc sensu in prefata ep. ad Dom. scribit = Deus liberam habet potestatem ex eadem massa corrupta generis humani, sicut ex quodam luto.... quosdam homines facere preparatos in gloriam, quosdam in miseria relictos &c = Ad idem Prov. statuit, Deum etiam propter semetipsum, hoc est ad suae gloriae justissimam ostensionem, omnia operatum fuisse, et impium quoque, non quidem ut talem (alias esset auctor peccati) sed ut hominem, quem permisit fieri improbum et post absolutam clementiam provisionem ordinavit ad diem malum, seu diem irae suae. - -

91 Ob. 2. Peccatum originale est ratio et causa, propter quam Deus homines excludit a Regno celorum, ut ex Aug. contendunt Calvinus et Jansenius, ergo Deus in pta Providentia saltem ante absolutam clementiam personalium provisionem positivè reprobat, seu reprobatione positivo-negativa homines excludit a gloriae statu ac previdit originale. Quod probatur ex S. Aug. et Th., qui damnationis causam passim referunt in communem quandam damnationis massam, a qua sicut nonnulli per misericordiam liberantur, ita alii justo Dei judicio in eadem damnantur. Plura solent ex Aug. ad rem hanc comprobandam afferri testimonia. Nos illud afferimus, quod habet lib. 2. ad Bonifacium. = Bonum quidem, ait, immeritis et gratis datur, quia est eadem massa est cui non datur. Malum vero meritis et debitum redditur, quia in massa perditionis malum malo non malè redditur. = Et lib. 4. contra Julian. S. 4., et alibi dicit, eandem

eandem esse causam reprobationis adultorum ac parvulorum ? Fulg. epist. ad Sixtum de
Gra = Unus obviat in Gra, nisi originale peccatum. = S. Th. vero q. 6. de
verit. art. 2 ad 9 = In ipsa electione ratio est Sua Bonitas: Ratio autem repro-
bationis est in hominibus peccatum originale = Equidem remissio eo in adultis ori-
ginali, remanet debitum mortis temporalis, concupiscentia et ignorantia, ut consi-
derat Jansenius.

92 Rdo, Ille, qui pro damnationis causa peccatum originale ducens uni-
cum asserere accipiendus est de peccato originali nec dimisso, nec unquam dimit-
tendo. Nam ut docet Trid. sess. 5 can. 5 ex Aplo = In renatis nihil odit Deus,
quia nihil est damnationis iis, qui vere consepulti sunt cum Xto per Baptisma in
mortem = Quod vero spectat ad originale non dimissum neque dimittendum, ita re-
probationis causa est, ut excludat quidem a Regno cœlorum, non tamen damnet ad eter-
nam pœnam sensus. Ita communis Scholasticorum cum SS Ecclesiæ DD Thoma, Bonavent.
et Gregorio utroque Nazianzeno et Nysseno Quod docuit etiam Innoc. XI cap. majores
de Baptismo = Pœna originalis peccati est carentia visionis Dei. Actualis vero pœ-
na peccati est gehennæ perpetuæ cruciatus = Aug. vero qui ser. 14. de ver-
bis Apli parvulos sine Baptismo decedentes utraque pœna puniendos asserere
videtur; ita exponit S Bonav. in 2dum dist. 33 art. 3 q. 1. = Dicendum, quod
Aug. in verbis illis non intendit dicere, quod parvuli sensibiliter crucientur,
sed intendit earum pœnam manifestare quantum ad carentiam visionis Dei, et quan-
tum etiam ad vilitatem loci. Et hoc valde abundanter exprimit, plus dicens, et
minus

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volens intelligi. Nec sine causa loquitur sic. Hoc enim facit ad extirpandam il=
lam haeresim, quae dicebat, Parvulos nulla pena puniri. Unde, sicut in mo=
ribus documentum est, quod qui vult ab uno extremorum pervenire ad aliud
quasi declinet ad alterum extremum, sic etiam B. Aug., ut illam haeresim
extirparet, quae dicebat parvulos ab omni pena immunes, et ad medium redu=
ceret, videlicet ad penam carentiae visionis Dei, simpliciter asseruit, eos cum
aliis peccatoribus aequaliter damnari. Sed ad suum intellectum explicavit
an includat, ubi dixit, penam eorum esse mitissimam. =

93\. Quod spectat ad desiderium mortis temporalis, concupiscentiam, et igno=
rantiam, dico 1. haec peccatum non esse, nec causam reprobationis, et licet actus
concupiscentiae aliquo peccatum vocet, improprie tamen ita vocari, ut docet Concil.
Trid. sess. cit. Dico 2., in peccati providentia ita haec esse in penam peccati,
ut etiam sint defectus physici, et huius naturae proprietates, quae naturaliter etiam in
statu naturae purae consequuta fuissent, et suppono ex dicendis in tract. de natura
et gratia

Corollarium:

94 Primum. Reprobatio igitur positiva in ipsis reprobis causam habet.
è certum dogma fidei quoad reprobationem in suo ordine executionis. Imo re=
cepta theologorum sententia è, ita disserendum esse de reprobatione positiva
etiam in suo ordine intentionis, cum sententia communis sit, eam in suo hunc ordine fac=
tam esse post demerita absolute praevisa. Rejiciendum è igitur dogma haereticorum
de

de Pdestinatione positiva ex solo Dei Beneplacito, sed etiam calvini sive
antelapsarii, sive postlapsarii, de quo erudite Tournely.

95 Sed̄. Causa reprobationis adultorum n̄ ē originale dimissum.
Constat tum ex Ap̄lo Rom 8. v. 1. ajente = Nihil damnationis ē iis, qui
s̄t in X̄to Jesu =. tum ex Trid. loc. cit. Unde Bellarm. lib. de Grā et lib.
arb. c. 14 scribit = Porro qui dicunt peccatum originale a Deo praevisum re-
probis damnationi perpetuae addictos fuisse contendunt quaestionem plane inex-
tricabilem sibi faciunt. Neq. e. intelligi p̄t, quomodo Deus propter origina-
le peccatum damnare velit eos, quibus in Baptismo peccatum ipsum vere et
proprie dimittit. Nam etiam si dimissa culpa originali n̄ continuo tolluntur
concupiscentia, ignorantia, mortalitas, aliaq; id genus miseriae; tn̄ propter istas
n̄ p̄t Deus hoēs velle damnare cum apostolus de justificatis dicat. Nihil ergo
damnationis ē iis, qui s̄t in X̄to Jesu =.

96 S̄t qui dicant, originale peccatum in Baptismo dimissum, atsi
nunquam redditurum, tn̄ ēē causam damnationis, quatenus licet p Baptismum
curatur infectio personae, et haec mundatur a culpa, n̄ aufertur tn̄ infec-
tio ~~nat~~ naturae, sed remanet concupiscentia, quae concupiscit adversus spiritum,
et propter quam hoō a Deo reprobatur. At durus ē hic sermo. tum quia
manifeste opponitur textui, et doctrinae Concil. Trid. tum quia concupiscentia
uti ē in praesenti Providentia poena peccati, ut sit etiam physica naturae proprie-
tas, sicut innocentes nunquam. Alii dicunt, eos, quibus p Baptismum

dimissum

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dimissum ē, aut dimittendum peccatum originale, reprobari quidem possunt et immediatè propter peccata personalia, et remotè et radicaliter etiam propter originale, quatenus, eo etiam dimisso, manent ejus reliquiae, maximè vero concupiscentia, quae sicut Trid. ait, ex peccato ē, et ad peccatum inclinat, et adhuc manet indebitum speciale illud auxilium, quod ad perseverandum necessario requiritur. Verum hec, quae objiciuntur, peccatum propriè non sunt et hoc longè modus parùm aut nihil distare videtur a praecedenti, adeoque sicut ille rejiciendus

97 Dicendum. Causa reprobationis adultorum sunt eorum peccata personalia. Patet ex supradictis de reprobatione positiva post peccata absolutè praevisa. Id docent SS. PP., ex quibus August. multis in locis, praesertim lib. 4 contra Jul. cap 18. ubi ait = Bonus ē Deus. Justus ē Deus: Potest aliquos sine bonis meritis liberare, quia bonus ē: non potest quemquam sine malis meritis damnare, quia justus ē =. Consentit S. Prosper in resp. ad capitula Gallorum: S. Fulgent. lib. 1 ad Monimum c. 24. = Praedestinavit Deus illos ad supplicium, quos a se praescivit voluntatis malae vitio discessuros = Consentiunt PP. Concilii Valentini 3. can. 3 = Fatemur, inquiunt, praedestinationem electorum ad vitam, et praedestinationem impiorum ad mortem. In electione tamen salvandorum misericordiam Dei praecedere meritum bonum, in damnatione autem periturorum meritum malum praecedere justo Dei judicium = Verum in iis, quibus peccatum origin. dimissum non ē, nec dimittendum, hoc quoque potest esse causa exclusionis a Regno caelorum, ut constat ex supradictis.

98

9o. Quaeres, quinam sint effectus reprobationis:

Resp. memoria revocanda esse, quae diximus de effectibus praedestinationis, quia, ut fert vulgatum illud Axioma <u>opposita juxta se posita magis elucescunt</u>. Igitur ut aliquid sit reprobationis effectus, tria requiruntur, nimirum ut sit a Deo, a quo est reprobatio, 2do, ut ad reprobationis finem aliquo modo conferat; 3tio, ut ita conferat ex intentione Dei reprobantis. Quaeri solet potissimum de peccato, ejusque permissione in poenam praecedentis peccati, de obduratione, et perseverantia in peccato, quatenus includunt ulterioris gratiae privationem in poenam praecedentis culpae, et de negatione specialis doni perseverantiae. Jam vero quod attinet ad peccatum ipsum, nequit esse effectus reprobationis: 1mo quia nequit esse a Deo = Deus et nemini mandavit impie agere =. Eccl. 15. v. 21. neque ea est voluntas Dei, ut quemquam ad peccatum impellat ob exitium et aeternam ruinam ejus, ut blasphemavit Calvinus: 2do quia peccatum est causa reprobationis, non effectus. De reliquis vero plures affirmant. Quia haec omnia, inquiunt, possunt a Deo intendi et ordinari ad aeternam impiorum damnationem, atque ad illam conducere. Alii vero inficiantur, permissionem peccati esse posse reprobationis effectum, quia haec, aiunt, peccatum praecedit, aut comitatur, adeoque est in signo priori aut concomitanti, non in posteriori ad reprobationem. Verum saltem illud est certum, damnationem passivam prout complectitur tum poenam damni, idest privationem gloriae, tum poenam sensus, idest ignis aeterni cruciatus, esse effectum et quidem primarium decreti reprobationis, ut patet ex terribili illa senten-

a

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a Xto in extremo judicio proferenda = Discedite a me maledicti in ignem æternum =, a qua nos Deus pro infinita sua misericordia abstinere velit.

Caput X.

De possibilitate divinæ Prædefinitionis salva libertate creatæ, necnon de earundem existentia et necessitate.

Inter prædestinationem ac prædefinitionem illud statui potest discrimen, quod sub prædestinationis nomine a Theologis intelligatur Decretum Dei, quo gratiam, merita, et gloriam decernit: nomine autem prædefinitionis decretum pure intentivum actus moraliter boni, quod esse potest etiam in ordine ad non prædestinatum, qui licet nunc bene agat, in bono tamen non perseverabit. A prædestinatione igitur, quæ solis electis convenit, ad prædefinitiones exponendas transimus, quæ circa reprobos versantur.

Articulus I.

Prænotiones.

1. Imo. Prædefinitio, prout a nobis hic accipitur, est Decretum Dei absolutum et efficax, quo Deus ante ad absolutam voluntatis creatæ determinationem absolute et efficaciter decernit actum creaturæ liberum moraliter bonum (malum scilicet permittere solum potest, non positive, seu directe illud velle), alia est formalis, virtualis altera. Ea est decretum absolutum et efficax, quo Deus expresse ac directe intendit ac decernit actum moraliter bonum; et adeo prædefinitio formalis aut includit, aut infert decretum collativum auxilii per se efficacis. Virtualis vero nihil aliud est, quam ipsum Dei decretum collativum auxilii efficacis.

7. Altera. Primo, Decretum collativum auxilii indifferentis, et praescientiam mediam praevisi efficacis, ut est intrinsece indifferens ad actum bonum ejusque omissionem, si nempe includat praecise simplicem complacentiam in actu bono, aut seriam ejusdem intentionem. Et ejusmodi decretum est praedefinitio virtualis solum ab extrinseco talis: Quia non ipsum decretum per se, sed complexum ex decreto et scientia de consensu conditionate futuro aequivalet praedefinitioni formali quoad infallibiliter inferendam existentiam actus boni. Secundo hoc idem decretum collativum auxilii praevisi efficacis ut est intrinsece et realiter connexum cum actu bono si nempe includat affectum specialiter benevolum, cujus vi datur auxilium efficax quia praevidetur efficax, non daretur si praevideretur inefficax. Hoc autem decretum est praedefinitio virtualis ab intrinseco talis. Quia est per se praecise consideratum, seu ex sola sua tendentia in actum bonum aequivalet formali praedefinitioni, quantum ad inferendam existentiam actus boni.

8. Dico. Certum est, praedefinitionem virtualem ab extrinseco solum talem, positam in decreto indifferenter collativo auxilii praevisi efficacis, consistere simul cum libertate actus. Quia tale decretum non per se solum, sed ut sumptum in complexo cum scientia media de actu bono conditionate futuro, aequivalet praedefinitione formali quoad inferendam existentiam actus boni. Cum igitur scientia media de actu bono conditionate futuro sit objective impedibilis a libertate creata impedibile quoque est praedictum complexum, adeoque minime

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nimè officit liberti. Praeterea suppono ex tract. de Grat. Deum in
pati Providen. oe auxilium praecipuum efficax conferre per dectum speciali
ter beneficium, quod scilicet includat specialem benevolentiam: Quo fit, ut omnes
actus Creae liberi moraliter boni, saltem supernaturales, sint de facto vir
tualiter praedefiniti. Praesens igitur controversia procedit solum de praedefi
nitione formali, quae, si recte exponatur, aptum omnino est Dei providentiae medi
um Creas rationales ad finem suum ordinandi. Et primo quaeritur; an aliqua
praedefinitio formalis stet cum libertate actus praedefiniti; 2do, utrum omnes actus
creae liberi et moraliter boni, saltem supernaturales, sint a Deo prae
finiti; 3tio, an formalis praedefinitio actus sit necessaria ad ejusdem actus
existentiam.

Articulus II.

Conclusio I.

4 Ea formalis praedefinitio actus stat cum formali et
immediata libertate ejusdem actus praedefini
ti, cum praelucet scientia media directa
de actu ado sub eadem actus primo primo conditione
ti futuro.

Ita cons. DD. Sor. jes. sentia cum Suarez l. 1 de praedest. c. 8 contra
Vasquez, Lessium, Becanum et Antum Perez [illegible]
evertendo praecipuum fundamentum, quo nituntur adversarii. ideo hac
praedefi=

pdefinitio formalis concilian non potest cum libertate actus determinati, quia è
principium ordine causalitatis ante absolutam illius actus existentiam, et
cum illa essentialiter connexum, sed hæc ratio nulla è. Prob. min. Licet sit
principium ordine causalitatis ante absolutam existentiam actus, et cum illa essentiali=
ter connexum, tamen è impedibile a Voluntate creata: Dirigitur enim et pendet
a scientia media de actu adeo moraliter bono conditionate futuro sub actu
primo primo creatæ libertatis. Res declaratur exemplo prædefinitio, qua
Deus pdefinit actum charitatis eliciendum a Petro sub actu primo primo
a, dirigitur et pendet ab illa scientia, qua Deus videt, si Petrus haberet
actum primum primum a, eliciturum esse actum illum charitatis; ergo sicut
voluntas creata potest, non quidem directè et immediatè, sed indirectè
et mediatè, hoc è mediante objecto, impedire illam scientiam, eadem ratione im=
pedire potest eam ipsam pdefinitionem: nam impedito constitutivo impedi=
tur constitutum, sed hoc ipso non lædit libertatem; ergo Conf. 1.
Hæc pdefinitio non constituit actum primum primum libertatis creatæ, sed solum
è principium quoddam remotum, idque non necessario prærequisitum ad actum
moraliter bonum, ex. gr. charitatis; ergo relinquit totum actum primum pri=
mum libertatis creatæ indifferentem ad actum adeo, ejusque omissionem.
Conf. 2. Hæc pdefinitio non intendit actum utcunque ponendum, sed ut po=
nendum sub illo actu primo primo, qui è hypothesis scientiæ mediæ, a qua pendet
pdefinitio; ergo intendit actum, illumque decernit, ut ponendum sub actu primo pri=
mo

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mo sine indifferente, adeoq; salva libertate creata.

Conclusio II.

Omnes sine actus Creatae liberi moraliter boni, saltem supernaturales, ut in presenti provi= dentia a Deo predefiniti, predefinitione scilicet pendente a scientia media.

Ita communiter Medinistae cum Suarez Cum vero quaestio haec quaestio sit facti, non melius definiri quam ex auct. Script. et PP., sed his conformiter est si di= catur, Deus actus Creatae liberos moraliter bonos saltem supernaturales reipsa predefinisse prefata predefinitione; ergo. Probatur mi. Namque Ezech 36 legitur = Spiritum meum ponam in medio vestri, et faciam ut in preceptis meis ambuletis =. Super quae verba S. Aug. lib. de don. persev. c. 11 = atten= dite, inquit, Deum promittere, daturum se, ut volentes homines faciant, quae jubentur ut fiant = Deinde Ephes. 1 v. 4 = Elegit nos in ipso ante mundi constitutionem, ut essemus sancti = Super quae idem S. Do= ctor lib. de praed. Sanct. c. 18 ait = non ergo elegit nos quia eramus sancti, sed ut essemus: Ideo

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ezione prima

... ia più glorioso, o chi naturalmente ha in se dome
le passioni dell'animo, o chi per mezzo della Virtù
le soggetta alla Ragione.

Nell'Anno dell'

Gloria non deve dirsi il vincere chi non resiste
Facile est vincere non repugnantem Pag. 3

Bello in tutti è l'esser buono: ma ciò senza lode avverebbe, quando niuno si provasse a rivolgersi per divenire cattivi. Ivi.
Nulla est laus ibi esse integrum ubi nemo est qui aut rotet, aut conetur [illegible]

Egli è lo stesso a giudizio ancora de' legali il non dare cominciamento a qualche impresa, che il non ridurla a compimento già cominciata:
Par sunt actum non incipere vel coeptum non perficere. Ivi.

È deciso in buona legge infruttuosamente recidersi dalla pianta que' rami lussureggianti che aduggiano il terreno cioè fanno mala ombra, quando non isvelgansi dalla radice. Pag. 4
Frustra ramos incidere conatur qui radices non evellit. Cassiodor. [illegible]

La vera libertà dell'animo risulta dal non viver soggetto ad altre leggi, che a quelle della propria onestà; e se parve a Tacito vero che i soli colpevoli temano il rigore delle leggi: legem nocens veretur: sarà verissimo, che il buono è legge a se stesso fuggendo ciò volontariamente che non accordasi coi doveri del proprio contegno. Quod non vetat lex, hoc vetat fieri pudor Pag. 5.

Libero non è, quantunque se'l creda, chi a seconda vive dei sensi; e il non sentire il peso di ~~tutte~~ sue catene è il contrassegno appunto più lagrimevole di quella servitudine che l'opprime. Ivi

Come l'infermo, che il male onde è aggravato punto non sente, vicino si giudica a guarire; tale colui, che l'interna affezione segreta dello spirito già corrotto o non conosce o non ~~sente~~ cura sull'orlo dee credersi del precipizio Sen.

Pag. . La virtù e li vizj osservano per una certa tendenza ingenita che hanno, amare il compiacimento ma con forme assai differenti, poiche la virtù possiede questo compiacimento come patrimonio di sua propria sostanza, e li vizj sono ne per castigo di lor miseria cercarlo fuor di se stessi. Questa diversità di compiacimento nasce dalla natura d'entrambi, poiche la virtù essendo cosa intrinsecamente amabile, e bellissima non può non piacere in ogni tempo a se stessa: laddove i vizj riconoscendosi al sommo deformi, e dettestevoli, conviene che si rivoltino ad altro oggetto per trovar compiacenza. Piena la virtù e contenta di se stessa perche ripiena d'un vero bene, ella non cerca d'altronde il piacere fuorche se stessa: Unum dice Seneca, nil nisi honestum, quo virtus mixta [illegible] nam exquisitas voluptates. Questi affatto voti d'un tal capitale d'onestà ritrovandosi i vizj, è forza che ne cerchino al di fuori di se stessi un altro genere fallace ed immaginario. Per comprendere adunque se viziose esse, o viziate siano le nostre affezioni è d'uopo osservare attentamente se per me riposino in se stesse e quiete, appagandosi di quel solo bene che dalla ragione s'approva, o se ~~vadano~~ a qualch'altro fuori di se vadano anelando con incessante rampogna della sinderesi. Perche elleno sono serve dell'anima muovonsi con timore, quando retto non sia lo scopo a cui tendono, e se nascondere non possono intieramente il pensiero di traviare al giusto, fingono d'altro nutrirne il contrario per isfuggire la censura dell'interno lor giudice

[illegible] ne giammai più si sente [illegible] bene tenere la mano più stretta alla [illegible]

Pag. 10. Gli Amici ... un uom temperante, l'astinenza ammirano per le piazze; ma se ne scordano a mensa e nelle salive, ... i Bevitori contra l'ubriachezza per tutto fuorchè nelle Taverne, e nelle Bettole

Lezione seconda Pag. 12

Chi parla molto possa parlar bene

Praxis nell'esordio. Il discorso comparendo noi quali siamo interiormente ... erano i cogisti. quilibet est talis qualia sua verba; la necessità ne mostra di ponderar bene ciò che vuol dirsi.

Il parlar molto diametralmente al parlar bene si oppone

Audi multa, loquere pauca.

Qui non novit tacere nescit loqui p 16

Pauca loquentibus, varijs legibus opus est. p 15

Facilius indomitam feram alligabis, quam linguam.

Linguam compescere virtus non minima est p 18

Est aliqua sapientis pars silentio stultitiam tegere

Quidquid dicturus es antequam aliis tibi dixeris.

Volat irrevocabile verbum

Interdum lacrymae pondera vocis habent p 19

Multis verbis veritas non eget p 20

Patientia lesa vertitur in furorem
La Pazienza offesa si converte in furore

[illegible]zione terza

Che tra l'Amore, e l'Odio si dia mezzo

Equam memento rebus in arduis
Servare mentem: non secus in bonis
Ab insolenti temperatam
Lætitia, moriture Deli

[illegible] conversare in guisa cogl'amici, come se divenir dovessero col tempo nemi[ci]
[illegible] in mezzo [illegible], come se una volta [illegible] si [illegible] in amici
[illegible] malum [illegible] quod ipse vobis malum inferre [illegible]
[illegible] sovrana immaginazione dello sregolato piacere ne [illegible] l'intelletto e
[illegible] dar qualche luogo alla Ragione [illegible] insieme [illegible]
[illegible] i due tempi diversi cioè quello del sentimento che è breve, e quello che [illegible]
[illegible] incuitabile [illegible] del sentimento quindi [illegible]
[illegible] e una seria considerazione d'avere ad odiare ciò che [illegible]
[illegible] tener in [illegible] l'amore [illegible] neppure per un istante a quello [illegible]
[illegible] amare [illegible]

[illegible] Antim[illegible] Platone

[illegible] tutti quelli che temono, amerano anche [illegible] sperano
[illegible] dall' angustia di temere [illegible] antivedere
[illegible] colla speranza che diminuisca il travaglio della
[illegible] [illegible] minuirà il
[illegible]

Meditazione dell' [illegible]

[illegible] varia

Chi piace a se stesso ricusa piacere a tutti

Sibi placere infelix ~~insania~~ est insania. [illegible] quei [illegible]

voglia [illegible] come innamorarsi di se medesimo e [illegible]

[illegible] quin [illegible] egregi [illegible]

[illegible]

[illegible] e come in vetro cristallino [illegible]

[illegible] rende più sicura di compiacimento [illegible]

[illegible] ~~[illegible]~~ propri [illegible] e stima [illegible]

[illegible] audio [illegible], non tanto educandosi quei inte[illegible]

no [illegible] ~~[illegible]~~ vest[illegible] ab[illegible]

[illegible] siamo [illegible] sono i [illegible] numer[illegible]!

[illegible] ~~[illegible]~~ [illegible]

[illegible] simili [illegible]

33 Sint procul a nobis Juvenes ut femina compti

[illegible] bellezza uscendo dal naturale [illegible]

curiosità, si rende ridicola, e tutto [illegible]

[illegible] a [illegible]

la ebbe in dono

1330 ...

... in sostanza

avverso: ... quam ...

137 Euripide

... licet a Dabre meliore ... genus decat

ignobilis mihi videtur

...

... beneficare è senza dubio inizio d'animo signorile e ...

... non degenerì e dirigendo con retta inten-

... di soccorrere altrui, che d'ingrandir se ...

... termini e di superbia ... beneficio non è ...

... di conferirlo a bell' ... fine che

... (quod trat Seneca), aut ... ret...

... mente: ~~...~~ beneficium non in eo ~~...~~

... beneficium non in eo quod ... aut ... sed in

ipso danti et facienti animo

... mine imperito nunqua quicqua injustius

Qui nisi quod ipse facit nihil rectum putat

... ornamento ... mai avendo ...

... la quale non ... dolore atrocissimo ...

... una sol volta ... muore ... una ...

... mente

Meditazione dell' Inferno.

Sé la speranza pena apporti o contento

[illegible]zione quinta

Ciascuno [illegible] d'una maniera felice di vivere tranquillamente, sebbene di diverse cose occupato

45/1 Il desiderio volando con [illegible] a qualunque mira non [illegible] certo, che l'orizzonte [illegible] si [illegible] ma la [illegible] che si vede precisamente è portata per ogni sentiero [illegible] se in lui manca [illegible] e [illegible], e [illegible] per ogni [illegible] che [illegible] di [illegible] quello

[illegible] passione però più [illegible] [illegible] altro a [illegible] [illegible], e così [illegible] [illegible] [illegible] [illegible] della [illegible], che ne accompagna [illegible]: [illegible] quietat [illegible] [illegible] [illegible] [illegible]

Meditazione dell'
Inferno.

La santità del ~~nostro~~ Sommo Pontef.e Benedetto XIV con sua Bolla che incomincia, Ad Romanum Pontif.cem data in Roma li 14 Marzo 1751, l'anno undecimo del suo Pontificato, per giusti motivi nella d.a Bolla accennati annulla, e revoca tutte e ciascheduna indulgenza, e remissione de peccati d'altri Som. Pontefi. sui predecessori avanti concesse immediatem.te o per communicazione alli Fratelli e sorelle secolari del 3.o Ord.e di S. Fran.co, vigore della sentenza, e di ~~nuovo~~ moto proprio, e certa scienza ed pienezza di apostolica potestà di nuovo gli concede le infrascritte

Indulgenze

1 Il giorno, che entrano nell'ordine, vestendo il sacro abito confessati e comunicati indulg.a plen.a

2 Il Giorno del B. ... di Cuore del Titolare della vostra Chiesa ed il giorno del S. Francesco d'Assisi; confessati e comunicati visitando la vostra Chiesa, e pregando per la pace tra Prencipi Cristiani, per l'estirpazione dell'eresia, e per l'esaltazione della S. madre Chiesa in ogni uno di questi ~~giorni~~ quattro giorni indulgenza plen.a

✱ Quando si nomina la vostra Chiesa dovete ~~sapere~~ sempre intendere la parrocchia vostra: così il Titolare della vostra Chiesa è S. Pietro Apostolo. Per altro visitate pure la Chiesa di S. Maria, mentre questa fu e vi è detta Parrocchia. Se voi per accidente vi trovate dove vi è Chiesa di PP. o Frati Francescani, nei giorni, in cui vi è concessa Indulg.a o stazione, in tal caso questa servirà per vostra Chiesa anzi essa si dice la vostra Chiesa, e la parrocchia si assegna in tal caso in mancanza di Chiese Francescane: sicché visitando queste come si spiegarà riceverete l'indulg.a stazione, in contingenza che forte dove vi sono Chiese Francescane, etc.

Meditazione dell' Inferno.

La perfezione dell' uomo consiste nell' unione con Dio [illegible] cioè
gloria. Quindi il fine di tutte le meditazioni [illegible] nostre [illegible]
[illegible] col mezzo di quelle promuovere e [illegible]
Per [illegible] dell' anima [illegible] primieramente necessario [illegible] questa
unione e [illegible] applicarvi le disposizioni [illegible]

[illegible] è [illegible] unico impedimento di questa unione la virtù e [illegible]
[illegible] come una scalla per cui a [illegible] s' ascende [illegible] adunque il peccato [illegible]
anima, e posta in vece di quello la virtù [illegible] unendo [illegible]
[illegible] necessità all' anima e l' anima a Dio.

[illegible] differt a ludo, quod ludus factis, jocus precipue verbis fieri dicitur. Interdum dicitur jocus de re [illegible] et rarri moment[illegible]

Lusus [illegible] schezo exercitatio, que ad solam voluptatem fit, sine ulla spe [illegible] aut periculo damni

Jocus: [illegible] gioco: quodvis ludicrum ad animi recreationem [illegible] recreationem exercitationem fieri solitum [illegible] tamen [illegible]
damni periculo. Nam [illegible] ad solam vo[illegible] [illegible]
vel [illegible] idem [illegible] gioco di [illegible]

Ludus differt a joco quia ludus dicitur in factis, jocus in verbis.

Guida degli Uomini alla loro salute eterna in due parti
del P. Roberto Personio della Compagnia di Gesù
Tradotta dall' Inglese

Padova nella stamparia del Seminario Giovanni Manfre 1748

Massime Cristiane scelte dall' opere de' P. P. della compagnia di Gesù

Perchè si faccia bene l'orazione mentale si richiede una speziale attenzione in ordine a cinque cose, le quali sono: Pr.mo Preparazione rimota

2do Preparazione prossima, che si chiama ancora orazione preparatoria

3.o Esercizio dell' Intelletto

4.o Esercizio della volontà

5.o Riflessione o esame

Preparazione rimota

Preparazione rimota consiste 1mo in prevedere, e determinare i punti, che avete a meditare

2do In prevedere e determinare il fine al quale volete [illegible] la meditazione cioè frutto che pretendete di conseguire ch' è l'emendare qualche mancamento o acquistare qualche virtù

3.o in addormentarvi col pensiero di queste cose [illegible] e risvegliarlo nello svegliarvi la mattina

4.o In ripensare brevemente i punti un poco prima di dar principio alla meditazione

5.o In eccitarvi a desiderio d' intenderli bene e di passare la meditazione con frutto

6.o In raccogliere la mente e dar bando a tutti i pensieri di terra

Meditazione dell'
Inferno.

Preparazione prossima, ovvero Orazione preparatoria

Questa consiste 1mo in un atto di viva fede della presenza di Dio

2do. In un atto di umilissima adorazione alla di lui infinita maestà, riguardandosi indegno di stare alla presenza del Signore, e umiliandosi e chiedendogli perdono de' vostri peccati

3°. In un atto di domanda del lume Divino per trattenervi riverentemente alla presenza del Signore e per cavare dall' orazione il frutto preteso

Esercizio dell' intelletto

Questo consiste 1mo in considerare il punto proposto a meditare [illegible] di ponderare tutto quello che può giovare a rimanere ben persuaso di quella verità e capirla bene e formarne un vivo concetto

2do. In applicare a voi stesso la medesima verità avendo presa in altra sentenza pratica conveniente al vostro profitto

3°. In fare riflessione come vi siete portato intorno di essa sino a quel [illegible]

[illegible] a meditare questa verità cioè della morte [illegible] il morire una sol volta statutum est hominibus semel mori, procurerete di penetrar questa verità, perchè ve l'insinua la fede per mezzo dell'Apostolo, e si vede l'esperienza quotidiana ve la dimostra. Appreso questa verità universale caverete un altra verità particolare [illegible] che se la morte è un passo così importante dal quale dipende un eternità di bene o di male, e che se vi si erra non ammette correzione dello errore sarà un estrema pazzia il non procurare ogni maggior sicurezza, per morire piamente bene in tal passo. Finalmente riflettete come vi siete portato fin ora in questa parte, se avete procurato questa sicurezza maggiore o se avete trascurata con una somma imprudenza

Esercizio della volontà

Questo consiste 1.° in cavare dopo gli affetti dalle considerazioni fatte

2.° in fare buoni propositi risolvendosi fortemente di emendarsi

3.° Domandare al Signore grazia di metterli in esecuzione aggiungendo alla domanda l'osservazione, per chiedere con più fervore

Intorno agli affetti, se bene dovranno essere proporzionati alle verità meditate tuttavia quelli che ricorrono più frequentemente sono di confusione della mala vita passata. [illegible] [illegible] desiderio peccato [illegible] e di ringraziamento della bontà, per [illegible] sollevare di timore per quello che ci può avvenire, se non ci emendiamo, e somiglianti che tutti insieme per facilitare la memoria si comprendono in questi due versi

Mi dolgo, odio, abborrisco e temo e bramo
[illegible] ringrazio, offro, compato, e spero ed amo

Intorno ai propositi convien osservare che senza essi la meditazione sarebbe [illegible] meditare sarebbe un accendere il fuoco nella fornace [illegible] sapendo e avorando [illegible] in questi propositi conviene osservare che non basta farli così in generale come propositi di [illegible] io voglio emendare i miei peccati. Ma bisogna dire mi voglio emendare del tal peccato in particolare, anzi non bisogna contentarsi [illegible] questo ma si deve discendere a stabilire qualche mezzo per tal emendazione, come sarebbe, maggior tempo alla lezione spirituale maggior uso di penitenza

Intorno poi alle domande che sono la parte più essenziale dell'orazione e ne esigono raddoppiare la riverenza mentre si tratta con Dio più immediatamente, [illegible] è necessario aggiungere alle petizioni le osservazioni, cioè a dire apportare i motivi e le ragioni per muovere il Signore a concederci quanto gli domandiamo o per dir meglio per muovere noi stessi a domandarlo con più [illegible] Queste ragioni si riducono a tre capi

Meditazione dell' Inferno.

Il 1mo capo è la nostra miseria, i nostri peccati, la nostra debolezza, gl'abiti ne' vizi, le suggestioni e la rabbia del Demonio che ci perseguita: perciò spiattiamo l'immagine [illegible] Signore le nostre miserie scoprendo [illegible] come fa un povero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] limosina: o pure figurandoci di essere il [illegible] supplicano il lebbroso, o il cieco, o altro simile ricordato nel Vangelio.

Il secondo capo è G. C. domandando, come fa la S. Chiesa nelle Litanie per la di lui incarnazione per la di lui Natività, rappresentando i di lui digiuni il freddo, la fame la povertà, i dolori, le ignominie della di lui Passione mentre della di lui vita e morte; mentre tutto ci donò Cristo N. S. su la croce e di nuovo ci [illegible] il bene nella S. Messa. Pertanto conviene servirsi di questo immenso tesoro ed offerirlo alla SSma Trinità, ed ora supplicando il Padre Eterno per l'amore del suo Figliuolo; ora rappresentando al Figliuolo il gran prezzo che ha [illegible] per [illegible] [illegible] [illegible] [illegible] di nostro Redentore, il nostro [illegible] [illegible] [illegible] supplicandone [illegible] per quell'amore che porta a G. C. per le di cui virtù, per la Redenzione.

Il terzo capo è Dio come Dio, chiedendo le grazie necessarie 1mo per amore della sua Bontà: 2do per la gloria del suo santo nome 3o per la fedeltà delle sue divine promesse. 4o per il desiderio che ha del nostro bene. 5o Perchè comanda che ricorriamo a lui: 6o per lodarlo ora ed in eterno, mescolando alle domande i ringraziamenti di quello che ci ha conceduto altre volte, per accrescere la nostra fiducia e per disporci con gratitudine de doni passati a nuovi doni.

Riflessioni o esame [illegible]

La riflessione o esame consiste in una ricerca, terminata che sia l'orazione, che si fa sopra tre cose

La 1.ma sopra la maniera tenuta nel prepararsi la meditazione e nel farla

La 2.da sopra le distrazioni ed aridità che in essa avete patito, riflettendo, se circa le distrazioni che intravengono nel [illegible], e circa le aridità che intravengono negl'affetti [illegible] loro qualche occasione, con la trascuratezza nel prepararsi o con la [illegible] nel [illegible] ad orare, o pure antecedentemente all'orazione, con la libertà del conversare fra il giorno, e del parlare di cose vane, o con qualche affetto disordinato con qualche sollecitudine eccessiva delle cose temporali &. Riconosciuto il male, il suo rimedio sarà toglierne le cagioni: ed oltre a ciò umiliarvi grandemente innanzi a Dio confessando, che è giusto che non trova [illegible] [illegible] [illegible] [illegible] [illegible] Se poi l'aridità [illegible] [illegible] non provenire da vostra colpa ma da prova del Signore per assodare l'anima nella virtù, allora bene fatto umiliarvi e rassegnarvi nel volere divino: guardando di non diminuire il tempo dell'orazioni ma piuttosto di accrescerlo, per stringervi con maggior generosità.

La 3.a circa le cognizioni dell'[illegible] ricevute, e le risoluzioni prese, procurando di stabilir meglio nell'anima i buoni sentimenti auti & i buoni [illegible] [illegible], e notarsi brevemente in un libretto [illegible] dell'orazione; [illegible] qualche lume più vivo e qualche proposito più importante, affinchè rileggendo voi le cose notate, vi giovino a [illegible] in questo

[illegible] Modo facile per ajutare specialmente [illegible] nell'orazione

Quelli che si vedende principalmente in questa orazione [illegible] facilità per allettar maggiormente [illegible] con orare [illegible] tempo da i p.mi passi che daranno nella via del Signore, [illegible] si espone un modo facile e fruttuoso per esercitare specialmente l'intelletto nell'orazione

Meditazione dell' Inferno.

Se prendete per materia della vostra meditazione qualche mancamento, del quale vi preme l'emendazione, considerate seriam.te avanti a Dio

1mo La bruttezza di detto mancamento:

2do I danni et effetti che un tal mancamento cagiona nella vostr anima

3° L'obbligo che avete d'emendarvene per lo stato che professate

4° Quanto utile apporterebbe all'anima vostra l'emendarvene

5 Quanta consolazione vi ~~renderebbe~~ recherebbe l'emendarvene

6 Quanta consolazione vi recherebbe l'esservene emendato, se aveste a morire

7 Quanta confusione avrete avanti al Tribunal di Dio se non ve ne emendarete, e figuratevi di essere al presente in detto

8 Che bella corona vi aspetta in Paradiso se vi vincete

9 Quanto gusto darete al Signore col vincervi

10 Quanta ingratitudine sarà non farlo doppo tanti suoi beneficii e doppo tanto suo amore verso di voi. Dipendentemente da questi motivi ben penetrati facilmente ne seguirà

1 Eserciterete gli affetti addotti di sopra nell'esercizio della volontà

2 Farete proposito di vincervi

3 Dimandarete grazia per effettuarlo, come s'è detto. A proporzione un simile modo potrete pratticare se prenderete per materia della vostra meditazione qualche virtù di cui vi preme l'acquisto

Modo facile per esercitare specialmente la volontà nell'orazione

Questo modo vi giovarà specialm.te quando prendiate per materia della vostra meditaz.e qualche mistero della Passione del Sig.re considerate adunque attentam.te i seguenti motivi

1mo La grandezza di quel Signore che patisce

2° La grandezza del tormento ~~che patisce~~ o dell'ignominia che riceve

3° La grandezza dell'amore col quale patisce, e vien da lui tollerato il tutto

4° L'infinita viltà e demerito della persona per cui patisce

5° Quello si pretende [illegible] con tanti eccessi di patimenti [illegible]

5 [illegible] tanto [illegible] ... umili;

[illegible] ... amarezza [illegible] ...

[illegible] ammirazione [illegible] maggior, quanto maggiore sarà il lume e la cognizione, che avrete auta del mistero [illegible] rivolgere a un Dio ... a una creatura sì vile e sì indegna ~~creatura~~ di carità?

= O sapienza Divina! Che mezzi ritrovate ed eseguite! ~~[illegible]~~

2.° affetto sarà di ringraziamento il quale per essere perfetto doverà stimolarvi 1.mo ad un interno riconoscimento e stima della grandezza del Benefizio, riputandovi per esso molto obbligato al vostro Benefattore 2do: ad una manifestazione esterna di questo medesimo per mezzo delle lodi e ringraziamenti. 3° Ad una ricompensa con l'opere. Vi eserciterete dunque nella gratitudine secondo l'idea qui proposta; ed offerirete per supplimento della vostra povertà quel benefizio medesimo che avete ricevuto e tutti e lodi e ringraziamenti, che [illegible] Signore [illegible]

3.° Affetto sarà di compassione, compatendo a quell' Umanità Sa̅ma̅: sommersa in un mare di dolori sì per la delicatezza della sua complessione sì per la grandezza de tormenti, sì per [illegible] de tormentatori, e degl' altri suoi nemici, desiderando di essere stato presente, per [illegible] Signore qualche sollievo, o qualche ristoro in [illegible] sì ardente.

4.° affetto sarà di contrizione de peccati riconoscendo la malizia immensa della colpa nell' eccesso della soddisfazione, sborsata da Cristo per pagarla; e considerando quanto sono costati a Dio quei piaceri che vi siete preso contro la sua Legge, e quanta gran parte avete auta nella sua Passione, e nella sua morte Accompagnarete questo affetto [illegible] proposito di emendarvi, e di morire prima mille volte, che tornar più ad offendere un Signore sì buono

Meditazione dell'
Inferno.

Il 5° affetto sarà di amore, per corrispondere alla infinita sua carità amandolo e stimandolo sopra ogni altro bene, prima perchè egli lo merita per la sua infinita bontà; poi perchè ha amato e stimato voi più che la sua vita medesima, rallegrandovi di aver per Padrone un Dio sì buono, sì liberale, e tanto santo, che per distruggere il peccato ha voluto per voi morire; e desiderando che questo grande Iddio sia da per tutto conosciuto, amato, e servito in terra ed in cielo, com'è dovere, offerendogli il suo amore medesimo, che è solo degno di lui.

Il 6° affetto sarà di domanda per ottenere forza di amare questo Signore e d'imitarlo, e procurare di eccitare in voi una gran confidenza in Dio, la quale a suo punto è la chiave de' suoi tesori, considerando che se ha patito tanto per voi mentre voi eravate suo nemico, non potrà ora che siete suo amico lasciare di darvi quello che già vi ha guadagnato, e che non gli ha da costare più nulla. Quel Dio, dice S. Paolo, che non ha perdonato al suo proprio Figliuolo, sicchè non lo diede a morire per noi in croce, come sarà possibile che insieme con esso lui non ci abbia donato ogni cosa? Quello poi che dovete singolarmente domandare sarà d'imitarlo in quella virtù di cui avete più bisogno e che spicca maggiormente nel punto proposto alla meditazione; questa imitazione è un fine principale per cui dovete meditare la Passione del Signore, e per cui si mosse il Signore a patire con un eccesso così incredibile d'amore.

intendimenti men casti
Ella è ~~una~~ cosa da far stordire anche gli ~~più insensati fra gli uomini~~ il vedere
che fra le mondane varietà e quotidiane tribulazioni ed angustie
onde questa nostra ~~misera~~ vita mortale viene ad ogni momento
agitata e sconvolta veggansi ~~sian quelli~~ molti sì arditi ~~[illegible]~~
fra gli uomini che invaghiti delle ingannevoli

Meditazione dell' Inferno.

Si tratta del martirio volontario per arrivare alla Mistica unione con Dio

Chi brama d'arrivare alla mistica unione con Dio, ancorché non si vegga, come accade a quelli nel martirio d'amore, o sollevato ad un'altissima contemplazione, imprenda un animoso forte viaggio. Procuri pure di perfezionarsi per mezzo de' suoi esercizi di vita attiva nella carità e dilezione verso Dio che in tal maniera potrà sicuramente pervenirvi. Acciocché poi egli meglio appunti nella pratica di questo stesso mezzo, deve osservare tra gli esercizi maggiormente primarii esser questo (come abbiam altrove ~~osservato~~ notato col nostro serafico Dott. S. Bo-
G.B. naventura) del correggere se stesso, emendandosi da' vizi, ed acquistando le virtù e può chiamarsi col titolo di martirio volontario del Divino Amore a differenza dell'altro già spiegato che non è tale. Di questo martirio pertanto ora diremo per facilitarne ad ognuno la pratica, notando per la maggior intelligenza solamente alcune dottrine che riguardano particolari sopra questa materia, e lasciando ~~e altre~~ tutte le altre quelle altre che alla medesima servirebbero per l'intero suo compimento giacché queste si possono apprendere da tutti gli altri libri.

Chiamasi dunque volontario questo martirio, perché l'uomo stesso, incoraggito dalla Divina Grazia volontariamente vi si soggetta. Egli consiste, ~~come~~ nella purgazione attiva del senso e dello spirito che con altri vocaboli più spediti appellasi mortificazione esterna ed interna. Per poter poi arrivare alla mistica unione con Dio, è di necessità intraprendere volontariamente contro se stesso questa sorta di Purgazione esterna ed interna, sforzandosi, per quanto si può di mortificarsi, giusta l'accennato come pretende Iddio che resti mortificata l'anima nelle altre purgazioni passive: ed allora si potrà dire di chi fa ciò, che egli con verità si trattenghi in questo esercizio.

[illegible] dal Dotto [illegible] Inst. Spir. [illegible] [illegible] ... plane

Insti. Spir. [illegible] exercitium est mentem semper gerere [illegible] [illegible] [illegible]

l. 2 [illegible] supra omnem creaturam opprimere ... via [illegible], ne [illegible] [illegible] ciò,

[illegible] che ne risulta da tutto ~~[illegible]~~ altro martirio non [illegible]

[illegible] è anche di tale importanza per l'addetto fine, che

[illegible] della croce [illegible] che non si può arrivare a questa

Note oscur. Unione senza una gran purità; non si ottiene senza una gran nudezza di

lib. 2 cap. 24 qualsivoglia cosa creata senza una viva mortificazione. [illegible] ciò

milita ancor per l'anime ~~[illegible]~~ [illegible] martoriate, dovendo

queste molto bene mortificarsi, per cooperare alle Divine superne disposizi-

oni [illegible] loro dolorosissimo interno martirio, e [illegible] quanto

[illegible] per chi non è in un tale stato; ed aspira al fine medesimo

[illegible] mortificare tutti i sentimenti esteriori del corpo, e quelli interni

[illegible] Inferiore [illegible] [illegible] che non

à [illegible] alle loro inclinazioni animali [illegible] tutte intente alle [illegible]

[illegible] secondo lo Spirito e la Ragione,

e non secondo il Senso o Parte Inferiore [illegible] più facilmente un

tal intento. [illegible] anzi di necessità [illegible] penitenza [illegible]

~~[illegible]~~ [illegible] esteriore [illegible], giusta la seconda parte della sua [illegible]

one, à differenza della [illegible] che viene nomata [illegible] [illegible] [illegible]

[illegible]

osservare [illegible] chi esse avoire d'[illegible]

mich. quare che la croce volontaria delle mortificazioni [illegible] è quanto dire della Peni

[illegible] tenza esteriore, è un [illegible] grave, senza [illegible], e quindi [illegible]

cro 136 [illegible] sentimento [illegible] ogni [illegible], che per esser tale deve ritrovarsi [illegible]

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nel [illegible] di [illegible], di cui [illegible] [illegible] [illegible] [illegible] carnem
[illegible] crucifixerunt cum vitiis, et concupiscentiis. In quanto alla pratica dovrò [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] exercitatio
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: due cose ricercan
si acciocchè la Penitenza esteriore sia perfetta: cioè la privazione delle cose gustose a' nostri
[illegible] [illegible] [illegible] non affatto necessario del sonno più del [illegible] de' [illegible] [illegible]
[illegible] [illegible] l'altra è l'assuefare il nostro corpo alle asprezze e fatiche, sotto il cui
nome cadono le discipline, li cilizi, l'abito povero e tutti li lavori che portano seco della
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] la Penitenza [illegible]
riore [illegible] [illegible] [illegible] perfetta;

Ma qui subito devo ricordare la vera maniera di [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vero questa il poco anzi addotto [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] non extinguere, [illegible] non [illegible], ut [illegible] non [illegible], [illegible] non [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in un affetto ordinato e [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de XII [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
quando tantus est quantus esse [illegible] anche la penitenza esteriore per [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dovere ella essere
tanta quanta comportano le forze di ciascheduno; [illegible] [illegible] aver luogo per [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per sua proprietà.

Capo [illegible] vigesimo terzo Si tratta de' segni a conoscere chi sia posto da
Dio nel martirio del Divin' Amore per la parte sensitiva

Imperochè si averà esaminato, come nelle precedenti lezioni lo spirito di chi patisce travagli e angoscie, discernendo che egli le tollera in pazienza e con un molto basso sentimento di se stesso, e dall'aver [illegible] praticata con perfezione la virtù fatta sempre [illegible] e con orazione ordinaria [illegible] umiltà [illegible] potrà sicuram.te ricorrere a' segni onde vedere se egli sia posto da Dio nel martirio del Div. Amore per la parte sensitiva. Di questi segni adunque ora diremo aggiungendovi alcune avvertenze [illegible] per rendersi esti più chiari e per [illegible] riguardo al bisogno. In primo luogo adunque è da osservarsi dee precedere la diligenza [illegible] che all'esamina de' segni medesimi non solamente [illegible] sia di spirito buono, ma che debba precedere la notizia dell'aver egli [illegible] anzi accennammo praticata la virtù con perseveranza, e fatta con fedeltà la sua orazione [illegible] mai [illegible] la ragione si è, perchè tutte quelle che sono [illegible] [illegible] cave giusta la dottrina del Dottor [illegible]

Quanto poi alli segni, il primo sarà come insegna il medesimo Dottore (ibi.c.9) quando la persona non ritrova più gusto, nè divozione nelle cose spirituali [illegible] delle sensibili e terrene, sichè ella circa le une, e le altre [illegible] sentimento che tedio ne aridità che insipidezza nella parte inferiore; cioè nel senso. La cagione di ciò è questa, perchè Iddio col martirio d'amore [illegible] medesimo tanto [illegible] spirituali come e terrene [illegible] [illegible] una [illegible] insipidezza [illegible] [illegible] avrebbe [illegible] qualche gusto ed una qualche soddisfazione sensibile [illegible]

Meditazione dell' Inferno.

[illegible]

gione di cui fu commessa la cosa medesima vi servi tuttavolta se non si eseguisce mai là era tal Anima d'essere inclinata alle [illegible] cioè alle spirituali e contili invece che l'inclinazione alle prime procede dall' amore che sempre vi si presume in chi viene mortificato, l'inclinazione ne viene solo senza dalla natura la quale per quanto è sempre avido di gustare sempre però vi aspira e viene a

Sarà dunque per avere odio e uno, che la Persona ricercando il gusto e la consolazione nelle cose spirituali e nelle terrene lecite non se la ritrovi anzi ne spesamenti disgusto e tedio avidità ed insipidezza

Cui si scorge non gustar ella delle spirituali, ma di dilettarsi e prendere i piaceri nelle terrene e sensuali egli è già manifesto che non è ella nel mari no accennato, ma sensi in una dettestabile negligenza e dilazione. Ella sarà esempio di quell' Anime che tardano a consagrarsi a Dio, ed al suo santo Amore non attendendo le [illegible] replicate Divine persuasioni di attendere a divenire spirituale ed ella dice pare a trovar libertà ai sensi ed il troppo accarezzamento il suo corpo. Ha ella il suo spirito ~~tropo~~ occupato da molte terrene affezioni, il capo ripieno di concetti e pensieri mondani l'Anima sempre ondeggiante fra mille rispetti ed irrisoluta di cose caduche con troppo impegno di venire al termine delle sue pretensioni cara pur ella di quelle che spinte da un [illegible] letargo d'infingarda tiepidezza mentre sentono picchiare da Dio alla porta de loro cuori, con indugio da negligenza temporeggiano ad aprirgli, scusandosi colla scusa de' sacri cantici expoliavi me tunica mea quomodo induar illa? Questa Anima se era di notte tempo già ritirata trattanto ecco lo sposo che picchia alla porta chiamandola aperi mihi soror mea. che si sta ella dicendo ad aprirgli ad alzarsi per esser ella omai tratta di dosso la [illegible] e pare a troppo incomodo il rivestirsene: Expoliavi me tunica mea quomodo induar illa? Finalmente gettata da banda la pigrizia, s'avvisò d'aprirgli di chiavistello della porta; ma oh Dio! che allora ella [illegible] [illegible] l'error suo ~~[illegible]~~ mentre non vi trovò più lo Sposo quale atteso da

conarosa senza negligenza se n'era partito. Pessulum ostii mei aperiui dilecto meo at ille declinauerat atque transierat. Qui di ella sorvatata da una suave lentezza ... con alte clamorose voci lo chiama, lo prega lo scongiura a voler egli ritornarsene; ma egli però d'aia assaltato nella risponde ... et non inveni illum, vocavi et non respondit mihi

Ora tale disgrazia si possono sicuramente ... quell'anime, che ... della primiera ... nel Divino servizio ... le imperfezioni ... della veste primiera, ... fatica tra ... tanto più ragiono per ... di ... amore inescusabili ... di ritrovarne ... osservazione di S. Ambrogio che presentior est diligentibus, negligentibus abest

In tutto il ... circa la maniera di procedere de' tiepidi e negligenti ben si vede quanto importi che la persona ... nel servizio ... amore ... sia fervorosa e diligente ... che ... diligente fervore viene ... dal sopracitato S. Giovanni ... il secondo de' segni dello stato ... martirio. ... questo secondo segno consiste nell'essere l'anima molto ... e sollecita ... ciò che ... al divino servizio ... perfezione ... con ... sollecitamente ... di ... dove sorgere in essa una tal diligenza, praticata a costo ... di ogni fatica e disgusto; ... ritrovandosi ... accurata sollecitudine ... imperciocchè, come nota lo stesso ... avvisa ...

Meditazione dell' Inferno.

[illegible] Pro nihilo esto mihi peccatori

[illegible] ha seco un' ~~[illegible]~~ ordinaria [illegible] con pensiero e pena di non tenere a[illegible] [illegible] pur anche è da osservarsi, come [illegible] avere [illegible] l'anima in molti difetti, poscia[illegible] (non si esclude [illegible] verità di questo segno) [illegible] [illegible] quanti [illegible] in [illegible] interno [illegible] certa [illegible] con ogni [illegible] [illegible] innanzi [illegible] cadute [illegible] in questa ~~maniera~~, può ancor[illegible] ~~[illegible]~~ che ella abbia [illegible] ~~[illegible]~~ [illegible] ~~[illegible]~~ [illegible] servaggio [illegible] mercecchè non con[illegible] già [illegible] nel non commettere [illegible] difetti [illegible] mancanze, ma bensì nel pentirsene e dolersene [illegible] avvertite che elleno [illegible] [illegible] un accurata diligenza per non più commettere [illegible] [illegible] quale [illegible] [illegible] senza perdere [illegible], facendo così poco o niun conto [illegible] [illegible]

Quindi ne siegue [illegible] anima avvegnachè [illegible] e travagliata, ne non avverà pensiere quante volte [illegible] visovaere, ne [illegible] le diligenze accennate non essere ella mai nello stato [illegible] ~~[illegible]~~ [illegible] è da avvertirsi [illegible] alla persona [illegible] nello stato medesimo, vassembra di stimar poco il servigio [illegible] ne abbia tutta la cura e sollecitudine [illegible] [illegible] dell'anima [illegible] e per [illegible] sentimento [illegible] se stessa essendo questo il principal [illegible] [illegible] timore [illegible] non si deve stare al parere di [illegible], per giudicare se ella sia o no [illegible] e diligente, ma dal dolore [illegible] de' [illegible] difetti e dal [illegible] si potranno prendere le ragioni [illegible] per formarne un prudente giudizio

Si tratta della Contemplazione, mezzo, di cui Iddio si serve, per unitiare le Anime [illegible] nel martirio d'Amore: e si tratta del suo oggetto.

[illegible] mai sempre celebre e sarà ~~[illegible]~~ altresì fino alla consumazione de' secoli la memoria del [illegible] famosissimo Tempio innalzato sopra la Terra ad onore del vero Dio [illegible] [illegible] si maraviglia e si rara che parve desse a credere, sin dove possa giugnere la magnificenza e grandiosità degli uomini ancor mortali. Tal [illegible] [illegible] rara magnificenza del famosissimo Tempio [illegible], quale senza controversia [illegible] [illegible] nomarsi la maraviglia delle maraviglie che mai apparsero sulla Terra [illegible] Ma egli tuttochè non potesse tra queste aver par[i], fu nondimeno costretto a cedere [illegible] a quell'altro Tempio di cui era sola figura, chiamato dall'[illegible] Apostolo nella [illegible] a quei di Corinto Tempio di Dio, Tempio santo, Tempio in cui inabita lo Spirito di [illegible] cioè all'Anima ragionevole. Oh qui sì che ad un tale confronto, perderà d'ogni [illegible] rara materiale ~~[illegible]~~ eccellenza mentre Iddio [illegible] da se stesso n'è l'Architetto e sommo Artefice [illegible] delineata tutta la struttura non [illegible] altro ~~[illegible]~~ [illegible] che di se stesso, acciò in essa lui apparisca la sua Immagine [illegible] [illegible] la doviziosissima sua richezza di cui ne va adorno mercecchè oltrepassa ogni valore terreno essendo [illegible] [illegible] tutta celeste e superna. Infatti la Grazia, la Fede, la Speranza, la Carità cogli altri doni dello S. S. ne sono li pregiatissimi suoi ornamenti. [illegible] se esageraro, [illegible] erari eterni, a cui non possono giugnere li nostri concetti.

[illegible] a quegli altri moltissimi riflessi che si potrebbero avere circa codesto mistico Tempio, [illegible] per ora solamente li sagrifizi che in esso lui si fanno, e [illegible] si [illegible] trattenuti abbastanza [illegible] nell'Altro interiore attorno [illegible] [illegible] [illegible] [illegible] [illegible] attorno [illegible] degli incensi, voglio dire averdo noi nelle passate lezioni [illegible] [illegible] [illegible] [illegible] [illegible] Anima martoriata [illegible] se stessa a Dio [illegible] [illegible] nelle [illegible] quei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] della troppo [illegible] [illegible] [illegible] [illegible] [illegible] sarà ben[e]

senonchè, perciò di necessità in prima provvederci de' bisogni confortativi, che sarà a me per mezzo [illegible] le qualità d'un tale sacrifizio, è di mestieri, di premettervi quelle notizie che lo possino dare più distintamente a conoscere. E però qui dal bel principio tratteremo, cosa sia la contemplazione, giacchè questo appunto si è il mezzo, di cui Iddio si serve per il martirio del Divin Amore in quanto alla parte sensitiva e nel quale consiste il sacrifizio medesimo

[illegible]

Dopo una lunga interruzione di tempo [illegible] senza gli esercizi delle solite lezioni di mistica già per l'addietro praticate sino da quando a tal esercizio fui da nostri Superiori destinato, giudicando di dover ripigliare [illegible] onde non abusare di quella tolleranza che fin ora fu alle [illegible] lezioni donata. Per rimettermi dunque nella carriera e ripigliare la materia [illegible] e quella delle lezioni [illegible] qui da bel principio ricercaremo ~~tratteremo~~ cosa sia la Contemplazione.

è un semplice sguardo della verità cioè [illegible] semplicemente senza discorsi, la verità medesima [illegible] zione intellettuale come la reputo consistere [illegible] o bensì le verità create, ed anche [illegible] na per a sola perfezione del Contemplante, cioè è nemmeno consiste nel solo Amore, come la consiste, al dire del nostro serafico Dottore [illegible] Actus contemplatio- orem [illegible] che sono appunto i due [illegible] aiuto della Divina Grazia [illegible] Iddio

[illegible] Oggetto, dic'Egli, di tutta la più perfetta

= Contemplazione che sia possibile, non solo sulla terra, mà ancora in Cielo, tanto sono le opere
= di Dio quanto suoi attributi, è quanto il suo essere: senonchè l'essere, e gli attributi so=
= no Oggetto primario, le opere secondario = ed egli ciò prova contro chi asserì l'Oggetto della perfetta contemplazione non essere Iddio [illegible] nella mente sotto alcun concetto ma che è solo [illegible] sotto il concetto più astratto che [illegible] Quindi ne siegue, che tutto ciò che è oggetto di medita-
zione, sia altresì oggetto di contemplazione, non distinguendosi, come osserva il Serafico medesimo la Meditazione dalla Contemplazione quanto all'Oggetto ~~perchè la contemplazione~~ ma quanto al modo di rimirare tal oggetto, perchè la contemplazione lo mira come d'appresso con un solo sguardo e la Meditazione lo mira come da [illegible]

Si tratta della Contemplazione, mezzo, di cui Iddio si serve, per purificare le Anime, poste nel martirio d'Amore: e si tratta del suo oggetto.

Fu mai sempre celebre, e sarà ~~[illegible]~~ alveti fino alla consumazione de' secoli la memoria del S.mo famosissimo Tempio innalzato sopra la Terra ad onore del vero Dio. Cia questo [illegible] [illegible] meraviglia, e si rara [illegible] desse a [illegible], in dove possa giugnere la magnificenza e [illegible] degli uomini ancor mortali [illegible] [illegible] sara magnificenza del famosissimo Tempio [illegible]

controversia veruna può nomarsi [illegible] vo

sulla Terra [illegible] Ma egli [illegible]

ne costretto a cedere [illegible] a que[illegible]

Apostolo nella 1ma a quei di Corint[illegible]

lo Spirito S.mo, cioè all'Anima [illegible]

ogni [illegible] rara materiale ~~[illegible]~~

[illegible] sommo Architetto [illegible]

fare, che di se stesso, acciò in esso [illegible]

gio rattiene la dovizi osissima sua [illegible]

ogni valore terreno, essendo la sua

la Fede, la Speranza la Carità [illegible] [illegible]

suoi ornamenti. non si esagerano. [illegible] eravi eterni, a cui non possono giugner li nostri concetti.

[illegible] [illegible] quegli altri moltissimi riflessi che si potrebbero avere circa codesto my[illegible] Tempio osserviam per ora solamente li sagrifizi che in esso lui si fanno. e giacchè si sian trattenuti abbastanza [illegible] coll'Atrio interiore attorno [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attorno [illegible] degli incensi voglio [illegible] avervi noi nelle passate Lezioni [illegible] [illegible] [illegible] [illegible] Anima martoriata [illegible] se stessa a Dio coll'[illegible] [illegible] nelle [illegible] quel [illegible] [illegible] coll'orazione. Vero è [illegible] che per non porci a cimento di sperimenti [illegible] qualche [illegible] a [illegible], della troppa [illegible] [illegible] [illegible] [illegible] sarà bene [illegible]

senonche seranno di necessità in prima provederci de' bisogni confortativi che vi è a me per mezzo interno: quello ò in tal sagrifizio, è di mestieri, ò aver ettervi quelle notizie che lo possino dare più distintamente a conoscere. E però qui dal bel principio tratteremo, cosa sia la contemplazione giacchè questo appunto si è il mezzo, di cui Iddio si serve per il martirio del Divin Amore in quanto alla parte sensitiva e nel quale consiste il sagrifizio medesimo

La Contemplazione comune non è altro che un semplice sguardo della verità cioè ella è un mirare, che fa l'anima coll'intelletto, semplicemente senza discorsi, la verità medesima. Ella però non consiste in questa sola operazione intellettuale come la fecero consistere molti Filosofi Gentili, quali contemplavano bensì le verità create ed anche l'increata giusta il fare di Socrate, Platone, e Pitagora; ma per la sola perfezione del Contemplante, cioè per avere la cognizione perfetta di tali Oggetti. E nemmeno consiste nel solo Amore, come ~~stoltamente~~ vogliono li Fals. Quietisti; ma ella consiste al dire del nostro serafico Dottore S. Bonaventura nella cognizione e nel Amore (de 7 itine. Itin. 3. Dist.) Actus contemplationis duo includit, scilicet cognitionem et saporosam dilectionem. Che sono appunto le due operazioni di conoscere, e di amare, prodotte coll'ajuto della Divina Grazia dalle due Potenze Intelletto Volontà per il fine di amare Iddio

Quale poi sia il di lei Oggetto, ce lo addita il P. Segneri. Oggetto dic'Egli, di tutta la più perfetta Contemplazione che sia possibile, non solo sulla terra, ma ancora in Cielo, tanto sono le opere di Dio quanto i suoi attributi, e quanto il suo essere: senonchè l'essere e gli attributi sono Oggetto primario, le opere secondario. Ed egli ciò avova contro chi asserì l'Oggetto della vera contemplazione non essere Iddio preso nella mente sotto alcun concetto ma che è solo sotto il concetto più astratto che sia possibile. Quindi ne segue, che tutto ciò che è oggetto di meditazione sia altresì oggetto di contemplazione, non distinguendosi, come osserva il Segneri medesimo la meditazione dalla Contemplazione quanto all'Oggetto ~~perchè la contemplazione~~ ma quanto al modo di rimirare tal Oggetto, perchè la contemplazione lo mira come a scoprirlo con un solo sguardo e la meditazione lo mira come lo andasse scoprendo a parte a parte.

Ma vegiamo ora in particolare qual sia quest' Oggetto della contemplazione. In primo luogo egli
sarà il rimirare Iddio nell' opere di natura [illegible] [illegible] verificate voci
[illegible] [illegible] [illegible], e con giubilo [illegible] [illegible] [illegible] [illegible] [illegible] comun
Fattore. S. Giovanni nelle misteriose sue Visioni le vedi tutte in concorde concerto intuonar [illegible]
[illegible] gloria e benedizione [illegible] [illegible] a chi sedea sul trono, ed all' Agnello sagrato: et omnem
creaturam quæ in cœlo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo
omnes audivi dicentes, Sedenti in throno, et Agno Benedictio, et honor et gloria, et potestas
in sæcula sæculorum. [illegible] che è quella lode comune della Divina Sapienza, Potenza,
Bellezza e Bontà [illegible] [illegible] dimostrano nella [illegible] particolare di ciascheduna
esse e nel [illegible]. [illegible] [illegible] [illegible] fecit nos, et non ipsi nos. Basta [illegible] [illegible]
[illegible], [illegible] [illegible] sentirsi ardere il Cuore [illegible] incendio amoroso verso il comun Signore
[illegible] Die vivo e vero. Tanto per verità avvenne a quel buon servo di Dio che [illegible]
[illegible] per esser [illegible] [illegible] [illegible], che in mano tenea, si fè a battere quelle innocenti
Creaturelle [illegible] [illegible] [illegible] [illegible] [illegible] insiememente maraviglia e [illegible]
col dir loro con [illegible] premura: non [illegible] [illegible], non [illegible] [illegible]; quasichè [illegible]
[illegible] replicate clamorose voci si sentisse sempre più accrescere nel petto la vampa, [illegible]
a non poter più della gran forza tollerare l'incendio. Codesto si è il buon uso che
deve farsi delle Creature, ritraendo da esse loro la [illegible] [illegible] [illegible] [illegible]
senza per altro fermarsi in esse, come fece appunto la Colomba che essendo uscita fuori dell'
Arca, nè ritrovando quivi, ove posar il piede, se ne ritornò col portare nel rostro il verde [illegible]
[illegible] d'Ulivo: non già in immitazione del corvo, che partendosi dall' Arca medesima, [illegible]
[illegible] [illegible] ritorno, per essersi [illegible] [illegible] negli oggetti [illegible] [illegible] [illegible]
[illegible] secondo luogo Oggetto di Contemplazione sarà pure il rimirar Iddio nelle opere della
[illegible] [illegible] nell' Incarnazione, nella Passione e Morte del Verbo umanato
[illegible] [illegible] Sagramento Eucaristico. Oh! qui veramente per ogni una di [illegible] [illegible] un

Meditazione dell'
Interno.

di stupore: se non che dirò meglio: ogni circostanza, che ne le accompagni, è soffeccite[illegible] [illegible] a [illegible] estatico affatto [illegible] qual Bontà qual Sapienza qual Providenza, e qual Onnipotenza del sovrano [illegible] non [illegible], e qui [illegible] di Cristo alla sua [illegible] [illegible] giusto [illegible] [illegible] fisicamente l'unione ipostatica qual congiunge [illegible] carne [illegible] [illegible] con ciò quel solo mezzo di sodisfare all'eterna [illegible] [illegible] nostro [illegible] nella Divina [illegible]; e quel prezzo infinito, che sborsò Cristo medesimo, col sue [illegible] e morire per riscattarci, divenendo insieme [illegible] chi ci avea creati; e quel compendio di tutte le maraviglie Divine nella sagratissima [illegible] Eucaristica, qual fa che [illegible] stesso con eccessiva inaudita domestichezza diventi un nostro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], e non l'ama, [illegible] [illegible] [illegible] senza ragione [illegible]. Quindi vedesi l'error sommo di que' scellerati contemplativi [illegible] [illegible], quali ascrivono a breve imperfezione, se dall'altezza di lor contemplare scendessero ad un qualche riflesso circa i misteri sagratissimi dell'Eucaristia e della [illegible] [illegible], quasi che questi due stupendissimi ~~misteri~~ [illegible] dell'Amore Divino verso di noi, non fossero [illegible] [illegible] d'ogni più perfetta contemplazione, non solo de' [illegible] nella Terra, ma [illegible] de comprensori nel Cielo.

Insomma l'oggetto di contemplare sarà quello che [illegible] [illegible] [illegible] accennati [illegible] [illegible] [illegible] [illegible] [illegible] concetto degli Attributi Divini [illegible] in una maravigliosa [illegible] [illegible] di [illegible] [illegible] [illegible] [illegible], [illegible] tutte [illegible] varie, può contemplarsi tutta [illegible] [illegible] [illegible] [illegible] al particolare contemplando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Omnipotenza, tutto Bontà ogni altri medesimi suoi Divini attributi [illegible] è quell'oggetto primario di contemplazione, più sopra [illegible] [illegible] [illegible]

Si divide la Contemplazione in acquistata ed in infusa

Trattasi dell'acquistata.

È certo, che l'uomo, assistito dalla Grazia divina, può arrivare mediante un ben lungo e perseverante esercizio di meditare alla contemplazione, ed allora questa chiamasi acquistata. Di più è certo, che l'anima può arrivarvi, quando Iddio senz'altro mezzo naturale medi[illegible] [illegible] il bene dello spirito gli applica l'intelletto alla cognizione e la volontà all'amore degli oggetti da contemplarsi; e questa appellasi contemplazione infusa. Posto ciò; si deve dunque dividere la contemplazione medesima appunto in due spezie; cioè in acquistata ed infusa. Nè tal divisione dee giudicarsi impropria, come si vuole da qualche moderno forse per non averla egli veduta manifestamente divisa nei libri d'antichi ed accreditati Autori; mentre se non da loro ~~medesimi~~ termini espressi, almen da' sentimenti nello scrivere, ella benissimo si ricava, e la stessa ragione ce la dimostra; lo che vedremo nella immediata [illegible] trattando della 1ma [illegible], e nella ventura dividendone la seconda.

Dunque la contemplazione acquistata, a ben considerarla ella non è altra cosa che una sorta d'orazione mentale in grado più alto, di quello che sia la meditazione, essendo naturalmente prodotta dopo buona pezza di tempo dalla meditazione medesima. Dissi in grado più alto perchè ciò affermasi da tutti la perfezione del meditare, mentre l'anima, che contempla, coll'occhio dell'intelletto in un sol guardo amoroso mira ciò che già ~~meditando~~ molte volte meditando, rimirò a parte a parte per verità con minutezza. Tal che appellasi contemplazione, ed è un godere il frutto della fatica avuta nel meditare; e perchè una tal disposizione di conoscere ed amare le cose divine [illegible] l'anima nostra [illegible] proprio esercizio cioè col lungo uso del meditare non senza però l'aiuto divino, perciò dicesi acquistata.

Per meglio intendere questa dottrina vediamo in che consista la meditazione. Ella consiste nel mirare coll'occhio dell'intelletto qualche verità insegnataci dalla fede, discorrendovi intorno [illegible] [illegible] da una cosa in un'altra [illegible] camminare [illegible] [illegible] [illegible] sin che aver [illegible] [illegible] [illegible] [illegible] meditare.

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prima le dovute preparazioni simili, e ultima, dev'egli procurare di rendersi ben pre-
sente tutto ciò, che gli può giovare a rimaner persuaso della verità proposta. Da codesta verità ben perse-
vata deve poi cavarne un'altra pratica in ordine al suo particolare. quindi con attenzione esami-
na deve ammirare, come egli nel suo operare siasi a quella uniformato. Ci s un tale si mette
a meditare questa verità, cioè che Gesù Cristo dimostrò sempre una somma invitta pazienza ne'
dolori acerbissimi della sua santa Passione. Da questa stessa verità speculativa ne cava egli un'
altra pratica; cioè ch' egli pure deve essere paziente nelle avversità, e ne' malori di questa vita
mortale: indi s'esamina, come in fatti egli veramente pratichi tal pazienza.
Ma questo non è il tutto in che consista la meditazione. Imperciocchè alla esamina dell' uniformazione
de' proprj costumi colla verità pratica dedotta dalla verità speculativa che si medita, si deve...
gli affetti, proporzionati a ciò che si conosce o di buono o di cattivo. Cioè quei tale si riconosce la
impazienza ne' travagli, se gli occorsero da patire, deve sentirsene, deve umiliarsi, ravvisan-
do la sua debolezza, deve proporne l'emenda, deve chiederne a Dio perdono ed aiuto per im-
mitare la pazienza di Gesù Cristo. Tutti questi ed altri simili atti della volontà si chiamano
affetti per derivar talvolta anche dalle inclinazioni naturali. che la volontà mosse ma [illegible]
verso l'oggetto amabile, nomate affetti, come in altra lezione abbiamo osservato ovvero
si nominano affetti perchè sono per lo più accompagnati dalli moti sensibili della parte
inferiore, quali chiamansi affetti sensibili impropriamente.
La pratica poi di questi affetti, quando viene praticata a lungo come avviene allor che dopo [illegible] in cui
l'uso continuato nelle precedenti meditazioni l'anima sentesi molto accostumata in seguito a [illegible]
d'orazione d'affetto, ed è talvolta questa la disposizione, come osserva il P. Segneri per orazio-
ne tenera dolce, deliziosa, amorosa e ripiena di sentimenti conceduta da Dio non solo per
allettamento alla vita spirituale, come avviene, quando egli la concede all'anime sui
principj, perchè con essa la vuol guadagnare a sè ma ancora per alimento, ma anche
per accrescimento. In fatti ella vedesi per ordinario conceduta a' proficienti, ancora a
questi... principalmente appartiene mentrechè se sola deve... (come abbiamo accennato)
[illegible] orazione [illegible]

e di mezzeri, l'aver spesso qualche motivo nella meditazione medesima, per venire ad esalare poscia cogli affetti quel [illegible] che in essa si ha concepito: lo che propriamente appartiene alli detti Proficienti.

Quanto poi a questa Orazione sono si eccellenti, e si fruttuosi che oltre l'essere essi [illegible] in una disposizione assai prossima alla vera contemplazione, egli si esercita dolcemente nell'amore [illegible]. Se non che, siccome il moto [illegible] il calore e il concentrato nelle viscere, di si fatta maniera le accende, che viene a cagionare la sete tanto più quanto quanto si è la cagione da che deriva, cioè il calore concentrato: così l'Anima co' suoi moti, cioè col continuo slanciarsi verso Iddio come fa ella in questa orazione [illegible] mente [illegible] del calore, il quale concentrato nel cuore, verrà a cagionare quella sete di Dio [illegible] sarà il principio d'ogni suo vero bene. Ciò accadde alla Samaritana; che dal chiedere che fece al Divin Salvatore quell'acqua viva, di cui lo sentì favellare Domine da mihi hanc aquam ut non sitiam, ottenne il principio ed il [illegible] d'ogni sua buona [illegible].

Una sola avvertenza devo però qui notare per la pratica [illegible] Orazione [illegible] [illegible] [illegible] senza egli ad usare un tal [illegible] affetto, che [illegible] [illegible] [illegible] dolce e soave; perciò devesi sentire d'un tal gusto e piacere della Parte Inferiore, la quale diletta nella [illegible] divozione sensibile per ravvivare lo spirito, per animarlo, per infiammarlo, cosicchè il gusto medesimo non sia il fine di chi lo segue o lo cerca, ma è ciò che concerne l'Appetito inferiore ma ne sia il mezzo del maggior suo bene spirituale. È vero che per la virtù [illegible] il merito [illegible] volontà, non richiedesi che sia [illegible] con gusto e consolazione sensibile; e neppure vi abbisogna sentirneli, allorchè si fanno, perchè questi sentimenti sono dell'Appetito Inferiore, e la Volontà può non dipendere da essi [illegible] [illegible] [illegible] ella ordina quel gusto, e quella consolazione sensibile allo Spirituale

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... ivi la purità degli atti ... ; e se l'uomo operante col solo impero della volontà senza dipender punto dall'appetito inferiore, ella potrebbe egli esercitare tanti atti diversi della medesima potenza, quanti sono i moti o Passioni dello stesso appetito Inferiore senza però che queste vi concorrino punto e perciò potrebbe amare, odiare, desiderare, con far giusta il numero delle Passioni tutti gli altri atti puramente spirituali; cioè di semplice volontà senza verun moto di Passione. Il segno dell'essere gli atti medesimi puramente spirituali sarà quando non siegua veruna alterazione nel corpo, come sarebbe a dire la dilatazione o restrizione del cuore, il freddo, il tremore, il calore con altre cose simili come avviene allorché si muovono le Passioni, del che abbiam già parlato nelle trapassate Lezioni.

Vedute tutte e due le maniere d'orare che debbono precedere la contemplazione, si vedrà ora parimente meglio cosa ella sia, ed in che consista. Si è detto, che col meditare, si viene ad acquistare sempre più cognizione di Dio, e di quelle cose che sono ordinate alla stessa sua cognizione più perfetta. Si è detto, che col frequente esercizio degli atti della volontà nomati affetti si viene pure a conseguire l'Amore di Dio. Dal che presupposto ne viene parimente, che una volta finalmente tal cognizione ed amore divenghino in abito a chi continuamente li pratica. Che se è così, dunque sarà vero, che qui sono li due principali requisiti a perfezione del meditare; cioè una maniera perfetta di mirare ed amare gli oggetti delle sue meditazioni, mirandoli con un semplice sguardo amoroso; nel che consiste la contemplazione acquistata.

Finalmente per ravvisare in ristretto ordinate le addotte maniere di orare osserviamo la gradazione quella scala nomata de' Claustrali che leggesi tra le opere di S. Bernardo, se pur egli ne sia l'Autore, poiché ella vien da moderni approvata ad un certo Certosino appellato Guigone. Questa scala adunque consiste in quattro gradi.

Il 2.do si è la lezione spirituale [illegible] la meditazione [illegible] terzo sono gli affetti che indi [illegible] posti sotto il titolo l'orazione. L'ultimo si è la contemplazione. [illegible] gradi con le [illegible] di [illegible] quærite et invenietis [illegible] aperietur [illegible] con la lettura [illegible] con la meditazione [illegible] con l'orazione e [illegible] aperto con la contemplazione. Quindi ben si vede come [illegible] da una maniera all'altra d'orare, sin ad arrivare alla contemplazione [illegible] uno coll'altro [illegible] non [illegible] una volta si sia fatta [illegible] e nemmeno [illegible] contemplare [illegible] alla meditazione; e quan[illegible]

Della contemplazione infusa; e de' sette doni dello Spirito S.to

[illegible] prima delle azioni di questa [illegible] ogni sorta di contemplazione peranche sublime [illegible] infusa la contemplazione medesima, allorchè ella è assolutam.te [illegible] cioè quando [illegible] immediatamente [illegible] sopra la sua maniera ordinaria [illegible] ed intendendole [illegible] È vero che peranche nella contemplazione aquistata l'umana ragione benchè sia mossa una maniera umana, cioè [illegible] mezzo del [illegible] appoggiata alla propria indu[illegible] stria, è mossa però a fatto sovrannaturalm.te, ed in ordine ad un fine sovran[illegible] naturale, imperciochè tal contemplazione suppone la fede come suo fondam.to

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...io i doni cel.mi, e le altre virtù sovrannaturali; tuttavolta non dicesi infusa, perchè in essi lei non si opera sovra la maniera ordinaria ed umana di operare, cioè in una maniera Divina, come avviene nella Contemplazione infusa, in cui, mediante l'operazione che si fa dallo Sp.o S., viene elevata la mente ad operare in un modo straordinario, al quale l'umana ragione, ancor dotata della Grazia e della Carità non può arrivarvi. Iddio dunque, quando vuol innalzare un Anima alla Contemplazione sublime ed infusa, applica con modo straordinario, e che piuttosto conviene alla condizione degli Angioli, il di lei intelletto alla cognizione, e la volontà all'Amore degli Oggetti, che vuol far contemplare; ed una tal applicazione fa egli, concorrendo agli atti medesimi delle stesse Potenze per mezzo de' doni dello Sp.o S., quali servono a perfezionar le potenze medesime, rendendole disposte a poter mirare ed amare in maniera elevata e Divina ciò, che ci propone la Fede. Quindi ne siegue, tali doni nomarsi principj overo cagioni efficienti della Contemplazione infusa, quando per essi siam applicati con modo straordinario, imperciocchè senza di esso loro non potrebbonsi avere li chiarori, e le fiamme speziali dinnanzi additati, ne il Contemplante si sarebbe divotto.
Per maggior intelligenza di quanto diciamo egli è d'uopo, che osserviamo gli effetti che cagionano nelle potenze codesti doni. Il primo, che è quello della Sapienza è sovrano il principal agente in un tal affare; perchè qual principal agente egli dà all'intelletto umano una vastissima e semplicissima cognizione delle cose superne e divine, accompagnata da una mirabile soavità e dolcezza; dal che ne siegue la Contemplazione infusa.
Il secondo de' doni è quello dell'Intelletto. Questo parimenti aggiugne all'intelletto umano
affinchè egli più sottilmente penetri

affinchè egli più sottilmente apprenda e conosca le cose della fede, e più intima=
mente le penetri, scuoprendo i più intimi segreti, che stanno nascosti sotto la
di lei oscurità. Questo dono si distingue da quello della Sapienza; perchè
questo si dà acciò l'intelletto giudichi sopra le cose Divine; ma quello si dà
acciochè solamente le apprenda con la semplicissima intelligenza.

Terzo dono è quello della Scienza, quale parimente si dà all'Intelletto umano acciò gli
manifesti colle ragioni più proporzionate alla di cui capacità le verità della Fede
che gliele faccia intendere con similitudini convenienti per mezzo delle creature
innalzandolo dalla cognizione di queste a quella del Creatore, e che gli dia a
conoscere la somma perfezione di ciascheduna Virtù, cagionandogli una somma stima
ed un alto concetto di tutte loro.

Per esperienza di alcuni Mistici, tutti gli effetti rari e soprannaturali, che sovvente sega=
dono nella Contemplazione sublime ed infusa, derivano da tutti e tre i doni succitati
che perciò abbiamo nominato nelle precedenti lezioni.

[illegible] che ogni sorta di Contemplazione ma specialmente la sublime ed infusa [illegible]
re nelle Operazioni virtuose ed eroiche, o perchè l'anima sia disposta a ciò fare [illegible]
[illegible] dono [illegible] del Consiglio. Questo perfeziona l'intelletto umano, rendendo=
lo pieghevole alle ispirazioni ed [illegible] Divini, e facendogli conoscere in qualunque
[illegible] in qualsivoglia occasione, che cosa debba egli fare. Per mezzo di que=
sto Iddio ci ammaestra con gran certezza di ogni qualunque cosa, ed facendo
[illegible] penetrare la ragione ovvero senza rendercene le ragioni; con dolce impul=
so, e grande inclinazione ci porta a far operazioni di gran perfezione e virtù, of=
ferendoci che Egli ce lo comanda, ed a noi conviene eseguirlo.

Tutti e tre i Doni che sieguono, spettano alla volontà; perciò il quinto, che appellasi [illegible]
viene dato alla volontà medesima cagionandole una certa spirituale divozione e prontezza

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[illegible] Christi [illegible] ambulat: Pro nihilo esto mihi [illegible]

a tutto ciò che appartiene al culto ed ossequio Divino ed un' affettuosa inclinazione ed un gagliardo impulso a tutto ciò che spetta all' aiuto e servizio del Prossimo.

Il sesto de' Doni vien nomato di Fortezza. Questo corrobora, innanima ed incoraggisce la Volontà nelle operazioni ~~[illegible]~~ difficilissime e che eccedono la facoltà, e le forze naturali dell' umana ~~[illegible]~~ creatura; cosicchè l'uomo viene ad imprendere e a compire le medesime con gran facilità, e sommo coraggio, anzi senza alcun timore, eziandio della stessa morte, che ne lo perturbi. In riguardo poi alla contemplazione infusa vien dato un tal Dono all' Anime poste nel martirio d'amore, acciochè elleno possino superare tutto il pericolo ed formidabile che loro possa accadere sino alla fine del medesimo loro martirio.

L'ultimo de' Doni è quello del Timor di Dio. Questo pur anche si dà alla Volontà imprimendole un gran rispetto ed una somma riverenza verso a Dio, e soggettandola perfettissimamente a quella di lui, ed al Divino suo beneplacito sì nelle cose avverse e contrarie, come nelle prospere e gustose. Di più egli la eccita a fuggire a tutta possa l'occasioni di offenderlo, per non ricevere da lui [illegible] [illegible]. Egli parimente imprime una certa casta verecondia ed un modesto rossore all' Anima nella presenza di Dio, [illegible] allorchè ella sa di aver mancato in una qualche cosa alla fedeltà dovuta

Questi sono gli effetti de' sette Doni [illegible] per mezzo de' quali vengono corroborate, disposte, e perfezionate le Potenze dell' Anima, acciò possino essere sublimate da Dio alla contemplazione sublime facendo loro conoscere ed amare gli oggetti della Fede in modo straordinario e divino. Da una tale cognizione e da un tal amore ne siegue poi un segreto commercio da non potersi esprimere, fra l'Anima e Dio; dal che ne deriva il nome di Mistico e si chiama la contemplazione infusa parimenti Mistica. Deve pur anche avvertire come appo tutti li Mistici vien stabilito, che gli atti di una tale Contemplazione non siano sempre equali, ma ora più, ora meno perfetti ed intensi: dimanierachè gli sguardi degli oggetti siano più o meno chiari e [illegible], e gli affetti più o meno infiammati e [illegible].

Questa finalmente si è la contemplazione infusa brevem.te delineata, per quanto si richiede [illegible] nell'ammenio, [illegible] alle anime senza lor briga, e senza che la procurino. Ma devesi qui da ogn'uno avvertire, di non volersi sfacciatamente avvanzare a pretenderla e nemmeno lasciarsi mai da direttori introdurre senza esserne egli chiamato. Quando poi vi sia tal vocazione, si deve bene, come osserva il Segneri, (e sono le sue espresse parole) l'orazione assecondar coi movimenti, co' quali Iddio tira allora l'anima a se ma assecondarla altresì con molta cautela e con molta circospezione, atteso i gravi pericoli di avvanzarvela oltre la chiamata. In fatti non vi ha migliore disposizione dell'umiltà col stimarsene indegnissimo senza pretendere una grazia che si rende unicamente da Dio, e che non può mai meritarsi. Quindi il pretenderla, procurando d'introdurvisi, avrebbe una [illegible] zione [illegible] e tirarsi addosso il castigo de' temerari e superbi

Riprendasi quanto si è detto nell'ultima delle precedenti lezioni [illegible] capitolo quarto

Diciamo nella precedente lezione [illegible] [illegible]mente la contemplazione infusa è una grazia [illegible] unicamente da Dio che qui in modo [illegible] intelletto [illegible] [illegible] degli oggetti; che l'anima non fa altro, se non se ricevere [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] per conseguenza non è per ella libera nè poter rinnovare codeste divine operazioni [illegible] benissimo tutto il contrario

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E che ne sia il vero quanto al primo cioè che l'anima nulla operi in una tale contemplazione
scuopresi la falsità delle seguenti dottrine. È certo, che la contemplazione veramente infusa
e sublime consiste negli atti dell'Intelletto e della Volontà ~~imperciocchè come abbiam osser~~
~~vato col serafico Dottore S. Bonaventura nella~~ penultima delle ~~riferite orazioni~~ ed è certo che
quegli atti sono vitali. Dunque dee dirsi che eglino necessariamente abbisognano di essere prodotti dalle
medesime potenze vitali che sono i principj intrinseci non solamente motivi, ma che gli muovono.
[...] Dunque non devesi dire che la contemplazione chiamisi infusa perchè gli atti dell'intel-
letto e della Volontà che sono il costitutivo della contemplazione medesima non siano prodotti dall'anima
come mediante l'ajuto della Grazia e nemmeno perchè ella provvenga tutta da Dio, infondendo
[...] immediatamente l'atto [...] contemplare il che secondo la presente provvidenza
di volerci [...] liberi ha del [...] dovendo l'atto medesimo essere prodotto da
un principio intrinseco vitale, cioè dall'intelletto di chi contempla, come dianzi accennammo.
[...] perchè dunque dicesi infusa? dicesi infusa, quia principium, così il P. Antonio a Spirito Santo,
[...] principium proximum illius, scilicet donum intellectus vel sapientiae a Deo immediate
infunditur, vel quia ipse contemplationis actus ita suavis et delicatus est quod intellectui
[...] et non percipiatur. Per il che dicesi [...] divina patiens, [...] agens. Si ne riceve
[...] sovrapuacchè creda egli di ricevere per infusionem l'atto del contemplare, non
[...] eliccre [...]
È vero, che il ricevere i doni sovrannaturali della Grazia con cui le potenze vengono innal-
zate ad operare straordinariamente è in realtà puramente passivo [...] divina; ma non sarà mai per-
fettamente ricevere i doni divini passi divina in quanto alle operazioni vitali; cioè in quanto agli atti dell'
intelletto e della volontà, i quali deggiono accompagnare que' doni, mercecchè una tale infusi-
one dee terminare nell'atto vitale; e perciò l'anima veramente opera coll'intelletto, e
colla volontà mediante l'ajuto divino. Perchè ella conosce [...] e l'ama. Dunque si deve
dire, che ella opera, giacchè il conoscere e l'amare sono cose di chi opera, non di chi
se ne sta senza far nulla: e con ciò resta abbastanza provato la falsità della prima
proposizione cioè che l'anima nulla opera in una tale contemplazione

Ma veggiamo eziandio la falsità della seconda, cioè che l'Anima non sia libera nel ricevi-
mento della passiva Contemplazione [e che non possa rigettarla]. Per chiarircene, piacemi di qui addurre la dottri-
na di S. Tommaso. Dice egli adunque [2. 2. q. 175 art. 1 ad 3]: "Quantum ad ea, quæ excedunt liberi arbi-
trii facultatem, necesse est, quod homo quadam fortiori operatione elevetur; quæ quidem
quantum ad aliquid potest dici coactio, si scilicet attendatur modus operationis; non
autem si attendatur terminus operationis, in quem natura hominis et ejus intentio ordinatur."
Illuminati da sì eccelsa Colonna diciamo noi: il Dono della Contemplazione infusa certo che
sorpassa la facoltà del libero Arbitrio, imperciocchè, se Iddio non ce lo dà graziosamente,
noi non possiamo coi nostri sforzi arrivare a conseguirlo. L'uomo non può dunque pervenir-
re a cotesto termine se Iddio non gli dà il modo di arrivarvi (che è quella certa operazione
più alta da cui viene innalzato alla suddetta Contemplazione) tuttavolta può e non
può arrivarvi quando anche egli abbia il predetto modo, perchè può e non può servirsene.
È di mestieri però qui osservare come allorchè la Contemplazione viene attuata in vee-
menza; cioè quando l'Intelletto è gagliardamente ~~[illegible]~~ da Dio applicato a contemplare
l'anima ordinariamente non gli fa resistenza ma lasciasi trarre da Esso. E la ragione
ne estrinseca si è, perchè la volontà omai ritrova il proprio [Suo] Oggetto, sicchè [rassembra] impossibile, avendo
ella presente un Oggetto infinito ed eterno, qual solo può appagare le di lei brame, ne lo
rifiuti se non fosse che lo rifiutasse per la troppa veemenza dell'amore; come avvenne alla
Sposa de' sacri Cantici, la quale sentendosi amorosamente del troppo incendio da cui er-
rasi tutta ardere, pregava lo Sposo divino a volersene andare: Fuge dilecte mi et assimilare
Cant. 8 capreæ hinnuloque cervorum super montes aromatum. Ma allorchè ella non ritrovavasi
peranche sì accesa supplicava lo stesso Divin Amante a volernela trarre a sè, promettendogli
di correre dietro all'odore soavissimo de' suoi unguenti: Trahe me, post te curri-
Cant. 1 mus in odorem unguentorum tuorum. Nella stessa maniera quando l'anima venga da
Dio applicata a contemplare, ella non solamente lasciasi trarre ma corre dietro alle divine
superne influenze. Quindi ne segue che la stessa applicazione non le toglie punto la sua li-
bertà

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[illegible]

perchè, quando ella viene applicata ex parte sui quanto ad operandi ita actio che è l'applicazione medesima. Illum est ex parte modi operandi per applicationem a se [illegible], qui est supernaturalis modus operandi, non est tandem quod ad terminum quem, dem quo ad terminum liberam Deus reducit Animam, ut operetur secundum suam naturam per intellectum et voluntatem (P. Ant. a S. Ios. ubi sup.) Che è lo stesso che tal S. Tommaso come poc' anzi abbiam' osservato

La falsità della seconda proposizione sin qui scoperta scorgesi dunque l'errore della Terza, cioè che l'Anima non possa rifiutare l'operazione divina nella Contemplazione infusa. Può bensì ella farlo ma non lo fa per le ragioni già addotte.

La maniera di orare di quelle Anime che sono poste nel martirio del Divino amore per la parte sensitiva, consiste in tutte e due le spezie ~~[illegible]~~ ~~[illegible] della contemplazione precedenti lezioni~~ della contemplazione aquistata ed infusa, già accennate nelle precedenti lezioni

Poichè abbiamo nelle passate lezioni premesso le dovute notizie intorno alla contemplazione e le di lei due spezie di Aquistata ed Infusa, ~~or~~ ne siegue ~~con più chiarezza~~ di potere ora con più chiarezza osservare qual sia quel sagrifizio che di se fa a Dio l'anima martoriata ~~[illegible]~~ coll' orazione, e giacchè abbiam appreso che il sagrifizio medesimo consiste appunto nella stessa contemplazione ch'è poi questa il mezzo di cui ~~che~~ Iddio si serve ~~adopra~~ con tal sorta di anime per purificarle, e disporle alla mistica unione con esso lui, veggiamo ora, come in tutte e due le spezie medesime consista la lor maniera d'orare

Per meglio ciò intendere, si deve qui avvertire con un Dotto Mistico (P. Gabrielle Ma. Cremola camaldolese) che due sono le operazioni, le quali intervengono in una tale orazione. l'una dalla parte di chi la fa, che perciò chiamasi attiva; l'altra dalla parte di Dio che dicesi passiva. La prima appartiene alla contemplazione aquistata: questa seconda all' infusa: e quindi si viene a conchiudere, che la maniera d'orare di tali Anime consista nell' una e nell' altra spezie di contemplare

Che due diverse operazioni una attiva passiva l'altra costituiscano l'orazione di chi è posto da Dio nel martirio del Divin'Amore per la parte sensitiva non v'ha luogo da dubitarne, tanto se si rifletta alla stessa ragione che ce l'ò additata, quanto se si ricorra all'autorità di S. Giovanni della Croce, che ce lo insegna. Per incominciare novamente da questa seconda si osservi, che il S. Dottore favellando, nel lib. p.mo della notte oscura capitolo X, di tali Persone, e supponendo, che si già più non possino meditare come in attiva orazione abbiam' ~~[illegible]~~ accennato, egli dice: che assai faranno in = avere pazienza, ed in perseverare nell'orazione con solo lasciare l'Anima libera = sbrigata, ed in riposo da tutti i pensieri e notizie, senza avere ivi fastidio, e cura a = che penseranno o mediteranno, contentandosi solo di starsene con avvertenza amo-
Pag 231 = rosa e riposta in Dio = Presuposta poi una tal disposizione, dice pure nel capitolo
Pag ragnono che = subito in questa loro trascuraggine ed ozio (che vale a dire lasciando almeno di cercare d'operare nella maniera di prima) sentirebbero gentilmente quella refezione - interiore, la quale è tanto delicata che ordinariamente se l'Anima tien voglia - o fa nuova e particolar diligenza di sentirla, non la sente sin qui S. Giovanni sovracc. Ciò premesso, è certo, che per starsene con avvertenza amorosa e riposta in Dio (come nel p.mo testo) vi si richiede un'operazione attiva dell'Anima. Parimenti è fuor d'ogni dubbio che per aver a sentire la refezione interiore, come in questo secondo testo) è d'uopo che Iddio la dia, e che perciò egli operi nell'Anima stessa. Dunque è vero, che due diverse operazioni attiva l'una, passiva l'altra costituiscono l'orazione ~~[illegible] martoriale~~ di tali Persone martoriate.

P.mo La Dottrina siegua la ragione se queste Persone, che non possono meditare, o usar altra maniera di orare per mezzo de sensi, non se ne stessero nell'orazione innanzi a Dio almen con avvertenza o attenzione amorosa ne seguirebbe, ch'almeno dalla parte loro si ri= troverebbero affatto oziose e perciò indisposte a ricevere in se stesse le operazioni di Dio

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com'è manifesto. Dunque è di necessità che spenne, praticando almeno la medesima amorosa avvertenza. Di più se Iddio impedisce loro di poter come dapprima servirsi del consueto lor modo di cercarlo per mezzo de' sensi colle considerazioni, e coi discorsi (il che è di somma necessità per ottenere il fine del penoso Martirio, che è di soggettare il senso allo spirito). Dunque egli vuol supplire ad un tal mancamento, dando loro ciò che già bramano benchè in altra affatto diversa maniera da quella di prima. Ed ecco pur vero anche per mezzo d'un ragionevole discorrere, che l'orazione dell'anime martoriate viene costituita da due differenti operazioni attiva dalla parte loro, passiva dalla parte di Dio.

Che poi la stessa operazione attiva appartenghi alla Contemplazione acquistata, l'altra all'infusa, questo resta a provarsi. Per la maggior intelligenza della prima asserzione si ha da sapere che l'anima col lungo e perseverante uso del meditare, non solo può arrivare ~~[illegible]~~ a godere il frutto di sua fatica, mirando coll'occhio dell'intelletto in un sol sguardo amoroso le verità che di già molte volte rimirò a dell'aggio parte per parte con minutezza per mezzo di molti discorsi, e di replicate considerazioni (nel che giusta il accennato in una delle passate lezioni consiste l'essenza della Contemplazione acquistata), ma di più può arrivare ed infatti vi arriva a mirare col medesimo semplice sguardo amoroso Iddio a se presente. E se bramasi di sapere come ciò avvenga possiamo ravvisarlo nella seguente Dottrina dell'Addottorato S. Giovanni della Croce. Il fine così scrive egli nel libro 2° Salita del Monte Carmello cap. 14 (Pag. 83) Il fine della meditazione, e del discorso nelle cose di Dio, è cavar alcuna notizia ed amore di Dio. E ciascuna volta che l'anima la cava si fa un atto. E siccome molti atti circa qualsivoglia cosa vengono a fare abito nell'Anima; così molti atti di queste notizie amorose, che l'Anima di quando in quando è andata cavando, vengono fin tanto a continuarsi tanto, che si fa in essa ab-

Dalla quale dottrina ricavasi, che l'anima dopo la frequenza di tali atti si ritrova con una notizia amorosa generale di Dio, cioè con un solo sguardo, senz'altri discorsi e considerazioni dell'intelletto apprende Iddio sotto un qualche concetto avvegnacchè universale, però positivo ed espresso di Lui: come sarebbe a dire Iddio tutto Bontà, Iddio tutto Giustizia, Iddio tutto Misericordia, senza discendere a casi particolari, ove risplendano tali suoi Divini attributi e come tale lo ama: lo che tutto, come ben vedesi appartiene intieramente alla medesima acquistata Contemplazione.

Posto ciò è certo che il mirare con un solo sguardo amoroso Iddio a se presente e lo starsene innanzi a Lui con attenzione o avvertenza amorosa, in cui consiste l'addotta operazione attiva, sono in sostanza una cosa medesima, dunque anche [illegible] [illegible] la stessa [illegible] attiva operazione apparterrà alla Contemplazione acquistata. Che se questo nemmeno non basta per accertarsene si osservi di avvantaggio, che la stessa attenzione o avvertenza amorosa con cui debbono stare quell'anime innanzi a Dio nella loro Orazione come insegna lo stesso S. mistico Dottore, giusta il sovraccennato deve avere il suo fondamento per poter sussistere, e per avere a suo tempo radice com'è di mestieri. Or questo medesimo fondamento non può essere altro se non l'abito, che omai ricevono di arrivare al termine d'ogni orazione che è Iddio, mediante la loro perseveranza, e la diligenza usata nell'ordinario lor meditare (che è quella disposizione, giusta ciò che ne abbiam dimostrato in una delle precedenti lezioni la quale Iddio stesso in esaovo ricerca prima di mettere nello stato del Martirio d'amore). Dunque ella appartiene alla Contemplazione acquistata: giacchè l'abito medesimo, che è il suo fondamento spetta alla stessa acquistata Contemplazione.

Meditazione dell' Inferno.

[illegible] tori;

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Avvertimenti Grammaticali

A

Questa lettera A senza accento, e senza apostrofo è preposizione del Terzo caso, e serve a que' nomi che non anno articolo V. g.: a te, a colui. Si congiunge alle volte con l'articolo, e quindi si fa allo, alla, agli, alle. Queste voci da' più antichi si scrissero separate, specialmente nel verso a lo, a la, a gli, a le, ma oggi comunemente si scrivono congiunte. Perdono ordinariamente la ultima lettera, e pigliano l'apostrofo, quando stanno innanzi a vocale, come all'onore, all'anima, agl'ingegni. Tuttavia agli, come anche degli, e dagli, non lasciano la loro vocale i, se non seguendo voce, che pure cominci da i; poichè renderebbero un suono troppo aspro, se si troncassero innanzi all'altre vocali. Onde non si dice V. g.: agl' onori, come alcuni malamente scrivono, ma agli onori.

Allo, stando innanzi a semplice consonante, perde tutta l'ultima sillaba V. g.: al libro. Stando innanzi a s impura, cioè accompagnata con altra consonante, vuol rimanersi intera, specialmente nelle prose onde si dice allo studio, non già al studio.

A' con apostrofo, ovvero ai serve al dativo plurale in luogo di agli, o agl', e si adoperava solamente innanzi a semplice consonante come a' Ladroni, ai Ladroni

Agli sta innanzi a vocale, e ad S impura, come agli avi, agli studj.

A semplice serve a far molti avverbj come a fine, a pena, a punto si congiunge alle volte con la voce, a cui s'accompagna, e in tal caso raddoppia la prima consonante della voce medesima V. g. affine appena appunto. mihi covenit docere: tibi discere. illi audire. studio incumbendum et laboribus non parcendum. ~~inveniuntur~~ ~~in eviniuntur~~ inveniuntur miserendum: legibus obtemperandum

Meditazione dell' Inferno.

aspirandum honori; consulendum indigentii, non credendum falacii, ~~consolatio~~
~~Decus convenit~~ honoribus ~~[illegible]~~ ~~afflictis compassio~~, ~~[illegible]~~ ignorantiam
~~instructio~~ Defensio convenit insontibus, ignorantibus instructio. Res aliorum non iuvat
deceptoribus, nam deceptores qui ab aliis subraunt magis nocent sibimetipsis quam aliis
magistro competit docere, scolastico ~~[illegible]~~ competit studio vacare
Filiis obsediendum est Parentibus; servis convenit dominis servire
Abusibus resistere

Defensio convenit insontibus ~~[illegible]~~
la difesa ~~[illegible]~~ Conviene agl'i ~~alli~~ innocenti
~~[illegible]~~ ~~[illegible]~~

res aliorum non Juvat deceptoribus, nam ...
... magis nocent sibimetipsis quam ~~aliis~~
... degl' altrui non sono di utile ~~[illegible]~~ agl'
ingannattori imperciochè gl' ingannatt... sono nocevoli
più a sè stessi che a gl'ill...

Per non lasciare ~~senza qualche ufficio~~ infruttuosa la divozione che io professo a V. E. M. R., convien che non solo a [illegible] nel cuore, e la presenti [illegible], come di buon animo ~~mi son da~~ molto tempo ~~professo~~ di ~~[illegible]~~ ne miei sentimenti [illegible] di buon animo ~~ho pro~~ da molto tempo m'[illegible] professo di essere ma conviene altresì che co' propri caratteri io la certifichi. Quindi le avvanzo ~~[illegible]~~ alcune righe significandole il mio stato, grazie a Dio di buona salute, ed altre novelle, le quali ancorchè le fossero note ~~[illegible]~~ mi sembrino ~~un sentore~~ un [illegible] compatibile per ~~[illegible]~~ [illegible] la dal lido che questa mia lett.a le potesse per avventura recare. Ridotta la nostra povera Provincia al numero di soli 14 conventi già secondo [illegible] nel regolar [illegible] la mala condotta de' PP. Provinciali, ha rinunziato al Vescovo di Verona la direzione delle monache di [illegible], e nell'atto stesso fu intimata alle stesse in forma legale la rinunzia. Il Vescovo l'accettò e si crede che ~~un~~ tal ~~[illegible]~~ fatto sia ~~[illegible]~~ il preludio della sottrazione di tutti gli altri monasteri dalla giurisdizione de' Frati. In Mantova [illegible] conventi molti conventi di Regolari tra quali li PP. di Guadara[?] [illegible] Serfimini[?] sulla Fiera [illegible] PP. di S. Marco e di S. [illegible] il nostro convento servirà di ospitale; noi [illegible] saranno i Gesuiti passeremo al loro Collegio. Tra li conventi poi di nostra Religione si [illegible] Cenano[?] [illegible] S. Martino di Bozolo[?] [illegible] e per le suddette si attende la risoluzione da Vienna. Si dice ~~[illegible]~~ che [illegible] si applica alla soppressione di [illegible] conventini ed [illegible] e che manderà nei respettivi loro stati tutti li religiosi esteri. Se questa ultima notizia sia vera o no, lo saprà meglio ~~[illegible]~~ di me, che ne starò in attenzione dalla sua gentilezza per la verità. Tra li Religiosi che nella [illegible] ~~[illegible]~~ i conventi di questa nostra alma Città ~~sono~~ furono assegnati a questo convento vi è [illegible] il quale ~~[illegible]~~ per le buone informazioni, che di lui [illegible] ~~[illegible]~~ [illegible] gli ha promesso di [illegible] mentre ~~[illegible]~~ [illegible] stati ad informarsi per la seconda volta. Ciò è vero che per [illegible] la buona amicizia basta a [illegible] nel cuore sentimenti di [illegible] affetto per gli amici [illegible] in memoria negli esercizi della [illegible] talvolta [illegible] della convenienza [illegible] mezzo convenevole [illegible] per ~~[illegible]~~ sostenere uno [illegible] la [illegible] della ~~[illegible]~~ reminiscenza per ~~[illegible]~~ [illegible] ~~[illegible]~~ aumento della stessa amicizia. Indotto io da tal pensiero le ~~[illegible]~~ [illegible] ~~[illegible]~~ questa mia onde rassicurarla che in me [illegible] e viverà sempre il solito vivacità affetto ~~con~~ [illegible] [illegible] stima verso di lei siccome altresì [illegible] che [illegible] tenermi nel novero de suoi buoni [illegible] amici e [illegible] per tale coll'onore de' suoi [illegible] Col riflesso, che non le son note alcune [illegible] di queste parti per trovar materia di scrivere le [illegible] cipo, che fu rinunciata dal nostro P. M. R. [illegible]

Meditazione dell' Inferno.

Qui sedet super Cherubim [illegible] [illegible] Proximus [illegible] adori,

Questa è la seconda volta in cui io vi scrivo [illegible] mi averi [illegible], se la carità che io [illegible] avesse stima [illegible] ca-

mi anima verso il vostro Genitore mio Fratello, a tutta la povera nostra casa e a voi [illegible]

mi stimolasse. Vi scrivo con semplicità non meno che con ingenua sincerità [illegible] e duna, ne [illegible]

miei sentimenti in ogni parte con quelle disposizioni che [illegible] [illegible]

retta intenzione, con cui io mi protesto d'innanzi a Dio di scrivervi.

Le vostre replicate lett.re da me pure lette, dalle angustie di animo, che con esse avete al vostro Sig.

Pad. al vostro Zio, e in una parola a tutta la famiglia recate, bisogna necessariamente

arguire che voi siete in un abisso di [illegible] tali, che [illegible] ogni uno che

vi ama vi ama non che i vostri Parenti non vi lasciano vedere conoscere quelle verità, che voi stesso più

avete più volte confessate. Non ignorate lo stato della casa, sapete che i migliori capitali consistono nell'onora-

tezza e nella sottilità nel buon nome del [illegible] di quell' anima benedetta del vostro Avo, e de suoi

Grande Figliuoli, che con stragie e [illegible] di sangue onoratamente [illegible] il per vostro [illegible]

temporale vantaggio [illegible] [illegible] [illegible] mettervi d'innanzi agli occhi affine di [illegible]

entrare in voi stesso; ma [illegible] che si sapete [illegible] potete da voi stesso riconoscere quando voleste applicarvi

con seria considerazione, come [illegible] cose, perciò ommetto e [illegible] e [illegible] premesse [illegible] verità

senza le altre che a voi [illegible] [illegible] [illegible] continuamente [illegible]

[illegible] note, non posso capire come vi [illegible] [illegible] [illegible]

[illegible] di capricciosi dispendi senza riflettere allo stato della medesima [illegible]

al [illegible] [illegible] [illegible] e strascinarvi all'estrema rovina. Era possibile che non [illegible] a

[illegible] [illegible] ai vostri Poveri Parenti non potete mentire che [illegible]

[illegible] che siete fuori della casa Paterna. Dove avete dunque la carità per la giustizia, la

[illegible] del nel vostro Sangue? Dove sono i sentimenti di buon [illegible] ne vostri Genitori?

[illegible], mi è riuscita la sua [illegible] la quale per dir vero mi ha altamente confermato nella buona opinione che [illegible] ero io ~~informato~~ [illegible] per vostra riverenza, non avendo io mai dubitato io che [illegible] ~~[illegible]~~ [illegible] l'innata sua gentilezza da me molte volte sperimentata [illegible] persona, non [illegible] stati [illegible] ~~[illegible]~~ [illegible] corrispondenza e che [illegible] per la [illegible] per [illegible] di [illegible] ~~[illegible]~~ [illegible] anche per [illegible] compartimenti di [illegible] tra ~~[illegible]~~ quelle persone che sinceramente con vero e proprio affetto si amano non può [illegible] e separazione ~~[illegible] persone non può [illegible] l'affetto che~~ [illegible] facilmente [illegible] della rispettiva benivolenza, anzi sarà [illegible] che l'assenza dell'amico [illegible] [illegible] desiderio di amarlo ~~[illegible]~~ si [illegible] timore che la distanza non possa l'amore [illegible] [illegible] che la privazione ~~[illegible]~~ [illegible], venir voglia [illegible] sua carità e con pari sicurezza [illegible] che [illegible] avrà [illegible] memoria la sua persona, per darle sempre [illegible] attestati d'amore e di rispetto che al mio dovere e suo merito si convengono.

Non ho mancato di portare li suoi saluti al sig. Dottor [illegible] con quelle notizie che mi ha accennate, e [illegible] a' miei domestici che la riveriscono e ringraziano, non meno che il [illegible] ed [illegible] [illegible] e maggior [illegible] ringraziano con [illegible] di [illegible] gentilezze. Io pure [illegible] [illegible] offerirmi a suoi riveritissimi comandi con pienezza di [illegible] rispetto ~~[illegible]~~ d'ingenua cordialità mi protesto

Meditazione dell' Inferno.

Qui sedet super Cherubim et [illegible] [illegible]: Propitius esto mihi [illegible]atori,

Giocondiss.^me^ mi è riuscita la sua pregiatissima, fa que
l'alta stima e
nella buona opinione che sempre ho sempre
potesse
io che si scordasse del ~~nostro vero~~ sincero suo e
molte rare sperimentate grazie ed amena
stati di sovente
Affido che saremo ~~sem~~ ~~stati~~ uniti colla recipro
l'oso di un'altra volta personalmente abbraccia
ai entro compartimenti di [illegible]
tra ~~[illegible]~~ quelle Persone, che sinceramente
e la variazione ~~delle Persone non può diminuire~~
il [illegible] della reciproca benivolenza anzi sare
[illegible] desiderio di amarsi, si ~~stimolat~~ se. Amore che
come più la separazione ~~personale~~ fa venir voglia
que sicuro della sua carità e con pari sicurezza
memoria la sua Persona, per darle sempre
mio dovere e suo merito si convengono
Non ho mancato di portare li suoi saluti al
accennate, così pure a' miei Domestici che la
P. Surd.^o^ al P. Ottaviano, ed agl'altri Religiosi
prosperità e rimarcano con ossequioso rendimento
auguro ogni vero bene ed offerendomi a'
ossequioso rispetto e [illegible] sincera.

Meditazione dell' Inferno.

Quelli di ...

Per non ... alli capo ... non forma-

no il merito a pretendenti, ne gli levano dalla taccia di ...

Translata Januarius

... Januarius

28 S: ~~Hila~~ Hilarii Ep. et conf. sem

Februarius

... Abb. dup. min

Januarius

28 S: Hilarii Ep. et C. sem ad 26 ...

Februarius

... Ignatii ... d. min ad ... Martii

...

... Ignatii Ep. et mar. ad 23 ~~Martii~~

Martius

... Casimiri ... ad ...

... Francisca Rom. Vid. dup. min ad 15 ...

... Salvatoris ... ad 20 huius

Januarius

...

2 B. ... dup. min

27 ... Petri ... 26 ... dup. min

28 S. Ignatii Ep. et M. ... 27 huius sem

Martius

... Ignatii ... dup ...

... in ... dup ...

3 ... Joann. de Matha ... min

15 ... Francisca Rom. ... dup. min

20 ...

23 S. Ignatii Ep. et M. ... 27 ...

26 S. Hilarii Ep. et C. f. 28 Jan. sem

27 S. Casimiri C. f. 4 huius sem

Aprilis

11 S. Leonis ... Eccl. Doct. ... dup. min

12 B. Angeli a Clavasio ... ord. dup. min

13 S. Hermenegildi mart. semidup

15 ... dup. maj. ad 15

16 ... dup ... ad 4 maii

18 ... dup. min

20 B. ... dup. min

... S. Anselmi ...

22 SS. ...

29 ... dup. min

Maius

6 S. ... Antonini ... dup. min ad 5 maii - 2

... dup ...

21 Translatio ...

... dup. maj

...

22 Dedic. ... dup ...

Maius

6 fit com. oct. Dedic. ...

14 S. ... S. Felicis ... dup ...

~~...~~

23 Dedic. Eccl. ... dup ...

Meditazione dell' Inferno.

[illegible] Pronitus ecto mihi [illegible]

2 D. Jacobi Salom. dup. Min.
3 D. Andreæ ab [illegible] dup. min
5 D. Pacifici a Cev. [illegible] dup. min

Bona fides est [illegible] credere et vendere [illegible] rem, quam quis possidet esse [illegible] quamvis ~~[illegible]~~ re ipsa non sit

~~[illegible]~~

[illegible] os domus et centum arbores

[illegible] profonda, cioè [illegible] dall'intelletto o quell[illegible] della sapienza viene da Dio immediatamente infusa [illegible] della ~~[illegible]~~ contemplazione [illegible] sì soave e delicato, che l'intelletto stesso non ~~[illegible]~~ apprende di operare: Per lo che [illegible] più tosto: divina patiens quam agens ch'ne viene [illegible] per [illegible] l'atto del contemplare non autem elicere: così il P. Ant.o a Spiritu Sancto nel suo Direttorio mistico. Trac. ..

Meditazione dell' Inferno.

[illegible] Pronitus esto mihi [illegible] Dori;

Meditazione dell' Inferno.

[illegible] ...tori,
...ca-
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...te-
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...ondan
...Peti-
...ia,

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Meditazione dell' Inferno.

[illegible] Pronitur [illegible]

il censo

Censo reservativo preso come contratto è quello, col quale taluno trasferisce in un altro il dominio diretto ed utile di cosa propria riservando a se stesso il gius [illegible] annua pensione sopra la medesima cosa. [illegible] 405

Censo reservativo è quando taluno, trasferito in un altro il dominio diretto ed utile di cosa propria, si riserva il gius di ricevere ogni anno per la medesima roba una determinata pensione. Cunitian sur

Censo consegnativo preso come contratto è un contratto col quale ~~si vende~~ ~~[illegible]~~ si compra e si vende il gius di ricevere l'annua pensione per la cosa, ovvero per la persona altrui

Meditazione dell' Inferno.

Meditazione dell'
Inferno.

Januarius 1763

30 Januarii B. Hyacinthę vir. g. dup min — ad 26 Feb. B. Hyacinthę virg dup min 30 Januarii 1
6 Febr. S. Agatę vir. et mart. dup min — ad .. [illegible] S. Agatę virg et mart. dup min [illegible] Februarii 3
13 Feb. S. Ignatii mart. semid — ad 2 martii S. Ignat. ep. et mart. semid. 13 Februarii 4
16 Feb. S. Martinę vir. et m. semidup — ad 3 martii S. Martinę vir. et m. sem. 16 Febr. 5
20 Feb. S. Josephi a Leonissa conf. dup maj — ad 28 Febr. S. Josephi a Leonissa conf. dup maj 28 Febr. 2

Martius

6 B. Coletę virg. dup min — ad 15 martii B. Coletę virg. 2. ord. dup min 6 martii 6
13 S. Joannis de Deo conf. dup min — ad [illegible] martii S. Joannis de Deo conf. dup min 13 martii 7
18 B. Salvatoris ab Horta [illegible] conf. dup min — ad 23 martii B. Salvatoris ab Horta [illegible] conf dup min 18 mar 8
30 B. Angelę vid. dup maj — ad 14 Aprilis B. Angelę [illegible] dup maj [illegible] 30 martii 9

Aprilis

17 Aprilis Dedic. S. [illegible] Ecclesię dup 2. cl. ut in cal. [illegible]
2 S. Francisci de Paula conf. dup min — ad 16 Aprilis S. Francisci de Paula conf. dup min 2 Aprilis 10
3 B. Benedicti conf. n. o. dup min — ad 23 Junii B. Benedicti a S. Philad. conf. dup min 3 Aprilis 14
4 S. Isidori ep. conf. dup min — ad 25 Junii S. Isidori ep. conf. dup min [illegible] 15
5 S. Vincentii Ferrerii conf. dup min — ad [illegible] Julii S. Vincentii Fer. conf. dup min 5 Aprilis [illegible]
24 S. Fidelis m. ord. capuc. dup maj — ad 4 maii S. Fidelis m. ord. capuc. dup maj 24 Aprilis 11

Maii

9 Transl. S. Didaci conf. dup min — ad 5 Julii Transl. S. Didaci conf. [illegible] 17
12 SS. Nerei et soc. mm. sem. — ad
19 S. Ivonis conf. 3. ord. dup maj — ad [illegible] Junii S. Ivonis conf. 3 ord. dup maj 19 maii 12
21 S. Felicis conf. ord. capuc. dup maj — ad 17 Junii S. Felicis conf. ord. capuc. dup maj 21 maii 13
22 S. Petri Celest. Ep. et conf. dup min — ad 11 Julii S. Petri Celest. Ep. et conf. dup min 22 maii 18
23 S. Ubaldi ep. et conf. semid. — ad
25 Transl. S. P. N. F. dup min — ad 3 7bris Translat. S. P. N. Francisci dup min 25 maii
26 S. Philipi Nerii conf. dup min — ad 1 8bris S. Philipi Nerii conf. dup min 26 maii
28 S. Verdantii m. sem. — ad
29 S. Mar. Magd. de Pazzis virg. dup min — ad [illegible] 8bris Marię Magd. de Pazzis virg. dup min 29 maii

Junius

2 B. Jacobi Salomonii conf. dup min — ad 26 8bris B. Jacobi Salomonii conf. dup min 2 Junii
— 6 B. Bertrandi ut in cal. Dię
— 7 S. Norberti ut in cal. Dię
10 S. Margaritę Scot. Reg. vid. sem. — ad

Julius

12 S. Joannis Gualberti Ab. dup min — ad 13 Augusti S. Joannis Gualberti Ab. dup min [illegible] 12 Julii 14
12 SS. Hermagore et Fort. [illegible] ut in cal. Dię
30 S. Vincentii a Paulo conf. dup min — 27 Augusti S. Vincentii a Paulo conf. dup min [illegible] 30 Julii
30 [illegible]

Augustus

6 [illegible]
18 B. Petri a Moliano conf. n. o. — ad
21 S. Hyacinthi conf. dup — ad 29 8bris
27 S. [illegible]

Meditazione dell' Inferno.

[illegible] Pronitus [illegible]

Calixti
12 SS. [illegible] ut in [illegible] S. Joannis [illegible] 3 Augusti [illegible] ex 12 Junii 20

20 S. Clementis [illegible] ord.

30 [illegible] S. [illegible] 27 [illegible]

Augustus

[illegible] 9 Aug. [illegible] ex [illegible] Augusti 14

4 Transl. [illegible] mai [illegible] ex [illegible] Junii 4 S. Ignatii conf. [illegible] ad 14 Augusti [illegible]

3 S. Joannis Gualberti 16 [illegible] 2 Julii SS. [illegible] 13

[illegible]

Meditazione dell'
Inferno.

Qual cosa più all'uomo resca difficile per regolar bene
la propria vita. c.e 28

Non pochi sono tra i mezzi umani, i quali ad un tal fine conducono: tutti però hanno le particolari e quasi loro difficoltà, mentre è per la nostra esser a parte degli altri troppo vi bisogna d'attenzione e per conoscerli e per usarne a dovere.

In animi bonis nullum jus habet fortuna

Externis bonis homo nihilo fit melior

Per regolar bene la propria vita nulla di più malagevole a parere dell'autore ritrovarsi che quanto lo sceglierci compagni di savio costume, che gli servan scorta nel sentiero della virtù, da cui sola senza tema d'inganno la norma altrui presentarsegli d'un viver tranquillo innocente e ne' suoi detti tutti glorioso.

i compagni secondo Aristotele devono essere compagni di condizione acciocché [illegible] del nascimento [illegible] anche quella de' costumi

Amicus res rara quae non alibi magis deest quam ubi creditur abundare

il giudizio precipitoso è ~~di gran~~ è di gran pericolo in qualunque affare

Cum his conversare, qui te corrigant

— — — — quid cum illis agas

Qui neque ius neque bonum neque aequum sciunt

[illegible] nihil [illegible] nisi quod libet

Ovem lupo commisisti

[illegible] sunt consentire, vel non contradicere

Beneficentia [illegible] aliquo [illegible]

Meditazione dell'
Inferno.

[illegible]

[illegible] se faciat nimis [illegible]. Gaudeas minus; minus doleas
[illegible] nil ~~audire~~ sentire melius est, quod [illegible] sentire

Azienda vuol dire amministrazione

[illegible] conoscere, l'appetito per amare, la libertà [illegible]

[illegible]

[illegible] per reggere [illegible]

[illegible] per edificare [illegible]

[illegible] per [illegible] ultima mano [illegible]

[illegible] la magnanimità [illegible]

[illegible]

e per lo Spirito Santo si vende Santi[illegible]

Abavus il terzo Avo: detto il Padre del Proavo

Proavus. il secondo Avo: Padre dell'A[illegible] quasi terzo Padre

Avus Padre del Padre, o della madre

Patruus: Fratello del Padre

Avunculus: zio dal lato di madre. cioè Fratello della madre si dice avunculus

perchè è distante del discendente di madre trè gradi dal Padre

della madre, siccome è il nipote dall'avo

Avunculus magnus: Il Fratello della Ava. matertera sorella della ma[illegible]

Patrueles Fratelli Cugini

Matertera magna: è la sorella dell'Ava. matertera maiore è sorella della Proava

maxima sorella dell'Abava

[illegible] cioè [illegible] che nasce da figlio, o da figlia. Nepotes quelle che [illegible] Pronepoti Figli e figlia di Nipoti

Meditazione dell'
Inferno.

Qui sedes super Cherubim, et intueris abyssos: Propitius esto mihi peccatori. Mio Dio, terribilis in consiliis super filios hominum: Propitius esto mihi peccatori. Mio Dio, qui potes et animam, et corpus perdere in gehennam: Propitius esto mihi peccatori: Confige timore tuo carnes meas... Voglio temervi sempre in avvenire mio Dio... Perciò son qui alla vostra presenza a meditare l'Inferno: tutto tremante, Signore, mi abbandono nelle vostre mani. Percuotetemi: col mostrarmi i rigori della vostra giustizia e sanatemi. Conducetemi a veder l'Inferno e riconducetemi da tal vista tutto mutato da quel che sono: Percutiens et sanabis. Deduces me ad Inferos et reduces.

2. Figurati anima mia un Sacerdote dopo alcuni anni di vita amena e comoda secundum carnem; dopo esser stato il sale dei circoli, l'anima delle conversazioni, dopo aver colle ricchezze proprie, e con quelle della Chiesa adescato quanto ha potuto il suo maledetto amor proprio. Figurati qual sia altro Sacerdote, mancante ai suoi doveri, ed in peccato mortale, sorpreso dalla morte strappato dal Mondo, maledetto da Cristo Giudice, sepolto nell'Inferno. Oh passaggio! Oh mutazione! O Inferno!...

Idolatri, Turchi, Ebrei fate largo a quest'uomo di Dio, all'uomo di Dio date luogo... Eretici, Scismatici, cattivi Cristiani ritiratevi, e lasciate passare l'uomo di Dio... Furie d'Inferno, mostri dell'Abisso, Diavoli tutti fate largo, e lasciate andar giù al più profondo il Sacerdote dannato, l'Unto di Cristo, l'uomo di Dio: Date locum homini Dei...

Sì anima mia così rivelò G.C. a S. Brigida: Prae omnibus Diabolis profundius submergentur Sacerdotes... Così asserì il Serafico S. Francesco. Tutto giulivo un suo compagno gli narrò come avendo veduta una visione dell'Inferno, non avea scoperto in quell'abisso alcun dei nostri: Tremiamo, disse il Santo, tremiamo o fratello: Tu hai veduta la superficie, non il fondo; questo è riserbato ai cattivi religiosi, e Preti. Imperocchè è di fede, che qui cognovit voluntatem Domini sui, et fecit digna plagis, vapulabit multis: Che ha da essere il supplicio corrispondente alla sublimità, da cui cadde: Altius mergitur qui de alto cadit, Petr. Bles. Corrispondente all'enormità dei peccati. E quali sono, anima mia, li peccati de Sacerdoti? i. e.: sacrilegi, abuso di Sacramenti, Simonie, violazioni

di voti, scandali enormi, peccati in una parola di Sacerdoti. Pro men-
sura autem peccati, erit et plagarum modus, Deut. 25. Corrispondente alla
ingratitudine, e abuso di grazie, di cui è reo: qua magis augentur dona,
rationes etiam crescunt donorum. Allo scandalo cagionato all'anime, alla
Chiesa. Potentes potenter tormenta patientur. Eravi potente che rimetteva
i peccati, e facea scender nelle sue mani l'Uomo Dio. Potentes potenter
tormenta patientur. O Inferno del Sacerdote.. O anima mia! te potessi
formar qualche idea, di quello patisce un Sacerdote dannato in quel profon-
do suo Inferno!
Ah Sacerdoti dannati, vittime sventurate dell'ira di Dio, diteci voi qual
sia l'eccesso de' vostri tormenti? Uscite per un momento dal vostro incen-
dio: compariteci qui cinti di quelle fiamme, che vi divorano. Fateci sentir
uno di quei urli terribili, che lo spasimo, la disperazione vi fa esalare:
lasciate cader una scintilla di quel fuoco, di cui siete pascolo eterno..
Che penso io... Che dico mai?... mi confondo, e mi perdo, gelo d'
orrore.
Ahi il Sacerdote dannato è nel fuoco d'Inferno, ed il fuoco d'
Inferno è nel Sacerdote dannato: non vede che fuoco, non tocca
che fuoco, non si pasce che fuoco non respira che fuoco, vive di fuo-
co. Egli è, si può dire un Sacerdote di fuoco... ed in quel luogo di
tormenti, in quella crucciosissima fiamma, tenebre, fumo, mostri per
special tormento degli occhi; fetor pestilentissimo alle narici; strida,
urli, schiamazzi, all'orecchie: orrida fame, sete arrabbiatissima al pala-
to; e a tutte le membra ogni dolore, ogni tormento, ogni spasimo: omnis
dolor irruet super eos... Invenient eum omnia mala.. Factum est se-
per impios diluvium universale per aevum. Mira anima mia... specchiati..
contempla. Ah misericordia del mio Dio, mi dirigo a voi: a poenis Inferni
libera me Domine.
Seguite anima mia a mirarlo. E forse tutto questo l'Inferno d'un
Sacerdote? Ahi che è il meno! Voi mio Dio, siete il tormento più atroce
dell'infelice Sacerdote nell'Inferno. Voi non avete bene maggiore del
possesso di voi medesimo per beare e inebriare di gioja i vostri amici.
E voi non avete pena maggiore della perdita di voi medesimo per tor-
mentare i vostri nemici. Misero Sacerdote dannato, senza il suo Dio!
Ubi est Deus tuus? ita tanta est pena, quantus ipse.

Anima mia ora non l'intendi, perchè circondata da questo sacco di carne, perchè distratta da questi oggetti sensibili. ma l'intende bene l'anima del sacerdote dannato, la quale trovandosi svincolata, e sola, svanito già tutto il fascino di queste frivolezze conosce, che non v'è altro bene, che Dio, si sente a Dio più che pesò al centro portare; vuole Dio, non può a meno di non volerlo: lo vuole con un trasporto veementissimo.

Ah voglio Dio perchè Creatore, lo voglio perchè misericordioso, voglio Dio perchè fatto per Dio. Ma Dio l'ho perso, l'ho perso io, l'ho perso irreparabilmente. l'ho perso per sempre. E l'avrò sempre nemico adirato, implacabile giustissimo. Mutatus est mihi in crudelem et in duritia manus suae adversatur mihi. Che inferno! Ista tanti poena est, quantus ipse. Ah potessi almeno scordarmene, non pensarci, calmare e interrompere questo impeto così violento! No: capito, intendilo, vedilo sempre il Ben che hai perduto. Prova sempre questo incomprensibile martirio di portarti a Dio, e di esser da Dio rigettato, abominato, maledetto, abbandonato: scito, et vide, quia malum, et amarum est reliquisse te Dominum Deum tuum. Oh che Inferno! Ista ista tanta est poena, quantus ipse.

Ah Dio!.. ah beni di Dio! Oh Paradiso! Io sacerdote, io tanta perdita! Era per me quel torrente di delizie e l'ho perso! Era la mia Eredità e non vi entrerò in eterno!... Io sacerdote destinato alle lodi di Dio, e ~~[illegible]~~ sacrificar il Divino Agnello... e son dannato! Ecco, ecco là i bambini spirituali da me col santo Battesimo, ed io dannato! Ecco, ecco là peccatori, ai quali io ne ho aperte le porte colle assoluzioni, ed io dannato! ecco, ecco là donnicciole, artigianelli, contadini, che si le son guadagnato coi miei Catechismi colle Messe da me ascoltate coi mezzi, che io ho loro suggeriti. Io ho lette tante Prediche del Paradiso, e dell'Inferno, ne ho composte ho intimoriti, ho allettati gli altri, ed io dannato!

E perchè? perchè mai? Ah fiere crudeli tacete... Ove sono quei gusti, quei volti, quel fumo, quel sogno di roba, per cui ho perso il Paradiso, e son dannato? Ove sono?... Ah rimorsi spietati quietevi?... Poteva con tanto poco salvarmi, e mi son dannato?..

po di mortificazione per quattro giorni... Ah verme spietatissimo, che strana specie di tormento è mai questa!
E fino a quando? sempre in eterno, finchè Dio sarà Dio... laborabit, et vivet adhuc in finem... Quaeret mortem, et non inveniet... Cruciabitur in saecula saeculorum..
O anima mia che Inferno! Divina misericordia non mi lasciate: a poenis inferni libera nos Domine. E perchè non son io nell'Inferno, mio Dio...? Perchè ti ho amato (ascolta anima mia Iddio, che ti risponde) Perchè ti ho amato, e ti Amo. Ed io signore più che per sè l'Inferno ho meritato, e mi pento d'averci offeso. Aimè che ho offeso Iddio? Aimè che ho offesa voi Bontà infinita, Aimè!... super hoc plangam, et ululabo: vadam spoliatus, et nudus: faciam planctum velut Draconum, et luctum quasi struthionum.
Ah Dio, se volete vada a pascermi d'erba pei campi?... v'anderò. Se volete mi chiuda in un sepolcro: mi chiuderò. Versate su di me tutti i vasi dell'ira vostra. ma perdonatemi: ma salvatemi. L'esatta osservanza della vostra legge, la pratica delle massime Evangeliche, la vita mia a norma dei Sinodo, e disciplina Ecclesiastica, le risoluzioni, di questa mattina col più vivo del cuore rinovo e confermo. Ma Gesù! Gesù! tantummodo exaudi me in ista voce, et esto mihi Jesus.

Venerabili Sacerdoti: Gehenna ignis coronam gloriae nobis elaborat, il Grisostomo. Ma non bisogna finisca qui questa meditazione, bisogna viver col pensiero all'Inferno di spesso. Memorare Massime: Quam angusta porta, et arcta via est, quae ducit ad vitam.. Ma non vi è altra porta per schivare l'Inferno.

Giac. O Jesu numquam permittas me separari a te.

De divina Gratia

Tractatio 1

Proemium

Nulla ferme est totius theologiae tract. vel pulchrior vel magis necessaria vel ad rem nostram pertinens illa, de qua hoc anno disputationes aggre-
dimur. Principio quia [illegible] contemplationem pertinuit [illegible]
[illegible], quod [illegible] ex [illegible] renascimur, et quo [illegible] in
nos [illegible] Gratia illa est caelestis [illegible], quae [illegible]
[illegible] nominamur
et [illegible] vel [illegible] ut velimus vel [illegible]
volumus [illegible] valemus. Quid ergo [illegible]
verba sunt [illegible] vel infirmi gratia, qua sanantur, vel pigri
qua excitantur, vel [illegible] At vero
[illegible] caritatem, et [illegible] minime [illegible]
ejusdem [illegible] sublimitatem [illegible]
periculi plenam indaginem [illegible]
aut mensuram distributionis aut [illegible] aut alia
multa ad quae tanquam [illegible] ingenia
alligerent, vel leviter [illegible] effati
[illegible] mente non [illegible] O altitudo divitiarum sapientiae et scien-
tiae Dei; quam incomprehensibilia sunt judicia ejus et investigabiles viae
ejus. (ad Rom. 11 v. 13) Verumtamen [illegible] inde
[illegible] in tanta quoque rerum [illegible] et magnitudine
[illegible] meditabimur [illegible] Gratiae et
[illegible] nobis [illegible] in hac [illegible]
Patronus [illegible] dominis
[illegible] et Ecclesia [illegible]
vero [illegible] monet
definitionibus et [illegible]
diligentia studium et exercitatio vestra [illegible]

et quod magis est quia de gratia, mysterio reverendo, vix [illegible] et quia absque erroris periculo ejusdem gratiae de mysteria quantum animi imbecillitas pati possit percipiamus.

Quoniam vero monente Tullio, omnis quae de re quacumque instituitur tractatio debet a definitione incipere, gratiae de vocabulum ex

Quoniam vero monente Epicteto, eruditionis principium est intelligentia vocabuli

gratiae nomen ejusdem propriam in re significationem [illegible]. Itaque nomen gratiae hic proprie sumitur pro dono ex mera liberalitate [illegible]. Gratia quippe dicitur id, quod gratis datur: si gratia, inquit Apostolus, jam non ex operibus, alioquin gratia jam non est gratia.

Sumptum porro est gratiae vocabulum, et ad dona [illegible] transferendo possibilem [illegible] latissime accipitur pro quovis naturali beneficio divinitus collato, cujusmodi sunt creatio, conservatio, [illegible] et corporis productio et conservatio [illegible] vero quae [illegible] ac sapientiae alia quae naturales hujus perfectiones spectant. [illegible] stricte pro donis supernaturalibus, quorum acceptio a Dei meritis non dependet; haec inter dona numeranda est seu gratia angelis et Adamo innocenti concessa velut ad [illegible] meritis, aeternamque salutem, seu gratia, quam conjunctam Christi humanae naturae illam ipsam [illegible] quidquid Nestorius effutierit. [illegible] strictissime sumitur gratia pro donis supernaturalibus quae hominibus [illegible] post lapsum Protoparentis intuitu meritorum Christi.

De gratia [illegible] acceptu primus in hac tractatione sermo est [illegible] et theologi omnes quando de gratia Dei dicunt naturae beneficia [illegible], neque omnia quae hujus [illegible] constituti naturae conveniunt [illegible] habent, sed tantum beneficia Dei, et [illegible] genere spectant. Itaque ita haec duo gratia et natura velut inter se opposita [illegible], ut quod sit natura non [illegible] gratia, quod gratia non sit natura. [illegible] de gratia tantummodo [illegible] et 4º modo sumpta differemus.

Alterum discrimen inter gratiam gratum facientem et gratiam gratis datam. Gratia [illegible]
gratum faciens [illegible], per se et gratuito primario datur ad ipsius
recipientis salutem. Contra vero gratia gratis data est donum supernaturale
sine ulla [illegible] salutem primario ordinatum ad ipsam salutem aliorum, at-
et haec quoque gratia secundario confert ad salutem ipsius recipientis, dummodo is
ea recte utatur, quemadmodum [illegible] gratia gratum faciens, cujusmodi est v.g.
charitas prodest ad salutem alienam. D. Paulus 1 ad Cor: 12. profert gratias
gratis datas his verbis: Alii quidem per spiritum datur sermo sapientiae, alii
autem sermo scientiae, [illegible] alteri fides, alii gratia sanitatum, alii
virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum,
alii interpretatio sermonum. Quo in loco fides sumitur vel pro [illegible]
interpretandi arcana fidei, vel pro dono fiducia a Deo remissa ad
miracula impetranda juxta illud [illegible] Matth. [illegible] si habueritis
fidem sicut granum sinapis, dicetis monti huic, transi hinc illuc, et transibit.
Cur vero hujusmodi dicantur gratiae gratis datae, quamvis omnis gratia gratis
data sit, quamplures Theologi hanc causam afferunt: quod [illegible] nomen
generis ignobiliori speciei attribui solet, ut patet in [illegible], quae sim-
pliciter animalia nuncupantur; gratiae autem ad alienam salutem primario
ordinatae ignobiliores species sunt, nobilissima species gratiae [illegible]
est gratia gratum faciens, quae proinde non generico gratiae gratis datae
nomine definitur, sed alio speciali designatur, ex propria ratione qua
homo, nobilis species inter animalia est, nobilissima speciale nomen [illegible]
obtinet, neque simpliciter aut generice animal vocatur. Duplex est autem
gratia gratum faciens, actualis nempe et habitualis. Illa [illegible] actus
transeuntis remedium, ista ad modum habitus vel qualitatis permanentis,
haec hinc Deo gratum et acceptum efficit formaliter, illa autem, ut inquiunt,
dispositive.

Jam vero quo ad [illegible] gratia attinet nihil nobis offert valde dignum in quo explanando immoremur quapropter ad [illegible] et [illegible] sicut [illegible] convertimus itaque ut de ea vera procedat ordine disputatio, rem [illegible] in tres dissertationes distribuimus. 1 erit de variis [illegible] statibus quo ad gratiam [illegible] in 2a sermonem instituemus de actuali. 3a complectetur ea quae [illegible] habituali [illegible]. Sequemur autem in omnibus ut monui supra [illegible] constanter [illegible] ecclesia et ejus [illegible] in qua ad [illegible] praeclarissimum illum [illegible] lumen magistrum [illegible] Aurelium Augustinum atque ut [illegible] de S. gratia doctrina, quam Cardinalis Norisius lib. 2 Historiae Pelagianae cap. 1 vere scribit in S. Augustini oraculis, in synodorum canones, in fidei regula traditae bene perspectas explanatasque habeamus [illegible] animo [illegible] contendemus prae oculis habentes egregia verba S. [illegible] Qua ad [illegible] inquientis: Tu autem dilectissime, si vere es [illegible] nihil instituti desideres [illegible] ratione conquirendis impende curam ut in [illegible] [illegible] Apostolicae doctrinae intelligentia [illegible] [illegible]

Dissertatio I

De variis [illegible] statibus in ordine ad [illegible]

Nomen status, quod valde [illegible], est, [illegible] sumimus aut [illegible] consultis pro certa [illegible] conditione secundum quam illa vel [illegible] vel alieni, vel serva, vel libera, aut [illegible] Doctoribus quo certo [illegible] qua homo est specialis [illegible] addictus [illegible] Religionis [illegible] vel Matrimonii [illegible] theologis moralis pro privata conditione secundum quam unusquisque est [illegible] vel in statu [illegible] sed [illegible] nomen status nihil aliud in praesentiarum designare volumus, intelligimus, [illegible] conditionem seu modum quo [illegible] se habet [illegible] in ordine ad suum ultimum finem secundum [illegible] consilium. [illegible] status in hoc [illegible] dicitur e [illegible] termini [illegible] in quo [illegible]

ib homo ultimum quod finem ex ~~eius~~: status autem vice illud appellamus in
in quo tendit homo in suum finem ultimum. Status autem quintuplex est
pote.
Dicitur Status Naturae purae in eo positus quod homo in illo statu natus
haberet naturam physicam cum omnibus potentiis et organis naturae debitis praeditus
sine gratia vel [illegible] anxius [illegible] inde infirmitatibus, et concupiscentiis
quibus nunc premimur. Status iste numquam extitit, quin immo de [illegible]
bilitate eius in utramque disputatur. Communior porro sententia est statum
Naturae purae possibilem esse, cum eiusdem essentialia ut concupiscentia forte
[illegible] nullam videantur intrinsecam repugnantiam involvere, neque [illegible]
[illegible] cum huiusmodi [illegible] ut D. attributis, iustitia nempe
et bonitate ceterisque [illegible] contendunt. [illegible] Naturae
Naturae [illegible] intrinsece [illegible] possibile adstruunt. Item
[illegible] magni nominis theologi qui contrariam [illegible] tuentur
concedant possibilitatem intrinsecam Naturae purae, nihilominus tamen seu
comparate ad D. potentiam sapientiam bonitatem [illegible], statum huiusmodi
impossibilem esse [illegible] infirmant. [illegible] theologi eodem
[illegible] extremam tamen sententiam quamvis non omnes [illegible] eodem
[illegible] concedant, quamquam alii [illegible] possibilitatem rigorosam nempe
intrinsecam, alii [illegible], scilicet ex iure decentiae et connaturalitate
[illegible] ego quoque adhaerere [illegible] libenter
suadere [illegible] nisi longiori et difficiliori opere res esset.
aliunde vero Quaestio haec non adeo necessariam habet cum reliqua dis-
putatione nexum, ut a [illegible] absque ullo detrimento
[illegible] possem prohibere sententiam. [illegible] igitur ut reliquos naturae status
persequamur.

~~2° loco~~ Secundo loco offert status naturæ integræ, in quo homo esset sine peccato, et gratia solùm habituali, et sanctificante, verùm carens fomite effrenis concupiscentiæ, seu gratiâ donatus esset auxilio gratiæ, quo appetitus sensitivus cupiditatum nequaquam rationi subjaceret. Hic status status nunquam extitit. Nam Adam n. sicut integer fuit per immunitatem a peccato et fomite, aliisque miseriis, sed insuper donatus fuit gratia sanctificante.

3°. dicitur status naturæ innocentis, in quo primi Parentes conditi fuerunt cujus status privilegia quænam fuerint, videbimus infra.

4°. locum venit Status Naturæ Lapsæ, in quo versamur post lapsum Adami in quo omnes peccavimus, et nascimur filii iræ et indignationis divinæ peccato mortis, aliisque vitæ miseriis, quas nimis sanè experimur. quæ ut Concilium Tridentinum n. Cap. 2.: Per offensam prævaricationis Adæ totum Adam secundum corpus et animam in deterius commutatum esse.

Extremum locum obtinet Status Naturæ reparatæ, in quo per merita Christi liberamur a peccato originali, et ... actuali, et iis ad vitæ æternæ restituimur, quam per Adæ peccatum amiseramus. Licet autem in hoc etiam statu remaneat ignorantia malitia, pleraque alia vulnera per Adæ peccatum inflicta humanæ naturæ infirmitas roborata est attendentia gratiæ Christi, ita ut conferat ad meritum gloriæ, quod erat nobis in peccato usque. Explanatis breviter variis hominis naturæ statibus praestat ut de 3°. Naturæ statu faciamus verba paucioribus, quæ quamvis velificentur tamen in toto hujus Tractatus decursu planissime innotescent. Quapropter sit

De Statu Naturæ innocentis

Status naturæ innocentis ille est, in quo primi parentes nostri constituti fuerunt ab initio. Hujus autem status hæc privilegia hic præcipue enumerantur Gratia sanctificans cum reliquis supernaturalibus virtutibus sive theologicis sive moralibus habitis. integra scientia, immunitas a ... omniumque corporis ...

deceptione perfecta subjectio appetitus sensitivi ad rationalem, et rationalis ad Deum quae sonat integritatis appellari solet. 2do in animali dominium immortalitatis sumpta pro potentia non moriendi, non pro absoluta impotentia moriendi, demum immunitas a quocumque dolore, aegritudine, miseriis [illegible]. Omnibus porro hisce donis cumulatum fuisse a Deo Adamum ante peccatum fatentur Catholici contra Pelagianos, qui teste Aug. lib. de peccato originali Cap. 13 ajebant nos ut sine virtute, ita et sine vitio procreari: et infantes qui nascuntur in eo statu esse, in quo fuit Adam ante praevaricationem. Pelagianis valde accessere Sociniani, qui quamvis admittunt Adamum absque corruptione, et sine ulla rebellione [illegible] conditum fuisse, et eum sapientem, justum et sanctum fuisse praedicant, ita ut innocentia quidem et carentia peccati tribui illi possit, non vero sanctitas et justitia ut late videre est apud Sanctum Socinum Gr. 2 Praefect. Adversus hos igitur sit

Articulus 3.

An primus homo ante peccatum donum originalis justitiae seu gratiae sanctificantis habuerit acceperit.

Tum in quaestione hic venientes an dono gratiae sanctificantis, sive originalis justitiae fuerit primus homo ornatus a Deo ante peccatum. 2o quando hujusmodi donum a Deo fuerit collatum. Quamobrem primo habemus clarissimam Eccl. definitionem, juxta quam dicendum omnino est contra Pelagianos et Socinianos justitiae originalis seu gratiae sanctificantis expertem non fuisse primum hominem antequam se peccato [illegible] ita certum est, 2do nam [illegible] in 2o Sententiarum dist. 21 § 1. multos recenset antiquos scholasticos, nempe Ugonem Victorinum, Rupertum abbatem, S. Bonaventuram, [illegible] et Richardum, qui veteres existimarunt Adam non statim initio suae creationis gratiam gratum facientem a Deo accepisse, sed illam aliquamdiu ante peccatum ipsi fuisse [illegible]. Verum

ut dictis tradit Fulgentius Ruspens. lib. 1 de statu creat. rational. ante peccatum cap. 1. Alii vero Theologi putant donum originalis iustitiae seu gratiae habitualis quae sanctificantis et gratum facientis vocatur omnis Adamo fuisse collatum cum primum a Deo conditus fuit. Nos et recto eorum methodo atque ex eo ... ad fidem non pertinet, determinamus id quod inter fidei dogmata iure optimo est collocandum probabimus 1° adversus Haereticos Adamum ante peccatum gratia sanctificante fuisse donatum, deinde breviter ostendemus eandem gratiam primo homini obtigisse in ipsa hominis conditione. Postremo illud etiam inquiremus num dogma fidei non defuisse gratiam sanctificantem Adamo, qui primum a Deo creatus fuit.

Propositio 1.

Habuit primus homo ante peccatum iustitiam originalem seu gratiam sanctificantem eamque accepit in ipsa sui creatione.

Prob. 1 ex sacris Litteris. Eccles. cap. 7 v. 30 ait: Fecit Deus hominem rectum, id est bonae voluntati, ut explicat Aug. lib. 14 de Civit. Dei ita scribens: Fecit Deus, sicut scriptum est, hominem rectum, ac per hoc bonae voluntatis, non enim rectus esset bonam non habens voluntatem. Atqui hominem a Deo constitutum rectum, seu bonae voluntatis, id est esse constitutum cum gratia sanctificante et probo: siquidem bona voluntas nihil aliud est ac perfecta caritas, teste eodem Aug. lib. de Grat. Christi asserente: Nihil aliud esse bonam voluntatem quam caritatem. Sed caritas perfecta, vel est ipsa gratia sanctificans vel eandem necessario importat, ut omnes fatentur. Ergo &c.

Et sane rectitudine Adami non ea mera avertenda sit iniustitiae negatione et, ut mihi placet, sed positiva iustitia et innocentia ac sanctitate interiore, per quam Deo gratus erat, agnovit ea Apo. ad Ephesios 4. v. 23 hortante nos ut eam formam reparemus gratiam in qua primus homo conditus fuerat et quam peccando amisit. Renovamini, inquit, spiritu mentis vestrae, et induite novum hominem, qui secundum Deum creatus est, in iustitia et sanctitate veritatis quod repetit ad Coloss. 3. v. 9 sub eis: induite mentem

= induentes expoliantes vos veterē ... cū actibus suis, et induentes novū
= eū, qui renovatur in agnitionē secundū imaginē ejus, qui creavit illū.
Porro, si qui renovantur, ad priorē conditionē redeunt, legitime conje-
ctum, ut prior conditio hūs fuerit in justitia, et sanctitate, et quidē
vera, sicuti vera ē ea justitia, et sanctitas quā modo per gratiā
adipiscimur.

Prob. 2. ex SS. Patrib. siquidē eorū nonnulli exponentes illud Genesis:
faciamus hominē ad imaginē et similitudinē Dei distinguunt inter
imaginē et similitudinē, atque illā in donis nālib, istā in supernālib
reponunt, ita S. Irenaeus lib. 5 adversus Haeres. c. 6, Basilius Hom: 10
in Hexameron, Chrysostomus Hom: 9 in Genes: Damasc. lib. 2 de fide Orthodoxa
cap. 12. Alii vero aperte declarant Adamū in ortu suo gratiā a Deo accepisse
hujusmodi sunt S. Cyrillus, qui lib. 2. in Jo: cap. 3 inquit: fuit Adā in Pa-
radiso quousq. gratiā Creatoris Spiritu Sancto inhabitante servavit. S.
Cyprianus vero Serm: de bono patientiae ait: Adā contra praeceptū caeleste
cibi lethalis impatiens in mortē cecidit, nec acceptā divinitus gratiā
patientia custode servavit. Omitto plures alios, quos videre ē apud
Bellarminū de gratia hūs c. 5.

Confirmatur veritas primis nostrae ex celebri Concilio, et S. Concilium Arausi-
canum 2. Can: 19 haec habet: Natura humana etiamsi in illa integritate, in
qua condita ē, permaneret, nullo modo se ipsā Creatore suo n. adju-
vante servaret: unde cū sine gratia Dei salutē n. possit custodire
quam accepit, quomodo sine Dei gratia poterit reparare quod per-
didit. Patres igitur Arausicanorū sentiunt, hūa nāā salutē a Deo accepit
eamq. per se hūae nāae perdidit, primus igitur homo salutē habuit, antequam
illā nos per ejus crimen amitteremus. Quid autē salutis nomine
in hoc significare voluerunt laudati PP. nisi gratiā sanctificantē,
quae sola inter ceteras gratias dici potest talis, quia sola hōēm facit
amicum Dei aeternaeq. salutis dignum, quae in ejusdē Dei visione sita est.

Concilium Tridentinum [illegible] re nova perspicit. Nam sess. 5. Can. 1. haec habentur:
si quis non confitetur primum hominem Adam, cum mandatum Dei in Paradiso fuisset trans-
gressus, statim sanctitatem, et justitiam in qua constitutus fuerat amisisse
anathema sit. Et can. 2. de eodem primo homine sic fatur: si quis acceptam a Deo san-
ctitatem, et justitiam quam perdidit, sibi et non nobis etiam perdidisse dixe-
rit anathema sit.

Remanet nunc probanda 2a primis pars, scilicet, quod Adam gratiam sancti-
ficantem acceperit in ipsa sui creatione. Hoc autem constare videtur [illegible]

allata superius S. Patrum testimonia nemini dubium esse potest

primo [illegible] ipsius scripturae, testimoniis quae pro prima primis parte attulimus
[illegible] in [illegible] illorum [illegible]. Fecit Deus hominem rectum non
aliud esse [illegible] Deus creavit hominem rectum, seu recti-
tudinem ei contulit, quem ipse e nihilo eduxit. [illegible]
superius recitatum, hunc eundem referre [illegible]

Et [illegible] Apostolum Paulum [illegible] 1 ad Cor: 15: v: 45. [illegible] habet: Factus
est primus homo in animam viventem, novissimus Adam in spiritum vivifi-
cantem, sed non prius quod spirituale est, sed quod animale, deinde quod spi-
rituale, primus homo de terra terrenus, secundus homo de coelo coelestis.
Ex quo loco patet 1o. Adamum in sui creatione accepisse quidem animam vi-
ventem, non autem spiritum, qui per gratiam habitualem vivificat, et [illegible] hoc
distinguitur a Christo, qui in sanctitate et justitia creatus [illegible] patet 2o.
Adamum primo fuisse animalem deinde spiritualem, ac proinde non statim obtinuisse
[illegible] donum sanctitatis, [illegible] certe patet [illegible] ut [illegible] qui [illegible]
ipso non percipit ea quae sunt spiritus Dei. Patet 3o. primum hominem
initio fuisse e terra terrenum, non instar Christi coelestem [illegible] non rebus coelestibus
sed terrenis, ac sensibilibus deditum, atque ideirco conditum fuisse sine gratia
sanctificante, quae nos coelestes, ac rerum coelestium intentos reddit, quare Apostolus
ibidem subdit: Qualis terrenus, tales et terreni, et qualis coelestis tales et
coelestes: Igitur sicut portavimus imaginem terreni, portemus et imaginem
coelestis.

Respondeo [illegible] objectionem [illegible] ipsa testimonia [illegible] non [illegible] ad [illegible]

runt. Ubi vero Apostolus in toto illo capite de resurrectione mortuorum loquitur, neque opponit Christum Adamo in sensu objectionis sed tantum in hoc, quod Adam licet constitutus esset a Deo immortalis, quatenus posset non mori servando D. praeceptum, poterat tamen mori si peccasset ut contigit; Christus vero post resurrectionem mori amplius non potest, juxta dicente Apostolo ad Roman. 6. v. 9: Christus resurgens a mortuis iam non moritur, mors illi ultra non dominabitur. quare distinguendum est hoc modo: Factus est homo primus homo in animam viventem, id est in corpus animale vita praeditum, sed natura mortale quamvis non moriturum nisi peccasset [illegible]: Factus est in animam viventem, videlicet absque [illegible] gratia, et vectus duntaxat perfectione naturae non sanctitatis ornamento [illegible]. Non dissimili ratione exponenda est [illegible] reliquis testimoniis, quae eundem sensum habent. Itaque [illegible] Pauli in allatis testimoniis non aliud respicit nisi eo ut ostendat discrimen, quod inter corpus [illegible] Adam lapsi, sed etiam innocentis, et corpus [illegible] ex resurrectione gloriosi quale est Christus intercedit. Quapropter [illegible] illa [illegible] est [illegible] perinde sonant, ac si dictum foret, factus est Adam in corpus animale vita praeditum et suapte natura mortale, proinde cibo et potu indigens, [illegible] [illegible] sensuum [illegible]. E contrario Christus [illegible] post resurrectionem suam corpus habuit, quod mori non poterat, neque [illegible] vivebat [illegible] potentia animae, quae idcirco vocari merito potest spiritus vivificans. Atque in [illegible] ibi [illegible] [illegible] docent e Graecis [illegible] Joh: Chrysostomus, et Theophilactus; e Latinis Augustinus variis in locis, item Auctor Commentariorum in epist. Pauli, tam eorum qui sub S. Ambrosii, tum aliorum qui sub [illegible] Anselmi nomine extant, denique S. Thomas in eum locum. Illud vero dicunt etiam a[illegible] [illegible]. Apostolus, dum inquit sed non prius quod spiritale est, sed quod animale, deinde quod spiritale, non negasse [illegible] homini gratiam sanctificantem, sed ut corpo[illegible] [illegible] proprie perciperet, ne animalis significasse corpus indigens esse.

nominialis ad vivendum non vero spiritalis designasse corpus gloriosum, quod spirituale iure optimo dicitur, propterea quod ad ejus vitam atque pro- ventia sufficit. Certe quia tendebat [illegible] testimonium postremo loco allatum neque aliud innuere voluit hoc [illegible] eo loci nisi primum hominem corpus habuisse [illegible] animale mortale, ac propterea longe diversum a corpore glorioso, non quod sanctificante gratia destitutus, terrenus, seu sibi [illegible] initio [illegible] fuerit.

(Repponunt Adversarii interpretationem Augustini qui lib. 13 de Civitate Dei c. 23 recitato Apostoli testimonio haec subdit: Primus homo de terra terrenus in animam viventem factus est, non in spiritum vivificantem, quod ei post obedien- tiae praemium servabatur. Quamvis lib. 7 de Genesi ad litteram contra Manichaeos [illegible] praefato Apostoli testimonio utitur ad probandam hanc propositionem: [illegible] spiritus [illegible] qui in [illegible] B. [illegible] non [illegible] etiam [illegible] eandem in [illegible] quaestionum Novi et Veteris testamenti quaest. 123 haec habet: Quid tamen [illegible] quod Adam non habuit spiritum [illegible].

Verum allata Augustini testimonia nihil [illegible] Adversarios nostros. Quandoquidem in primo testimonio negat [illegible] fuisse Adamo [illegible] immor- talitate, qua donandi erant electi [illegible] reparationem, quam ipsi Adamo [illegible], si [illegible] obtemperasset. Constat id ex eodem cap. ubi paullo ante illa verba in objectione allata haec subdit: Corpus igitur animale in quo primus homo Adam factus est dicit Apostolus, sic erat factum non ut mori omnino non posset, sed ut non moreretur, nisi homo peccasset. Nam illud quod spiritu vivificante spirituale erit et immortale mori omnino non poterit.

[illegible] vero testimonium respondeo ut doctrinam Catholicae hoc fuisse ab Augustino revocatam, Lib. 1 Retractationum c. 10 haec verba: [illegible] illud [illegible] ubi adhi- bet testimonium de Genesi dicens factus est primus homo Adam in animam viventem, sicut illa [illegible], intellexi [illegible] ad hoc adhibuit illud testi- monium, ut probaret esse corpus animale, ego autem hinc putavi hoc esse

demonstrandum amatem factum prius hominem, non corporis hominis illud.

Ad testimonium depromptum ex Augustino: novi ac veteris testamenti, dico opus illud falso adscribi Augustino, ut egregie probant Bellarminus, Natalis Alexander, et Patres S. Mauri, nec dissentiunt Alii Catholici Lovanienses et Ordinis. Et sane opus, imo tribui potest Augustino liber ille, in quo plura extant castigatione digna, et a doctrina Augustini plane dissona: Hujusmodi certe sunt mundum esse conditum ob diaboli praesumptionem, quod legitur quaestione 2. feminam non esse creatam ad imaginem Dei, quod habetur quaest: 21: Melchisedech Spiritum S. quaest: 109, et alia hujus generis plura. Quamvis ergo S. Thomas q. in: 10 primae partis art: 3 illud pie conetur interpretari, eumdemque citet, ut non Augustini, certo certius est Augustini non esse, sed alterius, quem Hieronymus in epistola ad Evagrium reprehendit et vocat imperitum, dicentemque et scriptorem, et a Natali Alexandro opinatur esse Hilarium Sardum, schismaticum Luciferianum.

Ad ... Cyprianum epistola 74 ad Pompejum ... Non per manus impositionem quis nascitur, quando accipit Spiritum S.; sed in Baptismo, ut Spiritum jam natus accipiat, sicut in primo homine Adam factum est. Ante enim Deus eum plasmavit et tunc insufflavit in faciem ejus flatum vitae. Nec enim potest accipi Spiritus, nisi prius fuerit, qui accipiat. Quamvis ergo concedas ... fuisse gratiam habitualem praeternaturalem, eam tamen non accepit in ipsa sui creatione.

Respondeo: quamvis propositio S. Cypriani eo loci sit: contendere sanctificationem nec baptismum debere tempore praecedere plenitudinem Spiritus Sancti, quae in Confirmatione datur, nihilominus parum ad ejusdem intentum, si in paritate allata ad hoc probandum aliqua prioritate seu temporis, seu tantum naturae, creatio Adami praecessit ejus sanctificationem: inspiratio quippe qua utique duobus modis accipi potest, primo ut loquatur non de sanctificatione Adae, sed de

sed de animatione per infusionem animae rationalis, quo in casu vera est temporis priori-
tas, et comparatio videtur perfecta. 2do. ut loquatur de sanctificatione Adami per
gratiam, quam ejus creatio praecessit non prioritate quidem temporis, sed tantum naturae, qua
ex parte paritas manca est, et imperfecta. Porro S. Doctor vim non facit in ordine tem-
poris, neque ad hoc paritatem instituit, sed tantum ad declarandum ordinem praesuppositionis
seu distinctionis inter actiones quarum una supponit effectum alterius, sive ordo ille sit
temporis sive naturae: hoc enim ad causam quam agebat perderat nihil. Ad rationem vero quae
sufficit, facile respondetur sufficere prioritatem naturae, quam non negamus, necessariam vero non esse
prioritatem temporis. Quamvis enim infusio gratiae in animam primi hominis supponat eandem
animam jam existentem, potuit tamen eodem instanti temporis et anima creari, et gratia infundi, ex [illegible]
quo ingressus lucis in cubiculum supponit apertionem fenestrae, licet uno eodemque tempore
et aperiatur fenestra, et lux in cubiculum penetrare conspiciatur.

Pugnant: 3. Sancti Gregorius Nyssenus, ac Hieronymus. Primus exponens ea verba: Fa-
ciamus hominem ad imaginem et similitudinem nostram scribit: hominem fuisse a Deo creatum prius
ad imaginem secundum propria naturalia, deinde ad similitudinem secundum supernaturalia. Alter
vero in Epistola ad Philemonem docet hominem ab initio non fuisse conditum bonum, et rectum
[illegible] non esse hominem factum bonum sine ipsius voluntate, ne bonum esset necessarium
seu minime voluntarium. Ex quo sequitur Adamum non fuisse gratia sanctificante praeditum
in sui creatione, sed solum postquam illam liberi arbitrii actu promeruit.

Respondeo neuter nobis adversatur. Equidem Gregorius Nyssenus testimonium nullo negotio [illegible]
qui asserunt hominem prius saltem prioritate naturae non temporis dotatum fuisse donis naturalibus
quam supernaturalibus. Ad Hieronymum quod [illegible], bonum et rectum non fuisse hominem conditum
absolute non asserit, sed vult duntaxat non ita bonum, et rectum initio fuisse, ut majus
[illegible] bonum [illegible] est
venire non posset, quemadmodum animadvertit doctissimus Esthius. Dum vero ait hominem non
[illegible] factum bonum sine ipsius voluntate si ex propria sententia [illegible] id inquit [illegible]
[illegible] Esthius dubitare [illegible] vel [illegible] intelligendus de bono tantummodo meritorio, propter
non nullum est meritum quod actum liberi arbitrii non supponat vel si de quocumque morali bono
[illegible] etiam de gratia sanctificante [illegible]
[illegible]

actus seu pro dispositione liberi arbitrii nec tamen negat, immo contradicit
eundem Adamum putandum esse gratia sanctificante receptum in primo instanti creationis
[illegible] quia ut ait S. Thomas 1 part. q. 95 a. 1 ad 5um ad nostrum voluntatem
instanti [illegible] nihil prohibet creaturam in primo instanti, ne
[illegible] sed [illegible] in instanti nihil prohibebat creatum in primo instanti, [illegible]
creationis primum [illegible] gratiae [illegible], ex quo sequitur [illegible] generis [illegible]
rentes potuisse in uno eodemque instanti et [illegible] justificationis
[illegible] et justitiam obtinere. [illegible] ideo [illegible] S. Hieronimus [illegible]
sanctificantes [illegible] pro [illegible] quin [illegible]
[illegible] nobis ultimo [illegible] ex [illegible] et primo [illegible] correptione et gratia
cap. 10 nec habet [illegible] Deus [illegible] ordinasse Angelorum et
[illegible] et in ea [illegible] attendere [illegible] posset eorum liberum arbitrium
Deinde [illegible] posset [illegible] gratiae [illegible] justitiae [illegible] supponit
[illegible] naturali [illegible] Dei de gratia [illegible] ex eorum [illegible]
Erat adhuc quod eorum adeptus beatitudinem [illegible] liberum arbitrium in
veritate steterunt, sed magna [illegible] spiritu [illegible] abundantia charitatis
cadere ulterius omnino non [illegible] divina charitas [illegible]
[illegible] habitatio, et [illegible] Angeli et [illegible] primo [illegible]
[illegible] veritate [illegible] sequitur [illegible] antea non habuisse. Praeterea
[illegible] addit S. Doctor: Divina gratia [illegible] ut habeat [illegible] si vellet
Poterat ergo [illegible] habere [illegible] habuit [illegible]
[illegible] sine quo non. Hoc autem [illegible] gratia
[illegible] gratia sanctificanti [illegible] Dei [illegible]
[illegible] futuri boni beatiore [illegible] in [illegible]
[illegible] quantus [illegible] adhuc in innocentia [illegible] quale
[illegible] sanctificante [illegible]
[illegible] a Deo [illegible]
[illegible] Aug. [illegible] faciebat. [illegible]
[illegible] attinet [illegible]

liberu arbitriu gratia quidē asserunt sed in gratia n̄ confirmati. Unde de quo posset dicere beneficiu in iis qui confirmantur in bono, aut per [illegible] qua nunquā vixerunt ista [illegible] in Angeli aut [illegible] auxiliu efficax perseverantiæ ut in [illegible] ergo [illegible] liberu arbitriu [illegible] gratia [illegible] sed duntaxat eo [illegible] quo [illegible] [illegible] efficace ad perseverandum. quod adeo [illegible] in doctrina [illegible] [illegible] Dei [illegible] dixerit in bona voluntate hoc ē dei amore nunquā [illegible] Angelos fuisse credendu ē quē deinde amore [illegible] ait [illegible] charitate diffusa in Angelis per Spiritu [illegible] qui datus ē eis. [illegible] quod illud [illegible] quod [illegible] fuit erant Angeli, et [illegible] bono [illegible] liberu arbitriu in veritate stetissent, n̄ quidē justificante gratia quā [illegible] habebant, sed majore ad [illegible] charitate [illegible] ad [illegible] beatitudinē, ut [illegible] liberu [illegible] [illegible] dixerunt. quare n̄ [illegible] Angeli, et liberum erat [illegible] dummodo in veritate stetissent [illegible] arbitrii.

[illegible] vero ait [illegible] gratiā fuisse [illegible] habuerat justitia [illegible] vellet [illegible] illud [illegible] inuit eo [illegible] [illegible] quo [illegible] inter gratia [illegible] conditoris, et Redemptoris, [illegible] illa dat [illegible] [illegible] velle. [illegible] quod paulo post se explicans [illegible] dederat [illegible] bona voluntate [illegible] [illegible] fuerat [illegible] rectu cum gratia habituali [illegible] dederat et [illegible] quo in eo n̄ posset permanere si vellet. [illegible] et in eo [illegible] innocentiæ [illegible] [illegible] [illegible] per [illegible] gratiæ [illegible] rectitudine, hoc ē gratia habituali [illegible] tenere.

[illegible] nihil [illegible] n̄ Angelus ait [illegible] [illegible] adjutorio sine [illegible] [illegible] bona voluntate, et statu recto [illegible] in quo [illegible] permanere [illegible] [illegible] Angeli [illegible] beatitudine. [illegible] [illegible] in quo [illegible]

pervenire ad gloriam et conditio sanctificationis et gratiae ut patet ex doctrina Aug. [illegible]

Ad postremum [illegible] testimonium [illegible] ex [illegible] Deus, [illegible]

res conditio [illegible] [illegible] [illegible] [illegible] [illegible] Adamum

non modo in prima creatione sed etiam toto innocentiae tempore [illegible] gratiam

[illegible] [illegible] sunt neque [illegible] Zavardi qui [illegible] 2°

simile [illegible] neque illius aliquis [illegible] adversarii admittit [illegible]

si ex quo [illegible] aeternae felicitatis [illegible]

quam homo innocens in statu [illegible] recte colligitur Adamum non fuisse a Deo

[illegible] conditum, colligi etiam ex eo [illegible] Adamum semper

ante [illegible] gratiam carruisse, qui alioquin antequam in crimen in

[illegible] [illegible] ad [illegible] [illegible], ac [illegible]

esse beatus [illegible] in statu non [illegible] quod [illegible] in [illegible]

[illegible] [illegible] ad [illegible]

non sunt [illegible] [illegible]

[illegible] beatior erat [illegible] homo in Paradiso quam [illegible]

hac infirmitate mortali [illegible] beatior qui

[illegible] in quibuslibet [illegible] corporis [illegible] veritate

[illegible] societate [illegible]

bonum in [illegible] erat ille homo [illegible]

[illegible] in magna illa felicitate [illegible] quo testimonio [illegible]

[illegible] non [illegible] [illegible] in hoc [illegible]

[illegible] revelatione [illegible] certior

[illegible] qui [illegible] [illegible] Adamo

[illegible] beatitudini quo [illegible] [illegible] felicitate [illegible]

in statu innocentiae [illegible] [illegible] fateor [illegible]

esse conservaturum [illegible] in [illegible] beatiorem

[illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

viridiore ea spe, que [illegible] innocentia, in qua illa augeret quidem gratiam sufficientem [illegible] instra n. esse [illegible] secundum tamen ergo viridiore suo [illegible] [illegible] beatiore avellere n. t. assumere [illegible] a Deo innovam gratiam haurit [illegible] qui [illegible] ad miseriam rebus n. [illegible] et si justitias retinere [illegible] et [illegible] beatitudine sine ullo mortis et [illegible] comparare [illegible] ad [illegible] [illegible] et [illegible] quam ad [illegible] e terra [illegible] beata [illegible] inter [illegible] [illegible] charitate Deo [illegible] reverti.

Propositio II

Primum [illegible] constitui in gratia sanctificante non est forma fidei ab [illegible]

Adversantur huic [illegible] Cornelius Jansenius lib. de [illegible] [illegible] [illegible] [illegible] ante [illegible] [illegible] [illegible] in auctoritate S. Augi, qui [illegible] mortuumque [illegible] [illegible] violando [illegible] Dei statum [illegible] sanctitate et justitia in [illegible] [illegible] constitutum [illegible] [illegible] quandoquidem [illegible] [illegible] [illegible] in sanctitate, et justitia aliud est in ea esse constitutum [illegible] in ea postea [illegible] creationem [illegible] et in [illegible] [illegible] [illegible] [illegible] in eo [illegible] [illegible] [illegible] [illegible] et justitia [illegible] creatum aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inter Catholicos [illegible] an homo [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] Hist. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ea vero [illegible] magni nominis magneque doctrine viri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] S. Bonaventura communem, et probabiliorem [illegible] [illegible] illi [illegible] justitiam originalem in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qua homo [illegible] [illegible] [illegible] naturale [illegible] ordine [illegible] [illegible] [illegible] [illegible]

Quarens

Cp. 2. v. 7 Gen: formavit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habes descriptio Paradisi usque [illegible] 15 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

a gratia sanctificante, negarent s. [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible], et si eos in originali justitia conditos [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnino
contrariam inter fidei dogmata recensere.

[illegible] [illegible] [illegible] Fulgentius Bellelli profert [illegible]
S. Aug. qui [illegible] [illegible] [illegible] ait: se credere et [illegible] fide tenere
hominem esse conditum a Deo et in beata vita constitutum [illegible] quamquam
id intelligentia nondum sit assecutus. Et lib. 3 contra Julianum [illegible]
[illegible] [illegible] [illegible] [illegible] catholica [illegible] [illegible] esse institutam. [illegible]
[illegible], ut ipse [illegible] [illegible] fere [illegible] [illegible] [illegible] recentiorum saeculorum
traditiones. Adjunge [illegible] [illegible] [illegible] fide ad [illegible] [illegible] [illegible] [illegible]
firmissime tene et nullatenus dubites [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] bonos, et rectos et sine peccato creatos esse: ~~[illegible] [illegible] [illegible] [illegible]~~
[illegible] [illegible] auctor [illegible] Bellelli [illegible] [illegible] [illegible] [illegible] [illegible]
Doctoris [illegible] [illegible] [illegible] tanquam [illegible] [illegible] [illegible] [illegible]
Africae in Sardinia exulem, [illegible] [illegible] [illegible] [illegible] [illegible] Roma
in Oriente [illegible] [illegible] retinerent. 5. Canones [illegible] [illegible]
synodi Arausicanae [illegible] [illegible] [illegible] institutum [illegible] [illegible] [illegible] [illegible]
[illegible] non aliud sonare posse, quam conditum quia [illegible] [illegible] [illegible]
[illegible] [illegible] canon 3 [illegible] sess. [illegible] [illegible] [illegible] [illegible] [illegible] plasmatore,
et Arausicana synodus [illegible] quam [illegible] [illegible] [illegible] [illegible]

Haec momenta sunt valde infirma, faciliq. negotio [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] in Scriptura [illegible] [illegible] [illegible] [illegible]
[illegible] esse [illegible] [illegible] gratia sanctificante [illegible] [illegible] [illegible] [illegible]
ut [illegible] [illegible] dogmate haberi ab omnibus [illegible] [illegible] [illegible] [illegible]
[illegible] quae ad [illegible] [illegible] [illegible] in medium [illegible] [illegible] [illegible]
tanti non [illegible] [illegible] [illegible] nec tanti [illegible] [illegible] [illegible] [illegible]
et omnino [illegible] [illegible] [illegible] Quare [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atq. [illegible] [illegible] [illegible] [illegible]

e scriptura nullum certum argumentum duci posse, quo Adamus non viene ... [illegible] faciente concedimus ostendatur.

[illegible] responsione facere Augustinus [illegible] lib. 3 de libero arbitrio non exponens quid adverbio illo *cerlenter* velit significare, ac proinde intelligi [illegible] de magna [illegible] [illegible] reflectione, quae [illegible] [illegible] [illegible] [illegible] [illegible] quod ibidem [illegible] *itaque* [illegible] *in beata vita fuisse constitutum*, [illegible] [illegible] efficax, [illegible] quia [illegible] constitutum non negamus habere certe [illegible] ea [illegible], quamvis [illegible] [illegible], de quo jam [illegible] [illegible] quia [illegible] beatae vitae [illegible] vita ab omnibus [illegible] [illegible], [illegible] quia certe [illegible] [illegible] ibi [illegible] [illegible] [illegible] [illegible] *ut ab aerumnis mortalis vitae* [illegible] [illegible] propria voluntate [illegible] [illegible] [illegible] in vita ab omni [illegible] calamitatum [illegible] nihil esse [illegible] [illegible] intelligeat, ac propterea de beata vita [illegible] non [illegible] Augustinus [illegible] [illegible] [illegible] [illegible] intelligentia [illegible] de quo [illegible] dixerit [illegible] [illegible] aerumnas; [illegible] [illegible] [illegible] seu [illegible] [illegible], [illegible] ibi [illegible]. [illegible] [illegible] aliquid intellectu difficile, [illegible] significant [illegible] [illegible] referunt, [illegible] [illegible] [illegible] [illegible], et in beata vita fuerit [illegible] [illegible] [illegible] in hoc nihil est [illegible] difficile sed referunt [illegible] [illegible] [illegible] [illegible] [illegible] aerumnis [illegible] ac si [illegible] esset [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuerit in hujus vitae calamitates in [illegible] [illegible] [illegible] [illegible] antecedentibus, quae [illegible] [illegible] [illegible]: Nam [illegible] [illegible] poena est [illegible], et omnino justa, si quis [illegible] in [illegible] sapientiae [illegible], [illegible] [illegible] et servire delegerit: [illegible] [illegible] esse quisquam [illegible] [illegible] [illegible] aut [illegible] facere quod velit.

[illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] lib. 3 contra Julianum [illegible] [illegible] [illegible] manifeste, [illegible] inquit bonas institutas esse [illegible] [illegible] et excludit errorem [illegible] [illegible] qui eandem [illegible] [illegible] [illegible], sed [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] errore [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

initio [illegible] cognitu, ac sine ullo [illegible] [illegible] neq. necesse e [illegible]
ad gratia habitualem [illegible] dicere. Quare ex eo quod [illegible] [illegible]
in eo [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] talia bona,
n. sequitur eu [illegible] esse [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible]
congenitis.

[illegible] [illegible] [illegible] in hac re [illegible] implicite vel explicite
[illegible] doctrina [illegible] [illegible] revelata eu [illegible] fidei [illegible]
adnumerare n. licet, nisi accedat [illegible] definitio

[illegible] n. ea [illegible] [illegible] fidei [illegible] habendu, quicquid [illegible]
[illegible] firmissime, et sine dubitatione tenendu dicit, [illegible] [illegible]
illo [illegible] [illegible] [illegible] [illegible] [illegible] firmissime tene et nul.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veru etia [illegible]
qui [illegible] [illegible] [illegible] ... de hoc [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nec [illegible] fidei e [illegible]
[illegible] baptismate ex [illegible] [illegible] [illegible] [illegible] [illegible] in
fligi, ad hoc, licet immerito [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] ex omi [illegible] bonitate [illegible] rectitudine [illegible] gratia
sanctificante, [illegible] [illegible] [illegible] ex [illegible] et [illegible] [illegible] hac
[illegible] adderent, si [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] gratia. [illegible] [illegible] omnib. e [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] condit. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] atq. hoc [illegible] definire [illegible] sine gratia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quoniam [illegible] [illegible] [illegible] [illegible] atq. et in-
quiunt, ex [illegible] in eo [illegible] [illegible]

[illegible] [illegible] [illegible] ad marcine [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] marginales [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] novi ex illis, visuando opus [illegible] ... 12° quia n. ut 3
ad maximi canon 19, in quo hic natura in integritate creata dicit[ur]
[illegible] canon 3. qui e valde diversus. e Genesi vero p. [illegible] in quo
de creatore [illegible], v. 29. quod [illegible] et [illegible]
diversum protendit, [illegible] in [illegible] quamvis [illegible] optime in
[illegible] ; [illegible] celebre illud Horatii dictum: quandoque
bonus dormitat Homerus.

Propositio III

Adae intellectus fuit [illegible]
[illegible] in innocentia perseverasset, errare aut decipi [illegible].

Prob. [illegible] ex [illegible] 17 [illegible] ubi hec habentur. Disciplina
intellectus replevit illos, creavit illis scientiam [illegible], [illegible]
cor illorum et mala et bona ostendit illis. Posuit oculum suum super corda
illorum, ostendere illis magnalia operum suorum. Haec autem referri ad
[illegible] conveniunt [illegible] ex [illegible] evincitur [illegible]
[illegible], [illegible] cognitione [illegible] scientia [illegible] donatum [illegible]
quanta necessaria erat ac recta [illegible] gubernatione secundum illum
statum. Quamvis autem hujus scientiae [illegible] beneficio [illegible]
[illegible] objecti, seu [illegible] multa [illegible] habuit
Dei cognitionem [illegible] claram quale habent Beati in Caelis, [illegible] Aug.
l. 11 de Genesi ad litt.: [illegible] Adamum in Paradiso [illegible]
[illegible] inferiori, qua in illa vita aeterna sanctorum caelestium [illegible]
[illegible] nullo.

[illegible] exemplo [illegible] innocenti non
convenire [illegible] et [illegible] [illegible] sunt. [illegible]
inquit [illegible] 5. [illegible] [illegible], ut [illegible]
[illegible], sed [illegible]. [illegible] innocentiae [illegible]
[illegible] ab [illegible] ignorantia [illegible] et [illegible]
[illegible] merita et [illegible]

[illegible] quomodo Deus [illegible] in [illegible] media inter
cognitionem [illegible]
et cognitionem, quae habetur in
Patria per intuitivam visionem.
[illegible] Thom. [illegible] 94 art. 1.
[illegible] vero [illegible]
[illegible] naturas cognoscit nomina
quae illis imposuit.

ignorantia et infirmitas, (idest morales) vitia sunt quae inducunt

voluntatem ne moveatur ad faciendum opus bonum vel ab opere malo abs-

tinendum. Ergo &c.

Dices primo parentes utrique decepti ea Eva quidem a serpente, juxta

illud Genes. 3. 13. serpens decepit me et comedi Adam vero ab amore

uxoris quam credidit se aequalem deo futuram.

Resp. Evam ~~cum a serpente~~ deceptam

Verum res longe est diversimode. Eva cum a serpente decepta fuit, iam

ab innocentia ~~[illegible]~~ defecerat per internum superbiae peccatum: quemad-

modum animadvertit S. August. lib. 11 de Genes. ad litteram c. 30 inquiens:

Quando his verbis crederet mulier a bono atque utili re divinitus se prohi-

bitam nisi iam inesset menti amor ille propriae potestatis, et quaedam de

se superba praesumptio, quae per illam tentationem fuerat convincenda et

humilianda. Praecessit itaque amor propriae potestatis et quaedam super-

ba praesumptio deceptionem Evae, ac proinde Eva decepta non fuit, antequam

innocentiam ammitteret.

De Adamo idem respondere non possumus: dicit non Apostolus ad Tim: 2: 14: Adam

non est seductus, mulier autem in praevaricatione seducta fuit: quae verba

significant Evam fuisse in errore, illum vero minime, verum Adamum

non tamen ~~[illegible]~~ id ad locum intendit probare; quia mulieres debere viro, illius

non in eum dominari, debere discere non docere; id autem probat ex eo quod

* Adam prior formatus est, deinde Eva, alteram vero quia Adam non est seductus

mulier autem seducta fuit; ~~[illegible]~~ rationem inquit Estius ~~[illegible]~~

hanc (lib. 2. dist. 21. § 3) eo spectat ut ostendat mulierem non ita valere judicio

ac vigore mentis ut virum sed simpliciorem esse ingenio minusque valentem

quam virum, quam Paulus sedem non dicit quare ut propterea Diabolus non ad

virum sed ad mulierem seducendam accesserit. Ergo ut ait Paulus Adam non

fuisse seductum ea illa seductione qua deceptione inductus certum est

atque [illegible] ea [illegible] dicunt eumdem Adamum [illegible] Dei

[illegible] negantes [illegible] Angelo [illegible] credidisse se ipsum fieri æqualem, seu similem

Deo, [illegible] nimia quadam necessitudine in [illegible] remansit. Audiamus

[illegible] Auctore [illegible] Dei [illegible] Aaron, inquit, orante [illegible]

[illegible] fabricandum [illegible] induxit. sed [illegible] nec Salomonem

[illegible] errore [illegible]. [illegible] credendum, sed [illegible] ad illa

[illegible] fuisse compulsum, ita credendum [illegible] illum virum, intellige Adam [illegible]

[illegible] minimi [illegible] Dei [illegible] transgrediendum [illegible]

[illegible] necessitudine [illegible]

[illegible] quod [illegible] mortem [illegible]

[illegible] instantia [illegible] relinquendo Deo Adam [illegible] uxori, ne [illegible]

neca [illegible], quia [illegible] superbia [illegible] innocentia et [illegible] erat. [illegible]

ita [illegible] S. Thomas, quasi superbia [illegible]

sua [illegible] Adami [illegible], quantum ad [illegible] vel [illegible] quantum ad

Adamum, sed quia [illegible] ratione [illegible] mente [illegible]

[illegible], ut crederet verum esse quod dæmon dicebat. Idem de Adamo

dicendum. Qua vero ratione [illegible] fuerit non [illegible] tamen [illegible]

[illegible] ratione [illegible] considerandum boni excellentiam [illegible]

scientia boni et mali [illegible] immediate [illegible]

[illegible] nihilominus [illegible] Deus quod in [illegible] correct

[illegible] ex eo a [illegible] eritis sicut Dii scientes bonum et malum.

[illegible] Vidit igitur mulier quod bonum esset lignum ad vescendum, et [illegible]

[illegible] delectabile, et tulit de fructu illius et comedit. [illegible]

[illegible] ipsum [illegible] præstantiam attente [illegible] illa [illegible],

[illegible] appetere et [illegible] Deo [illegible] obedientia [illegible] fide [illegible]

Illam vero [illegible] quid ergo [illegible]

reducta [illegible] et ad [illegible] amori et complacentiæ [illegible]

occasionem [illegible] appetendi [illegible] illam [illegible] omnino [illegible] habere

scientiam boni et mali, qua [illegible] discernere [illegible] quid tamquam

bonum, et [illegible] amplectendum, et quid tamquam malum fugiendum esset

[illegible] clare [illegible], vel hanc [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] cum [illegible] [illegible], et nullus ab unico [illegible] [illegible]
[illegible] [illegible] [illegible] ea [illegible] et comedit venisse [illegible] ex [illegible]
[illegible] ab [illegible] [illegible] manducaret et [illegible] [illegible] [illegible] 14 [illegible] [illegible]
[illegible] [illegible] Adam non fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] videret [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] superbia fuisse non minus [illegible] quam Adami [illegible] [illegible]
superbia, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] omnis peccati [illegible] superbia. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] superbia, [illegible] initium omnis [illegible].

Propositio IV

[illegible] in statu innocentiae habuit donum integritatis
ita ut [illegible] [illegible], et [illegible] Deo perfecte [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] quamlibet et [illegible] omne ab [illegible] [illegible]
[illegible] [illegible] concupiscentiam [illegible] [illegible] [illegible] malum [illegible] [illegible] adversus [illegible]
[illegible] [illegible] [illegible] theologi [illegible] [illegible]. Praeterea [illegible] [illegible] [illegible]
[illegible] Adamus et Eva [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] rebellem concupiscentiam, [illegible], [illegible] [illegible] [illegible] [illegible]
non [illegible] in [illegible] [illegible]. Accedit auctoritas [illegible] [illegible] [illegible] [illegible] [illegible]
in innocentia [illegible]. [illegible] adversus [illegible] [illegible], [illegible]
[illegible] [illegible] omni [illegible] [illegible] immunis [illegible], [illegible]
omni rebellis concupiscentiae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
a Deo, [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
concupiscentia [illegible] [illegible] [illegible] ex eo quod Adam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] merita et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] obedientiae [illegible] violassent, [illegible] Deo et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
placebat eis Deus et [illegible] [illegible] [illegible] [illegible] nihil [illegible]
in illo adversus se [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
et [illegible] eorum anima [illegible] [illegible] [illegible] [illegible] sicut ipsa [illegible] [illegible]

ita illi corpus obediret atque caderet [illegible] illi corporalis sine ulla repugnantia tumultuatione [illegible] et nudi erant, et non confundebantur. Ex his probata [illegible] videtur etiam [illegible] [illegible] quod scilicet ~~homo~~ imperare innocentiae spiritu perfecte deo adhaereret.

Iliora a Pelagianis opponuntur [illegible] concupiscentia [illegible] illi [illegible] mala esse ex eo colligi quod illa etiam [illegible] [illegible], in quibus nulla culpa est [illegible] stante etiam integritate [illegible] fuisset [illegible] propagatio et [illegible] [illegible]. Insuper [illegible] haec mala [illegible] [illegible] erant nuptiae [illegible] [illegible] [illegible] indulgendo [illegible]. Praeterea nihil [illegible] [illegible] [illegible] [illegible] naturalis appetitus in quo [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]. Postremo [illegible] [illegible] ligni fructu [illegible] quo [illegible] [illegible] [illegible] erat, [illegible] [illegible] ante mulierem [illegible] [illegible] [illegible].

Verum his omnibus [illegible] [illegible] respondemus. Et ad primum quod [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] malam non esse. Quoniam, inquit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non repugnabat rationi [illegible] [illegible]. [illegible] vero [illegible] [illegible] [illegible] [illegible] vitium [illegible] [illegible] [illegible] [illegible], est excellentia [illegible] in comparatione [illegible], ut ~~natura [illegible] in [illegible] [illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible] [illegible] [illegible]~~ ~~[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] esse~~. Sic ergo in libidine [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], stante integritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla fuisset, aut [illegible] [illegible] voluntati [illegible] nunquam [illegible] [illegible] [illegible] inde, [illegible] [illegible] tunc [illegible] genitalium membrorum sicut modo, [illegible] [illegible] [illegible] [illegible] [illegible]. Ita [illegible] [illegible] [illegible] contra Iulian. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] 2 de [illegible] [illegible] [illegible] 23 et seq.

+ [illegible]

Nuptias vero, quod attinet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] admitteret cum nunc temporis [illegible] [illegible] [illegible] in remedium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] contra Iulianum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

ulciscendi n. ēē generandi intentionē committunt, qui propterea nuptiis ē
imputandum. Ipsa vero carnalē voluptatē, quæ ad nuptias n. pertinet
propter ipsas nuptias venia dignā ēē atq. inde concludit hinc etiā lau-
dabiles ēē nuptias, quia et illud quod n. pertinet ad se, in se i tolerau-
propiter se. Addit deinde lib. 6 contra Julianū cp. 18. Hoc libidini
malo sēnē uti quidā conjugia cum eo utroq. generandi causa illud
refrenant, ne ad illicita discurrat.

Quod vero Concupiscentia sit naturalis appetitus in absolute negamus.
Quandoquidē concupiscentia ad appetitū addit inordinationē quæ
rationē aut recto ēē repugnat. ideoq. nisi cū Pelagianis, contendi
vivacitatē libidinis, quæ non accidentia simper in hac aliquā ex
ejus deprehendit, qui n. accidentalis ē, quemadmodū in reliquis
appetitibus ibi, vel potius, sed permanenter inhærens eius Concu-
piscentiæ. Quapropter non diminuit rationē, quæ habitus est
ut contraria Prodigalitas nemo inter appetitus naturales recensebit, nemo in
concupiscentia, quæ per modū habitus inclinat animū ad illicita
ad carnales voluptates, nusquā reponenda erit inter naturales appetitus.
[illegible] b. Augus. adversus Julianū lib. 5. cp. 7.
... ad fines dirimendos. Quid n. te ad iuvat, quod reprehende-
videris ejus excessū, cujus approbas motū ...
... quando ejus motus cedit, mala est. et quando n. cedit,
quia malo resistitur, ne bonū castitati intereat, si huic malo n. resi-
statur.

Ultima itaq. elidit respondendo, ... in hoc mala ... nunta
tē, quæ sequenti subdito crederet et consentiat malæ concupiscentiæ
qua cibo inhiaret illicito. In occulto inquit Augus. c. 14. l.
... in occulto autē mali ēē cœperunt ut in apertā inobedien-
tiā ... ad malū opus pervenirent nisi præcessisset mala vo-
luntas ... n. ad malū opus ... nisi superbia.
Porro malæ voluntatis initiū quid potuit ēē nisi superbia.

vicio ...
i. ...

Concupiscentia viventiū per lucem, ē in
magis aliis aliis minus in corpore
... non eodē modo, atq. nata
quod verū ē perficit, atq. ita
... magis magisq. discernit.
... autē sentiendi ē quando
... ad consentiendū sive consen
tientes mente, sive repugnantes
appetitu carnalis voluptatem ...

Propositio V.

[illegible] mortuus, nisi peccasset.

[illegible] quand ait Gen: 2. v. 17 De ligno autem scientiae boni et mali ne comedas: in quocunque enim die comederis ex eo morte morieris. Hinc Apostolus ad Rom. [illegible] 12 inquit: sicut per unum hominem peccatum intravit in mundum, et per peccatum mors: et [illegible] 8. v. 10 subdit: Corpus mortuum est propter peccatum: quae verba ita [illegible] loquitur S. Augustinus [illegible] quod non [illegible] sed [illegible] clare, et [illegible] corpus inquit mortuum est non [illegible] fragilitatem [illegible] terrae [illegible] factum est, sed [illegible] peccatum. Quid amplius [illegible] quod legitur Sap. 2. v. 23. Quia Deus creavit hominem inexterminabilem, et ad imaginem similitudinis suae fecit illum. Invidia [illegible] mors intravit in mundum. [illegible]

[illegible] ratione [illegible]

[illegible] mortalem factum, qui sive peccaret, sive non peccasset [illegible] moriturus esset [illegible] ita loquitur [illegible] Pelagii [illegible] et [illegible] Pelagii [illegible] confessione [illegible] tenere [illegible] semper tenuit [illegible] Ecclesia [illegible] nisi peccasset non esset moriturus. [illegible] confirmari [illegible] habet: Quicunque dicit Adam [illegible] hunc mortalem factum, ita ut sive peccaret sive non peccaret moreretur in corpore, [illegible] de corpore exiret, non peccati merito, sed necessitate naturae, anathema sit. [illegible] protulit [illegible] definivit: Si quis non confitetur [illegible] hunc Adam [illegible] incurrisse per offensam praevaricationis huiusmodi iram, atque indignationem, atque ideo mortem quam antea illi comminatus fuerat, anathema sit.

Autoritate Patrum veritas probanda nunc tandem eruitur, ex quibus unius vel alterius

proferre sat erit. Itaque Augustinus lib. de Genesi ad lit. ... dicit ... moriendi

de necessitate ... non ... recepisset ... nec corpore moveretur ... immortale

haberet et corpus. ... vero 13 de Civitate Dei ... inquit: constat inter Christianos veram

in catholicam tenentes fidem etiam ... nobis corporis mortem ... lege naturae quia

nullam mortem homini Deus fecit, sed merito inflicta esse peccati, quoniam peccatum vindicans

Deus dixit homini, in quo omnes eramus: terra es, et in terram ibis ...

repetit ... aliis in ... vero ... de incarnatione ...

habere ... in ... mortem ... nunquam corporis mortem in homine

... homo in terram ... in terra ... fieret. Ex

... Ambrosius et ... inquit ... esse ... annos

... ratione ... testimonium ... esse ... morte naturali ... ...

... et violenta, non esse naturalis. Eo sensu quo ... aliquam ut mortem ...

..., vel ... verum esse affirmamus, vel mortem ... nunquam de morte

naturali loquimur, sed vel de violenta aut quae nobis innaturalis videtur vel ... ante

... ista verba ... quod si ... naturale ... concedatur ... probat quod ... materia

... ista verba facimus. Continet quod ... tanquam ... ac ... esse

aliis explicatis, ne ... contradicat, qui ... ad Cor: 15. v. 44 ...

... animale ... animale autem corpus quale ...

... innocentiae esse ... animale ... et infirmum ... sive

... explicaverat neque ... incorruptibile et ... Unde ... dicere

... non ... construendum esse quod terrenum ... et immortalitate ...

... conservandum ... non ... Itaque erat ... nam

de terra terrenus ... esse ... construendus itaque erat illius

... non ... quod ...

... corpus ... quod ... Itaque ... esset immortale

... et ... morti et corruptioni ...

... incorruptibile ... illud erat ... sua morte et corruptioni ...

... omni interpretatione ... veritati. Non ...

... comederis moriemini aut aequo, ut veneno aut ferro

... morte ... ...

... ...

... ...

rtio 22

2vaã

ut tanquam ... ut terminus, ad quem ... de quibus ... evant duraturum, ... declarans homo, ... tanquam rei ... homini nam, et ... bat, ... tanquam ... inclite.

Revera [illegible] Adami violenta morte [illegible] interceptum [illegible]
et ipsa [illegible] [illegible]. Quod vero [illegible] morte [illegible], et [illegible]
[illegible] fiat de morte [illegible] est [illegible]
[illegible] necessitate moriendi [illegible] post [illegible]
[illegible] peccati [illegible] [illegible]
moriendi.

Neque sane alteram [illegible] interpretationem [illegible] Genesis [illegible] sequens [illegible]
[illegible] v. 17 et [illegible] [illegible] [illegible]
sit illa verba [illegible] [illegible] moriens [illegible]
[illegible] moriendi [illegible] a Deo [illegible]
[illegible] primo [illegible] ante [illegible] venturum esset [illegible]
[illegible] et [illegible] morti [illegible]: [illegible] et [illegible]
[illegible] poena [illegible] morte [illegible] et ad
[illegible] et [illegible] consequuntur. [illegible]
[illegible] vere [illegible] [illegible] et [illegible]
[illegible] consentanea [illegible] nec [illegible] [illegible] [illegible]
[illegible] verbo [illegible] in [illegible] vita, [illegible] in Adamo [illegible]
[illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible]
[illegible] mori et [illegible] mortuus [illegible]
[illegible] [illegible]. Quod [illegible] mortuus sit merito transgressionis
[illegible] et [illegible].

[illegible] Deo [illegible] appellari eo
Deo [illegible] sed [illegible] [illegible] sunt [illegible]
[illegible] et [illegible] in eo [illegible] innocentiae [illegible]
fuit [illegible] quod in eo [illegible] et [illegible], et
[illegible] et [illegible]: [illegible] est [illegible]
[illegible] Gen. [illegible] [illegible]
[illegible] [illegible] morti [illegible]
[illegible] ex [illegible] [illegible]
[illegible] maximum a primo [illegible] initio [illegible] mortis et [illegible]

erito 11

... concessione ... uniciversa ... esse ... tque ... vero ...

... esset ... eniom ... errori et ... quat ...

... pot ... nec. Don ... et reuapat et no ...

... qu... quod generatio ...

... quod ... illo quam non eet mori vere tamen

... erat ... in ... ut mori omnino ... n ...

... eo ... no ... en ... intermanea ...

Sapientia ... morte ... et ... morte ... sapiens

... hora ... morte

... non ... hac morte ... nemo

... quae omnibus communis ... morte ...

... pr... est violenta et immatura ... et ...

... habet in corde ... ultimo ... sapiens ...

... morte ... machinant ... diaboli ... appellat.

... et ... sunt ... morte ... quae ... libro ... laudarent etiam ...

... egregii tractatore ait ... Aug. de Predest. ...

... in ... canone ... in ... nomine ... est post innumeros ... libro

... canonicos ... connumeravit. Quare ... non movet

... ad quod ... respectus ... proponere Catalogi ...

... navit... quod latebat tamquam ... ex libro sapient.

Auctor sapientiae ... morte ... morte ... morte

... diaboli ... et ... alia ...

... terre ... procreatio ...

... nostri ... exterminio ... anima ...

... morte atque exterminium ... pu...

... ad nat... originem ... vero ... est ...

... oportet ... non ita ... ut mori deberet atque corr...

... qui diabolo ... necessitate moriendi ...

[illegible] Dea [illegible] terra [illegible] quamvis die [illegible] morte [illegible]
e morte animae intelligendum est, reverâ [illegible]
[illegible] non tamen ante [illegible] de morte corporis [illegible] eo [illegible]
[illegible] incipit [illegible] et [illegible]

[illegible] de utraque morte [illegible] intelligendum, et [illegible]
[illegible] Adam
increpavit [illegible] quia audisti vocem [illegible] et [illegible]
[illegible]
quia pulvis es et in pulverem reverteris [illegible] de corporis [illegible]
[illegible] et [illegible] Deus dixit
terra es et in terram [illegible] intelligendum [illegible]
[illegible] et [illegible]
[illegible] observat [illegible] in [illegible] in [illegible] Deus [illegible]
[illegible] et [illegible] convenient [illegible] communicabile [illegible]
[illegible] a Deo [illegible] de morte [illegible] alia
[illegible] a Deo [illegible] et [illegible] comm[illegible]
morte morieris [illegible]
[illegible] in [illegible] vera morte
morieris ut [illegible] necessitate moriendi [illegible]
[illegible] in germana [illegible]
interpretatione facile [illegible] quod illa [illegible]
[illegible] mortalis [illegible] intelligendum [illegible]
[illegible] et [illegible]
et morte [illegible] et [illegible] annos
[illegible] morte [illegible] qua [illegible]
[illegible] temporis [illegible] sine interruptione [illegible]
[illegible] immutatione [illegible]
[illegible] morte morieris
[illegible] et primo [illegible] et [illegible]
morte [illegible]
[illegible] Adam [illegible]

alium [illegible] pergere, tribuere mortis [illegible], ut aliquo [illegible] ventre [illegible].
[illegible] [illegible] ut moverentur [illegible] [illegible] fieret ut viventes [illegible]
[illegible] moverem [illegible] viventes in Christo [illegible] Cum non per peccatum [illegible]
[illegible] nasci [illegible] [illegible] constat, quia [illegible] [illegible] [illegible] [illegible]
[illegible] qua [illegible] revertit Christi.
Ad contra. [illegible] [illegible] [illegible] beneficio [illegible]
[illegible] [illegible] et extincta [illegible] [illegible] singulari beneficio
[illegible] ex quibus [illegible] [illegible] in continua [illegible] [illegible] conservatione
[illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] haberet in eo [illegible] [illegible] [illegible]
[illegible] [illegible] a mortalitate [illegible] [illegible] [illegible]
[illegible] [illegible] exemplo etiam Henochi et Eliae [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et de [illegible] contra [illegible] et de [illegible]
[illegible] [illegible] vetustate.
[illegible] [illegible] [illegible] [illegible] in illa felicitate
per interiorem [illegible] nullus [illegible] [illegible] gratia
[illegible] [illegible] [illegible] incommodi et [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] exemplo [illegible]
in Christo [illegible] [illegible] [illegible] [illegible] [illegible]
mortem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] mori et [illegible]
[illegible] [illegible] [illegible] [illegible] ut in [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] corporali mortuorum resurrectionis
[illegible] communi [illegible] [illegible] [illegible]
Christi [illegible] [illegible] [illegible]

[illegible] sunt [illegible] Deo [illegible] et per [illegible] vel [illegible] mortiorum [illegible]

c. [illegible] parentes immunitatem habuisse [illegible] [illegible] ipsi [illegible] [illegible] felicitate [illegible] [illegible] 14 de [illegible] Dei [illegible] loquitur. Vivebat sine illa egestate [illegible] semper [illegible] [illegible] [illegible] aderat ne [illegible] [illegible] ne [illegible] [illegible] ne illum [illegible] vel [illegible] corruptioni [illegible] [illegible] vel ex [illegible] illa [illegible] [illegible] incorruptibilis [illegible] [illegible] morbus nullus [illegible] metuebat [illegible] summa [illegible] [illegible] in [illegible] tota tranquillitas. Sicut in Paradiso nullus [illegible] aut [illegible] [illegible] [illegible] habitatori: nulla ex egestate vel timore [illegible] [illegible] [illegible] [illegible] omnino [illegible] nihil [illegible] [illegible] [illegible] vero [illegible] [illegible] a Deo.

Articulus II

De peccati originis in posteros propagatione

c. [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] peccato [illegible] [illegible] [illegible] [illegible] omnibus et [illegible] beneficiis [illegible] supra naturam elevavit a conditore [illegible] [illegible]. [illegible] et gravissime [illegible] et debilitare [illegible] facultates [illegible] [illegible] [illegible] mentis tenebris [illegible] [illegible] [illegible] [illegible] creaturarum amore [illegible] voluntas: universa [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] [illegible] ~~[illegible]~~ [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et universi ab [illegible] [illegible] [illegible], et ex [illegible] [illegible] [illegible] debito [illegible] [illegible]. [illegible] [illegible] [illegible], sine [illegible] [illegible] [illegible] [illegible] [illegible] mortalis. [illegible] [illegible] culpae [illegible] [illegible] [illegible] ex [illegible] Enchiridio. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 3. [illegible] [illegible] vero [illegible] ad arbitrium [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illa eadem [illegible] [illegible] [illegible].

c. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] Stromathon Clemens [illegible] [illegible] [illegible] a [illegible] origine. [illegible] [illegible] [illegible] [illegible] inde errorem [illegible] [illegible] Origenes Adamantius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible] in [illegible] [illegible] [illegible] opera, [illegible] [illegible]
[illegible], peccata [illegible] superior [illegible], [illegible] [illegible] [illegible] habere [illegible] [illegible] [illegible].
[illegible] perpetrata, peccatu originis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] et postea [illegible] Pelagianismi [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et ex [illegible] [illegible] veteri [illegible]
[illegible] [illegible].

Defuerunt quoq. ex recentiorib. qui hoc Pelagianu figmentu renovarent, [illegible]
inter [illegible] Sociniani et Arminiani, seu Remonstrantes [illegible]
in [illegible]. [illegible] [illegible] in [illegible] de [illegible]: peccatu originale [illegible]
[illegible] [illegible] [illegible] et ab [illegible] in [illegible] [illegible]. Remonstrantes vero
Arminius [illegible] in [illegible], [illegible] [illegible] [illegible] peccatu originale [illegible] nec
habere [illegible] peccato [illegible] [illegible] quo [illegible] Adami [illegible] [illegible] Dei
nec [illegible] malo, [illegible] [illegible] [illegible] [illegible], [illegible] ab Adamo in [illegible] [illegible]
Inter huiusmodi Remonstrantes [illegible] habet [illegible] [illegible]: [illegible] et ex eju
notis ad S. Augus. sub [illegible] [illegible] [illegible] editi [illegible] [illegible] [illegible].
in [illegible] [illegible] confutavit [illegible] vir [illegible] [illegible] Muratori sub [illegible].
Britannici [illegible] [illegible] [illegible] [illegible] ingeniosa [illegible]. [illegible] vero in eodem
[illegible] [illegible] [illegible] [illegible] et Socinianis [illegible] [illegible] [illegible]
certe valde suspectus [illegible], [illegible] [illegible] [illegible] qui edidit [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] arma convertimus: et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] nempe [illegible] [illegible] et
[illegible] [illegible] [illegible] [illegible] ~~stationib. quoq.~~ ratione [illegible] [illegible]
[illegible] [illegible], [illegible] ex hisce omnib. ea quae majoris sunt ponderis [illegible]
eo; methodo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] ex [illegible]
tudine [illegible] pertractandam [illegible] [illegible] [illegible]. [illegible]

Propositio

[illegible] [illegible] peccatu ab Adamo in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui [illegible], [illegible] et ipse secundu carne [illegible], eo

eo quod [illegible] na. e [illegible] sine conspexit ex ipso, [illegible] commixta e [illegible]
[illegible] cine [illegible] qui viili n. e [illegible] ex [illegible], liber [illegible] seminatio
[illegible] ut [illegible] 03 ex [illegible]
qua propter honore[m] [illegible] nulla [illegible] habeo [illegible]
sunt [illegible] S. Doctoris [illegible] de [illegible], et gratia [illegible] 60. [illegible] enim
[illegible] S. [illegible] opinio tenet [illegible] in [illegible] instanti [illegible] et,
[illegible] speciali Dei gratia [illegible] meritorum [illegible] a macula peccati
[illegible] conceptionis, [illegible]
[illegible] praeservatam [illegible] in hoc sensu [illegible]. Et haec quidem [illegible]
[illegible] in [illegible] Alex. [illegible] edita Anno 16 [illegible]. Et [illegible] peccato [illegible] Ecclesiae
[illegible], cum haec sint verba [illegible] 5 ad [illegible] peccato [illegible] comprehendere in hoc [illegible] ubi
[illegible] Dei Genetricem. [illegible]
[illegible] B. et [illegible]
[illegible] Catholicus [illegible]

[illegible] virtutum et [illegible].

[illegible] in [illegible], [illegible] qui [illegible]
nomine [illegible]: Quis potest facere mundum de immundo [illegible]
[illegible] et vertunt 70 interpretes [illegible] Augustinus
[illegible] Quis [illegible] mundus [illegible] erit [illegible] de, [illegible] nec [illegible] una dies
[illegible] Dei [illegible] hoc [illegible] non [illegible] Evangel[illegible]
[illegible] in terra. [illegible] pro peccato originali [illegible]
[illegible] potest mundare me de immundo conceptum
[illegible] ab ipsa conceptione et [illegible] non [illegible] mundavi
[illegible] nec [illegible] unius diei, [illegible]
[illegible] ab ipsa Conceptione inhaere-
[illegible] 70, [illegible] peccati [illegible] ab ipsa Conceptione inhaere-
[illegible] hanc immunditiem [illegible]
[illegible] et immunditiam [illegible]
[illegible] et [illegible] immunditiam [illegible]
[illegible] contrahunt
[illegible] gratiam [illegible] de, [illegible]
et [illegible] nemine [illegible] potest [illegible] haec [illegible]
aliam [illegible] potest quam [illegible], et [illegible] quemadmodum [illegible]

Versio 11

ina Evaa

et [illegible] Zacharias 3: ubi [illegible] vestimenta [illegible] ab eo
et dixit ad eum: ecce abstuli a te iniquitatem tuam: quo in loco [illegible]
sunt vestimenta sordida et iniquitas.
[illegible] ex [illegible] ubi Regius [illegible] iniquitatibus
[illegible] et in peccatis concepit me mater mea. [illegible] verba cum veteri
[illegible] neque id [illegible] neque in actuali [illegible] David, ut [illegible]
[illegible] intelligimus [illegible] de peccato Originis.
[illegible] Davidis [illegible] ad peccata [illegible]
quam [illegible] parentes suos [illegible] in generatione [illegible]
[illegible] constat [illegible] non ea [illegible] complexu, [illegible]
[illegible] Conjugio [illegible] quod David de [illegible] natus erat de
[illegible] et [illegible] Quid est, quod dicit in iniquitate [illegible]
[illegible] nisi quia trahit iniquitas ex Adam [illegible] in hunc [illegible]
[illegible] indicat Davidem non aliena sed
[illegible] iniquitate confiteri [illegible]
[illegible] peccatorum [illegible] relut [illegible]
[illegible] originali peccato [illegible]
[illegible] et mali a [illegible] propositum [illegible]
[illegible] iniquitatibus [illegible]
Multo [illegible] Psalmista verba de peccato [illegible] David [illegible]
[illegible] in peccatis [illegible] et [illegible]
[illegible] conceptione [illegible] nisi quia [illegible] trahit
[illegible] David [illegible]
[illegible] David [illegible] plurali [illegible]
in iniquitatibus [illegible] peccata actualia non Originale [illegible]
[illegible] in Hebraeo textu [illegible]
[illegible] Syriaca et Arabica legit [illegible] in iniquitate formatus [illegible] et
in peccato [illegible] me Mater mea [illegible] Virginem [illegible]
[illegible] plurali [illegible] iniquitas [illegible]
loquendi ratio, qua numero [illegible] singularis [illegible] et [illegible]

Deinde ad multiplex in uno Adami peccato occurrat iniquitas: superbia quippe
inobedientia, concupiscentia, furtum atque alia neque hoc peccati vel velut fons
et caput ceterorum omnium satis apte a Propheta in plurali numero fuit nominatum.
Quemadmodum apud nostrum sanctum ... nihil. no: 13. hoc habens: Neque enim
... in iniquitate uno peccato ... et hoc recte dici possit: sed iniquitates, et
peccata dicere ... quia et in illo uno, quod et in omnes homines pertransiit, ...
... et concepteren in iniquitate nostra
... plura peccata.

Opponunt ... celebre Ezechielis oraculum ex cap. 18 v: 20 Anima
que peccaverit ipsa morietur: filius non portabit iniquitatem patris, et pater
et pater non portabit iniquitatem filii: iustitia iusti super eum erit, et impietas
impii erit super eum ... sed in hypothesi originalis peccati filius portaret
iniquitatem patris: ...

Resp. ... allatum Ezechielis testimonium ad rem non facere. nam ibi nequaquam de
peccato, etiam de illo, quod originale appellamus, sed dici de personalibus parentum
criminibus, quae Deus in veteri testamento in 3am usque et 4 generationem puniebat
quemadmodum Exodi 20 v: 5 et Hieremiae cap. v: 18 legimus. Quare vulgo
... apud israelitas in proverbium evaserat querela, illa quae habetur ...
Ezechielis ... Patres comederunt uvam acerbam et dentes filiorum obstupescunt.

Peccatum enim ... qui ... in filio suo Chanaan. Ob peccatum Salomonis poenas luit Roboam filius eius, Regni ... et diminutione.

igitur Deus itaque Ezechielis eo loco ... peccatis patrum, ne
... in filios, sicut ... ita ultionem
... duntaxat ... voluntate
... Unde explicat Ezechiel ... quaenam sit illa
... filius non portabit, cum reducit ad latronem ...
... ad adulterium, ad latrocinium ad usuram ad alia similia quae ...
... Non ergo ... Ezechieli de actualibus pec
... quae sit Deus ... rectum facere ... ille ... per ordinariam sene
... et ipsa ostendimus. Hinc ... : nil. probo
in hypothesi originalis peccati filius portaret iniquitatem patris ... quia non loquitur
... de quo loquitur Ezechiel no. ...

[illegible] et [illegible] dicerent [illegible] propheta [illegible] de [illegible] peccato [illegible] [illegible] ... Versio [illegible]
[illegible] [illegible] propheta [illegible] portabit [illegible] recuperet nec [illegible] ulla [illegible] [illegible] non [illegible]
[illegible] Patris, si ob iniquitate Patris [illegible] et [illegible] [illegible]
de propria iniquitate [illegible] [illegible] [illegible] peccato [illegible]
[illegible] [illegible] omnes quia originali [illegible] [illegible] [illegible] [illegible]
[illegible] seu contagione [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] originali [illegible] illa Patris iniquitate filius portat, quae [illegible]
in quo nulla [illegible] [illegible] ex [illegible] Ezechielis oraculo. [illegible]
[illegible] [illegible] distinguenda est [illegible] illa [illegible] Filius non portaret [illegible]
[illegible] [illegible] [illegible] originale peccatum et actualia peccata
[illegible] [illegible] [illegible] illud [illegible] [illegible] [illegible] contraxit [illegible]

Probatur ex Testamento Novo

Ex [illegible] testibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ex [illegible] ad Rom. 5. v. 12 his verbis: Sicut per unum hominem peccatum [illegible]
mundum intravit et per peccatum mors, et ita in omnes homines mors pertransiit,
in quo omnes peccaverunt. Ex hoc [illegible] testimonio manifestissime [illegible] [illegible]
peccato [illegible] [illegible] peccatum [illegible] [illegible] [illegible] numero [illegible]
[illegible] [illegible] in uno [illegible] contraxerunt omnes [illegible] [illegible] [illegible] et
[illegible] imitatione [illegible].

[illegible] Pelagiani et [illegible] [illegible] [illegible] [illegible] [illegible] verbis
[illegible] [illegible] peccati [illegible] [illegible] [illegible] [illegible] vere
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quidem [illegible]
[illegible] [illegible] imitatione. [illegible] interpretationi [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] qui animadverterunt
[illegible], et [illegible] [illegible] loco [illegible] testimonium [illegible]
[illegible] [illegible] [illegible] [illegible] plebeius, atque [illegible]
[illegible] [illegible] [illegible] [illegible] Pauli [illegible] [illegible] [illegible]
[illegible] interpretatione [illegible], eo quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible].

Resp. multipliciter ex ipso Aug. contextu Pelagianorum interpretationem eludi. 1o quia eadem ratione vult Aug. peccatum per Adam introisse in mundum sicut per Christum inducta est gratia. atqui non in eo tantum erga nobis confert justitiam Christus ut eum imitatione assequamur sed per veram participationem virtutis, in participatione maxime in plures ut parvuli, et qui Christi adventum praecesserunt, eum imitari non potuerunt. Ergo et Adamus non imitatione tantum sed per veram et realem peccati communicationem nos constituit peccatores. 2o Est imitari non possumus, quod non cognoscimus, atqui parvuli nihil sciunt de Adam peccato cognoscunt. Ergo illud non contrahunt imitatione. 3o Si de peccato imitationis loqueretur Aug. notius per diabolum intrare peccatum diceret quam qui primus peccavit quam per primum hominem. Quod si realis dicit aut verum esse quod non dixit primus per unam feminam quam primum hominem cum certe sit femina primo peccasse. Ita dicitur Augustinus 2o 12. breviter exponit contra Julianum ... 3o c. 2. ... numquam dixit non imitatione peccatores, sed peccatis eorum ... magis ex ipsa, unde initium. et mulieris initium factum est peccati, et per eam omnes morimur. ... attendere ... nostro. ... sicut ... in ... quod peccatum intravit in mundum quia non imitatione, sed generatione ... intelligi. sicut et a muliere initium peccati ... dicit initium regenerationis a Christo est. ~~Quod si ex~~ Porro hae vocabula ... verba eludunt etiam illud ... ad Eversorem, nempe si per generationem peccatum intravit in mundum, ... non intravit per unum, ut asserit Apostolus.

Impudentiae est ... et ... in ... Clerico, ... appellat Augustinum ... interpretem, quasi quod ex imperitia ... linguae sermonem male interpretatus sit. ... Augustiniana ... interpretationem ... aliis ... Patres et ... etiam Reformati ... contra ... ipse ... in re advertant ... si ... Zarnowski ... Pelagii ... et ... ex universitate ... ut ... in ... ad ... et ... ipsi ... sicut ... remaneret ... Indicare ... in ... omnes ... eo quod ... peccavit. At complures ex infantibus ... non peccaverunt actualiter, ... originaliter peccaverunt

εφ' ᾧ

[illegible] Pelag[ius] [illegible] verba intelligi debere [illegible] in eo [illegible]
in eodem [illegible] in peccatores constit[uti]
sunt multi ita et [illegible] obeditione [illegible] constituentur multi [illegible]
[illegible] intelligi [illegible] quod [illegible] in hanc [illegible]
[illegible] ex [illegible] nihil aliud intelligi debet nisi [illegible]
[illegible] tantum habet imputare qui [illegible]
[illegible] ad illos tantum pertinet qui in Christum credunt et ab ipso [illegible]
[illegible] etiam [illegible]

[illegible] multi [illegible]
[illegible] dicentur [illegible]
ei et Abraham dictum sit a Deo: [illegible]
[illegible] per inobedientiam unius hominis [illegible] qui [illegible] procreans
constitutos esse peccatores, et [illegible] qui [illegible] per ejus obedientiam
constitui [illegible] intelligi [illegible]
in uno homine, et ab eo morte [illegible] in omnes [illegible]
meridiana clarius est. Sunt ergo illi multi [illegible] omnes. Cur vero, [illegible] aliquando
multi [illegible] dicuntur omnes, [illegible] dicuntur omnes, recte dicuntur
et multi inquit Augus[tinus] lib. 11. [illegible]
[illegible] recte [illegible] quia [illegible] aliqua [illegible]
quae non sunt multa [illegible]
[illegible] multa [illegible]
dicimus credere in Christum, nec [illegible] credunt [illegible] fides, ait Apostolus. [illegible] ergo
[illegible]
[illegible] inobedientia unius hominis multi [illegible] facto [illegible]
[illegible] inquit
[illegible] multi [illegible] justitiae [illegible]
[illegible] Bellarmino [illegible] multi [illegible] constitutos esse [illegible]
[illegible] multi [illegible]
[illegible] et [illegible] et [illegible] in [illegible]
[illegible] omnes [illegible]

[illegible] 3: [illegible] cap. 5. ad Rom: v. 15 haec habet. [illegible] et [illegible] et donis [illegible] unius delicto multi mortui sunt, multo magis gratia Dei et donum in gratia unius [illegible] Jesu Christi in plures abundavit. Ex quo textu [illegible] [illegible] apud S. Augustinum [illegible] Christi [illegible]: Eum [illegible] in multo plures abundasse beneficia quas [illegible] atque non [illegible] esse peccatum per generationem non per imitationem [illegible] [illegible] [illegible] Apostolus [illegible] in [illegible] [illegible] debet intelligi de peccato per imitationem non autem [illegible] [illegible] ortinato. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]. [illegible] significat [illegible] [illegible] gratiam [illegible] in multo plures abundasse [illegible] [illegible] tantummodo ea multo magis in plures abundavit, quam erat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] gratia [illegible] [illegible] in magis multo [illegible] magis abundasse. In comparatione namque peccatorum [illegible] [illegible] [illegible] comparatione autem et [illegible] [illegible] [illegible] [illegible] totam [illegible] [illegible]; [illegible] vero illa verba multo magis abundavit in plures ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in referentia [illegible] [illegible] ea [illegible] versu: 16 in quo [illegible] explicat [illegible] gratiae [illegible] [illegible] inquit: [illegible] [illegible] ex uno in condemnationem, gratia autem ex multis delictis in justificationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], in qua [illegible] [illegible] [illegible] regenerationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] immo ea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in multos. [illegible] autem [illegible] [illegible] abundavit [illegible] per [illegible] [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible] refertur in [illegible] [illegible] [illegible] ad eos qui regenerantur in Christo et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] in unius delicto [illegible] regnavit per unum multo magis abundantiam gratiae et donationis et justitiae accipientes, in vita regnabunt per unum [illegible] [illegible] [illegible] [illegible]. [illegible] multo magis [illegible] 3º [illegible] et contra [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

venerabilibus vinculis, debita dimittit oranti, et quando damnabilibus vinculis dat tuoni[?]
[illegible] poenitentia [illegible] tribuat indulgentiam. 4º Denique donat vitam aeternam et [illegible]
et corporis, ubi quanta et quanta bona [illegible]
[illegible] [illegible] eius [illegible] iniquitas, [illegible]
[illegible], hoc est [illegible] Bonitas, [illegible] ille [illegible] [illegible]
[illegible] et liberet ac beatificet [illegible]

[illegible]

[illegible] ex quo nemo damnet nisi per Adam, non sequitur omnes per Adam [illegible] con-
demnationem incurrere. Quare si verba illa: [illegible] delictum in omnes homines
in condemnationem, significant tantum nullum damnari nisi per Adam, certe non probabit
peccatum Adae in omnes homines propagari.

[illegible] omnes [illegible] per Adam non omnes regenerari per Christum, atque ideo non omnes per Christum
[illegible], [illegible] et nihilominus [illegible] per Adam con-
demnationem [illegible] damnari [illegible] qui damnantur
[illegible] damnari quia per Adam [illegible]
[illegible] omnes damnari [illegible] contrario [illegible] per Ad-
[illegible] per Christum [illegible] omnes per Christum renascuntur [illegible] omnes justifi-
cantur [illegible] Christum. In hoc quippe argumento [illegible] vera [illegible] autem falsa. Praeterea quod
[illegible] neque condemnationem esse in omnes homines [illegible] ex [illegible]
[illegible] doctrina [illegible], ubi [illegible]: in omnes homines mors pertransiit, in quo omnes
[illegible] autem clarum fit de [illegible], [illegible], et condemnatione
[illegible] quod pertinet [illegible]. Ut mors ad omnes homines, [illegible] etiam peccatum
et condemnatio.

[illegible] 5. [illegible] in parvulis nul-
[illegible] et nulla [illegible] ex [illegible] originali
[illegible] ex [illegible] manifestar
[illegible] ante [illegible], ut [illegible]
[illegible] Pelagiani [illegible] qui in [illegible]
posse nihil [illegible], ut [illegible] ante [illegible]
[illegible] originale peccatum?

[illegible] in parvulis nulla [illegible] nullo modo [illegible]
[illegible] de [illegible] originali [illegible]
[illegible] in Adamo. [illegible] ergo [illegible]
[illegible] et mortis inquit
[illegible] Pelagianos [illegible]
[illegible] contrat [illegible]
[illegible] quare si [illegible]

quam in eod. [illegible] compareretur ad debita, [illegible] originali, [illegible]
ut [illegible] Oratione de [illegible] et [illegible] de omni [illegible]
in eo [illegible] ubi dicit non [illegible] ut [illegible] contentionis
[illegible] etiam [illegible] dicuit quod [illegible] a [illegible] At vero [illegible]
[illegible] habere [illegible] rationis [illegible]
etiam [illegible] illa, [illegible] ingrederet.
[illegible] ad [illegible] quatenus ea [illegible] in
[illegible] mortale [illegible] portabant [illegible]
[illegible] vide ergo, inquit [illegible]
[illegible] contra Julianu [illegible] tunc [illegible] de alieno [illegible]
[illegible] alieno [illegible] reportare bonum, [illegible]
[illegible] credit [illegible] alieno, sicut alienum
[illegible] peccavit in alt[illegible]
[illegible] dantur aliqui, qui mort[illegible] in [illegible] non peccaverunt:
[illegible] ad Rom: [illegible] regnavit mors [illegible] etiam
[illegible] in eos, qui non peccaverunt in [illegible] qui est forma
[illegible] habet [illegible] nullo
modo [illegible] Quis [illegible] non dixit mortem regnasse in eos, qui nullo
[illegible] peccaverunt sed regnu mortis [illegible] etiam in illos qui non peccaverunt
[illegible] praevaricationis [illegible]
[illegible] incurrerunt, [illegible] Hinc
[illegible] vero [illegible]
[illegible] forma aliquos a [illegible] communione [illegible] vellet [illegible]
constans foret, quisque qui illum everteret, [illegible]
[illegible] in [illegible] vehemens [illegible] morente
[illegible] illi vehemens [illegible]
Bellarmino [illegible] ante legem [illegible]
[illegible] peccata [illegible]

[illegible] ex natura [illegible] omn[illegible]

et [illegible] eius [illegible] tem[illegible] [illegible]

[illegible] ad Moysen.

[illegible] Patrum [illegible] et [illegible]

[illegible] transf[illegible] [illegible]

Ad [illegible]

[illegible] catholic[illegible] [illegible] peccato [illegible] [illegible]

[illegible] praedicatum [illegible] ad [illegible] et ab [illegible]

[illegible] [illegible] adhumant [illegible] vera [illegible] [illegible]

[illegible] [illegible] ergo neq[illegible] [illegible] [illegible]

[illegible] [illegible] ita [illegible] et [illegible] ego [illegible]

[illegible] quod catholica fides [illegible] [illegible] sed [illegible] qui [illegible]

[illegible] [illegible] resurrectione [illegible] et [illegible]

multorum veterum Patrum [illegible] doctor [illegible], eorumque [illegible]

[illegible] [illegible] et [illegible] [illegible]

[illegible] doctor [illegible] contra Iulianum [illegible] [illegible]

qui [illegible] [illegible] contra Haeres[illegible] [illegible]

[illegible] ab [illegible] [illegible] in eum qui [illegible]

[illegible] in [illegible] et [illegible] ad se, et [illegible]

[illegible] habet in [illegible] Haeresi [illegible]

[illegible] Christo [illegible] et [illegible] [illegible]

[illegible] non [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

peccata.

4 Lec: Laudat [illegible] Augustodunensis [illegible] in lutea [illegible]

[illegible]

Baptismo ageret, ita locutus e: [illegible] in [illegible] [illegible] remittere [illegible] : [illegible] Ludovico II [illegible] de Ira [illegible].

[illegible] et in [illegible] qui [illegible] et [illegible]

[illegible] et in [illegible]

qui cadere [illegible] et [illegible] [illegible]

[illegible]

[illegible]

[illegible] naturas

[illegible] commentarii in [illegible]

[illegible]

[illegible] sub peccato [illegible]

[illegible] excellente [illegible]

[illegible] expositione [illegible]

[illegible] Adam et in illo fuimus [illegible] Adam et in illo [illegible] perierunt

[illegible] qui ulterius [illegible]

[illegible] originali malo [illegible]

[illegible] tenere [illegible]

[illegible]

[illegible]

[illegible] quia [illegible]

[illegible]

[illegible] Gregorius Nazianzenus magni nominis [illegible]

qui [illegible]

[illegible]

Largiori justificat.

[illegible] de [illegible]

[illegible]

tacimus per [illegible]

[illegible] catholicus, [illegible] hic in [illegible]

[illegible] peccatis [illegible] et de genus hunc in momentum [illegible]

~~[illegible]~~

de maiori pena fuit [illegible]

~~[illegible] pena fuit~~

[illegible] Julianus interpellat. Hi tot autem

[illegible] errores [illegible] ceterumq[ue] collatas [illegible]

[illegible]

objectiones [illegible] auctoritate [illegible]

[illegible] dicens: [illegible] sed [illegible]

[illegible] de hac re [illegible], promptius dentes, quicquid exponeret

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] favere videatur, [illegible] fuerat, [illegible] et [illegible]

[illegible]

[illegible]

peccatum [illegible]

[illegible] hi omnia [illegible]

[illegible]

[illegible] de quibus mentionem habet [illegible]

[illegible]

[illegible] temporis [illegible]

[illegible]

[illegible]

[illegible] et Leonis I, [illegible]

[illegible] Tridentinus. [illegible] vero qui fieri potuisset, ut

in fidei capite quidpiam innovaret [illegible]

[illegible]

nullus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in hoc [illegible]
[illegible] et [illegible] et [illegible], et [illegible] [illegible] [illegible]. [illegible] ne [illegible]
[illegible] more [illegible] non quo [illegible] esset [illegible] sed quo [illegible] [illegible]
Ipsi [illegible] vel mediocriter [illegible] [illegible] etate, qua [illegible] [illegible]
[illegible] [illegible] [illegible] effecerunt [illegible] doctores ac [illegible], et vel minima
[illegible] [illegible] novitate redderet, [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] de illa [illegible] [illegible] examen [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] universi [illegible] [illegible] caverentq. ne imponeret sub [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] nihil ea in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostri [illegible] [illegible] [illegible] ~~[illegible]~~
[illegible] post [illegible] [illegible] ~~[illegible]~~ sectatores [illegible] [illegible], [illegible] ~~et~~ ea
[illegible] [illegible] [illegible] et [illegible].
[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] ea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] interpretatus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] literis, et in celebratione [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ac [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] ~~et~~ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 150 ~~[illegible]~~ [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ~~et~~ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] contentio [illegible] inter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] que [illegible] [illegible] [illegible] et [illegible] etate [illegible] [illegible]
[illegible] non [illegible] ea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aperte [illegible] 102. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Clemente Alexandrinus qui [illegible] [illegible] [illegible] [illegible] et [illegible]
~~[illegible]~~ Tatianus [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]

[illegible] [illegible] opera [illegible]: [illegible] infans [illegible] vel [illegible]
[illegible] [illegible], [illegible] inde [illegible] David: in peccatis concepit
me mater mea ad solas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] qui est [illegible] [illegible] [illegible] mater [illegible]
[illegible] et [illegible] [illegible], sed non [illegible] in peccato, neq. vero [illegible] peccati [illegible]
[illegible] [illegible] Clementis [illegible] [illegible] peccatis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

Idem [illegible] explicare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
apparere ex verbis [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] [illegible]
et [illegible] [illegible] Clementis [illegible] [illegible] originali [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] animadvertimus [illegible] [illegible]
[illegible], in Heresi [illegible] [illegible] et Marcio[illegible] [illegible] [illegible]
[illegible] malas [illegible] nuptias, [illegible] [illegible] [illegible] malo [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible] vita transfunderet in [illegible] contrari[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Clementis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ulteri [illegible] peccati
[illegible] [illegible] [illegible] [illegible] [illegible] eorum auctoritate [illegible] [illegible]
[illegible] [illegible] infans vel [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] antecedit
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
erant, [illegible] [illegible] Marcionite.

[illegible] [illegible] David [illegible] [illegible] referenda se [illegible] [illegible] [illegible] peccati [illegible]
quod David ait se conceptum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aliquo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et originali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ex eo presidium aliquod sibi vindicant Adversarii. quin immo ex eodem veritatem. Multo autem clarius ex lib. 3 Paedagogi cap. 6, et ex 4 Stromatum hoc dogma confirmari, ubi amarum regenerationem ex matrice aquae, sive lavacro baptismatis agnoscit, cujus originalis maculae abstersione [illegible]

Objiciunt 2do loco S. Jo: Chrysostomum. [illegible] in lib. [illegible] contra Julianum cap. 6. [illegible] Chrysostomum dixisse in parvulis negasse originale peccatum [illegible] in hom: ad Neophytos haec habet verba Hac de causa etiam infantes baptizamus [illegible] non [illegible] originali peccato, non [illegible] cum [illegible] adoptio, haereditas et fraternitas Christi, ut ejus membra sint. [illegible] extaret [illegible] originali [illegible]

[illegible]

Resp. [illegible] S. Chrysostomum loqui tantummodo de peccatis propriis seu actualibus [illegible] parvuli non baptizant [illegible] illis caveant [illegible] [illegible] nati peccato, ut legebat Julianus vel scriptoris errore, vel interpretis varietate [illegible] ut [illegible] baptizamus quamvis peccata non habeant [illegible] certe non ab eo dictum esse parvulo [illegible] habere peccata. Intellige propria, et [illegible] ac [illegible] At [illegible] non esse [illegible] propria [illegible] [illegible]

[illegible], ubi nondum litigantibus Pelagianis loquebatur. Sed [illegible] praeterea sunt [illegible] [illegible]

[illegible] causa etiam infantulos baptizamus [illegible] maxime cohaeret contextui. [illegible]

[illegible]

[illegible] sanctitate, justos reddi; adoptari in Dei filios [illegible] templum [illegible] membra et organa Spiritus [illegible]

[illegible] cælestē orīa [illegible]

[illegible]

[illegible] criminati peccato, ut ei adhæ sancti

[illegible] ut ejus membra, sint oēs, ut Christus [illegible] habitu.

[illegible] [illegible] n̄ sint coinquinati peccato.

[illegible] oēs [illegible] evaserint.

[illegible] satisfacit [illegible] in infantes baptizandos quamvis peccata n̄ habeant [illegible] eorū baptismū in exemplū [illegible] ad [illegible] multi videt renere cælestē grā in peccatorū tantu remissione [illegible]

[illegible] peccati originale [illegible] baptismi effectus n̄ [illegible]

[illegible] et maxime [illegible]

[illegible] baptismus [illegible] n̄ quæstio esset de peccatis actualib, et [illegible] in remissione peccatorū actualiū [illegible]

[illegible] ex [illegible]

[illegible] non solū in remissione peccatorū, sed ut addat sanctitas, justitia, adoptio [illegible] et maxime [illegible] Baptismo. [illegible]

[illegible]

Quod vero [illegible] ad infirmandā alterā [illegible] ex [illegible] Christi [illegible] juxta [illegible] lectiones admittentis originale peccatū [illegible] in hac de causa etiā [illegible]

a Christo [illegible] Baptismi effectus deletionē originalis peccati

[illegible] alterā [illegible] ex eadē [illegible] Erasmus, [illegible] Vallens, alii

[illegible] Infititi [illegible] ex Adæ peccato mortalitate [illegible]

[illegible] at eorū aīa nihil detrimenti [illegible]

[illegible] ex Rom: 10 in [illegible] in quo oē peccaverunt. [illegible] et [illegible] effecti sunt [illegible]

[illegible] oēs mortales. [illegible] autē ex eadē Rom. [illegible] hæc habet: [illegible]

[illegible]

[illegible] attenderit, et hoc [illegible]

[illegible] mortales [illegible] et qui ex eo orti, sunt eo tales [illegible] nihil [illegible]

[illegible] alterius, creatore [illegible] [illegible] et [illegible]
habet. Invenies non nec penas quod debere, qui talis fuerit, siquidem non ea se ipsa pena
[illegible] hoc loco [illegible] hoc creatore [illegible]
[illegible] parte [illegible]

[illegible]
[illegible]
[illegible]
[illegible] semel ac [illegible] recte supponit, et justus [illegible]
[illegible]
meritum haberemus supplicium, [illegible] ~~[illegible]~~
[illegible] ~~[illegible]~~ patebit semel ac illud in partes [illegible]
[illegible] peccati [illegible]
[illegible] illud [illegible] oportet [illegible]
[illegible]
[illegible] peccati [illegible] manifestissime [illegible]
[illegible]
[illegible] mortale [illegible]
[illegible] creatum, et [illegible]
[illegible] la verba creator extiterit, [illegible] Alexander
affirmat non [illegible] continere, sed objectione Adversarii, ~~[illegible]~~ hoc patere
ex [illegible] nec penas quod debere, qui talis fuerit siquidem non eo
[illegible]
[illegible] est [illegible]
[illegible] peccatum alter [illegible]
et pena nequeat esse [illegible] in objectione [illegible]
[illegible] creato et [illegible]
[illegible] ordine [illegible]
[illegible]
[illegible] ~~[illegible]~~ [illegible]
[illegible]
[illegible] propria [illegible]
culpa factum est, et peccatum in [illegible]

[illegible] ... et [illegible]
[illegible]
non [illegible] et [illegible]
[illegible], ut [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible] et [illegible]
et [illegible]
[illegible]
[illegible] et [illegible]
[illegible]
[illegible], qui [illegible] et [illegible]
[illegible]

-e, qua id de [illegible] tantum e dei [illegible] hoc [illegible] [illegible] [illegible] 1

-[illegible]. [illegible] adversarij [illegible] eius [illegible] [illegible] e qui [illegible] de [illegible]

-unius [illegible] justitia; ideo postquam [illegible] [illegible] [illegible]

-id factum sit [illegible] addit. Neq. [illegible] [illegible] loquitur, sed circa necessaria tantum insistat.

[illegible] [illegible] [illegible] lex [illegible]

[illegible] relinquit

[illegible] [illegible] in loco [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] et nulla [illegible] [illegible] [illegible] [illegible] [illegible]

in [illegible] [illegible] [illegible] [illegible] contra [illegible]

[illegible] varia [illegible] restia ex [illegible] [illegible] [illegible] [illegible] [illegible] peccatum, [illegible]

eligemus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

e ea [illegible] [illegible] [illegible] [illegible] contaminavit [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]

-morte condemnatione [illegible] [illegible]: [illegible] hanc [illegible] [illegible] ut [illegible]

in [illegible] [illegible] potuit [illegible] pro unius [illegible] merita, [illegible]

[illegible] quomodo [illegible] [illegible] [illegible] condemnatur [illegible]. Itaque

[illegible] [illegible] [illegible] peccatum et [illegible] mors et vita, diaboli, et dei, sed

-[illegible] [illegible] [illegible] se [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] moralia [illegible] [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible] [illegible] [illegible]. Quare Adversariis [illegible] merito [illegible]

[illegible] [illegible] peccato [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

Denique [illegible] [illegible] [illegible] Catholicus [illegible] [illegible] [illegible] [illegible]

J [illegible] ex [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] habet [illegible] [illegible] sicut in Adam [illegible] moriuntur, ita et in [illegible]

[illegible] [illegible] [illegible] in Adam [illegible] [illegible]

[illegible] [illegible] ergo Noe justus in [illegible], [illegible] [illegible] Abraham [illegible]

Job. Quomodo alii [illegible]. Quid vero, [illegible] [illegible] [illegible]

sunt, qui [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] autem a iustitia et a peccato [illegible] ergo inquiunt iuxta Thomistas sola mors [illegible] autem duae ex [illegible] peccato in [illegible] servata est, quod pariter deprehendunt [illegible] in gradu [illegible] in qua [illegible]
Doctor in corpore quidem terrenus cadit corruptio, sed in animam non cadit nam aut ipsam quoque [illegible] tunt etiam animam corrumpere, et efficere, [illegible] immortali
sed hoc discrimen ponit S. Antistes inter peccatum primi hominis, et peccatum posterorum [illegible] morte [illegible] vitam tamen [illegible] [illegible] peccaret [illegible] autem dicere non [illegible]

peccatum [illegible] in [illegible] Christus non negat absolute [illegible] vult non omnes [illegible] morte [illegible] aeterna [illegible] irreparabili [illegible] Christianum [illegible] moriuntur [illegible] vivificabuntur [illegible] iusti, nec omnes quidem vivificabuntur [illegible] in Gehennam [illegible] de morte [illegible] vita [illegible] de illa [illegible] Doctor [illegible]
illa vita, quae ad corpus [illegible] vivificantur [illegible] qui non vivificantur non de qualicumque vita [illegible] male [illegible] severant. Longe etiam [illegible] de iis, qui moriuntur [illegible] debet de morte [illegible] aeterna, et irreparabili ut semper [illegible] non omnes ita mori ut non sine liberandi [illegible] [illegible] omnes ita vivificari, ut perpetuo vitam sint habituri.
[illegible] quoque [illegible] [illegible] Quandoquidem ex ipso adeo [illegible]
[illegible] peccatum [illegible]

peccatum [illegible] hoc, ut [illegible], verum etiam animam, eo modo [illegible]
fuerit probari, non everti peccatum originis. Alloquitur Chrysostomus eo loci
[illegible] qui nec forte vitare possent, [illegible] peccati
[illegible] ideo : [illegible] commonet [illegible] peccatum actuale, [illegible]
[illegible] commune [illegible] fit [illegible]
ne [illegible] ante [illegible] [illegible] [illegible]
[illegible] baptismus [illegible] fuit.
[illegible] Chrysostomus eo [illegible] qui [illegible] ab originali
peccato mundari fuerunt [illegible] ex [illegible]
[illegible] peccatum [illegible]
ne [illegible] representat [illegible] nullum nos peccatum [illegible]
[illegible] originali [illegible] remedio [illegible] testibus non omni ave-
[illegible] originali peccati remedium,
vel ratione [illegible] ut [illegible] [illegible] sit originali peccati remedium,
aliunde vero [illegible] multa [illegible] peccata perpetremus [illegible]
[illegible] et libero [illegible]
[illegible] Chrysostomus [illegible]
[illegible] ea quae [illegible] peccati [illegible]
[illegible] ut reverenda [illegible]
[illegible] ratione
[illegible] revocare vellemus [illegible]
[illegible] Pauli [illegible]
[illegible] [illegible]
[illegible] concepta [illegible] et.
[illegible]
[illegible] nea [illegible]
[illegible] dogma recte, rationi non adversatur [illegible]
[illegible] tendentes [illegible]
[illegible] confirmari quod maxime ex Baptismo et
Peccatum originale semper erat 3.° ex calamitatibus praesentis vitae.
[illegible] Baptismi [illegible]
[illegible] communicat ut [illegible] omnino [illegible]
[illegible] peccati [illegible] per [illegible]
[illegible] non [illegible]
[illegible] Quodnam autem [illegible]

Aug. ad Rom: c. 3: Quicunq. baptizati sumus in Christo Jesu in morte ipsius baptizati sumus.

originis [illegible] contagione [illegible] [illegible] contra [illegible]

[illegible] no: 7 et Cp. 4 No: 10: [illegible] ergo peccato [illegible] mariimus pariculi, periculi dubio in [illegible]

[illegible] in [illegible] morte. [illegible] baptizati. Quicunq

[illegible] in [illegible], in morte [illegible]

[illegible] peccato [illegible] peccato [illegible]

[illegible] Pelag [illegible]

[illegible]

[illegible]

[illegible] eterne [illegible] conservari [illegible]

eterne [illegible]

[illegible]

[illegible] eterna [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Pelag [illegible]

[illegible] audire [illegible] quid in eis [illegible]

[illegible] quid in eis habebat immundum. [illegible] quo [illegible]

[illegible] sub Diaboli potestate, qui propria iniquitate non erant rei, nisi quia [illegible]

quod negabit, originale peccatum

[illegible]

[illegible] peccati [illegible]

[illegible] omnium [illegible] calumniati [illegible]

[illegible] jure hunc innocentem [illegible]

[illegible] maxima [illegible]

Sanctum [illegible] ergo [illegible] habent [illegible]

Pelagiani [illegible]

Et primo quidem [illegible] fide [illegible] et [illegible] manifeste [illegible]

nale peccatum. Quandoquidem ex [illegible]

[illegible] non [illegible] primo [illegible] fide, [illegible] ex [illegible]

a Deo instituta naturae sed rena peccati. Propterea inde ... ...
... iniustitia Deo dare ... qui morte ... peccati ... peccato ...
vitae mortis et non ... dicit. ... AA Africani in ... ...
in Epistola ad ... Vincentio ... Prosper ... atque alii quid ... dixerunt ... insinuant
... absolute et ...

Originale peccatum sive vel in statu naturae purae non considerata ... non ... sed
... necessaria ... et spectata ... atque ... ...
... ... consentire ... ... possibile est propugnant ...
In priori sententia ... ... liquet etiam eas morales quae ... que ... quidem
... etsi ex necessitate naturae consequi videantur, considerata ... ...
et dignitate superiori ... hinc ... in peccati ... ...
... ... resilientes ... ... Propter
... quid ergo affligunt ... ... nullus habent omnino peccatum ... ...
... ... a se innocentibus ... non ... Ut non ... ...
... ... iniustitia est ... peccatum originale non est
Omnia autem illorum sententia qui statuunt naturae purae, ... Augi...
... et necessaria ... ... nullo
... ... rationales ... ...
... ... calamitatibus ... ...
... ... contra ... ...
pugnare, et ... ... experiuntur quoque ... non ...
ad ... ... Grande porro quae putare
potuisse Deum ... in hunc singulari ... ... condere
deterioris conditionis quae sunt ... ... ex ... ...
... ... eorum Augustini ... ... esse peccati ... ergo de ...
... ... accidentis ... ...
... ... homo ... ...
... ... nec est ratio ... ...
... ...

ex hac [illegible] adeo [illegible] et [illegible] ignorantia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hoc [illegible] [illegible] calamitatis
[illegible] [illegible] ex [illegible] illo, in [illegible] [illegible] [illegible] ab ortu, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] atq. [illegible] [illegible]
[illegible] [illegible] [illegible] quando [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] sanitatem [illegible] [illegible] [illegible]
quas [illegible] [illegible] natura [illegible] nec inventus omnino [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] immortalis [illegible] [illegible]
[illegible] [illegible] [illegible] quo [illegible] [illegible] [illegible] [illegible] nobilissima [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] homo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] materia, [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] inter animalia [illegible] nullus [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] partes [illegible] [illegible] ergo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quo mente, [illegible]
[illegible] [illegible] [illegible] [illegible] nullus [illegible] [illegible]
[illegible] [illegible] [illegible] mentis [illegible] [illegible] perceperunt. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] litteris [illegible], aut natura [illegible] [illegible]
Novercas damnaverunt, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] rationale [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] momento [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quando
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] aut, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atq. in
[illegible], nec [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] peccavit neq. parentes [illegible] [illegible] [illegible]
ergo [illegible], [illegible] calamitatis [illegible] [illegible] illo peccato [illegible] [illegible] a Deo [illegible] [illegible]
ne Xtus, qui peccatum n. fecit neq. [illegible] originali ex utero [illegible], ignominiose mortis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] originali [illegible] [illegible] [illegible]

servans [illegible] mune morte [illegible] varnys [illegible] . Non e

ergo [illegible] corrupte peccato [illegible] [illegible]

Sed illi [illegible] pulso [illegible] negotio [illegible]. Obiectum in primo loco [illegible] et xii [illegible] v 20.

[illegible] nulla [illegible] post difficultatem [illegible] animadvertas

[illegible] apud [illegible] mortes transgressoris [illegible] fuisse, ata.

in tradi tione [illegible] fuisse ~~[illegible]~~ [illegible] aliqui [illegible] penas ee peccati

interrogabant itaq [illegible] [illegible] peccati pena est [illegible]

[illegible] [illegible] illi imperrectis [illegible] fuisse [illegible] ante nativitatem [illegible] difficul

[illegible] [illegible] interrogatione [illegible]. Sed hi interrogantibus res

tate ergo [illegible] [illegible] [illegible] [illegible] peccati quidem peccato, quale suppo

suerit [illegible] [illegible] [illegible] [illegible] fuisse [illegible]

Ad Xtum [illegible] quod dixit [illegible] quod [illegible] ~~at~~ omni proprio [illegible] ac [illegible] causye,

[illegible] [illegible] [illegible] [illegible] omnis peccati non [illegible]

[illegible] peccati in [illegible] [illegible] penas, dolores et morte ipsam [illegible]

nimis qua in est ~~[illegible]~~ [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] ipsa obiectionem [illegible]

[illegible] de [illegible] meriti [illegible] ita dixeris [illegible] et alii

= progenie, et [illegible] [illegible] misericordia [illegible] [illegible]

= si hec natura pura [illegible] e, sed [illegible] [illegible] [illegible]

~~[illegible]~~ [illegible] excellentior [illegible] nullo peccato [illegible] Virgine

[illegible] [illegible] Huic [illegible] [illegible]

[illegible] [illegible] peccati [illegible] peccato [illegible]

[illegible] [illegible] nullius peccati [illegible] carne peccati

peccati [illegible] Deo [illegible] illius [illegible]

[illegible] qua [illegible] peccato condemnaret peccatum [illegible] [illegible]

= carnis peccati.

[illegible] [illegible] [illegible] Christi [illegible] [illegible] originale [illegible]

[illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] actualis

ne. [illegible] honore [illegible] nullam [illegible] peccati [illegible]

[illegible] [illegible] peccato [illegible] genitas [illegible] ex [illegible]

et corrupta, [illegible] [illegible] [illegible] quamquam [illegible] ex [illegible] [illegible]

[illegible] singulari privilegio inquinata.

[illegible] peccatum originale [illegible] [illegible]. Diabolus fecit [illegible] neq

[illegible] eo bono [illegible] [illegible] contaminata natura nec iuvat [illegible] Deus [illegible] bonum et [illegible]

natura [illegible] sed [illegible] primi parentis praevaricatione [illegible] [illegible]

[illegible] Anima [illegible] [illegible], sed a creatore [illegible] corpori infecto [illegible]

met Deus [illegible] causa peccati. [illegible] [illegible] [illegible] [illegible] ea [illegible]

[illegible] ab origine [illegible] [illegible] conveniunt. [illegible] [illegible] Deus, eo [illegible]

quod anima inferret [illegible] [illegible] inde [illegible] [illegible] sufficienda et [illegible]

illa [illegible] [illegible]

Deus [illegible] peccati originalis transfusionem [illegible] [illegible] [illegible] [illegible] vel mani-

[illegible] [illegible] hoc [illegible], [illegible] originale peccatum quod [illegible]

[illegible] non [illegible] [illegible] creationis sed ex praevaricatione [illegible] [illegible]

[illegible] [illegible] [illegible] Manichaeos [illegible] [illegible]

[illegible] in praesenti [illegible] [illegible] commendanda et [illegible] [illegible]

[illegible] Salvatoris [illegible] [illegible] [illegible] [illegible] inquit [illegible]

Via et [illegible] [illegible] et Creator et [illegible] [illegible] [illegible] [illegible]

[illegible] creata [illegible] [illegible] [illegible] ex eo quod anima [illegible]

[illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] peccati in anima [illegible] [illegible] creationis, [illegible]

et humanae naturae [illegible] [illegible] malitia, [illegible] causa [illegible] [illegible]

quod Deus [illegible] sed [illegible] et [illegible] [illegible] [illegible]

[illegible] ordinem immutare, [illegible] [illegible] creationem [illegible]

Praevaricatio huius inquit D. Prosper [illegible] a [illegible] creationis ordinem [illegible]

[illegible] [illegible], et merito creata [illegible] [illegible] dominationem illius [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] originali, [illegible] ratione [illegible]

[illegible] [illegible] a Deo [illegible] et in [illegible] [illegible]

[illegible] [illegible]

[illegible] damnabiles, eo quod [illegible] [illegible] natura [illegible] [illegible]

institutio et finis [illegible] humanae naturae [illegible], et [illegible] [illegible]

natura et corrupta [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

inquit Aug., instituta sunt causa generandi, non peccandi: contra quae o III
illa e a Deo ... ritio nuptiarum: Crescite et multiplicamini, et replete terram
peccari autem, quod ... a nascentibus trahitur non ad nuptias refertur sed ad
malum quod accidit huic [illegible] coniunctione, sunt nuptiae
... 3. Non e peccatum nisi voluntarium. Peccatum originale infantulis volun-
tarium non e. Ergo nullum e in [illegible] originale peccatum. Quod s. Prat. peccati
originale ex libera et [illegible] contrahi, qui peccavit potest
[illegible] innocentes. Quomodo lig[illegible]
[illegible] causa esse potest [illegible]
[illegible] miseriore [illegible]
[illegible] innocenti impingat
aliena debita.
[illegible] ut [illegible] originalis
inter mysteria esse [illegible] non vere [illegible]
[illegible] et primo [illegible] eodem modo [illegible]
[illegible] voluntate
[illegible] voluntarium esse [illegible] peccatum [illegible]
[illegible] originale [illegible] originaliter [illegible] [illegible] III
[illegible] a quo sumus per carnis propagationem [illegible] quia [illegible] ex primi
hoc vere [illegible] de eodem genere [illegible] ad originem [illegible]
[illegible] voluntate [illegible] quando illa [illegible] et [illegible]
[illegible] hoc peccatum [illegible] ex libera voluntate
[illegible] [illegible] fuerunt
[illegible] vitiavit: Minor [illegible] hoc
[illegible] communem naturam mala voluntate vitiavit: Minor [illegible]
distinctione est expiciendat. Peccatum originale non e voluntarium [illegible]
[illegible] originalis et [illegible]
[illegible] ut inquit [illegible]
[illegible] [illegible] non requiritur nisi voluntas
[illegible] voluntas [illegible]
[illegible] non e [illegible] intelligere qui fiat ut vitiata natura illa, singuli
[illegible] [illegible] et [illegible]
ex inde [illegible] vitium contrahant [illegible] et [illegible]
[illegible] ratione [illegible]

[illegible] paterna sunt [illegible] ure, [illegible] germinationis et [illegible]
[illegible] perjuro [illegible] ee peccato. [illegible] secundum [illegible]
[illegible] eundem communem [illegible] immerito [illegible]
[illegible] ee peccato [illegible] quod voluntario [illegible]
[illegible] iure merito [illegible] bonitate, [illegible] et
[illegible] convenienter in parvulis [illegible] videant eos
[illegible]
[illegible] effectus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible] Questione ab [illegible]
[illegible] proponit [illegible]
[illegible]
[illegible]
[illegible]
[illegible] remotior [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] anima [illegible] lege unionis cum corpore, [illegible] corpore vulnerato, vel flammis adusto
[illegible] quoddam germen
[illegible] in quo ut in [illegible] ut in radice [illegible]
fonte vitiata [illegible] peccato [illegible]
[illegible] a ratione alienum [illegible]
[illegible]
[illegible] et [illegible] tota [illegible]
[illegible]

et [illegible] lutee [illegible] in [illegible] [illegible] ... [illegible] Lyzie

ut demonstrant [illegible] [illegible] nihil [illegible] ... [illegible]

[illegible]

[illegible] ... [illegible] luge [illegible]

[illegible] ... [illegible] veat [illegible] [illegible]

[illegible] ... [illegible] reatu [illegible] cadit [illegible] Parentes [illegible]

[illegible] ... [illegible] reatu [illegible]

[illegible] vestro [illegible]

peccatum [illegible] ... [illegible]

[illegible] per unum hunc peccatum introivit [illegible]

Articulus [illegible]

Demonstrat originale [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] regenerati [illegible] ad [illegible] ... [illegible]

[illegible] Pecore [illegible] membra in [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] et Beza quorum [illegible] Baptizatorum

[illegible] cuate [illegible] vinali sed alterum [illegible] ex

[illegible] ... Commentar[illegible] ... [illegible]

[illegible]

Propositio

[illegible] Baptizatorum [illegible] ... [illegible]

originale [illegible]

Prob. [illegible] in peccato nascuntur ut constat ex [illegible] [illegible], ergo et [illegible]

ex Parentibus Baptizatis [illegible] ... [illegible]

et [illegible] ... [illegible] et [illegible] ... [illegible]

[illegible] nāli renovatione purgantur comprehendunt. Et sane [illegible] ... [illegible]

[illegible] de se [illegible] magis in [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible]
[illegible] ad [illegible] [illegible] v. 3. [illegible] [illegible] et [illegible] Peccatum [illegible]
originale [illegible] ad [illegible] [illegible] [illegible] liquet in [illegible]
[illegible] [illegible] et [illegible] ex S. Aug. [illegible] etc.
[illegible] Peccat: [illegible] de qua [illegible]
[illegible] [illegible] veritate [illegible]
3 [illegible] infirmat hac [illegible]
[illegible] et [illegible]
[illegible] et [illegible] et [illegible] et [illegible]
[illegible] [illegible] inter peccatores et [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] ad [illegible] [illegible]
[illegible] huiusmodi. Omnis [illegible]
[illegible]
et [illegible] [illegible] quam [illegible]
et [illegible] et [illegible]
[illegible] contentione [illegible] patent [illegible]
[illegible] et [illegible] [illegible] peccatum
[illegible] [illegible] in morte et [illegible]
[illegible] et [illegible]
[illegible] et [illegible] [illegible] Peccatores [illegible]
[illegible] et [illegible] se [illegible]
[illegible] ad [illegible] [illegible]
[illegible] 3. v. 10: [illegible] ab [illegible]
te illi et [illegible] regno excludebant
[illegible] 3. [illegible] ad [illegible]: 11 v. 1 [illegible] et [illegible]
[illegible] [illegible] et [illegible]
[illegible] et [illegible]
[illegible] infirmat [illegible] ad Cor. [illegible] 7, v. 14, ubi [illegible] habet Sanctificatus
[illegible] vir infidelis per mulierem fidelem, [illegible]

fideli, alioquin filii vestri immundi essent, nunc autem sancti sunt. [illegible] io III

[illegible] filio qui ab alterutro [illegible] fideli [illegible] [illegible] Evae.

fortiori sancti erunt qui ab utroque [illegible] et sancto [illegible]

[illegible] Gentiles [illegible] ad [illegible] [illegible]

[illegible] segregabant, propterea quod

Iudaei [illegible] [illegible]

ex [illegible] in [illegible] et [illegible]

[illegible] et salute repulsos. Ut autem deterreret Gentiles a contemnenda Iudaica na

[illegible] [illegible] ac [illegible]

tione [illegible]

[illegible] que [illegible] inde [illegible]

ex [illegible] contem[illegible]

tione sancta putabant [illegible]

[illegible] qui erant [illegible]

[illegible] [illegible] quasi veluti radices [illegible]

[illegible] sanctitate [illegible] Iudaica [illegible] ex

[illegible] sancta [illegible]

[illegible] Chrysostomus, et Theodoretus [illegible] sanctitas autem [illegible] ibi [illegible]

[illegible] analogia [illegible] sanctitatis [illegible]

[illegible] ~~ut legenti~~ patet. Alioquin, ut ibi doctor

[illegible] de tota [illegible] ratione [illegible], ac [illegible] de [illegible]

[illegible] verba [illegible] [illegible] ex [illegible]

[illegible] in illis et, [illegible]

[illegible] quoque sancti [illegible] alieni [illegible]

[illegible] patet [illegible] a Calvino [illegible]

[illegible] ibi [illegible]

[illegible] de Iudaeis [illegible] [illegible]

[illegible] ipsum Calvinum.

[illegible] vero [illegible] Anselmo [illegible]

[illegible]

ex [illegible]

[illegible] [illegible] [illegible]

intresse [illegible] [illegible] conversa[illegible] [illegible] [illegible] sequentia verba alio[illegible] [illegible] [illegible] immundi [illegible] nunc autem [illegible] nunc. [illegible] [illegible] Iudam [illegible] [illegible] Ambrosius et Augustinus [illegible] [illegible] [illegible] [illegible] hic est verborum illorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundi, [illegible] ideo immundi forent [illegible] Augustinus [illegible] [illegible] et vera. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible] Ergo et [illegible] [illegible] sanctimoniale regenerentur.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et in regno [illegible] [illegible] [illegible] [illegible] [illegible] in uxore. Quomodocunque ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] regenerari.

[illegible] [illegible] ad Hebreos [illegible] tempore [illegible] [illegible] [illegible] [illegible] [illegible] a tempore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible].

[illegible] [illegible] nullam [illegible] rationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinem Melchisedec [illegible] [illegible] [illegible] ex eo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] Abrahe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Abrahe [illegible] decimat sed quia [illegible] ordinatus [illegible] honore [illegible] [illegible] ut [illegible] decima [illegible] [illegible] et [illegible] [illegible]

nec [illegible] decimaverunt quia et ipse in lumbis Abrahe [illegible] dec
[illegible] Heb. vii. [illegible] no 3[illegible].

[illegible] figurant in [illegible] Abrahe. [illegible]
[illegible] Deum et [illegible]
[illegible] convearit.

[illegible] [illegible] eandem carnem et generationem
[illegible]
ex [illegible] sempiternum Dei [illegible]
[illegible] continebant [illegible]
[illegible] eae erit.

[illegible] Christi [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible] Sanctificat [illegible]
[illegible] et [illegible]
[illegible]
[illegible] intellig [illegible]
[illegible]
[illegible]
[illegible]
[illegible] quia [illegible]

[illegible] auferat [illegible]
[illegible] Laurentius [illegible]
[illegible] originale [illegible]
[illegible]

[illegible] et [illegible] Aug. No. [illegible] in [illegible] non habens
[illegible] [illegible] originali [illegible]
[illegible] Quare [illegible] quia non [illegible] parte [illegible]
[illegible] velut ea [illegible] peccato [illegible] nascendo [illegible]
[illegible] ab [illegible]
[illegible] non vere [illegible] ex parentibus qui [illegible]
[illegible] et [illegible] culpa originali [illegible]
[illegible] in [illegible] generaverunt, sic ex [illegible] non [illegible]
[illegible] Lucach [illegible]
[illegible]
[illegible] quomodo [illegible] mente [illegible] et [illegible]
[illegible] Olea sed oleastrum producit.

[illegible] caeremoniae [illegible] originale.
[illegible] Augustinus [illegible] Thomas [illegible] Bonaventura [illegible]
Augustiniani [illegible] peccati [illegible]
[illegible] ratione [illegible] et [illegible]
[illegible] peccatum [illegible] formale [illegible]
[illegible] peccati [illegible]
[illegible] et [illegible] remanet [illegible]
[illegible] ut [illegible]
[illegible] contrahunt [illegible]
[illegible] peccati [illegible]
[illegible] quando [illegible] et [illegible]
[illegible] [illegible]
[illegible] vero [illegible]
[illegible]
[illegible] et [illegible]
[illegible] formaliter [illegible] in [illegible] remanet
[illegible] sed [illegible]

Illo vero [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ... [illegible] Roma

[illegible] [illegible] [illegible] [illegible]

peccati [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] gloria [illegible]

[illegible] [illegible] [illegible] originale [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]

vel [illegible] [illegible] [illegible] originale [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ~~[illegible]~~ ~~[illegible]~~ [illegible]

[illegible] religione [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible]

De [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] originale [illegible]

[illegible] [illegible] ~~[illegible]~~

~~[illegible]~~ [illegible] [illegible] ex praecedentibus [illegible]

[illegible] [illegible] ~~[illegible]~~ [illegible]

[illegible] [illegible] religione

[illegible] [illegible]

[illegible] [illegible] habuit Auctorem, sed alios, de [illegible]

[illegible] [illegible] [illegible]

De Origine

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] in negando peccato Originali, et in [illegible]

[illegible] [illegible] [illegible] [illegible] merita [illegible] [illegible] [illegible] [illegible]

[illegible] ex [illegible] excellentiore [illegible] [illegible] [illegible] a

Deo [illegible] ex [illegible] merita [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] ex merito [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et [illegible] [illegible] meritis [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] calcularet: [illegible]

sed [illegible] [illegible] patet [illegible] ex [illegible] [illegible] [illegible] [illegible]

[illegible] manifestum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] una [illegible] et [illegible] [illegible] at [illegible] [illegible]

[illegible] [illegible] Pelagianismi nota vindicare. ut egregie [illegible] [illegible]

[illegible] Alexander [illegible] [illegible] Daniel [illegible] [illegible]

[illegible] et [illegible] [illegible] de [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] negare et [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] negant [illegible] [illegible]

[illegible] Ballerini [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] natione [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

erat extra [illegible] Analectica una ab Urbe [illegible] natuque [illegible] [illegible] anno 390. Evag.

refutat [illegible] Anastasius Origene [illegible] et [illegible]

quos [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Anathemate [illegible]

alque [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible] ad [illegible]

[illegible] et [illegible] [illegible]

[illegible] [illegible] adeo [illegible] [illegible] et

[illegible] adeo [illegible] credendum [illegible] ut [illegible]

verisimilitudine de qua [illegible] probabiliy [illegible] alii

De Theodoro Mopsuesteno.

[illegible] Pelagianae [illegible] Theodorus [illegible] [illegible]

qui inter caeteras blasphemias [illegible] [illegible] [illegible]

[illegible] [illegible] liberi arbitrii [illegible] [illegible]

[illegible] constat ex [illegible] altera [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] illud quod [illegible] factus est [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] reformasse

qualis [illegible]

De [illegible]

[illegible] nomi[illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]

ad Paulinum [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] et [illegible] habitu [illegible]

[illegible] appellat [illegible]

[illegible] selus et [illegible] est [illegible]

[illegible]

[illegible] Bernardus [illegible]

[illegible] monacho [illegible]

[illegible] hec [illegible]

[illegible] circa annum [illegible] est a Pelagio [illegible]

[illegible] habebat [illegible]

[illegible]

[illegible] Pelagii [illegible]

[illegible] libero arbitrio [illegible]

[illegible] libero arbitrio [illegible]

[illegible]

[illegible] et [illegible] mundus [illegible] et misericordia [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible] et [illegible]

Pelagius [illegible] memoria [illegible]

[illegible] et [illegible]

[illegible]

De Celestio

[illegible]

[illegible] monachu

[illegible]

[illegible] Pelagii [illegible]

[illegible] et propter

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] et a[illegible] [illegible] [illegible] [illegible] 210 III

[illegible] [illegible] et [illegible] Evác

et [illegible] [illegible] [illegible]

et [illegible] contra duas [illegible] Pelagianorum [illegible]

qui si corrigeret plurimis [illegible]

De Juliano

[illegible] Pontificatum tenente [illegible]

[illegible]

[illegible]

[illegible]

[illegible] loquentia [illegible]

[illegible]

[illegible] et [illegible] et in omnibus [illegible]

[illegible] et in [illegible]

[illegible]

[illegible] eundem [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quos [illegible] monet [illegible]

[illegible] Authores et Patroni reliqui vero [illegible]

[illegible] Pelagiana vel [illegible]

[illegible] de gratiae [illegible]

[illegible] camina [illegible] inter [illegible] errores [illegible] gratiae [illegible]
ad [illegible] quem [illegible] eccasione [illegible] Pelagius [illegible]
[illegible] quae [illegible] quae [illegible] clariore, et [illegible]
declarabimus. Procedat autem [illegible] errores gradus [illegible]
Primus Pelagius

Primus itaque gradus est [illegible] in quo [illegible] non admittebat [illegible]
et [illegible] liberi arbitrii [illegible] ad [illegible] bonum ac meritorium ~~admitter~~ [illegible]
[illegible] in laude naturae [illegible]
[illegible] et [illegible] in [illegible] Pelagius nomini [illegible]
[illegible] Docuerit

[illegible] Pelagiani nullam gratiam [illegible] tenuerunt [illegible] et [illegible]
[illegible] Augustinus [illegible] quem non admitte
[illegible] naturalem, quod naturam, et liberum arbitrium
quae a Deo in creatione [illegible] intellectu [illegible] ex [illegible]
etiam Pelagii vaticinium [illegible] hic est gradus [illegible]

[illegible] vero cum hanc gratiam in [illegible] natura et [illegible] admitt[illegible]
[illegible] Pelagius [illegible] gradum, in quo [illegible] aliud [illegible] admitte
[illegible] naturali [illegible] revelationem [illegible] praedicatione
[illegible] exempla [illegible] sequare
[illegible] natura [illegible] ex [illegible]
[illegible]
[illegible] Pelagius [illegible]
[illegible] a Pelagio
[illegible] verbans
[illegible] remissionem [illegible]
[illegible] Pelagiana [illegible] haeresi et [illegible]
[illegible] errore Pelagii [illegible] quod [illegible] vehelem[illegible]
[illegible] doctrina, et [illegible]
Quartus gradus est in quo altera gratia externa [illegible]
[illegible] errore [illegible] errore [illegible]
[illegible] et [illegible] quod
[illegible]

ex praecedentibus namque, atque arbitrii meritis comparari vellet, ut colligitur ex 2. libro operis S. Aug. cap. 31.

quinto demum explicans hanc gratiam interiorem, eam admittit [illegible] [illegible] rejiciat ea [illegible] quae ex parte intellectus [illegible] non ex parte voluntatis. [illegible] [illegible] vero ex parte [illegible]

quam dicit Pelagius admisisse gratiam intellectus, sita in interna [illegible] illustratione [illegible] [illegible]

vota omnino est contra Legem, et [illegible] ex S. Aug. demum [illegible] [illegible]

quae ad illam partem vero, qua dicit [illegible] omisisse hanc gratiam intellectus [illegible] a Pelagio [illegible]

necessariam, etsi ab aliquibus viris in dubium revocetur [illegible]

dumtaxat ad facilius [illegible], maxima videtur probabilitate [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] quod si Pelagius demum ad [illegible] nulla [illegible] controversia [illegible] haberet [illegible] voluntatis et actionis [illegible] [illegible] [illegible] in Pelagio ex parte intellectus [illegible] [illegible] [illegible] [illegible] [illegible] parte [illegible] qua [illegible] [illegible] [illegible] [illegible] [illegible] athletis [illegible] [illegible] voluntatis et actionis [illegible] [illegible]

[illegible] ex Canone 2.° Concilii Milevitani et ex S. Aug.

2. [illegible] apparet verum esse [illegible] communiter statuit [illegible] et recte [illegible]

[illegible] Pelagianae status [illegible] in quo Pelagius nullum [illegible] interioris gratiae [illegible] [illegible] praememorato

[illegible] admisit et status [illegible] [illegible] [illegible] gratiam vel ne gratiae [illegible] intellectus [illegible]

in quo, vel [illegible] [illegible] gratiam [illegible] in [illegible] [illegible] [illegible]

arbitrium [illegible] [illegible] externam [illegible] [illegible] [illegible] admisit [illegible] [illegible]

[illegible] [illegible] [illegible] quidem [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] movendi [illegible] [illegible] [illegible] dumtaxat

gratiam interiorem [illegible] etiam [illegible] [illegible] [illegible]

illuminantem intellectum [illegible] [illegible] [illegible] [illegible] [illegible]

in [illegible] [illegible] haeresis Pelagianae [illegible] [illegible] [illegible]

horum Pelagianae haeresis statuum, juvat [illegible] [illegible] [illegible] huiusmodi statu concludere.

[illegible] erit [illegible] [illegible] huiusmodi status [illegible] [illegible] [illegible]

Moneo quartum illum haereseos Pelagianae [illegible] [illegible] [illegible] [illegible] et actionis demum recognoverint [illegible]

quod Pelagiani gratiam [illegible] [illegible] et actionis demum [illegible] [illegible] [illegible]

consisterent in indifferentia liberi arbitrii [illegible] [illegible] [illegible] [illegible]

[illegible] voluntate [illegible] quam admisit [illegible] vero [illegible]
[illegible] pertinet [illegible]
damnata [illegible] mereri [illegible]
[illegible] in hac libertas a necessitate [illegible] coactione [illegible] ergo in
[illegible] Pelagianorum [illegible] gratiae [illegible]
[illegible] excitantis.

[illegible] Pelag[illegible] gratia [illegible]
[illegible] efficere [illegible]
[illegible] habitualis gratiae [illegible] conditione [illegible]
[illegible]
[illegible] laudato [illegible]
[illegible]
[illegible] habitus [illegible] in [illegible]
[illegible] Pelagii et [illegible]
[illegible] conditione

Articulus [illegible]

[illegible] necessitate gratiae [illegible] liberi [illegible]

[illegible] movendi [illegible]
[illegible] necessitatem [illegible] gratiae actualis ad [illegible]
[illegible] admisit Pelagius [illegible] veritati demonstravimus [illegible]
[illegible] vera [illegible] gratiae necessaria [illegible] et [illegible]
[illegible] contra [illegible] actu
[illegible] ad actus [illegible] ostenda-
[illegible] tantum [illegible] necessitate [illegible] nullo modo [illegible]
[illegible] facere [illegible] quod erit primum. Alterum vero [illegible] debent [illegible]
[illegible] illud [illegible] Theologorum [illegible]

Propositio

Nullo modo [illegible] sine gratia

[illegible] contra [illegible] Pelagi[illegible]
[illegible]
[illegible] canoni[illegible]

[illegible] ut sine me [illegible] [illegible] [illegible] facere [illegible] exiget, pro[illegible] [illegible] ad efficiendum [illegible] bonum [illegible], sed ad efficiendum [illegible] necessariam. Aliud [illegible] et aliud [illegible] [illegible] [illegible] [illegible] ultimo [illegible] ergo [illegible] et [illegible] mutatio [illegible] mei, sed [illegible] ab initio [illegible] usque in [illegible] consummationem [illegible] et [illegible] nemo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] respicit [illegible] [illegible] et [illegible] pro bona voluntate [illegible] [illegible] aliis [illegible].

[illegible] et [illegible] ad [illegible] quod attinet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] autem ipsam gratiam facere, ut inveniri a nobis contradicunt [illegible] Prophetae, vel [illegible] dicenti: inventus sum a non quaerentibus me; palam apparui iis, qui me non interrogabant.

[illegible] Ambrosio [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] habet [illegible] bona voluntaria [illegible] [illegible] [illegible] [illegible] [illegible] plurias) [illegible] Lib. de Gratia Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] velle, et [illegible] [illegible] [illegible] [illegible] [illegible] aliquid boni nec agimus [illegible] [illegible] [illegible] [illegible] [illegible] hactenus [illegible] [illegible] [illegible] [illegible] [illegible] nos meritis, cui [illegible] [illegible] [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] fiat [illegible] [illegible] meriti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] congruenti. [illegible] dispositio physica conducit ad formam, ergo si ad [illegible]

negant posse nam opera conducere ad [illegible], negant [illegible] dispositionem physicam ad quam praecipuo etiam merito.

Deinde [illegible] bene [illegible] de physica [illegible] ad gratiam [illegible] ex [illegible] aliquo modo mereri [illegible] quibus [illegible] ad gratiam [illegible] tionem [illegible] Atqui [illegible] in [illegible] et in [illegible] more [illegible] potentia [illegible] negant.

Item 3° ratione [illegible] debet aliquam habere proportionem cum [illegible] gratia [illegible] [illegible] proportionem cum forma [illegible] Atqui [illegible] nullam [illegible] cum gratia proportionem, quia [illegible] [illegible] et [illegible] eo [illegible] declarant [illegible] [illegible] proportionem [illegible] [illegible] [illegible] intelligitur

[illegible] faciunt naturaliter ea que [illegible] [illegible] implere [illegible] [illegible] faciunt naturaliter ea [illegible] [illegible] [illegible] unde [illegible] [illegible] interpretationem [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] ea que ad salutem [illegible] [illegible]

[illegible] ad Christum converti, ejusque salutem [illegible]

[illegible]

[illegible] transgressi sunt. Igitur ad eos [illegible] Paulus clamat [illegible] ea quae [illegible]
audierunt [illegible] tantum [illegible] subitae [illegible]
[illegible] non erant [illegible] implere [illegible]
[illegible] in cordibus [illegible] et [illegible]
[illegible] et [illegible] observent
ut [illegible] et [illegible]
Apostolus [illegible] de observantia legis [illegible] quod iustificamur apud Deum et in
[illegible] et [illegible]
[illegible] illi [illegible] corde [illegible]
[illegible]
et [illegible] naturali [illegible] repararetur
ea [illegible] scripta. Respondeo [illegible]
[illegible]
[illegible] Evangeli[illegible]
[illegible] naturali [illegible] ut viderent ipsa [illegible]
[illegible] et [illegible] de Spiritu et [illegible]
[illegible] quod naturalis [illegible] legi [illegible]
[illegible] in nobis [illegible]
contra naturam [illegible] sumat [illegible]
[illegible]
[illegible] tabulis [illegible]
[illegible] Moysi, sed in tabulis cordis, tum quia propter legem naturae et
[illegible] non erat [illegible] et [illegible]
[illegible] et [illegible]
[illegible] naturali [illegible]
legis [illegible] et [illegible]
[illegible] qui credunt in Christum [illegible] ut [illegible]
[illegible] Deus legem [illegible] et [illegible]

digito [illegible] ubi [illegible] caritas, que [illegible] plenitudo.

[illegible] non earovere [illegible] infideles [illegible]

[illegible] extra [illegible] Juda [illegible]

[illegible] que [illegible] universa [illegible]

[illegible] lege. [illegible] verba [illegible] gentiles [illegible] appellat [illegible]

qui [illegible] lege [illegible] ceremoni[illegible] ea ora que [illegible]

[illegible] Melchisedech [illegible]

[illegible] ant [illegible] Melchisedech [illegible]

[illegible]

et [illegible]

[illegible]

[illegible] que lege [illegible]

[illegible]

[illegible]

[illegible]

[illegible] neminem latet

Ita [illegible] reponere [illegible] habet [illegible]

[illegible] gentes, que legem non habent naturaliter ea que

[illegible] gentes [illegible]

[illegible] habent [illegible]

[illegible] instructiones, et [illegible]

et [illegible]

[illegible]

[illegible] etiam [illegible]

et [illegible] honore [illegible]

[illegible]

quod [illegible]

et ingu[illegible]

[illegible] intellig[illegible] [illegible] nihil [illegible]
negotii [illegible] nec [illegible] invenit [illegible] tantum aliqua
[illegible] certitudinem [illegible] vera [illegible]
[illegible] et nemo [illegible]

[illegible] loca et [illegible] quod [illegible] vere [illegible]
[illegible] non habebat non
[illegible] intelligentiae [illegible] ratione in
[illegible]
[illegible] alteri [illegible]
[illegible] ea res [illegible] idem [illegible]
[illegible] quod ea [illegible] regibus tenere
[illegible]
[illegible]
[illegible] in illa [illegible] ratione [illegible]
[illegible]

[illegible] respondeamus et primo [illegible]
[illegible] potius [illegible]
[illegible]
[illegible]
[illegible] amor [illegible]
et [illegible] vel [illegible]
[illegible] ratione [illegible] et [illegible]
[illegible] ordine [illegible]
[illegible] quod [illegible] ratio
[illegible] bone [illegible] aeterna [illegible]

[illegible] secundo [illegible]
[illegible] et [illegible]
[illegible]
[illegible]

[illegible]

[illegible] eo maxime [illegible] convenias [illegible] Dni [illegible] revera [illegible] transgressione [illegible] constant ea vestra [illegible] templo [illegible] Timotheus [illegible] corrente de [illegible] et [illegible] [illegible]

Contra quos [illegible] de possibilitate aut impossibilitate observandi [illegible] ad [illegible] Augus[tinus] [illegible] observant [illegible] Lovanienses [illegible] [illegible] homines [illegible] omnino impossibile [illegible] libertate arbitrii et [illegible] auxilio

[illegible] [illegible] ne vide [illegible] externa [illegible] errarent [illegible] manifestum [illegible] [illegible] tendit [illegible] iustificationis [illegible] a Deo [illegible]

[illegible] nonnulla [illegible] sequitur [illegible] creatore [illegible] [illegible] exhortationes [illegible] hunc admonenti [illegible] [illegible] [illegible] veritate cognoscit [illegible] beatum [illegible]

[illegible] a Deo [illegible] mento [illegible] [illegible] Deo [illegible] sufficiens [illegible] requirunt [illegible] [illegible] homo [illegible] Deus [illegible] [illegible] originali [illegible] veritate

[illegible] hoc [illegible] habent [illegible] [illegible]

[illegible] et quid nobis [illegible] et [illegible] a malo et [illegible]

[illegible]

intelligant [illegible] et quod agendum [illegible]

[illegible]

ostendit quid agere debeant.

Ad 3. respondeo [illegible] libertatem [illegible] confirmari et [illegible]

[illegible] in ratione, et [illegible] [illegible] ea [illegible] ratione [illegible] voluntatem [illegible] emendant, et [illegible] sufficient et liberare [illegible]

[illegible]

[illegible] ex qua [illegible] libertate experimur.

[illegible] Pelagiani [illegible]

[illegible]

[illegible] et [illegible] Pelagio [illegible]

[illegible]

[illegible] recedere ad [illegible]

[illegible] interpretatio[illegible] [illegible] [illegible] legi [illegible]

[illegible] sententiam [illegible] [illegible] [illegible]

[illegible] convincit, [illegible] habere necessitate [illegible] hac [illegible]

[illegible] ... [illegible] talis [illegible].

[illegible] sententia [illegible] quidam [illegible] omnes et [illegible]

attingerent.

Articulus II

De heroico illo [illegible]: Facienti quod est in se [illegible] denegat gratiam

[illegible] et a [illegible] ... hoc [illegible]

[illegible] vere [illegible] nulla [illegible] [illegible] quod est [illegible]

[illegible] [illegible] qui docent fa[illegible]

[illegible] gratia [illegible] quod [illegible]

aut illam merentur, aut ad illam [illegible] lege [illegible]

a Deo [illegible] ratione [illegible] naturali [illegible]

[illegible] beneplacito [illegible] [illegible] denegat [illegible]

[illegible] plures ex Molina, qui et [illegible] [illegible]

[illegible] Vasquez, Martinez et alii [illegible]

[illegible] vero magis innotescat [illegible] Molina [illegible] in hac controversia

[illegible] ab [illegible] ad [illegible]

[illegible] Summa [illegible] [illegible]

[illegible] naturalibus [illegible] quod potest in [illegible]

[illegible] [illegible] merita

[illegible] merita [illegible] ex statuto a Patre [illegible]

[illegible] facienti quod est in se ex [illegible] gratia

[illegible] Lex [illegible] maxime [illegible] [illegible] quod [illegible]

[illegible] [illegible]) Atque [illegible]

[illegible] illud [illegible] facienti quod est in se [illegible]

[illegible] moventi, et operanti Deus gratiam tribuat uberiorem. [illegible]

Exceptio

[illegible] inquam [illegible] contendi [illegible]

facienti quod est in se [illegible]

[illegible] nulla [illegible]

Marginal notes (left): [illegible] Deo quatenus [illegible] / [illegible] / [illegible] intellectu[illegible] / quatenus vero [illegible] / [illegible] / [illegible] / [illegible] / [illegible] considerant [illegible] / [illegible] / [illegible] / [illegible] Summarum / [illegible]

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[illegible]

[illegible] traditione [illegible] in [illegible] litteris nostra in [illegible] quidem [illegible] Deus non [illegible]
[illegible] et expectare conversionem [illegible] et velle hominum salutem, sed etiam dicere
se omnia [illegible] in nobis et [illegible] Deus dirigi a se converti corda mortalium, et
et a se voluntates hominum [illegible] [illegible] [illegible] non [illegible] sed [illegible] [illegible]
[illegible] [illegible] eo [illegible] [illegible] [illegible] [illegible] [illegible] et Deus expectaret vel
exigeret [illegible] gratiam [illegible] [illegible] [illegible] [illegible]
neq in [illegible], et ante [illegible] nullus sit [illegible] [illegible] [illegible] [illegible] [illegible]
Ergo conversionis [illegible] debet illam [illegible] [illegible] [illegible] [illegible] et [illegible] non reperitur.
[illegible] [illegible] auctoritate [illegible] [illegible], qui in [illegible] [illegible] [illegible] [illegible] [illegible] hae
habet [illegible] [illegible] [illegible] [illegible] faciunt [illegible] [illegible] [illegible] convertendo se ad Deum ex
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illud [illegible] [illegible] convertere nos
[illegible] [illegible], et convertemur. [illegible] [illegible] non ex [illegible] [illegible] [illegible] [illegible], sed ex
[illegible] [illegible] gratia [illegible] [illegible] conversionis atque Deo [illegible] [illegible] habere
[illegible] quidem [illegible] doctrina [illegible], [illegible] tradita fuerat ab [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] affirmat
a Deo [illegible] [illegible] in [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corrupti sunt et [illegible] [illegible]
[illegible] [illegible] [illegible] negat [illegible] [illegible] [illegible] contenendi [illegible] gratiae
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operantes sancti [illegible]
[illegible] [illegible] [illegible] [illegible] gratiae, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et conversio, [illegible] rationem [illegible], et patet [illegible] [illegible] [illegible]
[illegible] [illegible] convenerunt [illegible] [illegible] [illegible] de [illegible] et [illegible] [illegible] [illegible] ex
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex conversione et [illegible] obligationem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gratia, [illegible] non ex [illegible] [illegible] [illegible] gratia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] gratiae [illegible] a Deo [illegible] [illegible] et [illegible] [illegible]
quod [illegible] ex [illegible] [illegible] [illegible] ex justitia, atque ideo non erunt amplius dona
gratiae [illegible] absurdum

confirmat conniga iustina seria videt e medio tolle [illegible] praeveniens. Na
nat ex orato et contrario [illegible] praeventa a veata [illegible] te. praeveniens
[illegible] gratia a libero arbitrio [illegible] quo [illegible] ex familiare nat [illegible]
[illegible] ex [illegible] consilii Arausicani II ubi hec [illegible]
[illegible] qui sine gratia [illegible] credentibus volentibus, desiderantibus, laborantibus, vigilantibus
[illegible] quaerentibus, [illegible] nobis misericordiam [illegible]
.... et aut humilitati aut obedientiae hoc subiungit gratiae adjutorium ....
[illegible] quid habes quod [illegible] et [illegible] Dei [illegible]
[illegible] sequitur [illegible] in hoc ordine, [illegible] primo, [illegible] praeveniens
[illegible] patiente ex viribus nat. [illegible] merere gratiam [illegible], et [illegible]
[illegible] industriae [illegible] excludo de meritis ex [illegible]
[illegible] Dei gratia ex [illegible] seu pacto inter [illegible] aeternum et [illegible] hec gratia [illegible]
[illegible] [illegible], [illegible] habeat rationem praemii [illegible]
[illegible] merita [illegible] ~~[illegible]~~ [illegible]
[illegible] principium et quamvis [illegible] excluso [illegible]
[illegible] volere, [illegible] Molina [illegible] [illegible] intendo [illegible]
[illegible] Scribant [illegible] et [illegible] ex [illegible] aut [illegible]
nihil aliud [illegible] quod Dei, eundem debitus [illegible] nihil [illegible]
[illegible] [illegible] sane [illegible] evadit [illegible]
[illegible] [illegible] Deum et hunc, sed inter Patrem aeternum et [illegible] merere
[illegible] [illegible] et [illegible] sed [illegible]
[illegible] ad [illegible] qui [illegible] et nunc diximus [illegible] tribuit [illegible]
[illegible] ex conventu [illegible] liberali et munificentia [illegible] secundum debitum
et Xto qui sedet una cum Patre [illegible] et [illegible]
Deinde [illegible] ex Molina [illegible] in favorem [illegible]
faciat [illegible] nat. Plane nil aliud [illegible] vel quia [illegible]
[illegible] consentaneum [illegible] et [illegible] ex nostris viribus naturalibus [illegible] facere quod in
[illegible] auxilia [illegible] et [illegible] Sapeneus [illegible] vel [illegible]
[illegible] Atqui [illegible] Dei [illegible] quia inde sequitur Deum in omnem
[illegible] gratiae [illegible] in [illegible] pelagianismi, et in [illegible]
[illegible] [illegible] eundem [illegible] quia [illegible] Dei [illegible] in illo tracta
merito

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[illegible]

adstruit [illegible] quia non potuit ea lex [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] meruit et [illegible] gratia [illegible]
[illegible] et gratia gratis data non est gratia sed debita [illegible]
[illegible] [illegible] cedit ei potestatem [illegible]
et [illegible] quinque talenta [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
quia [illegible] et [illegible] [illegible] [illegible] 13 v.
14 [illegible] hinc et [illegible] [illegible]
Anima mea in manibus meis [illegible] [illegible]
[illegible] in [illegible] potestate [illegible] [illegible] lege [illegible] libera [illegible]
[illegible] potestate [illegible] intervenit [illegible]
[illegible]

[illegible] vellet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] intelle[illegible] [illegible] [illegible]
[illegible] [illegible] n. vero [illegible] tantus
[illegible] [illegible] [illegible] regnum [illegible]
ex facultate [illegible] [illegible] [illegible] [illegible] habet [illegible] in [illegible], sed in
[illegible] de bono [illegible] [illegible] [illegible]
[illegible] potestate et habeant [illegible] [illegible] ipso [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] potestas data est.

128 [illegible] ex Evangelio Matthei [illegible] [illegible] quidem virtus illa [illegible] quam Deus
[illegible] talenta distribuit non est alia [illegible] praevenient[e] gratia, ut [illegible]
[illegible] [illegible] his verbis: [illegible] quod illa virtus [illegible]
[illegible] est dispositio vel [illegible] [illegible] [illegible]
[illegible] [illegible] conatus [illegible] movens mentem
[illegible] plus vel minus, secundum [illegible] voluntates [illegible] secundum mensuram
[illegible] dispositionis, quomodo obtinuerit, [illegible] dicentis ad Ephesios 4: Unicuique [illegible]
[illegible] [illegible] secundum mensuram [illegible] Quod si [illegible] virtutis

[illegible] intelligere naturale capacitate [illegible] eo [illegible] amore et [illegible]
[illegible] exin exio ingenio [illegible] erat [illegible] et Terebus [illegible]
[illegible] rationes [illegible] extra vero [illegible] [illegible] [illegible]
[illegible] excellentiori charitate [illegible] et [illegible] [illegible]
[illegible] communis [illegible] religio [illegible] [illegible]
vero [illegible] et [illegible] [illegible] amplecti Religiarum [illegible]
[illegible] lector [illegible] ratione [illegible] secundum [illegible]
secundum [illegible] [illegible] [illegible]
[illegible] quod secundum [illegible] [illegible] [illegible] valentioris [illegible]
meriti remunerationem [illegible] [illegible] [illegible] et in [illegible]
[illegible] [illegible] condeant [illegible] ut tamen qui [illegible] exigentiae [illegible]
[illegible] dati, et [illegible] [illegible]
exornare licet hic [illegible] [illegible] misericordi.
[illegible] Ezechiele [illegible] argumentum [illegible] et [illegible] arbitrium, [illegible]
[illegible] quia [illegible] contra ipsos [illegible] [illegible]
[illegible] de Gratia [illegible] cap. 15. [illegible] nihil [illegible]
liberum arbitrium, ideo in Ezech. [illegible] Nolite [illegible] extra et [illegible]
[illegible] impietates vestras quas [illegible] in me, et facite
cor novum et spiritum novum. Meminerimus [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] quomodo [illegible] hoc dixit [illegible]
[illegible] ave [illegible] [illegible] [illegible]
[illegible] Ezechiele [illegible] et [illegible]
responsabile [illegible] [illegible] qui ideo a [illegible]
exiguntur qua debent [illegible] per [illegible] Gratia.
[illegible] et [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] tamquam [illegible] [illegible]
[illegible] [illegible] capacitate [illegible]
[illegible] [illegible] sed [illegible]
Cor

Quaternio III
[illegible]

[illegible] endo, [illegible] ut existiment [illegible] [illegible]
[illegible] interio [illegible] intelligunt [illegible]
[illegible] qui [illegible] dicente: [illegible] nihil [illegible] facere [illegible]
[illegible]
[illegible] quod [illegible] et
[illegible] homo [illegible] voluntas a Deo et aperit [illegible]
[illegible] et nemo [illegible] faciat [illegible] mea [illegible]
[illegible]
[illegible] qui audierit [illegible] et [illegible]
[illegible]
[illegible]
[illegible]
[illegible] hoc [illegible] ut notavi [illegible]
[illegible]
antequam [illegible] et [illegible] vocantes [illegible]
[illegible] hoc [illegible]

[illegible] Astronomica atque illius [illegible] professeruit [illegible]
[illegible] dicit [illegible]
[illegible] et [illegible] mortales [illegible]
[illegible]
mortalium [illegible] meliora [illegible]
[illegible] convenientem [illegible]
[illegible] in [illegible]
[illegible] de [illegible] habita die 30 [illegible]
Pontifice Clemente VIII controversia [illegible]
[illegible] non [illegible]
[illegible] gratia [illegible] de mente [illegible]
[illegible] ex [illegible] contra [illegible] nec [illegible]
[illegible] et [illegible]
[illegible]
[illegible]

[illegible] constat ergo [illegible] non in bonis operib. post negatiā voluntatē. ei non nisi quo[illegible]
et [illegible] 2. [illegible] quidē ē velle, et currere, sed ut voluntas nostra compleat, et [illegible]
ad Dei misericordiā [illegible] unde [illegible] Thoma qui [illegible] 14 de veritate dov. 11 ad [illegible]
Dicet quod [illegible] nutritus in [illegible] Dum naly [illegible] sequeret in [illegible] et [illegible]
[illegible] certissime ei Deus vel p internā revelatione [illegible] ea [illegible] sunt credenda
vel aliquē fidei predicatorē ad eū dirigeret, sicut misit Petrum ad Cornelium
Resp: ad autoritatē [illegible] respondeo S. Doctorē agere [illegible] quod [illegible] temporo
[illegible] rependat gloriā eternā [illegible] quandoquidē bonus iste [illegible] temporalis
[illegible] ab [illegible], [illegible] ex gratia, ut aperte dicet [illegible] sequenti [illegible] verbis: [illegible]
[illegible] mentis infirmitatē in [illegible] errori incurrat,
[illegible] habet magistero Deo si [illegible] obtemperet, et adiutorio ut [illegible] obtemperet.
Unde [illegible] ad [illegible] nostrū [illegible] de Venetia conventione [illegible]
[illegible] vero [illegible] dixerit ille [illegible] Molina [illegible]
[illegible] in [illegible] de [illegible] peregrini [illegible]
[illegible] et Thoma [illegible]
congregat[illegible] et [illegible] de [illegible], et ad [illegible]
[illegible] adiutorium [illegible]
Valentia ab [illegible] magna indignatione [illegible]
[illegible] ut [illegible] extra [illegible] et post paucos
menses Neapoli [illegible] die 25 [illegible] anni 1603 [illegible] martyr [illegible]
[illegible] et ingenue [illegible] intelligant, [illegible] male sit illis, [illegible]
[illegible] ad [illegible] conirrunt.
[illegible] contra [illegible] non [illegible] Molina [illegible]
[illegible] fuit ab [illegible] dicente [illegible]
[illegible] oratione, et [illegible]
[illegible] responsio generalis ē [illegible] velle [illegible] liberū arbitrium [illegible] gratia [illegible]
[illegible] et [illegible] quod [illegible]
Ex quib. patet quid Hieronymo sit respondendum neq. nobis tanti ē [illegible] ut [illegible]
defensionē susciperimus
[illegible] 3. [illegible] merear [illegible]
[illegible] vel [illegible] gratia [illegible] rationes [illegible]
et [illegible] nulla ē ratio [illegible] ergo [illegible] et gratia

hasitualis neuipi gratis conteinq, aiente Dno ad Rom: 6. invirnat ... q. gra ipom

att. opera bona a vidas pavatore & adjutorio elicita merenq illa de ... aut

inneuerant in ... S. Augus Epa 105. Concl.

Resp. nego Ans. ad cujus probationem permisso Ans. nego Cons.q Ratio aute disparitatis e

quia opera ante justificationem auxilio supernali elicita ejusde ... ordinis ac grana

habitualis Ut vero ea stij nat. virib. prodeuntia, sunt ordinis inferioris ac gra

Opp. 3. ... ejco hanc Molina doctrinam fuisse semper a Scholasticis traditam quin imo un.

quae fuit antiquior, quam Pelagij, audere Deum nunquam denegare gra iis qui faciunt

quod e in se Summa iatas id doceant, quod a doctoribus inceperunt, dicendo ...

legem fuisse semper ab Ecclesia receptam.

Resp. ... et equivocationem consistere ee hoc axiomate, in quo refellendo ne

communi teramus, dicimus breviter confundendam n. ee hanc propone: ... quod

e in se eius n. denegat gra, cu hac: Facienti quod e in se ex viribus naturae

Deus dt, non gram ex lege infallibili. Prima ...q. admitti ... quia ...

inhaerere ... sensui catholicum, qui Theologi cum S. Thoma. Illi attribuunt naturae

facienti quod e in se ex praecedenti ... auxilio deus n. denegat ulteriorem gram.

Altera vero exprimit determinate ... talem unde nullo modo ... vere. Prima

aute doquens ... explicato ... a Pelagio n ... secunda. Constat ergo ... et

... n. e appellando veterem eam ... quam antea dixerat a Molina ...

Opp. 3. duas ... quarum ... ex anima rationali, ... n. ... quod

homo corporali ... praeparet ac donat, ... n tollet ...

eam dixit tribi ... praeparantibus nat. virib. Altera ... ex ... anima ...

quae ... sunt ... adhaerent & habent ex ... constitutione ...

...tere, naturae et gram.

Resp. ... discrimen quod ... anima rationalis ... forma ... et ...

materiae dispositiones, et naturae ipse ... gra ...

vel donum supernaturale ex ... liberalitate ... nat. ... nec habet ...

in nat. aut ex ... aut ... Hinc e et ...

... anima ex quo ... exiget e naturalis forma ...

ab naturalis quadam perfectio, ... homo ad illam ... nat. viribus disponeret.

[illegible] 2.^a Disparitas est [illegible] inter [illegible] et [illegible] [illegible], in [illegible] [illegible] [illegible] [illegible] debent [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] no [illegible]. [illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] nec [illegible] Molinianos [illegible] [illegible] illud in [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] in illos retorqueri nequit. Quandoquidem, nemo [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] habeat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] eandem gratiam [illegible] hujus dispositionis obtineret.

[illegible] et [illegible] [illegible] gratiam [illegible] [illegible] secundum merita [illegible] [illegible] [illegible], [illegible] [illegible] gratia [illegible] secundum merita sed ex [illegible] [illegible] [illegible] beneficentia [illegible] Molina [illegible] [illegible] animum confugit, atque [illegible] [illegible] nulla [illegible] [illegible] [illegible].

[illegible] [illegible], [illegible] factum [illegible] [illegible], ubi [illegible] ea [illegible] [illegible] [illegible] atque [illegible] [illegible] ea [illegible] [illegible] [illegible] Molina [illegible], sed [illegible] [illegible] gratiam [illegible] merita. [illegible] [illegible], [illegible] [illegible], [illegible] a Molina [illegible] [illegible] Molina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de Bregne [illegible] 127 [illegible] [illegible] et Martinez [illegible]; [illegible] Molina necessarium non est ut [illegible] [illegible] [illegible] [illegible] [illegible] merita [illegible] conatus [illegible], [illegible] [illegible] [illegible] merito [illegible]. Quandoquidem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 13 [illegible] 3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Molina [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] Molinianus [illegible] [illegible] ea Molina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Molinae [illegible] [illegible] [illegible] a [illegible] [illegible] errore. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bellarminus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] traditione [illegible].

[illegible] [illegible] [illegible] intelligitur an [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

... ad [illegible], cum notum sit quod [illegible] sententia [illegible] totulo [illegible] omnia [illegible] [illegible] veritas Dei hanc [illegible] et in [illegible] eius [illegible] posteriorem [illegible] quoniam misericordia eius praevenit me et [illegible] vera [illegible] quoniam praevenisti eum in benedictionibus [illegible] sed nec [illegible] nobis.

Articulus [illegible]

De [illegible] divisione [illegible]

Domine [illegible] in universum [illegible] donum [illegible] creatura rationali [illegible] in [illegible] intellectum et [illegible] [illegible] gratia [illegible] Bonitatem [illegible] [illegible] praevenientem et [illegible] [illegible] [illegible] et [illegible] venit me [illegible] [illegible] Psalm: et misericordia [illegible] de utraque hac gratia ait [illegible] [illegible] et velit [illegible] [illegible] oratione dominica [illegible] [illegible] gratia [illegible] et [illegible]

[illegible] intentos

[illegible] in [illegible] et [illegible] [illegible] [illegible] bona [illegible] [illegible] [illegible] [illegible] ad omnia bona [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible] in exaltante, et adiuvante [illegible] [illegible] quatenus [illegible] [illegible] ait Bernardus [illegible] de gratia et [illegible] et nulli, si non [illegible]

Moneo [illegible] has sententias [illegible] prima [illegible], ut [illegible]
[illegible] gratia [illegible] quatenus [illegible]
[illegible] et [illegible] excitatione, [illegible] gratia [illegible] et [illegible]
[illegible] excitationi [illegible] gratia operans. [illegible] gratia [illegible]
[illegible] excitat animum [illegible]
[illegible] et [illegible] gratia excitans. [illegible] vero [illegible]
[illegible] excitata [illegible] gratia [illegible]
[illegible] natet.
[illegible] et [illegible] utramque [illegible]
[illegible] explicant [illegible] et [illegible]
[illegible]
[illegible] gratia [illegible]
[illegible] et [illegible] intelligi
[illegible] et [illegible]
[illegible] et [illegible] mentis, et [illegible]
[illegible] gratia [illegible] et [illegible]
[illegible] gratia [illegible] gratia [illegible]
[illegible]
[illegible] gratia [illegible]
[illegible]
[illegible] gratia [illegible]
[illegible] et hoc modo [illegible] qualitas [illegible]
[illegible] et [illegible]
[illegible] et misericordia [illegible]
[illegible] et [illegible]
[illegible] et [illegible]
[illegible] ad [illegible] et [illegible]
[illegible] et ad [illegible]
[illegible] et ad [illegible]
et adhuc [illegible]
[illegible]

Articulus 1

Qui fuerint Semipelagianorum errores, qui Patroni et qui [illegible] auctores.

Confirmata [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intenopi.
et excitantis voluntatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ac [illegible] gratiam, qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vunt sentiam vera dogmata constituentes. [illegible] necessariam [illegible] gratiam ad [illegible] [illegible]
bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], et ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] et justitiam [illegible] [illegible] [illegible] [illegible]
[illegible] hujus autem [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
hoc erat [illegible] [illegible] Deum [illegible] velle, [illegible] vedere [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in altero affirmarunt nullam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] aliter eligi nisi [illegible] [illegible] [illegible] [illegible] praescitione quando [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] primo tantum in tertio Semipelagianorum [illegible] [illegible] [illegible] [illegible] [illegible]

De Praedestinatione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Monachos [illegible] ne antequam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad hunc finem [illegible] circa annum 424 ut [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] errorem [illegible] [illegible] [illegible] [illegible] [illegible]
ab errore revocavit Augustinus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
ex Epist. 107 scripta [illegible] anno 420 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tunc coepit quando [illegible] in Gallia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
multo ante [illegible] [illegible] [illegible] Monachi [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] doctrinam [illegible] [illegible] [illegible] anno 428 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] [illegible] [illegible], atque [illegible] [illegible] [illegible] [illegible]
religionis triumphus.
[illegible] Semipelagianorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Massiliensis, [illegible] [illegible] XIII, ut proinde

De Cassiani semipelagianismo conveniunt, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et quod videlicet [illegible] in Appendice Cap. 12.

Utrum Semipelagianorum [illegible] [illegible] Faustum Abbatem primo Lirinensium Monachorum deinde Rejensem Episcopum probat [illegible] [illegible] Historiae Pelagianae Cap. 13, et in Appendice Cap. 3, et quidem cum [illegible] [illegible] [illegible] [illegible] fere omnes, et illustriores historici, exceptis Sirmondo et Cellotio Jesuitis [illegible], qui [illegible] [illegible] [illegible] [illegible] [illegible] Hincmarum [illegible] [illegible]

Card.l [illegible]

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Patronum [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et ipsum Semipelagianis verum est, et communior sententia. Constat hoc omnibusque aliis ex textu Baronii ad an: 388, et Bellarmini de Scriptoribus [illegible] [illegible] [illegible] [illegible] [illegible] ubi commendat Fausti, et Cassiani opera, [illegible] Prosperum vocat [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appellat [illegible] nec [illegible] [illegible], quod nulla [illegible] [illegible] Faustum Augustinum contra Celestini Decretum, quod, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
Quid ergo amplius desideramus, ut, qui ad Pelagianos [illegible] [illegible] [illegible] [illegible].

Alii addi [illegible] Vincentium Lirinensem et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et vere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Vochisinius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ne 44 Balleriniorum, qui post [illegible], et [illegible] [illegible] [illegible] Semipelagianorum [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] aliquando [illegible] [illegible] Massiliensium, quod a [illegible] [illegible] [illegible] magna [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Pelagianorum [illegible] [illegible] [illegible] ex [illegible], [illegible] aliquando [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quia [illegible] aliq[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] in [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicimus ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doctrinae, qualis in [illegible] [illegible] [illegible] [illegible] deprehendit [illegible] Augustinus. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Synodum [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], sed sub Felice Papa IV. ad an. [illegible] Decio Juniore V. Consule [illegible] ut modo constat ex [illegible] [illegible], et ex [illegible] [illegible] et [illegible], [illegible] [illegible] universa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et S. Prosper in [illegible] [illegible] Augustini [illegible] [illegible] [illegible]

De

vocat [illegible] ei [illegible] [illegible] mens [illegible] intellex[illegible] [illegible]
eo [illegible] [illegible] commemorat et [illegible] ho [illegible] quod [illegible]
[illegible] et [illegible] omnes [illegible]

[illegible] [illegible] [illegible] et [illegible] ab
[illegible] memorato [illegible]
[illegible] adversus [illegible] calumnias vindicavit [illegible]
[illegible]
[illegible] et [illegible] ad Gregorium an: 590. Circa eosdem ferme
[illegible] eodem [illegible] ad [illegible]
tempore [illegible]
[illegible] [illegible] [illegible]
[illegible] perduraverunt. Eodem [illegible] [illegible] [illegible] opera cele-
bratus etiam fuit [illegible] Concilius supramemoratus, in quo [illegible]
[illegible] confirmati fuit [illegible] Concilio [illegible]
[illegible] identica [illegible]
[illegible] Gregorio habita anno 152[illegible]
ea [illegible] Concilio [illegible]
[illegible] [illegible] [illegible]
[illegible] admisse [illegible] errorem [illegible]
[illegible] Gregorium, qui in [illegible] ad [illegible] [illegible]
[illegible] hunc ad credendum, et [illegible]
[illegible] [illegible]
[illegible] tandem [illegible]
[illegible] numquam [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] orientes [illegible] [illegible] cautum [illegible]
[illegible] aut [illegible]
[illegible]

[illegible]
[illegible]
[illegible] amor [illegible]
[illegible] tamen [illegible] [illegible]
[illegible] [illegible] [illegible]
Sed [illegible] mens [illegible]

[illegible] Semipelagiani admiserint gratiam [illegible]

[illegible]

[illegible] et [illegible]

[illegible] versu 457 et [illegible]

esse quod [illegible]

Caeteris [illegible] omnino sit agendi,

[illegible] multa admoveant mandata [illegible]

Fugiant, ne intrant [illegible].

[illegible] Semipelagiani [illegible]

[illegible]

[illegible]

[illegible] vel [illegible]

[illegible] et [illegible]

Articulus II

[illegible]

[illegible]

[illegible]

[illegible] definita [illegible] a Tridentino [illegible]

[illegible] anathema [illegible]

[illegible] autem [illegible] que [illegible] avferunt [illegible]
[illegible] ex [illegible] manifeste innuit [illegible]
secundum merita nostra, ut [illegible] Atqui [illegible]
[illegible] gratia, quod credere cepimus, ut recte docet [illegible]
[illegible] credimus, [illegible] in ipsa fide meriti aliquid in nobis [illegible]
[illegible] credere ab illo, in quem credidit nihil meren[illegible]
quod credere incipiamus, pertinet ad dei gratiam.
[illegible] Quis prior dedit illi, et retribuetur ei. Atqui si [illegible]
[illegible] initium fidei nostre priores [illegible]
[illegible] et si quid aliud fideliter poscimus [illegible]
[illegible]
[illegible] autem [illegible]
[illegible]
[illegible]
[illegible] mea [illegible]
[illegible] ut [illegible]
[illegible] quemadmodum testio etiam ipse convictus [illegible]
[illegible]
in nobis, et per illum [illegible] impetrare [illegible]
[illegible]
[illegible]
ut [illegible] dixit [illegible] se ipsum misericordiam consecutus, et
[illegible]
[illegible] donatum est pro Christo non solum ut credatis in eum, verum etiam
[illegible] pro Christo requirit gratia [illegible] requirit ab
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
donum gratie [illegible] ut [illegible] eorum [illegible]
qui putant ex nobis esse fidei ceptum, et ex Deo esse fidei supplementum. Qui [illegible]

[illegible] intelligere quale [illegible] [illegible]

[illegible] quam credere [illegible] [illegible] [illegible]

[illegible]

Deo [illegible] nunquam idonei credere aliquid quasi ex nobismetipsis [illegible]

credere incipimus ex Deo e[st].

[illegible] ex Libris, atq. omnibus [illegible]

[illegible] vel Augustinum [illegible] posteriores, de quibus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] Adversus haereses [illegible] [illegible] sine Deo [illegible]

Deum. Basilius in Psalm. 115 ait: fides multo superior rationalibus methodis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] doctrina [illegible] calumnia [illegible]

[illegible]

[illegible]

[illegible] Pontifici [illegible] constat ex [illegible] Dionysius ad [illegible], ubi ait: [illegible]

libero arbitrio, et [illegible] Dei [illegible], hoc e[st] Catholica [illegible] sequimur, et [illegible] in

[illegible]

[illegible]

[illegible] ad Orientales [illegible]

[illegible]

[illegible]

[illegible] fundamentum [illegible]

[illegible]

[illegible] habere [illegible]

[illegible] calumniam [illegible]

[illegible]

[illegible]

[illegible]

[illegible] consensione [illegible] virtute [illegible] tote [illegible]

Dari ex meritis [illegible] fidei esse a nobis et ejus [illegible] et a

Deo, [illegible] bonum voluntatis affectum ad credendum, quam [illegible] gratuita [illegible]

[illegible] effectum [illegible] neque [illegible] rememorandum

[illegible] intellectus et voluntatis [illegible]

[illegible] tota [illegible]

[illegible] [illegible] aeternale [illegible]

[illegible] attrahi [illegible] ad fidem et fidei initium [illegible]

[illegible] erat Remonstrantium

[illegible] ex [illegible] petite et [illegible]

[illegible] voluntate et operatione [illegible] veniet [illegible]

[illegible] Velle adjacet mihi, perficere autem non invenio. [illegible]

[illegible] dixerat Deus [illegible] et [illegible] Prov: 16: v 9: Cor hominis disponit viam suam sed

Domini est dirigere gressus ejus. Et Zach: 1 v: 3 Convertimini ad me ait Deus et convertar

[illegible] Mat: [illegible]

ab hinc, nempe fide, [illegible] salute aeterna [illegible]

[illegible] requirit esse [illegible] voluntate, quod vero obtulerimus, esse [illegible]

[illegible] ex [illegible] necessariam [illegible]

Doni obtinendi [illegible] ad [illegible]

[illegible] sed propterea necessariam esse Spiritus [illegible]

[illegible] quod orenus [illegible]

[illegible] veritati et [illegible]

[illegible]

[illegible]

[illegible] quaeramus, pulsemus. et hoc [illegible]

[illegible] illa, cum accipimus petentes et invenimus quaerentes [illegible]

[illegible] etiam hoc Domini muneris esse, ut oremus [illegible]

[illegible] velle [illegible]

[illegible] quaeramus, atque [illegible] voluntatis affectus excitatur [illegible]

[illegible] bona haec voluntas a [illegible]

gratiam ad [illegible]

Diceret, [illegible] ad Philip [illegible] velle et [illegible]

[illegible] voluntate.

[illegible] vero ex [illegible] authoritates aliasque consimiles [illegible]

[illegible] intelligere [illegible]

[illegible] confirmat [illegible]

[illegible] et [illegible] ... [illegible] Dei gratia [illegible] contulerunt [illegible]

[illegible] et melius allata [illegible]

[illegible] et quod [illegible]

[illegible] mortificaverit [illegible] facta [illegible]

[illegible] et [illegible] mortificare [illegible]

[illegible] Dei [illegible]

[illegible] regnemus [illegible]

[illegible] gratia Dei [illegible]

[illegible] Cornelius [illegible]

[illegible] caritas [illegible]

[illegible] apparet [illegible] liberi arbitrii [illegible] pelagiani [illegible] gratia [illegible]

[illegible] liberi arbitrii [illegible] initium [illegible]

[illegible] ...ubet quid responden[dum] ... exciti[illegible] ... operand[illegible] ... [illegible]
contra [illegible]latores [illegible] ... illuatori[illegible] ... [illegible]
Davide [a]edificandi Templum, quamvis [illegible] ... [illegible]atione [illegible] ... [illegible]
[illegible] operetur Deus in nobis velle, et perficere ... [illegible] ... quid mirum [illegible]
gratiam, sicut vellet: [illegible] largiens, sit etiam, ut taceret. Nonne ex Deo erat Apostoli voluntas
[illegible] evangelium, et [illegible] tentaret ire in Bithiniam, ... [illegible]
[illegible] ... [illegible] ... inimicis et infidelibus, et [illegible] plures
[illegible] ... [illegible] ... [illegible] ... [illegible]
Deus [illegible] ... [illegible] elegerit ... [illegible] ... [illegible]
[illegible] ... propterea quod ad opus [illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... et quaerere quod [illegible] ...
[illegible] ... a quaerente praevenit ... [illegible]
... [illegible] In Latronis quoque justificatione etiamsi nulla operum [illegible]
intelligeremus [illegible]; nonne cum omnis ... [illegible] ... credere ...
... [illegible] ... et [illegible] excaltare ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... blasphemare ... [illegible]
[illegible] ... Nathanaele ... [illegible]
[illegible] sub ficu novi te ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible] ... et credimus, quod in omni opere bono ... [illegible]
[illegible] ... adjuvamur ... nulli ... bonum [illegible]
[illegible] ... unde manifestissime credendum est, quod et
[illegible] fidem et amorem ... [illegible]
[illegible] ... Latronis ... et [illegible]
[illegible] ... [illegible] ... admirabiliter
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... cogitationem, et illustrationem mentis ... [illegible]
[illegible] ... aeternae et ... [illegible]
[illegible] ... [illegible]

[illegible] ... [illegible] ... in domo [illegible] ... [illegible]

[illegible] intelligere naturaliter [illegible]

illustrationem, scilicet inspirationem [illegible] et [illegible] ad [illegible] opera [illegible] in ipsis, unde fit ut plura infidelium opera [illegible] possint bona, et aliqua [illegible] necessaria sit [illegible] et relatio [illegible] Alesquin [illegible]
[illegible] gratia [illegible] Christi [illegible]
[illegible] 12 [illegible] hanc [illegible] non [illegible]
[illegible] nullus omnino [illegible]
[illegible] vero [illegible] et [illegible]

[illegible] credere mysteria [illegible] et incarnationis [illegible] naturales, [illegible]
[illegible] credunt, [illegible] sua [illegible] error [illegible] ergo [illegible] non est necessaria gratia

[illegible] quia [illegible] haeretici [illegible] credere [illegible] et alia [illegible] mysteria [illegible]
[illegible] credunt [illegible] fides [illegible] Unde
[illegible] credunt [illegible] quia [illegible]
[illegible] quod [illegible] mysteria [illegible]
[illegible] quia [illegible]
[illegible] naturali [illegible]
[illegible]
[illegible] naturali [illegible] nihil [illegible]
[illegible] et [illegible] credere [illegible] mysteria [illegible]
[illegible] naturali [illegible] nemo [illegible]

[illegible] homo [illegible] credere [illegible] et [illegible]
[illegible] veritati [illegible] contrarium [illegible] videre [illegible]
[illegible] credat [illegible]
[illegible]
[illegible]

[illegible] et [illegible]
[illegible] habere [illegible] sicut [illegible] ipsis
[illegible] et [illegible] a Deo [illegible] ut possit naturaliter vivere: hoc quod [illegible]
[illegible] habere quod [illegible]
[illegible] homo [illegible] habere [illegible] munere [illegible]
et [illegible] credat [illegible] ita quod ut homo credat, [illegible] et [illegible] verum

quod addit [illegible] Multi audiunt [illegible] [illegible] sed alii credunt alii [illegible] [illegible] vero [illegible] credere [illegible] ante ille [illegible] [illegible] de [illegible] [illegible] [illegible] qui hoc ignoret qui hoc neget [illegible] alii [illegible] [illegible] alius non [illegible] [illegible] [illegible] a [illegible] discernendus [illegible] quid veniat [illegible] [illegible] quid [illegible] [illegible] [illegible] misericordia quæ [illegible] [illegible] in electione Dei et præparatione [illegible] [illegible] [illegible] et [illegible] [illegible] auxiliorum.

[illegible] [illegible] velle [illegible] Deus ut omnes homines salvos [illegible] ac proinde non improbabiliter [illegible] [illegible] rationes tribuere [illegible] quia non omes vocationi consentiunt [illegible] [illegible] qui Deum credit [illegible] [illegible] respondet [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] ad [illegible] [illegible] contrarias quicquid [illegible] [illegible] [illegible] [illegible] cadeat, ut [illegible] [illegible] [illegible] [illegible] illi autem [illegible] [illegible] [illegible] interdum quæ respondere nihil placet. [illegible] [illegible] ad [illegible] 11. et [illegible] iniquitas apud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero [illegible] [illegible] et hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] creator vel [illegible] [illegible] vel [illegible] [illegible] ita respondet [illegible] [illegible] [illegible] [illegible] propriæ voluntatis [illegible] [illegible] [illegible] ignorat [illegible] [illegible] [illegible] [illegible] quia et ipsa ignorantia [illegible] [illegible] intelligere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] damnatio.

[illegible] vero [illegible] aliqui [illegible] [illegible] [illegible] [illegible] [illegible] conditio requiritur [illegible] ut [illegible] [illegible] quæ agitur [illegible] [illegible] [illegible] [illegible] habeat [illegible] [illegible] [illegible] [illegible] autem [illegible] conditio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 107 ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Justitias vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perseverantiæ [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] concludit [illegible] [illegible] [illegible] [illegible] veniat [illegible] ad [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] initium fidei [illegible] [illegible] [illegible] [illegible] [illegible]

Petro [illegible] Aut. [illegible] idem ab [illegible] quatenus ipsa impetret [illegible] quam [illegible] [illegible] in [illegible] [illegible] et [illegible] [illegible] [illegible] ubi ad [illegible] res [illegible] ratione [illegible] [illegible] et [illegible] in eum [illegible] ergo [illegible] [illegible] non distinguitur ab [illegible] [illegible]

[illegible] [illegible] expenditur [illegible] [illegible] quae [illegible] hic habet [illegible] credimus [illegible] [illegible] illum [illegible] [illegible] ex alio [illegible] idem [illegible] [illegible] huius apparere [illegible] [illegible] [illegible] et [illegible] videbat ea quae in eum [illegible] [illegible] [illegible] adversus [illegible] [illegible] et eundem [illegible] [illegible] et [illegible] [illegible] habet. Quod vero credimus [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et [illegible] Deo Patre et [illegible] [illegible]

Ad alterum respondet idem Doctor [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Proinde quod [illegible] [illegible] apparere [illegible] et [illegible] [illegible] videbat et ubi videbat ea quae in eum [illegible] [illegible] [illegible] apparere [illegible] et apud [illegible] [illegible] videbat et ubi videbat ea quae illi fuerunt in ipso ante mundi constitutionem.

Articulus III

De necessitate [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ipsa donatio, neq. ut admitterent [illegible] secundum Gratiam in eam quae dat ... perseverare [illegible]
[illegible] gratia [illegible] huic, et [illegible] gratia [illegible]
perseverantiae [illegible] obtinent [illegible]
[illegible] sunt [illegible] perseverantiae ... de initio fidei [illegible]
[illegible], restat ut hoc etiam perseverantiae dono exponendo [illegible].

Nomine itaque perseverantiae [illegible] continere alioquando et [illegible]
[illegible] perseverantiae [illegible]
[illegible] perseverat [illegible] et nullus [illegible] periculus et ea quae [illegible]
[illegible] perseverantia tali modo
accepta [illegible]. Prima est, qua quis perseverat [illegible]
ad mortem sed non ad longum [illegible] eo [illegible]
mortis, cujus exitus habemus [illegible] Baptismi [illegible]
[illegible] morte [illegible]. 2.a est quae quis diu ante
mortem [illegible] gratiam [illegible]
[illegible] perseverantiae [illegible] perseverant [illegible]
[illegible] ella [illegible]
[illegible] habere [illegible]

Conclusio

[illegible] Perseverantia finalis requirit in homine justo Gratiam specialissimam
[illegible] ordinaria [illegible]

[illegible] Concilium [illegible]
[illegible]
[illegible] reddant [illegible]
[illegible] perseverantiam [illegible]
[illegible] timor [illegible] mihi [illegible]
perseverantia [illegible]. [illegible] Concilii [illegible]
[illegible] Gratia, Arausicanum [illegible]
[illegible]
[illegible] anathema [illegible]
[illegible] perseverantia [illegible] habere [illegible]
[illegible] perseverantiae [illegible]

perseverantiae donum specialis magnum [illegible] appellare ad Augustinum [illegible]

[illegible] autem. Negare non possumus etiam perseverantiam in bono [illegible] [illegible] magnum esse [illegible] vicevers autem [illegible] esse magnum donum nisi foret [illegible]

[illegible] [illegible] [illegible] August. [illegible] [illegible] [illegible] [illegible] de dono perseverantiae [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] 23 [illegible]

[illegible] [illegible] 10.

[illegible] [illegible] ordinaria [illegible] sufficiat hoc una desumpta [illegible] [illegible] perseverantia [illegible] [illegible] [illegible] infallibilem connexionem [illegible] gloria [illegible] [illegible] connexionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nempe [illegible] [illegible] [illegible] [illegible] perseverantia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ita ut illius gratiae donum infallibiliter cum gloria connectatur.

[illegible] [illegible] perseverantia [illegible] [illegible] [illegible] perseverantia [illegible]

[illegible] [illegible] [illegible] [illegible] perseverantia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae conveniunt [illegible]

[illegible] [illegible] quatenus [illegible] [illegible] perseverantiae [illegible] [illegible] [illegible] perseverantiae [illegible]

[illegible] et [illegible] [illegible]

[illegible] [illegible] cum [illegible] quam [illegible] illud [illegible]

[illegible] et [illegible] [illegible] omnino [illegible]

[illegible] in talibus circumstantiis et [illegible]

[illegible] vero [illegible] [illegible] et [illegible] Conjug

ab [illegible] [illegible]

[illegible] et [illegible]

[illegible] habet, ut [illegible] Glorificationi [illegible]

[illegible] [illegible] invenier,

eo tempore, quo homo est in [illegible] [illegible] [illegible]

[illegible]

[illegible] et [illegible] facere. [illegible]

[illegible] et [illegible]

[illegible] et

[illegible] [illegible]

[illegible] Sapientiae [illegible]

[illegible] illius. Propter hoc [illegible] illius de

[illegible]

[illegible] Lib. de [illegible] Cap. 17. [illegible] a veritate [illegible]

[illegible] in finem hujus vitae, quod [illegible]

quando [illegible] in fine, [illegible]

[illegible] Pauli [illegible] et a. Fortiori [illegible]

[illegible]

[illegible]

[illegible] qui [illegible] qui venient ad [illegible] certamen

[illegible]

cum hoc [illegible]

[illegible]

[illegible] qui [illegible]

[illegible] habere [illegible]

[illegible] facile [illegible]

[illegible]

[illegible] cum [illegible] et [illegible]

[illegible] et [illegible]

[illegible] spiritualis et [illegible]

[illegible]

[illegible] virtutes perseverantie exercere.

[illegible]

[illegible] ille [illegible] [illegible] ita [illegible] sa [illegible]
et [illegible] vertibilis [illegible] cap. [illegible] habeti [illegible]
[illegible] [illegible] valet [illegible] [illegible] non [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible]
convertere [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] venit. [illegible]
[illegible] et [illegible] [illegible]
[illegible] [illegible]
habeat [illegible] perseverantia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] relinqui [illegible] et [illegible] perseverantie [illegible] quod
[illegible] habitualis gratie, et [illegible] [illegible]
[illegible] electioni [illegible] et [illegible] predestinato [illegible]
[illegible] et quibus [illegible] [illegible]
in [illegible] verba [illegible] [illegible] [illegible]
[illegible] nec ordinata [illegible] [illegible] [illegible] circa [illegible]
[illegible] sufficienti ad implenda [illegible] necessaria [illegible] ad [illegible]
finalis in bono permanet ~~[illegible]~~ sicut [illegible] ratiocinatio [illegible] homini [illegible]
[illegible] habitualis gratia [illegible] indicavimus [illegible]
[illegible] et a Deo converti in bono [illegible]
[illegible] actualis [illegible] [illegible] [illegible] [illegible]
[illegible] et quemadmodum [illegible] homini [illegible] eo [illegible]
[illegible] [illegible] necessaria concludi non debet habitualis [illegible]
qua esset in statu [illegible] quando gratia erat omnino perfecta, [illegible]
[illegible] eo [illegible] habitualis, et actualis sufficientie ad [illegible]
[illegible] [illegible] concludi non debet habitualis
et actuale sufficientie nulla [illegible]
[illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible] convertis [illegible]

[illegible] ... intelligere naturaliter [illegible]

Lib. 3 Conf. c. 10: [illegible] qui non perseverat usque in finem [illegible] servire Deo [illegible] liberi et voluntarii [illegible] habituali [illegible] actuali gratia [illegible] habituali [illegible] [illegible] actuali perseverantia [illegible] [illegible] [illegible] ex [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] bene [illegible] [illegible] [illegible] [illegible] in abundantia [illegible] non movebor in aeternum [illegible] et [illegible]

= ergo qui non perveniunt ad gratiam [illegible] [illegible] et [illegible] [illegible] merenti [illegible] [illegible] [illegible] peccato [illegible] originali [illegible] [illegible] perveniunt et [illegible] [illegible] quod non est regeneratione [illegible] [illegible] liberi arbitrii [illegible] [illegible] [illegible] [illegible] [illegible] libero arbitrio [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] qui [illegible] ante [illegible] perseverantia est [illegible] [illegible] qui [illegible] regeneratio [illegible] perseverantia est [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] perseverantia [illegible] liber [illegible] [illegible] perseverantia [illegible] [illegible] voluntatem [illegible] [illegible] et [illegible]

[illegible] [illegible] Illud non est magnum [illegible] [illegible] perseverantiae [illegible] [illegible] [illegible] et electione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ante [illegible] [illegible] [illegible] [illegible] [illegible] perseverantia [illegible] [illegible] [illegible] perseverantia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in fine [illegible] [illegible] perseverans [illegible] [illegible] [illegible]

[illegible] de [illegible] perseverantiæ dono videres in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
silentio amonendas.

[illegible] æternæ misericordiæ dei nequeat esse in omni potestate ut monet [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] catholica veritate nullatenus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quatenus dant auxilia [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] quatenus [illegible] efficax
salutem quæ [illegible] [illegible] tribuunt, [illegible] [illegible] [illegible] [illegible] quatenus [illegible] efficax
[illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible] oratione a deo impetrare [illegible]
perseverantiæ [illegible] [illegible] [illegible] [illegible] perseverantiæ deum [illegible] monet et ore
ut [illegible] ad [illegible] [illegible] in quibus de bono [illegible] perseverantiæ [illegible] [illegible] [illegible]
[illegible] perseverantia quotidianis ad [illegible] [illegible] [illegible] [illegible]
[illegible] dei et precibus impetrari, quia nec [illegible] [illegible] a deo [illegible] [illegible]
[illegible] nec deus [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] patenter vera intelligentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] significari perseverantiam [illegible] a deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eodem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Doctoris [illegible] Scriptas.
[illegible] [illegible] diversas. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et singulare dei donum perseverantia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] studio [illegible] salutis [illegible]
[illegible] [illegible] [illegible] [illegible] currere, ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] studio orationis [illegible] [illegible] salutis [illegible]
[illegible] justitiæ [illegible] [illegible] [illegible] [illegible] Doctor [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] hanc [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] multo magis poterit [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ista interpretatione, ut [illegible] ab hac [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] utile, quam [illegible] [illegible] [illegible] [illegible]

[illegible] in hunc [illegible] extrinsecum [illegible]

[illegible] et [illegible] bono [illegible]

[illegible]

[illegible] et [illegible] parata [illegible]

[illegible] extrinsecum [illegible]

[illegible] et [illegible] ~~[illegible]~~ [illegible] in hac re [illegible]

[illegible] intentioni [illegible] et executioni [illegible] connotatae terminus. [illegible]

[illegible] perditioni [illegible] et [illegible]

[illegible] tanquam [illegible] utilia et [illegible] merita, [illegible]

[illegible] ut haec merita [illegible] gloria [illegible]

[illegible] est [illegible] intentionis [illegible]

[illegible] merita [illegible]

[illegible] executionis [illegible] gloria [illegible] beneficium [illegible] quod retributio [illegible]

[illegible] et quod [illegible] hunc [illegible] ad [illegible]

[illegible] et merita et gloria [illegible] merita [illegible]

[illegible] executione [illegible] salutis [illegible]

[illegible] et [illegible] tremore [illegible]

[illegible] et [illegible]

[illegible] reddat [illegible] et [illegible]

[illegible] vero [illegible]

[illegible]

[illegible] est [illegible]

[illegible] ad [illegible]

[illegible]

[illegible] et [illegible]

[illegible] et [illegible] in bonum [illegible]

[illegible] et [illegible] societate [illegible] ad [illegible]

[illegible] ergo [illegible] eventus.

[illegible] negantia [illegible] in [illegible]

[illegible] orare, [illegible]

[illegible]

[illegible] ... aeternum ab eo. [illegible] tales [illegible] sententia aut ex Evangelio [illegible]. Ita sane deserenda non est, nec [illegible] relicta [illegible]

[illegible] fortasse [illegible] in [illegible]

[illegible] temperare se debet [illegible] ne [illegible]

immutabilitate [illegible] ne vel [illegible] inde sibi [illegible] Dei [illegible]

[illegible] misericordia [illegible] bonitate [illegible]

[illegible] infirmiores [illegible] bonum et [illegible]

[illegible] aeterna [illegible]

[illegible] summo et utile [illegible] vere [illegible]

inquit August. lib. de [illegible] intelligant [illegible]

[illegible] maxime [illegible] timendi [illegible]

[illegible] intelligant [illegible]

[illegible] quod perseverantiae et [illegible]

[illegible] sanctitate, et in [illegible] inde spes [illegible]

[illegible] infirma [illegible] et [illegible]

[illegible] dolores [illegible] timere [illegible]

[illegible] quae [illegible]

[illegible] vere [illegible]

[illegible]

[illegible] Dei [illegible] eius et [illegible]

[illegible]

[illegible] homines [illegible] certa [illegible]

[illegible] non homo [illegible]

[illegible] charitate [illegible]

[illegible] et nobis [illegible] committimus.

[illegible] autem [illegible]

[illegible] habere [illegible]

[illegible] perseverantia autem [illegible]

[illegible] habet [illegible] auxilium [illegible]

[illegible] perseverandi [illegible] perseverante [illegible]

[illegible] singularis [illegible] vel perseverandi ad [illegible]

[illegible] licet ei auxilium, quo perseverare possint concedit.

cum vero [illegible] omnis potentia resistendi [illegible] spectat ad [illegible] vitalia [illegible] Dei [illegible] nec [illegible] [illegible] potentia [illegible] [illegible]

[illegible] ad [illegible]

[illegible] habere [illegible] intelligentia [illegible] ad [illegible] delibe[illegible]

[illegible] multo magis [illegible] gratiae et [illegible] et [illegible]

[illegible] regnabit [illegible]

[illegible] quod resistere [illegible]

[illegible] acceperit [illegible] [illegible] gratia [illegible]

[illegible] et [illegible] quod [illegible]

[illegible] confirmat [illegible]

[illegible] accepera ad resistendum [illegible] maiore [illegible] commu[illegible]

[illegible] intensive, aut [illegible] quia [illegible]

[illegible] qualemcumque [illegible]

[illegible] aequalis [illegible], nec [illegible] aequalis [illegible]

[illegible] extrinsecis [illegible]

[illegible] explicatum [illegible]

De [illegible] contra [illegible] et [illegible].

[illegible] et [illegible]

[illegible] quod [illegible]

[illegible] resistendi [illegible]

[illegible] quod putarent [illegible]

[illegible] definivere, nulla tamen [illegible] et [illegible] [illegible]

[illegible] ad [illegible] aut [illegible]

et [illegible] potentia [illegible] et [illegible] ~~[illegible]~~ sunt [illegible]

[illegible] et [illegible] quorum [illegible] in hac materia [illegible]

exponere, antequam refellant.

[illegible] Congregationis [illegible] praeter [illegible] errare[illegible]

[illegible] liberum arbitrium [illegible]

[illegible] [illegible]

[illegible] ad [illegible]

et [illegible] servare [illegible]

[illegible]

ad [illegible] ad [illegible].

rat [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Bosatond [illegible] Joannes Alvinus [illegible] in [illegible] anno 150[illegible]
qui [illegible] commentatione [illegible], et ad [illegible] Lutet. [illegible] lemmatet [illegible]
[illegible] vel [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] error [illegible] [illegible] nullius [illegible] vel boni [illegible], nec [illegible]
[illegible] rationis [illegible] vel obtemperare vel [illegible] ita docet [illegible]
et [illegible] [illegible] [illegible] Conspicit quidem [illegible] in affectu [illegible] rationis, sed adeo
impresso et spontaneo [illegible] [illegible] moveat, [illegible] libertate [illegible]
[illegible] libertate arbitrii [illegible] Alvinus et [illegible] in eo [illegible]
[illegible], quod [illegible] velit [illegible] et mere [illegible]
[illegible] movere illud se et [illegible] et [illegible] si libertas [illegible]
[illegible] in [illegible] 2 et 5 contra [illegible] Alvinus [illegible] affirmari sibi [illegible]
[illegible] [illegible] putean [illegible]
[illegible] mensura At verba [illegible]
[illegible] 16 [illegible] [illegible] [illegible]
et [illegible] et loquitur in [illegible] [illegible] 1.4° [illegible]
[illegible] Quare, [illegible] [illegible]
[illegible] de [illegible] in [illegible] Communicanus [illegible]

ad inviciae obligatur

[illegible] Cornelius [illegible] qui [illegible] 3 de [illegible]
[illegible] libertate [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] multitudine in [illegible] ponere.

Libertas in genere [illegible] et [illegible]
[illegible] a Mag[illegible] [illegible]
necessitate, a peccato a miseria [illegible]
[illegible] Bernardi [illegible] de [illegible] et [illegible]
a peccato a miseria a necessitate [illegible]
[illegible] in pristinae [illegible] [illegible]
[illegible] [illegible] libere.

[illegible] vero [illegible] libertatis genere [illegible] libera a necessitate [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] necessitate [illegible]

[illegible] [illegible] externae [illegible] [illegible] [illegible] [illegible] libera [illegible] [illegible]

[illegible] hoc [illegible] eligere [illegible] vero electio [illegible] [illegible]

[illegible] [illegible] libertas a necessitate [illegible] [illegible] [illegible] [illegible] [illegible]

contradictionis qua [illegible] agere et non agere [illegible] [illegible] vel [illegible]. [illegible]

[illegible] qua [illegible] agere [illegible] [illegible] [illegible] amare [illegible] [illegible]

[illegible] qua [illegible] agere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] triplex libertas [illegible] [illegible] [illegible] libera [illegible] nomine

[illegible] a [illegible] quae [illegible] appellatur contradictionis [illegible] [illegible]

[illegible] libera [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible]

[illegible] [illegible] necessitate [illegible] [illegible] [illegible] libera

[illegible] [illegible] [illegible] et [illegible] [illegible] accipiendo [illegible] [illegible]

[illegible] contradictione et libertatis et [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

libera [illegible] a [illegible] vera libertas [illegible], [illegible] appellatur [illegible] analogia [illegible]

[illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible]

[illegible] libera [illegible] [illegible]

[illegible] vero necessitas [illegible] libertati [illegible] et [illegible] [illegible] [illegible] necessitas

[illegible] [illegible] inclinationis [illegible] [illegible] inclinationem [illegible] et

[illegible] [illegible] libera [illegible] et [illegible] [illegible] determinat [illegible] [illegible]

[illegible] ab eo [illegible] [illegible] necessitas [illegible] [illegible] inclinationi [illegible]

[illegible] modo [illegible] necessario [illegible] [illegible] [illegible] inclinationi [illegible].

[illegible] modo [illegible] [illegible] amare [illegible]

[illegible] necessitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] libera [illegible] [illegible] [illegible] [illegible]

[illegible] libera [illegible] [illegible] [illegible] [illegible] determinatam

[illegible] necessitas [illegible] [illegible] [illegible] [illegible] [illegible]

determinata est ... [illegible] ... ad omnem determinationem
... [illegible] ... Necessitas vero ... [illegible] ... ad hanc ...
... [illegible] ... numero actu sic determinata ut ... [illegible] ...
... [illegible] ... ad amorem, ut necessario ... et beatus
ad amorem ... [illegible] ... hanc necessitatem ... [illegible] ... libertatem
circa aliud. Sic Deus qui ad ... amorem necessario determinatus ... [illegible]
... [illegible] ... necessitas ... [illegible] ... moralis ... [illegible] ...
... [illegible] ... Altera tunc habetur quando ... [illegible] ... ad unum
... [illegible] ... nisi ... [illegible] ...
... [illegible] ... inventus est.

Propositio

Homo ... habet libertatem ... [illegible] ..., et etiam a necessitate
hoc est ... [illegible] ... electionem, seu indif-
ferentiam ... contradictionis ... [illegible] ... tum
contrarietatis ... [illegible] ... actum.

... [illegible] ... ultimo ... [illegible] ... in ... [illegible] ...
... [illegible] ... Maria ... et singularis beneficii ...
... [illegible] ... malum
... [illegible] ... placet ...
... [illegible] ... Quoniam autem ... [illegible] ... hunc ... habuerit
... [illegible] ... et electionem ... libertas
... [illegible] ... Abraham ... [illegible] ...
... [illegible] ... habuit ... [illegible] ...
... [illegible] ... initio ... [illegible] ... et reliquit
... [illegible] ... et seq. ... [illegible] ... manifesta
... [illegible] ...
... [illegible] ... conservare ... [illegible] ...
... [illegible] ... et ... [illegible] ...
... [illegible] ... libertatem ... [illegible] ...
... [illegible] ... ita ... [illegible] ...
De Gratia ... [illegible] ...
... [illegible] ... arbitrium.

[illegible] nunc [illegible] aut apocryphus [illegible] antequam [illegible]

[illegible] libri [illegible] et [illegible]

[illegible] vero [illegible]

[illegible] reputationis [illegible]

[illegible] et [illegible] et [illegible]

[illegible] et [illegible]

[illegible] in [illegible] habebat deinde [illegible] in manu [illegible]

[illegible] ad [illegible]

[illegible] sed [illegible] qui [illegible]

determinatus [illegible] quemadmodum

[illegible] mandata [illegible]

[illegible] et [illegible] et [illegible]

ut [illegible] in [illegible]

[illegible] 10 [illegible]

[illegible] et [illegible] bonus et malus [illegible] homo [illegible]

[illegible] ad [illegible]

[illegible] qui [illegible]

[illegible] habet [illegible]

[illegible] et [illegible] titulo, immo titulus [illegible]

[illegible] et [illegible]

[illegible] repente [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible] 31 [illegible]

[illegible]

[illegible] Omnia [illegible]

[illegible]

[illegible]

Post Corneliu[m] Summu[m] Pontifice[m] [illegible] et [illegible]
[illegible] damnantes [illegible] alteras sub no: [illegible] hiiç [illegible] quod
[illegible] fit [illegible] libere [illegible] altera vero no: [illegible] habente
[illegible] repugnat [illegible] naali. Et [illegible] Alexander [illegible] et
[illegible] [illegible] inveniri [illegible] Ad merend.
[illegible]
et remerendu[m] in [illegible] in hac libertate a [illegible]
[illegible] oratione [illegible] et [illegible] declararunt [illegible] in hac
[illegible] voluntati [illegible]

[illegible] definitione[m] [illegible] ad qua[m] [illegible] sit [illegible]
loca [illegible] et [illegible] libere
[illegible] communicet
[illegible] qui [illegible] 2a [illegible] dio
[illegible] audiverunt [illegible]
[illegible] modo [illegible]
sentia [illegible]
[illegible] apparuit [illegible]
[illegible] doctores, [illegible] posteriorij [illegible] pauci
[illegible] de [illegible] ita ait: [illegible]
[illegible] tamen [illegible] invenit [illegible]
[illegible]
[illegible] inquit [illegible]
[illegible] et [illegible]
[illegible] de [illegible] ea [illegible]
[illegible]

[illegible] Catholica[m] [illegible]
[illegible]
[illegible]
[illegible] Pelagianos, [illegible]
[illegible]
[illegible]

[illegible] ~~[illegible]~~

[illegible] et [illegible] nemo non habet in [illegible]

[illegible] non habet in [illegible]

[illegible] et [illegible]

[illegible] et [illegible]

[illegible] euangelium [illegible]

[illegible] et [illegible]

[illegible] quod [illegible] quod [illegible]

malus, hoc ergo

[illegible] quod [illegible] et [illegible]

[illegible]

[illegible] omnis [illegible]

[illegible] Ergo [illegible] nostri [illegible]

[illegible] urgere [illegible]

[illegible] a quo [illegible]

[illegible] venatores [illegible]

[illegible] operatione [illegible] quisque abundantius [illegible] omnis [illegible]

[illegible] meum

[illegible] unt, sed [illegible] libertate.

[illegible] et ita [illegible], ut [illegible] remittere cum [illegible]

[illegible] necessitate [illegible]

[illegible] necessitate [illegible]

[illegible] suggestionis [illegible]

[illegible] et [illegible]

[illegible]

[illegible] necessitate [illegible]

[illegible] libertatis conservatione [illegible] uno [illegible]

[illegible] Quare [illegible]

[illegible] misericordia, exigit [illegible]

[illegible]

[illegible] et moveri [illegible]

[illegible] necessario, [illegible] rationalis, [illegible]

[illegible]

[illegible] Quare [illegible]

[illegible] instrumenta [illegible]

[illegible]

[illegible] Ergo [illegible]

[illegible]

[illegible]

[illegible]

[illegible] operari. [illegible] determinato ante [illegible] differentia. [illegible] gratia [illegible] [illegible] liberi arbitrii [illegible] motus et [illegible] [illegible] quod perfecto [illegible] intelligendi et ut liberi arbitrii [illegible] composito [illegible] actionis [illegible] erit [illegible] arbitrio [illegible] atque [illegible] ad hoc momentum [illegible] [illegible] et [illegible] [illegible] [illegible] quod sequitur ex antecedenti necessario necessarium est [illegible] gratia [illegible] necessaria [illegible] ex decreto [illegible] operationes.

[illegible] ex [illegible] libertati [illegible] male [illegible] alterutrum [illegible] que certo [illegible] habere, quamvis ea [illegible] et expli[illegible] [illegible] Esto enim libertatem [illegible] gratia [illegible] [illegible] et alterutrum [illegible] Et certe [illegible] [illegible] est [illegible] [illegible] de gratia [illegible] liberi [illegible] et [illegible] gratia [illegible] [illegible] Dei gratia [illegible] Dei gratia liberi arbitrii [illegible] alterutrum [illegible] [illegible] liberi arbitrii [illegible] [illegible] gratia [illegible] [illegible]

[illegible] [illegible] efficaci [illegible] [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible] bono sub [illegible] lenitudine bonitatis nobis proponitur aut quando [illegible] ipsi qui [illegible]
[illegible] et [illegible] [illegible] [illegible]. Porro quod [illegible] illa [illegible] et
[illegible] [illegible] in qua [illegible] [illegible] [illegible] quae [illegible] omni
ratione veri et boni [illegible] ab omni ratione boni [illegible], [illegible] [illegible] rapiat mentem
et animum [illegible] necessitate [illegible] in rerum bonumque in communi aut [illegible]
[illegible] [illegible] [illegible] in nobis iudicii indifferentias et [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ut [illegible] amplectamur liberrima [illegible] voluntate [illegible]
necessitate. Nam nunquam eveniet ut [illegible] amplectamur liberrima [illegible]
[illegible] magis delectat quamvis ipsa delectatio bona [illegible], et [illegible]
[illegible] [illegible] [illegible] nihilominus potest [illegible] [illegible] delectatione
[illegible] perseverare [illegible] [illegible] [illegible] potest alio amore superari et ea
[illegible] voluntas a [illegible] bonitatis [illegible] potest [illegible]
[illegible] delectatione [illegible] ut aiebat [illegible], [illegible] [illegible] [illegible]
[illegible] charitas [illegible] vincat repugnante cupiditate. [illegible] quamdiu
[illegible] amore [illegible], [illegible] ut determinate [illegible], [illegible] vel [illegible]
[illegible] nunquam [illegible] [illegible] ab [illegible] [illegible] [illegible]
et [illegible] velle, et [illegible] [illegible] quoniam hoc quod [illegible] [illegible]
[illegible] aliquam [illegible] mali ac [illegible] [illegible] voluntate [illegible]
[illegible] de [illegible] et voluntate nostra sub [illegible] esse [illegible], quae licet
[illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible] concedis.

Sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] exultatione et [illegible] [illegible]
[illegible] et [illegible] appellet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Quamvis [illegible] necesse [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] deficiendi effectu, [illegible] stat cum [illegible] voluntate [illegible]
[illegible] sunt impossibilia [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] sunt
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] damnat. Verum ut [illegible] ab [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] comparemus a doctrina [illegible] [illegible] [illegible] [illegible]

[illegible] esse in ea composito [illegible] et excitationi [illegible] [illegible]

[illegible] proponendo bonum incommutabile ut perfectissima [illegible] conditione [illegible]

[illegible] libertate sed negamus ut tali excitatione [illegible] honeste [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] aeterna et clara cognitione [illegible] [illegible] excitationi auxilio efficaci

[illegible] [illegible] [illegible] [illegible] afflamur agit et agimus, et [illegible]

[illegible] velle et agere: atque [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] velimus faciamus [illegible] [illegible] [illegible] tali [illegible]

[illegible] [illegible] gloriae et caritati consummatae, sed [illegible] [illegible] et [illegible]

[illegible] indifferentia [illegible]. Perfecto infallibiliter [illegible] excludit negationem [illegible],

minime vero negationem [illegible] [illegible] [illegible] et velis necesse [illegible] autem [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

Ad [illegible] [illegible]: [illegible] ex antecedenti [illegible] necessarium [illegible] [illegible]

et intellectui [illegible] [illegible] [illegible] [illegible] [illegible] necessarium [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] hoc axioma [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] incompossibile [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] universitas [illegible] [illegible] [illegible] [illegible] ergo [illegible]

[illegible] allatum axioma [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

necessario absoluto [illegible] [illegible] quod [illegible] necessaria [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordine [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] et [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] futurorum per scientiam [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] beatitate [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Tota [illegible] difficultas [illegible] in illo priori decreto absoluto et [illegible], quatenus [illegible] vires voluntatis [illegible] gratiae quae a nullo corde [illegible] [illegible] [illegible]

[illegible] libertatis. [illegible] gratia ista, quae [illegible] decreto [illegible] [illegible] [illegible] [illegible] [illegible] bonum [illegible] [illegible] [illegible]

[illegible] [illegible] vivida sit et efficax [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex illo [illegible]

[illegible] amorem, quod [illegible] nequeat [illegible] [illegible] [illegible] [illegible] impotentiae, sive [illegible] [illegible]

[illegible] [illegible] [illegible] aliquis [illegible] [illegible] [illegible] decreto [illegible] [illegible] [illegible] [illegible]

[illegible] actus oppositi. Habetur ergo [illegible] decreto [illegible]

[illegible] [illegible] necessitas.

[illegible] [illegible] a libertate [illegible] hactenus [illegible] [illegible] [illegible] et [illegible]

quod [illegible] [illegible] [illegible] gratiae [illegible], [illegible] resisteret, [illegible]

[illegible] [illegible] ratione si [illegible] [illegible] voluntati, [illegible] [illegible] fieri et [illegible] effectu, [illegible]

[illegible] decreta Dei, [illegible] aut [illegible] decreta [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] bono [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dico [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationalis [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] potentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] decreti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potentia [illegible]

[illegible] [illegible] [illegible] [illegible] efficaci [illegible] [illegible] [illegible] potentia [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] decreta, [illegible]

[illegible] [illegible] potentia [illegible] [illegible] [illegible] [illegible] [illegible] decreti [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ex quo [illegible] [illegible]

[illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] potentia [illegible] [illegible] [illegible]

[illegible] actum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] salutaris [illegible] potentia [illegible] [illegible]

[illegible]

[illegible] 3. [illegible] antecedens ē illa quæ trahit vel [illegible] necessitari [illegible] quod [illegible] ad [illegible] ex [illegible] ex bonis [illegible] effectu tantū ē contingens [illegible] ex [illegible] antecedens evacuaret libertatem.

[illegible] 5. Omnis actus voluntatis [illegible] voluntarius liber ē [illegible] necessarium [illegible] voluntarius [illegible] ad libertatis notionē ea libertas quæ [illegible] a necessitate [illegible] a [illegible] patet [illegible] in media [illegible] a [illegible] Damascenus [illegible] et Bernardus

[illegible] Omnis actus voluntatis [illegible] voluntarius formaliter [illegible] quod ē voluntarium [illegible] quatenus agit ut [illegible] honum duplici sub respectu [illegible] considerant, 1.º ut ē [illegible] formaliter [illegible] et consequenter [illegible] ē libera a necessitate. 2.º prout [illegible] ad unum determinatam, sub quo respectu [illegible] a necessitate licet libera [illegible] a coactione. [illegible] voluntarie [illegible] et formaliter [illegible] patet ad [illegible] libertatem [illegible] a necessitate [illegible] quæstioni [illegible] [illegible] ad [illegible] libera ad [illegible] se habet [illegible] vel [illegible] vel [illegible] velle et non velle [illegible] aliquid [illegible] voluntati [illegible] conveniat [illegible] quando voluntas [illegible] inclinatione naturali [illegible] ultimum finem, quod non [illegible] non velle [illegible] quatenus [illegible] voluntas [illegible] sente [illegible] habet [illegible] voluntate [illegible] ad faciendum et non faciendum [illegible]

libertas voluntatis (seu [illegible] prout [illegible] ad [illegible] ultimum [illegible] seu [illegible] [illegible] repugnat [illegible] necessitati.

[illegible] quanto [illegible] [illegible] quatenus [illegible] libera [illegible] [illegible] definitionē libertatis [illegible] vel coactione [illegible] necessitate vel [illegible]

[illegible] [illegible] eligit [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] sunt sequentes [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] arbitrii libertas nihil aliud est [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] est [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

circa finem) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] necessitati [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] libertas [illegible] [illegible] [illegible] libertas [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] lib. 17 et 5 de [illegible] [illegible] [illegible].

Restat nunc ut confirmandi [illegible] [illegible] [illegible] auctoritate compellamus, et a [illegible] [illegible] criminatione vindicemus. [illegible] et [illegible] [illegible] [illegible] Manichaeos [illegible] exordium [illegible]

[illegible] lib. 3. de lib. arb. [illegible] [illegible] [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] [illegible]

convenire, quod [illegible] [illegible] [illegible] [illegible] [illegible] in eo [illegible] [illegible] [illegible]

[illegible] non habet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lapidi [illegible] est ille motus

animo vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntarius [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] Manichaeos, in [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] et facultas voluntati [illegible] motum [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ut hoc voluntarium [illegible]

[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] libertate [illegible] necessitate

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] eligendi et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] indifferentiae [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] et in malum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illa voluntate, hic et illic [illegible]

[illegible] [illegible] [illegible] magis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et [illegible] atque [illegible] [illegible] [illegible]. Patet [illegible] Augustinum contra Manichaeos [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] potestate eligendi, et [illegible] [illegible] [illegible] [illegible]

Alha porro [illegible] [illegible] [illegible] [illegible] Pelagianorum [illegible] imprimunt [illegible]
[illegible] [illegible] ipse, ut [illegible] [illegible] [illegible] [illegible] liberet libe[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut loqueris [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mediatori, non liberum negamus [illegible] et
[illegible] [illegible] [illegible] [illegible] Pelagianos qui liberum arbitrium [illegible] [illegible] [illegible]
[illegible] [illegible] valere ad bonum [illegible] gratiae auxilio. [illegible] Pelagianorum [illegible]
[illegible] [illegible] ad Bonifacium [illegible] 2. his verbis: Quis autem nostrum dicat, quod primi hominis
[illegible] peccato perierit liberum arbitrium de humano genere? Libertas quidem periit per peccatum, [illegible]
illa quae in paradiso fuit [illegible] [illegible] [illegible] immortalitate iustitiam [illegible] [illegible]
humana natura [illegible] gratia, dicente Domino: Si vos filius liberaverit, tunc vere liberi eritis;
[illegible] liberi ad bene [illegible] vivendum. Ex his porro colligit [illegible] quod [illegible] [illegible]
[illegible] statu [illegible] [illegible] [illegible] [illegible] in eo [illegible] fuisse, ut homo innocens habuerit
[illegible] liberum arbitrium [illegible], [illegible] vero [illegible] libertate a coactione, [illegible]
calumniam [illegible]: sed in eo [illegible] homo innocens [illegible] [illegible] [illegible] [illegible]
verandum in bono quod [illegible] [illegible] [illegible] [illegible] Dei munere [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] iustitia [illegible] [illegible] [illegible] [illegible]
Et sane [illegible] ea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
manichaei ut Pelagiani admittebant veram libertatem a [illegible] [illegible] in eo errore
[illegible], quod ea [illegible] [illegible] [illegible] [illegible] manichaei [illegible] [illegible] [illegible]
libertatem a necessitate [illegible] [illegible] [illegible] a coactione, seu spontaneitatem, ac libertatem
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] vero ea [illegible] influxum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] veram [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ex eo [illegible] [illegible] [illegible] contra Pelagianos [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] sine peccato [illegible] [illegible] [illegible] [illegible] [illegible] et gratia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible] [illegible]
[illegible] liberum arbitrium [illegible] [illegible] in quo [illegible] [illegible] a necessitate [illegible]
[illegible] [illegible] [illegible] liberum [illegible] [illegible] [illegible] [illegible] [illegible] gratia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

gratiae stare quidem libertate a coactione, non vero a necessitate [illegible] non requirit. Doctor [illegible] fit ipsum ne liberi arbitrii intellexisse libertatem indifferentiae [illegible] efficacia gratiae concurrere. [illegible] Aug. [illegible] quicunque [illegible] libertatem in [illegible] quaestionis [illegible] propugnavit.

[illegible] Aug. [illegible] habet [illegible] 30 Enchiridii ad Laurentium [illegible]
arbitrio male utens homo, et se perdidit et ipsum. Sicut enim qui se occidit, utique [illegible]
se occidit sed se occidendo non vivit, nec se ipsum potest resuscitare cum occiderit. ita cum
liberum peccaret arbitrio victore peccato amissum est et liberum arbitrium, a quo enim
[illegible] est huic et servus addictus est. [illegible] certe [illegible]
[illegible] potest servi [illegible] libertas nisi quando eum peccare delectat [illegible]
[illegible] qui sui Domini voluntatem [illegible] peccati liber est [illegible]
[illegible] inde ad recte faciendum [illegible] nisi peccato liberatus esse [illegible]
[illegible] 107 ad [illegible] inquit: liberum arbitrium ad diligendum
[illegible] grandiditate [illegible] que [illegible] repetit [illegible]
[illegible] damnati [illegible] Therepomus in suis animadversionibus
[illegible] libertati nostrae.
[illegible] libertate arbitrii, per quam [illegible]
[illegible] in [illegible] eligendi, sed tantum de libertate a peccato, a qua certe
[illegible] Adamo transgrediente mandatum [illegible]
[illegible] ipso [illegible] male utente libero arbitrio et se [illegible]
[illegible] ut [illegible] deterior fieret [illegible]
[illegible] hoc est vita et [illegible] liberum [illegible]
[illegible] et [illegible]
[illegible] peccati ad [illegible]
[illegible] elicit, et nullo [illegible]
[illegible] moraliter [illegible] ad [illegible] Atque hunc esse [illegible]
[illegible] Pelagianorum
[illegible] et [illegible] aliquis [illegible] aut [illegible] aut
[illegible] in [illegible] Sanitas siquidem nihil aliud [illegible]
[illegible] justificatione [illegible]
[illegible] de [illegible] peccato [illegible]

[illegible] scrit, [illegible] quod [illegible] est. Ut ex hoc colligit [illegible]
[illegible] illius libertati qua [illegible] a peccato, nullatenus esse amissio [illegible]
libertatis arbitrii. Quo vero [illegible] [illegible] inquiens, id explicatum est [illegible]
tere [illegible] peccat qui [illegible] in eodem [illegible]
Multo minus ad rem facit aliter [illegible] in Opinione [illegible] quod ibi [illegible] simpliciter dicat
[illegible] arbitrium, sed [illegible] ad diligendum [illegible] quia nimirum voluntas [illegible]
[illegible], nisi sit renovata [illegible] Etiam animadvertendum
est in unaquaque re distingui [illegible] recta et [illegible] eiusdem [illegible] affectione [illegible]
est [illegible]: hunc esse animal vivens sensu ac ratione praeditum; alium vero esse [illegible]
[illegible] esse [illegible] affectus bona vel mala [illegible]
Semper homo est rationale vivens animal, et [illegible] integra [illegible]
est in nobis voluntas libera, [illegible] semper est [illegible] inquit Augustinus de [illegible] 16
[illegible] Quare ex infirmitate liberi arbitrii [illegible] liberum arbitrium
esse amissum. Et non mihi [illegible] peccatum [illegible]
[illegible] periit libertas [illegible] integritas [illegible] interire non [illegible]
[illegible] libertatis [illegible]
[illegible] Homo [illegible] contraxit [illegible] peccandi necessitatem ex [illegible] peccato [illegible]
[illegible] peccati [illegible] verbis: Peccatum est voluntas [illegible]
[illegible] consequenti, quod iustitia vetat et unde liberum est abstinere. Quae posita auctoritate [illegible] iustitiam [illegible] peccaret [illegible]
[illegible] peccat [illegible]
[illegible]
[illegible]
[illegible]
[illegible] habet liberum [illegible] arbitrium [illegible]
[illegible] formam [illegible] nihil [illegible] voluntam [illegible]
[illegible] libera [illegible]
[illegible]
[illegible] intelligi [illegible] peccati ex [illegible] nullam [illegible]
[illegible] peccandi [illegible]

Hoc n. multū ēē [illegible] ratiebat [illegible] que [illegible] unta
= mihi pravę consuetudinis premebat, et diceret: Sin quid [illegible] [illegible]
= malus hoc ago. Deinde subdit: itaque peccata quę [illegible] ario retrauit imputari ee
ipso. proindeq. vult ēē peccata vera et propria; ait n.: Quod penes [illegible]
putaret [illegible] ista, n. ea [illegible] demitti [illegible] homo [illegible].
Resp. no: ans:, ad cuius probationem concedo illā peccati definitionē ēē [illegible] et ab [illegible]
quod [illegible] nominis [illegible] n. illa definitio Adamū [illegible] recte [illegible] [illegible]
[illegible] [illegible] imperfecti in Confessione [illegible] n. 2. Adeo [illegible] excludit, imo illa [illegible]
[illegible] [illegible] plena deliberatione committuntur. Quod [illegible]
[illegible] peccata, quę ab [illegible] plena deliberatione [illegible]. Et [illegible] id [illegible] ex
in [illegible] 16 [illegible] 3. probo ex [illegible] [illegible] Doctoris [illegible]. Et [illegible]
libro [illegible] Retractationum [illegible] 15, ubi ait: Peccatum quod nusquam [illegible]
[illegible] intelligendū quod ista damnatio [illegible] [illegible] per unū [illegible]
[illegible] [illegible] [illegible] necessitati quod [illegible] voluntate committitur intelligi
[illegible] [illegible] peccatum [illegible], [illegible] n. excludi ab [illegible] libera voluntate ad peccata
[illegible] [illegible] peccati hoc, [illegible] subdit: quamquam et [illegible] peccati
[illegible] proinde [illegible] etiā peccati hoc, [illegible] voluntate committitur. [illegible] constat ex [illegible]
quo [illegible] voluntate committitur. [illegible]
[illegible] [illegible] [illegible] peccatum [illegible] [illegible]
[illegible] Doctor hanc calumniam a se [illegible] ita [illegible] et [illegible]
hoc ēē peccata, [illegible] committuntur, n. necessitate sed voluntate [illegible] tantummodo peccata sunt
unde ab eo liberum ē abstinere: et [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] peccata sunt [illegible] etiā [illegible]
[illegible] [illegible] definitionibus [illegible] peccatum [illegible] [illegible]
Deniq. ex [illegible]: multa sunt quę agunt [illegible] mala
[illegible] ei liberum ē abstinere sed nulli [illegible] liberum ē [illegible] illi [illegible]
[illegible] sane [illegible] [illegible] [illegible] [illegible]
at [illegible] mala [illegible] liberum ē abstinere [illegible] [illegible] Damno.
[illegible] si [illegible] [illegible] per [illegible] omnino libere [illegible] [illegible]
[illegible] Adamum illā definitionē peccati [illegible] [illegible] etiā
[illegible] ad [illegible] Adamum illā definitionē peccati [illegible]
in [illegible] [illegible] [illegible] Concupiscentię peccati [illegible] [illegible]
n. ē abstinere et libertati integrę [illegible] [illegible] [illegible] in [illegible] et a [illegible] erat

[illegible] 2ª probationem desumptam ex [illegible] lib. Aug. duplex occurrit responsio. Prima
[illegible] Aug. de via necessitate morali, que ex concupiscentia fluit et a sua [illegible]
[illegible] abstractu [illegible] illicitus, que quidem responsio coherebit Aug. qui ignorantia in eum
[illegible] canones [illegible] insipientia [illegible] qui ex ignorantia et concupiscentia [illegible]
tione [illegible] respondet ideo homines n. excusari peccato, licet necessario peccent quia [illegible]
de ratione [illegible] in statu nature [illegible] et caveri posse; sed ideo imputari peccata
quod et ignorantia tollere, et concupiscentiam [illegible] n. [illegible]: [illegible]
deputatur ad culpam quod invitus ignoras, sed quod negligis querere [illegible]
[illegible] tua proprie peccata sunt. Respondet 2º ibi Aug. sermonem habere de
[illegible] concupiscentia et motibus ejus indeliberatis que [illegible] in [illegible]
quod [illegible] ex eodem [illegible], in quo [illegible] [illegible] in
[illegible] quod [illegible] bonum, sed quod [illegible] malum, hoc [illegible] sed
hoc peccatum de quo [illegible], ideo peccatum vocatur [illegible] peccato [illegible]
est [illegible] peccati est [illegible] concupiscentia [illegible], inquit ipse
Aug. [illegible]
[illegible] 3. prob. Dico hoc etiam in loco [illegible] morales [illegible] necessitatem [illegible]
esse n. physicam et absolutam [illegible] necessitatem
que ex consuetudine [illegible] in [illegible] [illegible]
[illegible] invenire verum est quod [illegible]
in [illegible] consuetudine aliqua [illegible], [illegible] habere [illegible]
[illegible] libertate [illegible]
[illegible] consuetudine [illegible]
[illegible] necessitate
[illegible] ex consuetudine [illegible] homines qui [illegible]
[illegible] necessitate [illegible]
[illegible] necessitate n. simpliciter sed in [illegible]
[illegible] ex deliberatione [illegible] contra consuetudinem [illegible]
Dici etiam potest hoc loco [illegible] et aliud aliud [illegible] de necessitate [illegible]
[illegible] n. esse de necessitate absoluta [illegible] non minime [illegible] ad [illegible]
[illegible] hoc [illegible]
[illegible]

praeterea argumenta ex q. ib. 105 ... habet ... distinctio ...
... de necessitate ... in genere aut de necessitate morali ... et ...
de necessitate patrandi hoc vel illud particulare peccatum, vel de necessitate ...
distinctio patet ex dictis ... merito sublevare potuit ... peccata a
Deo ... immutari, siquidem non patrant necessitate quadam ... physica,
... et morali, ad quam stat adhuc libertas ... Sic
... dicit Angelicus Doctor ... ad Annibaldum dist. 20 q. unica, ...
... Dicendum quod circa hanc quaestionem ... loquendum est, et
in errore ... necessitatem ... secundum ...
... concludendo necessitatem peccandi ... totum ... secundum ...
... est enim quod liberum arbitrium extendit ad aliquid ... ad totius
... in potestate ... liberi arbitrii est, quod non ... velit hoc vel illud ...
velit, sed non est in potestate liberi arbitrii quod nullo tempore ... homo etiam
non est in ... potestate immutabilitatem habere. Et ideo ... homo etiam
... in peccato mortali existens ... consentire ... in hoc peccatum
... contrarium dicere, tolleret ... arbitrium ... nullatenus ...
homo ... gratia ... ut nullatenus in hoc vel in illud peccatum ...
... Et ideo dicendum est quod
... non potest
homo in peccato mortali existens ... singula peccata mortalia ...
facere ... quia hoc ejus electioni non subjacet. Haec D. Thomas, qui etiam
... de veritate ... loquitur ... necessaria in
... singula.
quantum ...

Quaestio II
De ... gratia, creatura et ... sive sufficienti, sive efficaci ... consistentia
... tractatio de gratia, quae continet ... gratiae ... cum ... ab ejusdem ... consensu et necessitate ...
... Hinc ... vestimentum ... insufficiency ... sunt ...
de ... consistentia ejusdem gratiae ...
... ab ... statim, ut ... Quidquid vero
... circa alias quaestiones ... historicum ... modum ...

Propositio I.

Vita [illegible] e mentis illustratio et [illegible] [illegible] sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible].

[illegible]

De ... ut
De Penitentia
...

... [illegible] ... amulent ... se ... [illegible] ...
... [illegible] ... ita ... [illegible] ... triumphat. ... [illegible]
... [illegible] ... confiteri peccata ... [illegible]
... [illegible] ... exomologesis ... [illegible]
... [illegible] ... illa ... [illegible] ... [illegible]
... [illegible] ... secunda ... [illegible]

... 72 S. Cypriani ... [illegible] ... multi ... [illegible]
... [illegible] ... gravia ... minora ... [illegible]
alia occulta alia publica ... [illegible] ... et ... [illegible]
pro singulis ... ad Deum, et ... penitentes ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... vos fratres ... [illegible]
... [illegible] ... [illegible]
... [illegible]

... [illegible] ... inter ceteros ... Tertullianus qui ... [illegible]
... [illegible] ... Christi ... [illegible]
... inter ... catholica ... [illegible]
... [illegible] ... sed quia ... [illegible]
et ... [illegible]
... et Penitentia, quae peccata, et vulnera, ... [illegible]
... [illegible]
... [illegible]

... [illegible] ... Rev. ... [illegible]
... [illegible] ... Cypriano mysterium ... [illegible]
... [illegible] ... non minore ... fratre ... [illegible]

[illegible] est [illegible] [illegible] [illegible] nec habet [illegible] in eo [illegible]
[illegible] [illegible] qui te in Deo genuit, [illegible] [illegible] a [illegible] corvore [illegible]
[illegible] [illegible] [illegible] illi [illegible] sunt [illegible]; [illegible] tanquam
[illegible] [illegible] medico [illegible] [illegible] est honor et [illegible] [illegible]
nec habebit .... tu vero, [illegible] [illegible] [illegible] ad medicum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible]
ergo [illegible] fratres [illegible] [illegible] [illegible] que [illegible] n fallunt [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] medi[illegible] n [illegible], ne in [illegible].
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
vita [illegible] [illegible] [illegible]. [illegible] illi [illegible] [illegible]
[illegible] ut [illegible] [illegible] [illegible] [illegible], leve innumera extant [illegible] [illegible]
de [illegible], [illegible] [illegible] [illegible] de S. [illegible] refert [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
[illegible] est [illegible] [illegible] ut [illegible] illud [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible]
[illegible] S. Hieronymus in Cap. 10 [illegible] ita loquit: Si quem [illegible] [illegible]
[illegible] [illegible] et nullo [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible], [illegible] lingua habet ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] medico confiteri, quem [illegible]
medicina n curat.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

exhortans [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] manifestatione necessario
= usque Sacerdotis [illegible] demonstrat: [illegible] [illegible], [illegible] ego [illegible]
= [illegible] [illegible] ego; novit Deus qui mihi [illegible], [illegible] [illegible]
= Ergo sine causa dictum est: [illegible] [illegible] in terra, [illegible] erunt et in [illegible]
= Ergo sine causa dare sunt claves [illegible] [illegible] [illegible] [illegible], [illegible]
= [illegible] Remittimus vobis, quod ille negat
[illegible] [illegible] [illegible] [illegible] in [illegible] ad [illegible], et [illegible] [illegible], [illegible] et
[illegible] multi alii [illegible], quorum testes [illegible] [illegible] omitto [illegible] eadem causa [illegible]
[illegible] [illegible] [illegible] [illegible] Joannes [illegible] Patriarcha [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] monumenta reliquit S.
Gregorius [illegible]. [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible], Venerabilis Beda, [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] et [illegible] expresse tradita sunt ab innumeris [illegible]
scriptoribus, et in pluribus [illegible] confirmata, quae videri possunt apud
Bellarminum aliosque [illegible] [illegible] [illegible], quae attulimus [illegible] [illegible]
clarus [illegible] Confessionis [illegible] ab ipso [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible] per [illegible] impudentiae [illegible] [illegible]

[illegible] in [illegible] [illegible]

[illegible] Utrum [illegible] [illegible] Patriarcha [illegible] [illegible]
[illegible] Confessioni, quando Poenitentiarii [illegible] [illegible]

R. negative [illegible] [illegible] [illegible] veritas [illegible] [illegible], [illegible] publice [illegible] [illegible]
[illegible] a [illegible] [illegible] et [illegible] [illegible], [illegible] Poenitentiarii [illegible]
[illegible] [illegible] [illegible] demonstrare. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Sacerdotis nota n[on] [illegible] ergo certa confessionem publicam [illegible], Nectarius

33 illam abrogavit Constantinopolitanus Antistes, quod is precedente seculo fue-

rat introductus. Itaque ista confessio publica, quam Novatianorum occasione in-

qui lapsis in [illegible] peccatores [illegible] tamquam apostatis [illegible] jam reprobabant

stituta. Altera [illegible] secreta [illegible] ante [illegible] constat ea [illegible] et

[illegible] [illegible] [illegible] ergo sola publica confessio sublata e [illegible] Nectario

Confessionem illam secretam a Nectario sublatam non esse, quae post illum ubique

in Oriente et in Occidente et in ipsa nominatim Constantinopolitana Ecclesia

viguit. Itaque confessio secreta ista fuerit a Nectario in omnibus Ecclesiis [illegible]

[illegible] e veteri [illegible], ut [illegible] ex antiquis [illegible], ac [illegible]

[illegible] [illegible] in Constantinopolitana Ecclesia [illegible] [illegible]

fuerunt S. Joannes Chrysostomus qui Nectario in Patriarchatu immediate

successit et Joannes Jejunator ejusdem Ecclesiae Patriarcha [illegible]

[illegible] [illegible] [illegible] sacerdotis [illegible] [illegible]

[illegible] publicam confessionem [illegible] Nectarius [illegible]

Cur Nectarius ita abrogavit Poenitentiarium, ut nullum genus sacerdotem relinqueret audien-

dis [illegible] audiendis confessionibus superesse, [illegible] ut pro

[illegible] et conscientia sua ad [illegible] accederet. Testis est [illegible]

[illegible] et [illegible] qui Historiam [illegible] lib. 5 c. 19 [illegible] scribit. [illegible] quidam

[illegible] Presbyter [illegible] Nectario suaserit, ut poenitentiarium [illegible]

[illegible] [illegible] [illegible] arbitrio, et [illegible] conscientia ad [illegible]

[illegible] [illegible] [illegible] Poenitentiarii abolitione [illegible] observant

[illegible] laudati Historici veterem disciplinam [illegible] nulla deinceps [illegible]

[illegible] reprehensionem quod [illegible] nimiae Nectarii indulgentiae tribuunt

[illegible] insinuant secretas [illegible] confessiones [illegible], unde tam grave

Ecclesiae detrimentum [illegible] [illegible]

Cap. Erat omnino apud Nectarium [illegible] abolere Poenitentiarii officium, ut
sinulo quis [illegible] Sacerdote excipiendis confessionibus subsideret. Qui vero extra
[illegible] hoc unum significant, ergo publicae confessionis per Nectarii decretum [illegible] [illegible] Fideles
in Ecclesia Constantinopolitana rebus nimirum in eundem statum restitutis, in quo
erant ante institutionem Poenitentiarii, ut se unusquisque, praemissa confessione
secreta, ad Ecclesiae communionem et [illegible] [illegible] [illegible] [illegible], ea
accederet, quod antehac nisi conscii [illegible] [illegible] libere non potuerat, vigente disci-
plina publicae confessionis. Uno verbo, hoc [illegible] Nectarius [illegible] [illegible]
[illegible] videtur quod modo in Ecclesia fit, ex quo publicae confessionis [illegible] exo-
levit. [illegible] autem dicat, ex quo [illegible] [illegible] nunc permittatur ad sacram
communionem [illegible] conscientia, et arbitrio accedere, [illegible] [illegible] privata
confessione.

Quod vero ex abrogatione publici Poenitentiarii secuta sit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
poenitentiae, [illegible] confessionis [illegible], quae maximum erat contra peccata [illegible] [illegible],
consuetudo [illegible] ablata, ac [illegible] [illegible] ambulantibus [illegible] [illegible]
vetiti, unde magnum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] observant [illegible], et [illegible]

Cap. [illegible] confessio ea institutione [illegible] [illegible] [illegible] [illegible] [illegible]
frequenter [illegible] [illegible] [illegible] memorasset et [illegible] [illegible] [illegible]
[illegible] ad Sacerdotem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
antiquis monumentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sub Innoc: III obtinuisse.

Cap. [illegible] [illegible] haereticorum est calumnia, [illegible] [illegible] veteres confessionis [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] satis [illegible]

salutaverit. ejus n honorabile mentione minime, recens [illegible] sua in [illegible] adduximus. Sed vero a sæculo 0 ad XIII sæculum frequentes [illegible] ex Græcorum et Orientalium [illegible] ac [illegible] [illegible] res [illegible] compertum est nihil [illegible] ex [illegible] monumentis [illegible] in [illegible] inferiori [illegible], candelis et [illegible] in [illegible] et [illegible] [illegible] de [illegible] mentiunt [illegible] et more [illegible] calumniantes [illegible] [illegible] audent sæculo 13 in [illegible] [illegible], ut aiunt, [illegible] [illegible] exemplo [illegible].

Nec mirum [illegible] videri debet si rarior [illegible] sæculis appareat [illegible] [illegible] [illegible] vero ideo [illegible] [illegible] est, ut [illegible] post [illegible] [illegible] tabula [illegible] [illegible] [illegible] [illegible] [illegible] mirum si [illegible] rarior [illegible] [illegible] [illegible] tabulæ mentio fiat [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] multi eorum qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad reconciliationem [illegible] [illegible] præterea [illegible] rariores erant [illegible] et venialia peccata [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero [illegible] venialia

[illegible] [illegible] [illegible]

~~Supplementum ad [illegible]~~

Quaeres 333 quinam [illegible] ad confessionem praecepto teneantur.

R. teneri omnes, et [illegible], qui [illegible] in [illegible] peccata [illegible] sunt. Quod teneantur [illegible] baptizati [illegible], quia soli [illegible] Ecclesiae, ac [illegible] subjecti sunt. Infideles namque, [illegible] in nondum [illegible] [illegible] [illegible] [illegible], vel [illegible] [illegible]. Quare, si quan[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sacramentali [illegible] e.

[illegible] etiam [illegible] huic praecepto [illegible] patet, quia [illegible] [illegible] [illegible] [illegible] capaces n. sunt, [illegible] [illegible] neque [illegible] [illegible] [illegible], [illegible] ergo ut soli [illegible] baptizati, qui [illegible] deliquerint, peccata sua [illegible] [illegible] subjicere teneantur.

Quaeres 334 Quo tempore [illegible] [illegible] [illegible] ecclesiasticum confitendi praeceptum.

R. Duplex a [illegible] obligatio [illegible], alia [illegible], alia [illegible]. Praecepto [illegible] [illegible] [illegible], [illegible] divino praecepto, quod [illegible] [illegible] [illegible] confessionem [illegible], digne n. [illegible]. Quare [illegible] [illegible] [illegible] vel [illegible] [illegible] administranda e, et [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] ut in [illegible] [illegible] [illegible], ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel conficiendi [illegible] vel administrandi. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] crimine [illegible] vel [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible] [illegible] [illegible]~~, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

adimplere debet quisquis vel gravi morbo devinctus, vel in casu difficili, vel in navigatione periculosa [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] confitendi [illegible] ne [illegible] [illegible] confiteri [illegible] ut [illegible] [illegible] amentiæ, phrenesis, [illegible] [illegible] fidei [illegible] hæretico [illegible]

Docet jam communis sententia [illegible] probabile mortis periculum [illegible] se obligare [illegible] modo [illegible] aliquoties in vita, quoniam qui lege aliqua [illegible] [illegible] [illegible] [illegible] [illegible] lex adimplenda [illegible] censetur [illegible] [illegible] [illegible], immo [illegible] [illegible] [illegible] [illegible] executione [illegible], [illegible] [illegible] existimare [illegible] [illegible] [illegible] ut [illegible] ad extremum usque vitæ executionem [illegible] confitendi [illegible]. Id confirmatur ex eo, quod [illegible], et independenter a mortis periculo ad Pœnitentiam obtrin[illegible] [illegible] [illegible] [illegible] [illegible] mors [illegible] sed et [illegible] in [illegible] [illegible] [illegible] amore et obsequio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] implendam teneatur.

[illegible] [illegible] [illegible] ne [illegible] confitendo peccato [illegible] [illegible] [illegible] communi [illegible] [illegible] aliqui [illegible], qui affirmanti sententiæ [illegible] cum S. Bonaventura [illegible] [illegible] [illegible], sed etiam certa [illegible] e[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: Differre confessionem usque ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tempus [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] confirmandi [illegible] [illegible] rationes [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccator, ut [illegible] ad Confessionem [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sine peccato differri queat.

[illegible] [illegible] [illegible] [illegible] [illegible] teneat moribundus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

R. negative, quia cum peccata venialia vera semper sint materia [illegible] etiam instante periculo mortis, ea sufficere tantum [illegible] non tenemur [illegible] dolere [illegible]
[illegible] quia aliquando poterit [illegible] videns [illegible] confessionem vel ob scandalum quod subesse facile [illegible] vel ne [illegible] gravia sua [illegible]
[illegible] ad ulteriora auxilia gratiae eo tempore maxime necessaria [illegible]
nemo est, quantumvis [illegible], qui instante morte [illegible] confessionem praetermittat.

Sequitur Conjectarius IV. Supplementum ad Conjectarium 4. [illegible] 3.

Quaeres, 1. Quando materialis integritas non est ad Confessionem validam aut fructuosam [illegible]
R. plures [illegible] assignari casus in quibus integritas materialis non est absolute necessaria. 1. Casus est, [illegible] aliquis [illegible] exigente [illegible] mortale aliquod peccatum [illegible] non [illegible], dummodo [illegible] sit, effectu [illegible]
peccati illius oblitus memoriam [illegible] sufficiens est [illegible]
[illegible] in praecedenti confessione [illegible] non [illegible] ad [illegible]
illud [illegible] liberat, [illegible] nondum [illegible] effectus Confessionis [illegible]
[illegible] non ideo a Confessionis obligatione [illegible]
peccatorum venialium non obtinent, nisi [illegible] Confessionis [illegible]

Caveant autem poenitentes, ut [illegible] et excusentur [illegible] peccatorum [illegible] inquirere non
non excusat oblivio, quae ex sufficientis examinis defectu [illegible] etiam
Confessionis integritatem non [illegible] oblivione, sed etiam [illegible] ex peccatorum
ignorantia deficere, unde, qui variis criminibus et negotiis intricata [illegible]
habent, diligentiori examine indigent, [illegible] et [illegible]
adhibent, a quo in detegendis suis peccatis [illegible] quod si negligant [illegible]
[illegible] qui eorum negligentiae [illegible]
[illegible] conscientiam, vel indocti adeant Confessarium, a quo juvari [illegible]
vel si [illegible] non [illegible], tempus non observant, in quo illis [illegible]

ee interrogare possit. In [illegible], [illegible] negotiis tantae negligentiae [illegible]; Quis ergo quis excuset, si necessario aliquid omiserint? An non communis est eximiorum theologorum sententia, hujusmodi peccata [illegible] [illegible] a sacrilegio non excusari, qui ex certa deliberatione [illegible] necessariis vel [illegible], vel eliminant, ut se ab exacta peccatorum inquisitione, aliisque necessariis remediis eximant? An non [illegible] [illegible] veniunt ad sacrilegium praesumptum? An non et confessionis [illegible] dixere, et de [illegible] [illegible] [illegible]?

Secundus casus in quo excusatur integritatis materialis defectus in confessione perficiendi impotentia physica, vel moralis. In hoc casu comprehenduntur [illegible] [illegible] [illegible] ob vim morbi loquelam amittunt, vel in phrenesim vertunt, qui tempore [illegible] [illegible] incendii [illegible] [illegible] Confessionem [illegible] non [illegible], [illegible] hujusmodi [illegible] [illegible] [illegible], audito aliquo gravi peccato vel [illegible] [illegible] [illegible] [illegible]. Itaque [illegible] est [illegible], quae tunc multis simul [illegible] [illegible] [illegible] ratione ab audiendo integram poenitentiae confessione [illegible] confessarius tempore [illegible], [illegible] [illegible] [illegible] morari deberet [illegible] [illegible] [illegible] periculum?

Tertium casum ponunt theologi quando poenitens gravi alicujus [illegible] [illegible], vel alii ex alicujus peccati confessione [illegible] timet. Quam in re [illegible] [illegible] ~~[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]~~, ne nova aut omnino [illegible] Sulpicio auctoritatis doctrina [illegible], [illegible] verba [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Confessionem dividi [illegible] vulgo theologi censent, ubi [illegible] periculum est, ne sacerdos poenitentis ad peccatum sollicitet, ne confessionem revelet, adeoque ne [illegible] [illegible] [illegible], aut circumstantiae [illegible] [illegible] poenitens se ipsum, aut alium in [illegible] [illegible] aeternae, famae, aut vitae [illegible] [illegible] [illegible] [illegible] hanc doctrinam [illegible] tradi non [illegible] [illegible] [illegible] [illegible] [illegible], inquiunt [illegible] [illegible] periculo non obligant [illegible] [illegible] in illa [illegible] [illegible] stricto, sive non [illegible] confessionis, et perinde se habet poenitens, ac si [illegible] Confessarii non haberet; [illegible] [illegible] ~~[illegible]~~ confessione [illegible], [illegible] [illegible] [illegible] facultas, aut

n. habet opportunitatem alterius Confessarii adeundi, eas [illegible] sunt reservata, illud vero peccatum seu circumstantias ex quibus periculum in isto timet, eadem [illegible] generali et implicite, ut loquuntur, includendo, cum proposito illud, vel illa explicandi, ubi primum copia idonei Confessarii habebitur, hincque confessio integra n. erit per accidens, ut ajunt, id est n. ex intentione poenitentis, sed [illegible] defectu Confessarii integri. Melius autem, [illegible], [illegible] providere [illegible] [illegible], si hoc modo confiteantur, quam si ad [illegible] accedant, [illegible] confessione declarandum est; ne [illegible] suspiciones, inanesque timores peccatores abducant ab [illegible] cujus peccati lethalis, aut circumstantiae declaratione nec non explicatione in Confessione. Ideo [illegible] hujus regulae [illegible] trahenda n. e., ne ipsa [illegible] ut [illegible] [illegible] ad suspiciones, et inanes timores pronos.

Utrum integram Confessionem [illegible] putandus sit, qui peccata sua [illegible] veluti [illegible] partitus una quidem parte uni Sacerdoti alteram alteri [illegible]. Negative extra casus superius [illegible]. Et [illegible] tenetur omnia, et singula peccata sua et [illegible] confiteri, peccavit n. ille contra sinceritatem, [illegible] magis quam in [illegible] poenitentiae observandam inanem gloriae cupiditate suae [illegible] quam animae saluti, et gloriae Dei consuluit. [illegible] in instructione [illegible] Canonici [illegible] Distinctionis [illegible] poenitentia [illegible] haec sunt verba. Caveat sit [illegible], ne verecundia [illegible] dividat [illegible] Confessionem, et diversa diversis velit sacerdotibus manifestare, quia [illegible] uni celare, quae alii manifestanda reservant, quod est se laudare et ad hypocrisim tendere et [illegible] caveri.

Quaeres [illegible] Utrum ad Confessionis integritatem necessaria sit [illegible] dubiorum declaratio. Dubium de peccato vel circa [illegible] Primum est cum dubitat aliquis num tale, vel inter peccatum [illegible] cum de actu n. ambigitur, [illegible] ut [illegible] utrum haec aut illa actio n. talis peccati malitiam includat, nec ne [illegible]

5 Propositio I

Dico cujuscumque [illegible] ... [illegible] carere debita integritate confessionem [illegible] a pœnitente enuntiet. In dubiis [illegible] tutior [illegible] eligenda, sed longe tutius est peccata dubia declarare, quam [illegible] declarationis omissione [illegible], et æternæ damnationis discrimen incurrere. Ergo integritas confessionis [illegible] postulat, ut peccata dubia declarentur. Deinde, si post maturum examen dubius aliquis remaneret baptizatus esset nec ne, et deberet sub forma conditionali baptizari, [illegible] ergo a parvis [illegible] ... et de peccato mortali, sive [illegible], tenetur sub conditione declarare [illegible] dubia, et causa dubitandi [illegible] significare. Confessio [illegible] post Baptismum non necessaria, quia baptismo [illegible] renati.

[illegible] An [illegible] nuntium [illegible] absenti sacerdoti fieri possit Confessio.

R. Quæstio hæc tali [illegible] duplici intelligi potest: [illegible] licent per litteras, seu internuntium confessori absenti peccata [illegible] confiteri et ab eo [illegible] absolutionem obtinere. [illegible] An liceat valide absenti sacerdoti confessionem facere, a quo postea, cum ad pœnitentem accesserit, absolutio [illegible] absque nova ulla confessione.

Propositionem primo sensu intellectam damnavit Clemens [illegible] VIII die 20 [illegible] [illegible] ut [illegible] referunt. Si quis ergo pœnitens absenti sacerdoti per litteras aut internuntium confiteri, aut et ab [illegible] absente [illegible] [illegible] excommunicatione ab illo summo Pontifice lata quomodo non timeret. Hinc evidentissime patet hujusmodi confessionem nec licitam esse, nec [illegible]; [illegible] irritam omnino, et invalidam [illegible] absolutionem.

In 2° [illegible] sensu damnatam fuisse non immerito contendunt. Siquidem [illegible] interpretationem [illegible] amovendam [illegible] Clemens ipse [illegible] et [illegible] Paulus V, ut [illegible] Eorchy. [illegible] ita interpretabatur, ut liceret [illegible] absenti sacerdoti confessionem per litteras [illegible] [illegible] ab eo absente absolutio recipi non [illegible]

Respondes ergo, falsas esse probationes in utroque sensu intellectas. Ad contra ... ex eo quod licet Patres universi doceant peccatorum confessionem significatam esse in leprosis, quibus Christus injunxit, ut ostenderent se sacerdotibus: ... in jure canonico cap. quod penitet de Penit. dist. 1 haec habentur: Leprosi ... mundati ... ut ostenderent ora sacerdotibus, docens ... praesentia confitenda peccata, non ... ad manifestanda ... doctrina continuat catechismus ... Qui n., qui se crimine aliquo post Baptismum contaminaverint, ante hoc tribunal (Penitentiae sc.) tanquam ... sisti voluit Christus, ut per sacerdotis sententiam, quoties ad admissis peccatis, ad ipsam penitentiam confugerint, possent liberari. Quibus sane verbis ante tribunal sisti, et ad tribunal sacerdotum ... praesentiam corporalem penitentis, et sacerdotis necessariam esse declarant.

Cum doctrina suffragari etiam manifestissima ratio. Statim n. quidem penitentis absentis ... tantam confessionem ... innotescere ... etiam morali conjectura, ut ... pronunciet. Quid n., si ... et ... a voluntate penitendi ... vel ... que confessus ... iteravit, vel ... adesset? Quid, si ... ante ... vel ... Quis ... reddat ... vel literas ... confitentis, vel interceptas, vel aliena manu conscriptas? Quis autem dixerit in tanta rerum dubietate ... sacramentum administrari? Tandem ipsa absolutionis verba ... praesentiam indicant. An ... praesente ... indirequi... vant, ut valide ...

Dices Matrimonium valide contrahitur inter absentes per Procuratores. Ergo etiam inter absentes per literas ... confiteri poterit sacramentum Penitentiae

juxta Riversam opinione, quae de Ministro Sacramenti Matrimonii viget inter neoter[icos], si non sequaris eos Auctores, qui tenent Parochum esse ministrum hujus Sacramenti dicendum est illud non confici, cum sint Procuratores inter Contractus, sed cum Sponsi coram Sacerdote consensus innovant. Quod si tibi magis arrideat sententia, quae tenens Ministros [illegible] Sacramenti esse ipsos contrahentes, asserendum [illegible] tunc esse tunc solum Sacramentum confici, quando [illegible] consensum per alios praestitum confirmant sibique mutuo tradunt in corpus suum potestatem. Adeoque [illegible] quoque ex capite inspecto Matrimonio [illegible] rationem Sacramenti; si vero illud consideres tamquam Civilem contractum, qui est inter absentes, ac praesentes fieri potest, jam nihil inde erit inferendum.

Instabis Sacerdos [illegible] ad [illegible], qui vel loquelam amisit, vel in phrenesim versus est, cum tamen ex aliorum testimonio asserentium, quod signa Poenitentiae et confitendi desiderium ostenderit, rite eum absolvere potest, quin imo debet. Cur etiam non poterit absolutionem impertiri ei, qui per litteras confitetur peccata sua, eorumque postulat absolutionem. Sacramentum Poenitentiae est quoddam judicium, vel ad instar judicii [illegible]. Sed judicium exerceri potest etiam inter absentes, prout saepe contingit in judiciis [illegible]. Ergo Poenitentiae etiam praesentia necessaria non est ad validam Sacramenti [illegible] administrationem.

R. in exposito moribundi casu non fieri eo quo [illegible] modo praesenti [illegible] reatorum Confessionem: Moribundus non [illegible], qui praesentes sunt, quasi interpretes [illegible] sua confitentis, cum habeat Sacerdotem moraliter praesentem, et [illegible] voluntate [illegible] sive signorum testimonium [illegible]. [illegible] illud [illegible] quod in tali statu [illegible] suam voluntatem [illegible]. [illegible] in confessione per nuntium absentis [illegible] facta non reperiuntur.

[illegible] dico absolutionem Sacramentalem non esse actionem duntaxat reconciliantem [illegible] foro externo, sed effectricem gratiae mediante interiorem [illegible], et [illegible]

pœnitentis dispositiones sacerdoti cognitas, qui ante se consistentes absolvat a peccatoris nexibus. Quare judicium istud longe diversum est ab eo, quod in foro seculari exercetur, in quo etiam unus reus sine alio condonatur, et non confitenti absolutio conceditur, immo, sine etiam proposito ullo emendationis peccatum aliquando dimittitur. Non est ergo urgenda similitudo judicii secularis, et forensis cum judicio sacramentali, seu quod est in sacramento pœnitentiæ.

Urgebis: Ad absolutionem ex communicationis, aliarumque censurarum non requiritur consensus ejus, qui absolvitur, et præsentia. Ergo neque ad absolutionem culpæ etc.

R. Excommunicatio tametsi feratur ob peccatum, et contumaciam, est tamen censura [illegible] separans a communione, et a participatione sacramentorum, nec peccatum est, sed peccati pœna; adeoque ad ipsius, aliarumque censurarum absolutionem non requiritur quidquid necessarium est ad absolutionem a culpa, et imponendo forte ne dici absentibus, vero etiam repugnantibus, et ipsis quoque desertis, quod plane nemo dixerit de sacramentali absolutione a peccatis.

[illegible] Elementum et Conjecturæ V et VI

Quæres: Num satisfactio in re suscepta et executioni mandata ad essentiam sacramenti pertineat?

R. Negative. Illud non est essentiale quod [illegible] sacramenti [illegible] ad essentiam [illegible] suscepta [illegible] se sacramentum quantum ad essentiam [illegible] supponit non ante est [illegible] productionem [illegible] non [illegible], nec [illegible] constaret partibus [illegible] essentialibus [illegible] licet verum sit satisfaciendi, ut ad pœnitentiam [illegible] et intime sit contritioni [illegible] hac ratione in essentiam [illegible] neat; non idem est dicendum de satisfactione quatenus executioni mandata est et nunc adimpleta.

Deinde si satisfactio [illegible] cum caritate [illegible] consequenter [illegible] morti praecipuum omnium [illegible] communi [illegible] Ita igitur intentio satisfaciendi Deo pro peccatis quantum [illegible] ejus gratia [illegible] vere in contritione necessario includitur, dum vero ipsa actualis satisfactio habenda est tamquam pars essentialis [illegible]

Utrum [illegible] satisfactio stare possit cum actu, vel affectu peccati mortalis

[illegible] satisfactio [illegible] actio qua rehabilitamus Deo compensationem aliquam pro peccatis [illegible] sive est poenitentia poenae a Sacerdote impositae susceptio ad compensandam injuriam Deo illatam, ipsumque placandi cum firmo proposito de caetero non peccandi. Sed homo peccans mortaliter, vel in se gerens peccati affectum non habet propositum placandi Deum [illegible] impositum [illegible] Ergo satisfactio [illegible] vel affectu peccati mortalis.

Deinde satisfactio est propria virtutis poenitentiae actio, ut alibi diximus; sed qui vel actu mortaliter peccat, vel habet praedominantem [illegible] mortalis affectum, virtute poenitentiae [illegible] habet [illegible] nitens [illegible] vel habens [illegible] nec [illegible] dolet, nec [illegible] [illegible] mala [illegible] quae [illegible] forent commissurus. Ergo satisfactio stare non potest cum actu, vel affectu peccati mortalis

Denique si actus [illegible] peccati mortalis [illegible] satisfactionis [illegible] evacuat [illegible] peccati [illegible] hostium inquit damnans, [illegible] amore, vel odio dignus sit. [illegible] maximum foret inconveniens, sequeretur [illegible] veritatis [illegible] Ergo [illegible] S. Thoma [illegible] q. 14. [illegible] dicendus quod [illegible] homo

33 Cum [illegible] se [illegible] [illegible] nec teneat, unde quis sibi [illegible] si [illegible] aliquo
[illegible] [illegible] [illegible] mortalis [illegible] opera [illegible]. At illa [illegible] satisfactoria opera [illegible] injungenda
[illegible] [illegible] aliis injuncta sunt, censent communiter doctores non teneri penitentes
qui in statu peccati [illegible], poenitentia [illegible] a sacerdote injuncta, ut [illegible] [illegible] [illegible] effectu
[illegible] [illegible] quando animus poenitens [illegible] [illegible] contritione aut legitima [illegible] [illegible]
ceptione [illegible] [illegible] [illegible] [illegible] quidem [illegible] [illegible] satisfecisse putandus est, quae opera [illegible] [illegible] [illegible]
[illegible], et [illegible] et per alia opera suppleant, atque ut ait S. Bonaventura: [illegible] [illegible] atque [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] penitens.

[illegible], seu
sine [illegible] animante
charitate [illegible]

= [illegible] [illegible] [illegible], utrum [illegible] satisfecerit, et ideo dicit [illegible] S. U. S. de
: [illegible] peccato [illegible] esse sine metu, nec [illegible] [illegible] [illegible] [illegible] [illegible]

Deinde si satisfactio in re est dicenti patiens, consequens est ...

= nescit vir certo, utrum plene satisfecerit, et ideo dicit Lutius s. v. s. De necessitate remato non est sine metu, nec tamen eximio, quod ipse hunc metum homo satisfactione complere teneret, si conscientiam peccati mortalis non habent; quamvis si poenam non exciet per hujusmodi satisfactionem, tamen non sinneverit reat. omissionis ex satisfactione neglecta sicut nec ille . . . accedit ad Eucharistiam sine conscientia peccati mortalis, cui subjacet vere indigna sumptionis crimini. Ita D. Thomas. unde sequitur.

Nullus conscientiae cruciatus locum relinquit, ubi poenitens juvante . . . in se fuit, atque ullo peccati mortalis actu, vel affectu satisfactionem implevit.

~~Non tenetur poenitens~~ a confessario injunctas ~~reiterare satisfactionem tenetur, quando fuit injuncta~~ ~~in affectu . . . vel actu peccati mortalis satisfaction . . .~~ Poenitens per sequentem contritionem aut lacrymas . . . obice, . . .

R. affirmative. . . vero . . . veteri Lutius, disciplina satisfactio . . . permittebat, et recte nunc etiam . . . ante Lutium usque hunc, . . . absolutiones . . . tis nondum . . . peccat . . . Lutius nam . . . ante charitate . . . satisfactio, eo ipso, quod affectus peccati . . .

Opera ideo opera satisfactoria extra charitatem, vel sine caritate facta valent . . . sunt ad placandum Deum, et ad . . . poenae peccato debitae obtinendam, quia quamdiu homo in affectu peccati manet . . . affectum peccati penitus deposuit, et ad Deum motu charitatis convertit . . . Bonitate maxime decet, ut eorum . . . poenam . . .

Peccatum [illegible] vel remittat, vel [illegible] condonet, statim atque peccator justifica-
tionis [illegible] compos fuerit.

[illegible] sententiae huic adversari [illegible] et [illegible] omne meriti
rationem charitati tribuerint, et ab una charitate [illegible] Divina [illegible]
[illegible] repetunt.

[illegible] et [illegible] [illegible] tamen [illegible] [illegible]
[illegible], quae diffusa est in [illegible], [illegible] et [illegible] est [illegible]
[illegible], sed Deus [illegible]
[illegible] et effect. [illegible] veram [illegible] dispensaret. Alioquin, non vere ab ipso pro
[illegible] in [illegible]
Caro, [illegible]
[illegible] ejus [illegible] [illegible] ut [illegible]
[illegible] in [illegible]
justificationem [illegible] tribuunt [illegible] [illegible] fide, [illegible]
[illegible] a Deo [illegible] Nec ipsa [illegible]
[illegible] hanc [illegible]
[illegible], quam [illegible] publicanus dicebat: Deus propitius esto mihi peccatori, et [illegible]
[illegible] justificatus.

[illegible] vere.

[illegible] quod [illegible]
vitando [illegible], [illegible] pro alio satisfacere non [illegible]
[illegible] bene [illegible]. Quare, inquit
S. Doctor [illegible]
[illegible], vel [illegible]
ad [illegible]
[illegible] pro alio satisfacere [illegible] ut debit
[illegible] bona [illegible]
[illegible] quaestiones [illegible]

erg. 2. Utrum indulgentia [illegible] exspectet seu ab obligatione [illegible] [illegible] [illegible]

Ad hanc quaestionem [illegible] satisfactione [illegible] notandum primo [illegible] [illegible] remissionem

liberam relaxationem intelligi, quae fit in applicatione [illegible] [illegible] [illegible]

multi n[on] exiguam sufabundantiam [illegible] [illegible] congesserunt, quae in eodem [illegible] thesauro

cum infinitis Christi satisfactionibus reservatur, ut eas [illegible] rationabili urgente causa

[illegible] fidelibus applicet. Sanctitatem [illegible] [illegible] indigent, [illegible]

[illegible], neq[ue] [illegible] communione [illegible], sed [illegible] [illegible] mystica, ut capiat,

et membra indissolubili societate jungantur.

[illegible] valde [illegible] se [illegible] gloriae, et satisfactione [illegible] peccatis.

Nulla sunt merita quantumvis eximia quae [illegible] gloria [illegible] [illegible]

peregent. Sanctorum ipsa generalia opera, [illegible] [illegible] beatitudinis

in aliis n[on] redundant cum plena in ipsis habitura gloriae compensatione. [illegible]

[illegible] prout opera satisfactoria [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] reatu [illegible], tamq[ue] [illegible] satisfactione n[on] exigerent. [illegible]

illis [illegible] superabundant, [illegible] [illegible] [illegible] reservas.

Notandum 2º. Cuteg[?] [illegible] [illegible] [illegible] Sanctorum sup[er]abundantes [illegible]

factiones [illegible] movente rationabili causa [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible], erunt Multa, et in lege. Quae [illegible] generales

[illegible] ad [illegible] [illegible] [illegible] se extendunt [illegible] [illegible]

poenae post [illegible] [illegible] [illegible] [illegible], qui [illegible]

[illegible] poenas auctoritate [illegible] [illegible] [illegible] [illegible].

Probat praxis [illegible] [illegible] [illegible] nihil [illegible] [illegible]

ut [illegible] [illegible] seu confessores fidei in vinculis [illegible] [illegible]

partes satisfactionis quas [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]

Patrum constat apertissime.

Notandum 3º. hanc [illegible] relaxationem, [illegible] [illegible] a fiat, [illegible]

foro externo valere sed etiam in foro Dei, ita ut [illegible] relaxarent poenas quatenus erant [illegible] in foro externo imposite sed etiam quatenus erant D. justitiae debitae

Quis hoc negare audeat post varias [illegible] declarationes? Saeculo XV Concilium Constantiense sess. 15 proscripsit sequentem articulum a Joanne Hus temerario [illegible]: Tres decimus nonus Articulus, in quo continetur [illegible] indulgentias [illegible] nihil prodesse. Martinus vero [illegible] damnavit simul [illegible] et [illegible] fere verbis expressa: [illegible] de credere in indulgentiis [illegible] et [illegible] interrogarentur, an crederent, quod [illegible] vere contritis et confessis ex causa pia [illegible] concedere indulgentias in remissionem [illegible] in remissionem [illegible] quae venia superaverit. De remissione [illegible] indulgentiae in remissione [illegible] valerent [illegible]

1520 [illegible] X damnaturus [illegible] indulgentiae [illegible] melius [illegible] indulgentiae his qui veraciter eas [illegible] valent ad remissionem [illegible] poenae pro peccatis actualibus debitae apud D. justitiam.

[illegible] quod vivit ex [illegible] summi Pontificis aut [illegible] indulgentias conce[illegible] sentiat requiri [illegible] causa [illegible] concessionis [illegible] ex parte fidelium, quibus conceduntur, requiruntur quae [illegible] [illegible] habeant [illegible] fine a Deo obtinendo [illegible] [illegible] plena indulgentia [illegible] indulgentias [illegible] qui [illegible] contriti et confessi fuerint, [illegible] plenariam [illegible] defectu [illegible] [illegible] Cardinali [illegible] confirmata [illegible] aliorumque [illegible] celebrati [illegible] concedit

qui

qui [illegible] ad [illegible] subsidia conferent, juxta [illegible] et de-
[illegible] effectus in Bulla quoque [illegible] VII dicij, quod unusquisque illius
meritis et [illegible] efficaciter consequetur, qui [illegible] amplius
et [illegible] [illegible]. Quare [illegible] [illegible] [illegible]
ab ipsis relaxari [illegible], qui se in adimplenda poenitentia [illegible]
bent, poenitentias eos relaxari [illegible] [illegible] indulgentiis [illegible]
negligentius crederent, et ad [illegible] ad fidelium pietate et ad [illegible]
dei, quod [illegible] aut [illegible] gratia adimplere [illegible]
[illegible] ad quaestionem.

per indulgentias nec [illegible] ab illis [illegible]
tamquam medicinales [illegible] amortizanda [illegible] peccatorum [illegible], et
ad castigandos [illegible] necessariae, et [illegible]
in re [illegible] [illegible]
[illegible]
[illegible] nec [illegible] [illegible]
[illegible] velut [illegible] et [illegible]
in [illegible] [illegible]
[illegible] a peccato revocant, et [illegible]
[illegible] et [illegible] efficiunt [illegible]
[illegible] et [illegible]
[illegible]
[illegible]
[illegible] homines ad revocandum [illegible]

[illegible] [illegible] injungendae
poenitentiae ratione indulgentiarum [illegible]
[illegible] qui [illegible] [illegible] indulgentias minime [illegible]

Propositio I.

qui ... siquidem ... veniunt, ... in ... ad ... vitationes sed in ... supplementum indulgentias concedimus, fuit venie ... et doctrina.

... quid sit indulgentia ... indulgentia annorum ... anni 470 ...

R. plenaria indulgentia est ... relaxatione ... quae ... poenitentiae superant, et ... respondebat ... iudicio Dei ... Quare manifesta ... plenaria ... satisfaciendi ... eximat, quod est ... et institutionis ... sed ... vere poenitenti et ... satisfactionis ... supplementum ... ab eo, quod ... in integro ...

R. ... Indulgentia ... annorum ... Canonum, aut ... relaxationes ... quae ... canones ... et ... dicio ... debebat.

... indulgentia Jubilaei ...

R. ... est indulgentia, quae Anno 300 a Bonifacio ... pro centesimo Apostolorum Basilicas Romae visitantibus anno primum ... deinde ... anno ... a Clemente VI. ... tertium ab Urbano VI. et deinde ... Sixto ... prima ... ad ... bulla ... Hoc autem nomen ... indulgentia ... habet ... Jubilaeo ... Gen. 25 ... et ... venis ... et ... et reditus in Dei familiam ... significatur, quando

[illegible] Hetrogono [illegible] alludens nec [illegible] ... Spiritus Domini super me, eo quod unxerit Dominus me ad annuntiandum [illegible] misit me, ut mederer contritis corde et praedicarem captivis indulgentiam et clausis apertionem, et praedicarem annum placabilem Domini!

Quaer. [illegible] plenariam indulgentiam, et visitationem [illegible] annexa habeat sibi promissa [illegible] facultate qua [illegible] concedit, ut [illegible] eligere [illegible] Confessarium ut Ordinario [illegible], sive saecularem, sive regularem, qui [illegible] possit a quibuscunque criminibus [illegible] ratione [illegible], ac etiam a Censuris, et poenis [illegible] in foro conscientiae duntaxat [illegible] [illegible] quaecunque [illegible] commutandi.

Quaer. [illegible] in Purgatorio detentae [illegible]

Resp. [illegible] capaces esse [illegible] Christi, qui a poenis [illegible] affirmavit, nequit de animabus in Purgatorio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque adeo, quem [illegible] pro Defunctis orationes [illegible] [illegible] offerre, [illegible] nihil obstat, quominus indulgentias de immenso meritorum [illegible] [illegible] [illegible] [illegible] applicet. [illegible] [illegible] [illegible]

contra quas

contra quam [illegible] conu[illegible] [illegible] [illegible] [illegible] merita [illegible]

X[illegible] [illegible] primo [illegible] operantis [illegible] mortuis utiles esse indulgentia[illegible]

[illegible] [illegible] indulgentiis in gratiam [illegible] [illegible] [illegible] [illegible] et

[illegible] ad [illegible] [illegible] [illegible] torii possint

R. negative quod [illegible] [illegible] misericordia [illegible] [illegible] acceptari [illegible]

suffragia [illegible] ut debere necessario fieri [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] suffragii a Deo [illegible]

[illegible] accept[illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible]

necessario [illegible] [illegible] [illegible] [illegible] catenus [illegible] [illegible] et

[illegible] et [illegible] defuncti dum viverent, [illegible] sibi post hanc vitam valere

meruerunt, ut loquuntur

Deinde, si indulgentiae [illegible] [illegible] infallibiliter [illegible] [illegible] ut [illegible]

alicui [illegible] [illegible] [illegible] indulgentia [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] infallibiliter [illegible]

[illegible] [illegible] autem [illegible] [illegible] [illegible] christianae pietati et [illegible] [illegible]

esse contrarium. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] privilegiato [illegible] [illegible] [illegible] [illegible] a purgatorio liberandi [illegible]

[illegible] [illegible] [illegible] [illegible] hujus [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ne [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] Christi, et Sanctorum merita in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible]

[illegible] Poenit.

D. [illegible] ordinis nimirum et [illegible] litteras [illegible] tempore [illegible]

R. [illegible] iure [illegible] litteras [illegible] [illegible] constat [illegible] extra [illegible] ordinationem [illegible] et [illegible] nec [illegible] ad curam animarum [illegible] [illegible] [illegible] etiam [illegible] nihil [illegible] [illegible] Ideo [illegible]

Distinctio [illegible] communis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] distinctio [illegible] [illegible] fieri ne videlicet, qui sine beneficio [illegible] [illegible] ordinaverint [illegible] curare praesumerent.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

sine periculo salutis [illegible] in [illegible] qui [illegible] habent [illegible]

[illegible] et [illegible], qui [illegible]

in quibus [illegible] proposito confitendi, et [illegible]

liberandus a morte eterna. habentis [illegible] vero aut Baptismum [illegible]

[illegible] penitentia non [illegible] non aliunde quam [illegible]

venerit debet, [illegible] voluntas, [illegible]

[illegible] ecclesiae [illegible] ratio [illegible] et

[illegible]

[illegible] confiteri [illegible]

~~[illegible]~~ [illegible]

[illegible] et vere [illegible] sacerdotes

[illegible] quibus committitur extrema Unctionis [illegible]

[illegible] sacerdotes

[illegible] Laici Sacerdotes, [illegible] qui habent [illegible], qui peccata dimittendi [illegible]

[illegible] Latini et Graeci [illegible]

[illegible] intellexerunt, ita ut nemini unquam [illegible]

[illegible] inferre [illegible]

[illegible] apud [illegible] in quo haec habentur [illegible] in [illegible]

[illegible] Presbytero vel ~~aut~~ Diacono [illegible] fuerint Communione [illegible]

[illegible]

poenitentes in morte [illegible]

[illegible] ex Concilio [illegible]

[illegible]

[illegible] et [illegible]

et sacerdotes [illegible] emendatione [illegible] et [illegible]

[illegible]

[illegible] resurgunt [illegible]

[illegible] committere [illegible]

[illegible] et [illegible] tempore, quo [illegible]

[illegible] penitentia [illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] penitentia [illegible]

[illegible]

[illegible] nemo [illegible]

[illegible] confessionis [illegible]

[illegible] a peccatis [illegible] nemo [illegible] et [illegible]

[illegible] at [illegible]

[illegible]

[illegible] et [illegible]

[illegible]

suscipiendi [illegible] in [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et

[illegible] peccato [illegible]

[illegible] illexit in capa [illegible]

[illegible] ut nunc [illegible]

[illegible] spes agnatiog [illegible]

[illegible] assidere [illegible]

[illegible] Ipsius Ordinis omnes [illegible]

[illegible] natalis, plures [illegible] convenerant [illegible]

[illegible] quae ex illius sententia [illegible] consequerentur [illegible]

[illegible]

Negative quas [illegible] sive [illegible]
ab ipso [illegible] autem [illegible] dicas [illegible]
[illegible] aliquin [illegible]
absurdus [illegible]
[illegible] ad suo [illegible]
[illegible] in alii [illegible]
Alexandro [illegible] et a clero [illegible]
[illegible] et ordinis perturbatum [illegible]
[illegible] Sacerdos [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] concilia [illegible]

[illegible], qui ex aliena [illegible]

[illegible] ad quod [illegible]

[illegible]

[illegible]

[illegible] conveniat [illegible]

[illegible]

[illegible] absolutione confessio sufficit, [illegible]

negative, [illegible] confiteri vere [illegible] et signa

[illegible] conversionis [illegible]

[illegible] futura [illegible], ut monet [illegible]

[illegible]

[illegible] poenitentia [illegible]

[illegible]

[illegible]

[illegible] illa misteria semel credidisse

[illegible]

veri autem contritione, et [illegible]

[illegible]

Praeterea occasio peccandi [illegible] quando causa aliqua [illegible]

[illegible] vel temporalis [illegible]

[illegible]

[illegible] possibile esse [illegible]

[illegible]

[illegible] negando [illegible]

[illegible] ad Macedoni 153 qui penitendi [illegible]

non [illegible]: Si res aliena propter quam peccatum est, non redditur [illegible]

[illegible] [illegible] [illegible]

[illegible]

[illegible] remissionem [illegible] peccatorum [illegible]

[illegible] dimittere [illegible]

[illegible] dimittet

[illegible] hinc ab [illegible] dicimus: Dimitte nobis

[illegible]

[illegible] [illegible] [illegible] concupiscentie [illegible] latent [illegible]

[illegible] emendenda [illegible]

[illegible] [illegible] [illegible]

[illegible] in eadem denuo sine emendatione

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible] tollant [illegible]

[illegible] aut differri, aut [illegible]

[illegible] debeat [illegible]

R. [illegible] moriendus [illegible]

[illegible] moralis [illegible]

[illegible] qui [illegible]

[illegible] habet [illegible] perveniendi [illegible]

[illegible] facile [illegible]

[illegible]

[illegible]

[illegible] vero [illegible]

[illegible]

[illegible]

Quodlibet [illegible]

[illegible]

[illegible] hoc unum [illegible]

[illegible]

[illegible] in extrema [illegible]

[illegible] in extrema necessitate [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in extrema [illegible]

[illegible] moriendus omni [illegible]

[illegible] extrema [illegible]

[illegible] aliquid [illegible]

nec prudenti etia[m] ... morti ... tet ... Atque vixisse ...
... inniti sequentib[us] rationib[us]: ... forma ... debet
applicari materiae ... et moralib[us] ... Contritio autem hujus
... e[st] ... et ... sit in ejus corde, ...
... Sancta etia[m] vita antecedens, ... fuerit ...
... absolutione, ... absolvere ...
... an ... fuerit ...
... et pia illa vita ...
... et forma ...
... inquiunt, nullus e[st]
in ...
... et ... : nec ... ; habuit ...
... expresse ...
... defuit. Ergo eo ipso ... non e[ss]e absolvendu[m], deficientib[us]
ejusmodi signis ...
... sequunt[ur] ... et
...
... Etenim inquiunt, ...
...
... melior est conditio hujus flagellati
qui in morte ...
sit conditio ... pie viventis, qui ... vita et ... petiit,
et eam quis ...
... qui ...
erga filii ...
et venialia ...
...

[illegible] arbitrarie [illegible]

pro se [illegible] calentes [illegible] una [illegible]

se penitentes jacerent, quod loquendi phrasi ut mihi [illegible]

per signa manifestata, sed presumpta [illegible]

[illegible]

fortasse [illegible] ad Baptismum statuerant [illegible]

Sub [illegible]

= eadem reconciliatione [illegible]

= presumpta [illegible]

velle [illegible]

[illegible] quod [illegible] et [illegible]

[illegible] dubia, et [illegible]

et confitendi saltem moralis [illegible]

illi [illegible] semper percipiebant — signum externum [illegible], vel saltem [illegible]

[illegible]

[illegible]

[illegible] implicite saltem [illegible]

[illegible] saltem vita [illegible]

[illegible]

[illegible]

[illegible] voluntate confitendi [illegible]

[illegible] signo externo [illegible]

[illegible] inferunt bene habere [illegible]

Contritionem et voluntatem confitendi [illegible] praesumi [illegible]

[illegible] in tali casu imperfecti [illegible]

[illegible] ex S. Leone, ea [illegible] et Rituali [illegible]
[illegible] loqui de eo, quod [illegible] et habere debet, quando [illegible]
[illegible] legittima [illegible] ministratione Sacrament. [illegible]
[illegible] non impendet [illegible] poenitentiae, quo
[illegible] non esse sufficiente [illegible]
[illegible] modo, quo [illegible]
tenemur, a peccato [illegible] dubia [illegible] nulla, si [illegible]
[illegible]
[illegible] Hovermanno, [illegible]
moribunde [illegible] libero, [illegible]
[illegible] poenitentia [illegible]
[illegible] in ebrietate, vel [illegible]
[illegible]
[illegible] An. 1660 [illegible]
[illegible]
[illegible] inter [illegible]
[illegible] de hac difficultate decidevit, [illegible]
[illegible] quod favorabilius [illegible]
[illegible]

Caput VI.

De Secreto, sive Sigillo Confessionis

[illegible] secreto confessionis [illegible]
[illegible] circa ea, quae ex Confessione
[illegible] cognita sunt [illegible]
[illegible] quaerere [illegible]
servari [illegible] debent. [illegible]

[illegible] que et quanto [illegible] eccle[illegible] ex [illegible]

[illegible] Sacerdo[illegible] [illegible] et [illegible]

[illegible] teneri [illegible] revelare secretu[m] commissu[m] [illegible]

[illegible] presertim [illegible] damno, et infamia alter[illegible] [illegible]

[illegible] Sacerdos [illegible]

[illegible] [illegible] potestas [illegible] que secreti [illegible]

[illegible] nullum [illegible]

[illegible] teneri iure divino [illegible]

[illegible] deleverit et [illegible]

[illegible] que [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ex illius conscientia, maxime [illegible]

[illegible]

[illegible] teneri et [illegible]

[illegible]

[illegible] Caveat [illegible]

[illegible]

[illegible] indiquant [illegible]

[illegible] in poenitentia [illegible]

[illegible]

[illegible] in [illegible] [illegible]

[illegible]

[illegible] Confessionis [illegible]

constat ex [illegible], et [illegible]

[illegible] vel [illegible] [illegible] sub [illegible]

R. [illegible] [illegible] [illegible] confe[illegible]
[illegible] erit, peccata [illegible] mortalia [illegible]
[illegible] peccata [illegible] confessione [illegible]

[illegible] peccati [illegible] et [illegible]
[illegible] ad claves [illegible]
[illegible] [illegible]
[illegible] reveren[illegible] [illegible] odii [illegible]
[illegible] et [illegible] frequentia [illegible] erit.

[illegible] peccato [illegible] confessione
[illegible] peccata [illegible]
[illegible] aliqua, [illegible] [illegible] [illegible]
[illegible] perpessionem [illegible]
et [illegible]
[illegible]
[illegible] Christi [illegible]
[illegible]
[illegible] revelare, [illegible]
[illegible] Quod [illegible]
[illegible] institutioni contrarium.

[illegible] confessionem revelare.
[illegible] [illegible] [illegible]
[illegible]

[illegible] potius [illegible] et [illegible]
[illegible] peccati [illegible] famae [illegible]
~~tenet~~ [illegible] tenet

[illegible]

[illegible] evitando [illegible] aliquid [illegible]

[illegible] procedendo [illegible]

suspicari possit [illegible]

[illegible] aut [illegible]

[illegible]

[illegible] ac certo [illegible]

[illegible] scribere per confessionem [illegible]

[illegible]

confessione [illegible]

[illegible] confessione [illegible]

[illegible] an: 1584 die [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] demandi [illegible]

[illegible]

[illegible]

[illegible]

[illegible] tanto [illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible] requirat [illegible]

illud autem [illegible] ut al[illegible]
[illegible] ceterisque vicissim [illegible] ad remedium [illegible]
[illegible] sive [illegible]
[illegible] apprendo, ne [illegible]
[illegible] Itaque
[illegible] ut [illegible] ad aliquem [illegible] generale
[illegible] et [illegible]
[illegible] regnante, vel [illegible]
nominatis, et in individuo, nec [illegible] aliquem
[illegible] et [illegible]
[illegible] revelavit.

[illegible]
[illegible] et
[illegible]

[illegible] libera [illegible] et [illegible]
[illegible]
[illegible]
[illegible]
revelationis [illegible]
[illegible] et [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible] publice [illegible]

[illegible] crimen vel [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] secreta [illegible]

[illegible]

[illegible]

[illegible] habent ex confessione [illegible]

[illegible] non tenean secreta [illegible] ea [illegible] revelatio [illegible]

[illegible] et [illegible]

[illegible] confessione [illegible] revelare [illegible]

[illegible] et [illegible] juxta regulam [illegible]
[illegible] [illegible] nunq ex illo [illegible]
[illegible] [illegible] retinet servetur. Igitur [illegible], et [illegible]
[illegible] [illegible] [illegible] notitia per confessionem [illegible]
[illegible] [illegible] [illegible] sine expressa licentia [illegible]
licentia [illegible] [illegible], et [illegible]?

Hinc obligatione sigilli tenetur Confessarius etiam [illegible] vel per errorem legitimum existimans
[illegible] [illegible] peccata [illegible], dum confitens [illegible]. [illegible] inculpate
et [illegible] [illegible] [illegible] [illegible] [illegible] confessario [illegible]
[illegible] licentia [illegible], [illegible] [illegible] [illegible] Sed dicerunt etiam necessitate [illegible]
confessario, aut quem [illegible] [illegible] obligato [illegible] peccata reperiunt in [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] vel post, et [illegible]
[illegible] [illegible] peccata [illegible] reperit, [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] ordinanti et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Quaeres [illegible] [illegible] [illegible] illo respectu confessarii.

[illegible], quia obligatio sigilli [illegible] in favorem poenitentis [illegible], [illegible]
et confitentis [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] in favorem confessarii, qui [illegible] [illegible] [illegible]
et [illegible] obligatione sigilli [illegible] ea, quae poenitenti debet dicere. Poenitens [illegible]
obligationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], aut contra [illegible] [illegible] [illegible] [illegible]
Si [illegible] [illegible] ignorantia [illegible] qui poenitentiam [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
aliquando [illegible], aut Confessarii [illegible] [illegible] [illegible]
[illegible] [illegible] in damnum [illegible], vel privatus [illegible]

[illegible]

[illegible]reat, si sollicitet ad turpia, vel [illegible] stat aliud grave [illegible] utriusque spiritus
sive Confessarii, sive alterius, [illegible] teneri ex lege charitatis ipsum denunciare
Prelato, [illegible] malum certo impediri nequit. Innocentius Gregorius XV [illegible]
34 praecepit Poenitentibus, ut denuntient Inquisitoribus, vel [illegible] Ordinariis Con-
fessarios, qui personas quascumque ad turpia inhonesta, sive inter se, sive cum
aliis quomodolibet perpetranda, in actu sacramentalis confessionis, sive antea, sive
post immediate, seu [illegible], vel praetextu confessionis [illegible] huiusmodi, etiam ipsa
confessione non secuta, sive extra [illegible] Confessionis in confessionario, aut in
loco [illegible] ubi confessiones sacramentales audiantur, seu ad [illegible] audiendam
electo, simulantes ibidem confessionem [illegible] sive, sollicitare, vel provocare tentaverint
[illegible] aut cum eis illicitos et inhonestos sermones, sive tractatus habuerint. [illegible]
[illegible] Con[illegible] et regularibus, [illegible] [illegible] ab aliis modo circa
dicto sollicitatore, [illegible] de obligatione [illegible] andi. Quare ad hoc tenentur
[illegible] hoc [illegible] vel [illegible] et alia si alias relativi ipsius confessionis [illegible]
videantur emendandi.

[illegible]

[illegible]

[illegible]

[illegible] J

Tract: I

De Sacramentis in specie
De Baptismo

Cum sacerdotis munus in eo potissimum versari debeat, ut sanctifica-
tionis, et salutis nostrae media, cujusmodi sunt sacramenta a Christo Domino
instituta tum sibi bene applicare, tum aliis recte administrare sa-
tagant, mirum vobis non sit, quin immo gratum et vero, habebitis, si
quas de sacramentis anno superiori disputationes [illegible], hoc anno
persequi Deo dante conemur. Et quoniam de sacramentis in genere, ut
par erat, egimus imprimis, sic de augustissimo, divinoque sacramentorum
praeexcellentissimo Eucharistiae sacramento verba fecimus, sermone convenienti
ad Baptismi sacramentum, unde & hic ~~initium~~ nostrae sanctificationis initium,
quod sacramentorum janua merito nuncupatur. ~~Et itaque~~ Circa
hujus sacramenti ~~[illegible]~~ [illegible] recentiores haeretici, praesertim vero A-
nabaptistae, tanta imprudentia, et temeritate turbarunt, ea absurdi-
tate adulterarunt documenti, ut id nihilum sane reliquerint, mirum
lutea ostenderint alia sacramenta nemini negando, quam Baptismi
non tamen [illegible] ejus necessitate, et corrupta [illegible] retinuere.
In his erroribus refutandis primam ponemus operam, et Catholicam doctrinam
de primo N. legis sacramento ~~[illegible] [illegible]~~ vindicabimus
et

de essentia, et origine Baptismi

Quaeres ? quid est Baptismus.

R. Baptismus ex Graeco vocabulo sonat tinctionem, immersionem in aqua
significans, ~~quod~~ et a Latinis dicitur sacramentum fidei, illuminationis,
mortis, et aliis[*] nominibus vocatur [illegible]
a Catechismo Concilii Tridentini: Baptismus est sacramentum regenerationis
per aquam in verbo et quidem jure merito

[*] lavacrum regenerationis et renovationis

Dicitur Sacramentum, id est res sensibus subjecta, quae ex institutione
Dei instituta, et [illegible] vim significandi, vim efficiendi [illegible]
habet: nam quatenus ex ablutione Aquae, et verbis Evangelii
constat, [illegible] semine [illegible], [illegible] ille ipse [illegible],
quo momento exterius aqua, Deo sic volente, delet [illegible], nec=
gat animas, gratiam sanctificantem infundit, imprimit indele=
bilem characterem, veterem denique hominem in novum transformat, quae
magna sane, et ineffabilis virtutis sanctificatio est.
Dicitur etiam Sacramentum regenerationis, cujus nimirum virtute Spiritus in
Christo regeneramur, nam cum ex Adamo nascimur filii irae, et per Baptismum
filii misericordiae in Christo renascimur. dicente Christo: Nisi quis renatus
fuerit denuo, non potest videre regnum Dei
Dicitur etiam aqua in verbo, quia vocis intrinsece, et essentialiter
Baptismi naturam significans, aqua nimirum naturalis et [illegible]
SS. Trinitatis invocatio [illegible] verba: in nomine Patris, et Filii, et
Spiritus Sancti.
Colliges sine aqua quae ad conficiendum Baptismum [illegible]
[illegible] Sacramentum non est, tamen [illegible]
[illegible] ad Catechumenum abluendum aqua [illegible]
[illegible] verbis Evangelii, [illegible] Sacramentum nec ex materia sola, nec ex
forma sola, sed ex utriusque conjunctione, et debita [illegible]
consurgit, juxta effatum [illegible]: accedit verbum ad elementum, et fit
Sacramentum
Quaeres 2do Quotuplex est Baptismus?
R. [illegible] Baptismus [illegible]

Una fides unum Baptisma. Tria q. communi loquendi more numerant fluminis, flaminis, et sanguinis; Hæc divisio n. ita accipi debet, quasi singulis ratio sacramenti conveniat; sed quia in casu necessitatis, ... [illegible] ... aut sincera cordis ad Deum ... in ... [illegible] ... sufficit ad obtinendam salutem ... [illegible]

Efficaciam Baptismi sanguinis, ~~et flaminis~~ approbat S. Aug. Lib. contra Don. exemplo latronis a Christo pendentis, cui n. baptizato dictum est Hodie mecum eris in Paradiso.

Flaminis vero Baptismi efficacitatem memorat D. Ambrosius de Valentiniano, qui catechumenus occubuit, scribens: Quod regeneratus erat amisi, ... [illegible] ... gratia ... amisit ... triplicis Baptismi distinctione ... [illegible] ... unitate? ... n. duo Baptismata inquit D. Thomas 3. p. q. 66 art. 11 includuntur in Baptismo aquæ, qui habet efficaciam ex passione Christi, et ... et ideo ... n. tollit unitas Baptismi

Quæres ... Quo tempore fuit institutum Baptisma.

R. Sentiunt communiter Patres Baptismum institutum ... a Christo ... cum a Joanne baptizatus fuit in Jordane. ... [illegible] ... a Joanne n. ut mundaretur, sed ut mundaret aquas ... [illegible] ... inquit D. Ambrosius ... per ... [illegible] ... Baptismati ... [illegible] ... in ... [illegible] ... genere ... lavit unda, quam ... ex quo ... in ... de ... ex eo ... [illegible] ... mysterio Baptismatis conservavit ... [illegible]

Christi [illegible] hac institutione [illegible]. Christi miraculosis ejus [illegible] Sancti huius misterii [illegible] est. Christi D. Trinitatis [illegible] ex prius tactu cujus confessio [illegible] forma sancti instituta est. [illegible] Patris [illegible] est, [illegible] in specie Columbae apparuit, et Christus ipse Dei filius [illegible]. Baptismi etiam effectus [illegible] apertissime manifestatus est. [illegible] ad aliud tempus sancti hujus institutionem referemus.

Quaeres IV quando caepit obligatio Baptismi?

R. Obligationem Baptismi caepisse post Christi resurrectionem, et post sufficientem Evangelii promulgationem, quae tunc facta est, quando Apostoli Spiritu S. repleti Christi gloria [illegible], gentibus annunciarunt, tunc enim [illegible] ex Christi mandato, dictum est gentibus, ut legitur Act. 2. v. 38. Poenitentiam agite et baptizetur unusquisque vestrum in remissionem peccatorum vestrorum. [illegible] Salvatoris Nisi quis renatus fuerit, respiciebant ad illud tempus, quod [illegible] et Resurrectionis ejus subsecuturum erat. Deinde cum Baptismus [illegible] et Resurrectionis ejus [illegible], tunc solum obligare caepit, cum abrogata est lex antiqua, [illegible] nova successit, [illegible] quae antiqua lex non fuit abrogata ante passionem et mortem Christi [illegible] ergo [illegible] post mortem Christi caepit obligatio Baptismi [illegible], ut [illegible] in quantum conformat [illegible] mortis, et Resurrectioni Christi, [illegible] explicat S. Thomas, morti renato, et [illegible] justitiae vitae; et ideo [illegible] Christus [illegible] et [illegible], quae [illegible] necessitas [illegible] conformandi morti, et Resurrectioni ejus. [illegible] post Resurrectionem praecepit suis, ut euntes docerent omnes gentes, et baptizarent eos in nomine Patris, et Filii, et Spiritus Sancti.

Caput III.

De necessitate Baptismi

Quaeres I. Utrum [illegible] et quomodo Baptismus [illegible] necessarium [illegible] Baptismus.

Nominimus aliud ad finis supernatis pertinens duobus modis aliquid dici necessarium, necessitate sc. medii, et necessitate praecepti; necessarium 1.° modo est, sine quo finis nulla ratione obtineri potest, sive omissa culpa, sive etiam sine culpa, et convenienter omittatur; necessarium 2.° modo est, illud de quo exstat quidem praeceptum ita tamen ut sine illo finis obtineri absolute possit, si nimirum omittatur inculpabiliter, et justa de causa.

De Baptismo igitur quaeritur, utrum duplicem hanc necessitatem importet utrum sc. ejus susceptio sit divinitus imperata, et adeo imperata, quia nullus homo sine hoc medio non possit unquam salvari.

Manichaei aquam execrantes velut rem diaboli, Baptismum tanquam pestiferum damnabant.

Pelagiani cum negarent peccatum originale necessitatem Baptismi substituerunt; affirmantes hac tantum de causa illos parvulos esse baptizandos ut regenerationis causa adoptati admitterentur in regnum Dei, quando autem vitam quam ipsi etiam non baptizatis extra regnum Dei promittebant.

Calvinus quoad adultos sentiebat, dicens hac una de causa illis necessarium esse Baptismum, quia a Deo praeceptum, quod vero pertinet ad infantes si fuerint parentibus fidelibus nati, aut de numero praedestinatorum, hoc ipso dicit in foedere contineri, atque adeo Baptismo ad obtinendam salutem, et peccati originalis remissionem omnino non indigere. Contra hos sit

Propositio

Baptismus omnibus omnino necessarius est necessitate medii ad salutem, atque etiam aliquibus necessitate praecepti.

Probatur 1.° ex verbis Joan. 3 hic Redemptor dixit expressissima verba: Nisi quis renatus fuerit ex aqua, et Spiritu Sancto, non potest introire in Regnum

[illegible]ei, quod natum est ex carne, caro est, et quod natum est ex Spiritu
Spiritus est. Hoc autem Salvatoris oraculum aequivalet ratiocinio
sequenti: Nemo nisi Spiritus potest in Regnum Dei admitti. Sed omnes
carnali nativitate carnales sunt; ergo Regno Dei, nisi spiritales efficiantur
[illegible] [illegible] poterunt. Atqui sic est divinitus constitutum, ut nemo nisi
per [illegible] in Spiritu renascatur. Ergo Baptismi [illegible] tenentur omnes, ut admittantur
in Regnum Dei.
[illegible] ex Patribus, qui [illegible] [illegible] et [illegible] necessitatem Baptismi ex eo deduxerunt, quod [illegible] Baptismo membra Christi, ac de [illegible] corpore efficimur [illegible]. [illegible]
[illegible] est [illegible] [illegible] 13 p. q. [illegible] [illegible] quod nullus salutem consequi
potest nisi per Christum [illegible] [illegible] quod sicut [illegible] unius delictum in omnes homines
in condemnationem, sic et per unius iustitiam in omnes homines in condemnationem
justificationem vitae. Per eam autem Baptismi regenerationem Christo [illegible]
et Ecclesiae corpori pueri inseruntur: quicumque enim in Christo baptizati sunt, Christum
induerunt, ut ait Apostolus. Ergo sine Baptismi susceptione salvari non possunt.
Ergo [illegible] sive pueri, sive adulti generali definitione comprehenduntur: Nisi
quis renatus fuerit ex aqua, et Spiritu Sancto [illegible].
Prob. 3° ex Traditione et constanti, certa et invariata sententia omni Ecclesiae.
Summa fuit infantium etiam ex fidelibus parentibus natis ministrandi
Baptismum ne [illegible] in aeternum; Catechumeni vero instante morte
[illegible]. [illegible] autem totius Ecclesiae praxis conforma est doctrinae eiusdem
Ecclesiae, quae verba Christi Nisi quis [illegible] de absoluta Baptismi necessitate
semper intellexit et nemini unquam ante [illegible] in mentem venit frivola
illa Regni Dei a Regno Coelorum distinctio, quasi Regnum Dei possibilis
Ecclesia sit in quam non nisi per Baptismum intretur, Regnum Coelorum aeterna
sit beatitudo, ad quam etiam sine Baptismo perveniatur, quin e contra
omni ore confessio fuit Regnum Dei, de quo ibi loquitur Christus, coelestem beatitudinem

ē, quia quisquis n. fuerit baptizatus, in æternum excludetur.

Pr. 2a. pars: verum quod attinet ad Baptismum esse aliquibus necessitate
praecepti necessarium evidentissime demonstrant haec ipsius Christi verba
Euntes, inquit Christus ad suos Matth. 28: 19. docete omnes gentes,
baptizantes eos in nomine Patris et Filii et Spiritus Sancti, docentes eos
servare omnia, quaecumque mandavi vobis. Rursum Marci 16. v 15:
euntes in mundum universum praedicate evangelium omni creaturae,
qui crediderit, et baptizatus fuerit, salvus erit: qui vero non credi-
derit condemnabitur. Joann. cap. 3: 7. oportet vos nasci denuo.
Atque sic licet agnosci quod diximus praeceptum, videlicet ad salutem
obtinendam omnino necessarium, hoc ipso intelligi: cum praecepto
In aliis Scripturae locis Salvator praecipit Baptismum esse omnino necessa-
rium ad obtinendam aeternam salutem, hinc ergo in ipso etiam praecepti
mandatum intelligi

Notandum vero, esse tamen, ut notitia sit eos non observare, qui sub invinci-
bili ignorantia, similes sunt, qui nihil unquam audierunt de illo, vel
qui legis huius incapaces, ut Amentes, et Pueri, qui si non susceperint
Baptismo ea [illegible] misericordiam excusati, [illegible] ut non
veant propter necessitatem, a quibus licet sine Baptismo non salvi fuerint
sed ut peccatores legis transgressione non damnantur.

Prob. 3. illud non est necessarium necessitate medii ad salutem, sine quo aliqui
salutem habere possunt; atqui sine Baptismo habere salutem possunt, ut
[illegible] sanctificatus in utero matris, ut Joannes
Baptista, et sanctificata in utero Matris, Hieremias:
alioquin illi vetri manendi erant, nunc autem sancti sunt qui vitae
aeternae sunt in sanctus, ac munus est ad aeternae salutis consecutionem;

nullo obice amoveri sed ex actu fidei fidelium sancti ac mundi [illegible]

etiam sine Baptismo, [illegible] nec minima eo tam [illegible] ergo erat

sine Baptismo [illegible] [illegible] [illegible]

[illegible] Duobus modis venire [illegible] ex ipso [illegible] necessitate

Baptismi [illegible] quidem [illegible] constitutione [illegible] Dni: proinde filii

fidelium sancti, ac mundi [illegible] ad sanctitatem [illegible] a parentibus

fidelibus [illegible] [illegible] [illegible] Mundi, [illegible] a peccato

[illegible] [illegible] a Baptismo [illegible] et [illegible] [illegible] [illegible]

testimonium [illegible] [illegible] [illegible] confirmatione [illegible]

[illegible] [illegible] naturae [illegible] filii irae, et peccato originali infectos [illegible]

requiens [illegible], [illegible], nata filii irae; [illegible] [illegible] nemine a peccato

[illegible] [illegible] [illegible] lavacri regenerationis, et renovationis [illegible]

[illegible], [illegible] virtute homo [illegible] [illegible] [illegible] [illegible] in [illegible]

[illegible] affirmat [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible] laudata

[illegible] [illegible] [illegible] [illegible] et [illegible] Hieronymo, et [illegible], aliisque [illegible] [illegible]

mundos [illegible] [illegible] [illegible] [illegible] Baptismo [illegible] mundatos [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible] parentibus fidelibus [illegible] [illegible], [illegible] [illegible]

[illegible], et [illegible] [illegible] Baptismum, ut a peccato mundati heredes Dei

sint, coheredes autem Xti

[illegible], [illegible] [illegible] [illegible], difficultatis [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] filii fidelium [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible], et

[illegible] [illegible] [illegible] a [illegible] [illegible], [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] debent intelligi [illegible] [illegible] [illegible], [illegible] de [illegible] sanctitate, [illegible]

[illegible] [illegible], [illegible] [illegible] verba [illegible] [illegible] filii [illegible]

immundi essent, nunc autem sancti sunt, necessario cum aliis qui etiam praecesserunt, credere conjungi: et qua mulier fidelis habet virum infidelem et hic consentit habitare cum illa, non dimittat virum [illegible] alioquin non continuo sequitur, filii vestri immundi essent [illegible] ex adultero [illegible] vi [illegible] priori conjugio [illegible], nunc autem sancti [illegible] [illegible] quod mulier fidelis virum infidelem non dimiserit, [illegible]

thoro legittimo nati, ad litteram locum hunc interpretatur [illegible] unint, [illegible]

contra nos facit.

Inst: Atqui filii fidelium sancti, sunt independenter a Baptismo etiam [illegible] interna, et filii eorum pertinent ad pacta [illegible] statuit [illegible] cum Abrahamo, et semini ejus [illegible] [illegible] [illegible] ero Deus tuus, et seminis tui. Sunt autem filii fideles Abrahae [illegible] ut ait Apostolus. Ergo fidelium [illegible] [illegible] etiam si non in regenerationis [illegible] generati [illegible] etiam sine Baptismo.

[illegible] filii fidelium pertinent ad [illegible] filii regenerationis, [illegible] [illegible] Baptismum [illegible] naturalem [illegible] cum Abraham et semini ejus statutum [illegible] non filii [illegible] [illegible] [illegible] non carnales [illegible] filii regenerati, non [illegible] ex [illegible] natura, [illegible] ex aqua, et spiritu [illegible] Cognoscite ergo, inquit [illegible] sunt, ii sunt filii Abrahae. [illegible] non filii Dei [illegible] [illegible] [illegible] Qui ergo [illegible] non [illegible] [illegible] pertinent. [illegible] aqua ex [illegible] Qui crediderit, et baptizatus fuerit, salvus erit, qui vero non crediderit condemnabitur. Qui autem [illegible] credere [illegible] baptizari, non credere autem non [illegible] [illegible]

et ... veneris, ... actuale sive ... vacant ... aeterni
... requirunt.

... in ... Iohan. 6. Nisi quis ... magis ...
... cap. 13 v. 3. Nisi ... peniteatis ... omnes ... simul ... poenitentia ... necessitate medii necessaria, aut ex ... Nisi manducaveritis carnem filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis. ... omnibus esse necessaria? Atqui neutrum ex his ... poenitentiae et ... necessitate ... de Baptismo ...

... et ... poenitentia ... qui ... conscii sunt alicuius peccati mortalis ... poenitentia, et ... necessitate ... de ... dicimus ... de ... poenitentia ... necessarie ...
... quare ...
... et ...
... et ...
... de ... et poenitentia.

... de ... absolute ... necessarie nec sunt ...
... communis ... de ...
... [illegible]

Ita narrat [illegible] de morte [illegible] in [illegible] Damianus [illegible]. De
[illegible] vero [illegible] fide [illegible] veterum, [illegible] Basilius in [illegible]
morte [illegible] [illegible] [illegible] quidam [illegible], et oblatione
sacrificii. Ad quod [illegible] habemus magis [illegible] [illegible] [illegible] ad
[illegible] [illegible], in qua [illegible] [illegible] momento [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible], in [illegible] vero [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], et [illegible]
orthodoxorum [illegible] [illegible] damnati, in orientales [illegible] [illegible]
[illegible] semper [illegible], [illegible] [illegible] [illegible] [illegible]
Calvinus [illegible] [illegible] de fide [illegible] ex privata [illegible]
vel alterius attestatione, sed ex [illegible] [illegible] [illegible]
[illegible] vero autenticis [illegible] monumentis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in omnis, [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nemine [illegible] [illegible]
salvari: [illegible] [illegible], inquit [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] omnis [illegible]
et [illegible], [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], nec in Regnum Dei [illegible]
[illegible] [illegible] [illegible]: [illegible] qui [illegible] [illegible] ex [illegible]
[illegible] [illegible], [illegible] [illegible], [illegible] [illegible] orientales [illegible], [illegible]
[illegible] manifestum, [illegible] [illegible] derogare [illegible] [illegible] alterius
[illegible] [illegible]
Ad [illegible] quod [illegible] [illegible] animarum collectione in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] animarum [illegible], et Patriarcham [illegible]
constitutionis omnino in [illegible] parte contraria, maxime in [illegible]

a majoribus tradita auctoritate, et approbatione prodierit.

Sed ipsi invenimus in Ethiopia et in Aegypto aliquos qui circumcisi, quomodo revera multi alii in tanta sancti cultus perturbatione irrepserunt, nihil inde praejudicii ceperunt christiani, neque noscent Aethiopum, et Aegyptiorum communione gloriari. Nam Aethiopes inter se sanctificandi ritum, et christiani originalia [illegible] conveniunt quod circumcisionem praevaricate negant. Aegyptii vero in traditione Dei virtute quamdiu ipsi [illegible] ignorant, qua circumcisione commun[illegible] tu haeretici, et magicis incantationibus [illegible] renunciant. [illegible] in [illegible] eius vos Sacramenti celebrationi [illegible], quod circumcisione non [illegible] faciunt. [illegible] ipsa superstitio si vere inter christianos et Aegyptios irrepsit in doctrina necessitatis baptismi fundamentum aliquod habet. Nam si baptismum ut circumcisionem necessarium non putarent, non magis quam circumcisionem [illegible] curarent suscipere respicerent!

Contra: ... [illegible] per eandem [illegible] baptismo in [illegible] circumci[illegible] sicut circumcisionem effectu supplebat in carne [illegible] in veteri Lege. [illegible] circumcisionem [illegible] [illegible] in lege [illegible]

Filij [illegible] ergo [illegible] in lege [illegible]

Respo: in primis de Majori et [illegible] [illegible] circumci[illegible] fuisse instituta contra [illegible] originale [illegible] non convenit. [illegible] et pro [illegible] tantum [illegible] mandata [illegible] ne [illegible] [illegible] circumcideretur, consequens erat ut et [illegible] et [illegible] alio remedio [illegible]. Quia vero Baptismum [illegible] ita instituit, ut [illegible] utriusque sexus [illegible] a Nativitate conferri [illegible], ubi [illegible] absentia [illegible] mirum non est, si nullum [illegible] infantes sine circumcisione [illegible] in [illegible] a [illegible] fundamento [illegible] Majoribus nostris [illegible] circumcisio non fuerit, [illegible]

illa de vocatu suo, quia nunc meus esse fecit exponunt de ... Dei cum Adamo, et de damnatione aeterna. Et vero quod ad hac lege aliquis etiam in necessitate immunis fuerit, quod immunitatis defectu ... et ... sacrificavit ...

... effectus in Adultis, et quantum ad remissionem ... et quantum ...

R. ... extra omne dubium ... Martyrii in Adultis Baptismi ... supplere, ... Baptismum ... vero ... nisi quis renatus fuerit ex Aqua, et Spiritu; non intrabit in regnum ... generalis ... Qui me confessus fuerit coram ... confitebor et ego eum coram Patre meo ... in coelis ... qui ... invenerit animam suam ... me, inveniet eam. Quod ... intelligendum est, ut monet ... Doctor ... Baptismum ... excludit ... transgressor.

* ita ... D. Augus. lib. 3 de Baptismo c. ...

Neque minus certum est Martyrium ... etiam ab omni poena ... Martyrio nihil ... Martyrem orare cujus nos ... orationibus commendare ... veritate vitam ... ex ... gratia ... et ... virtute ... qui est principalis causa ... effectus, et ex virtute ... his ... Martyrum ... in Baptismo ... virtute ...

et in Baptismo sanguinis [illegible] notissimum [illegible] ferrore [illegible]
[illegible] illud Joan: 15 Maiorem [illegible] nemo habet, [illegible] una [illegible] ne-
[illegible] suis [illegible] Baptismo vero Christi in [illegible] [illegible]
[illegible] cum [illegible] Configurationem [illegible] Baptis-
mi, et Mortis Christi [illegible] in Baptismo sanguinis [illegible], et
reale imitatione, et conformitate [illegible] Baptismi [illegible]
pena [illegible] sicut [illegible] Baptis-
mi et Mortis Christi, [illegible] magis mirabile [illegible] Mar-
tyrii [illegible] reali imitatione Christi passione, et
morte representat: [illegible] Martyrium seu Baptismum sanguinis
[illegible] [illegible] ex [illegible] matris [illegible] excel-
lentiori [illegible], vinci autem a vero Baptismo ratione [illegible], et imprim-
endi Characteris.
Queres [illegible] Martyrium etiam in [illegible] Baptismi vices suppleat.
[illegible] Martyrium etiam in [illegible] Baptismi
suppleve. [illegible] fundamentum in [illegible]
[illegible] Martyrii [illegible]
et [illegible] Christi
[illegible] et [illegible] sublime
oratione [illegible]
[illegible] et [illegible]
[illegible] ratione [illegible]
[illegible] etiam [illegible], qui in
odium [illegible] Religionis, et Christi [illegible] ratione [illegible]
[illegible] Martyrii [illegible]
auderet. [illegible] in [illegible]
[illegible]

[illegible] extendunt non tamen ad Pueros nondum natos, qui in Matris
suae utero [illegible] receperunt. Atque sane, ita, et non improbanda sententia [illegible] non
interest utrum nati, vel non nati sint pueri, modo Christi causa moriantur. [illegible]
[illegible] sunt [illegible], una hoc ministerio in Maternis uteris.
[illegible] non [illegible]. [illegible] non [illegible] moriendo [illegible].
[illegible] Origines Pueri ab Herode occisi, utrum Judaeorum filii, jam circumcisi
fuerant; [illegible] nihil [illegible] quod eos [illegible] ut sanctos celebret, in quibus
originale peccatum per circumcisionem [illegible] deletum, [illegible] in aliis, qui non
[illegible] Baptizati in Christi odium occiderunt, [illegible]. [illegible]
[illegible] et sanctitas non a Martyrio, sed a circumcisione [illegible]
[illegible] Patres [illegible], qui ut supra notavimus [illegible] Innocentium [illegible] memoria
faciunt, illorum gloria non ad circumcisionem, sed ad Martyrium referunt.
Profecto S. [illegible] expresse dicit [illegible] Herode [illegible] Mar-
tyrium ad originale peccatum [illegible] non ad circumcisionem non ad
Martyrium referenda est illorum gloria, [illegible]
[illegible] non alii [illegible]
[illegible] sed [illegible] non alia [illegible] causa, non
quia eos honorat ut Martyres. [illegible] demum [illegible]
[illegible] circumcisos, an vero illorum memoria [illegible]
[illegible] celebrarent [illegible] ut sanctos, [illegible]
[illegible] in gloria, [illegible]
[illegible] ut sanctos, [illegible] falso [illegible], quia non
[illegible] continent, ut optime [illegible]. [illegible]
[illegible] ut Martyres honorat [illegible] illos [illegible]
[illegible] agnoscit.
[illegible] in Pueris [illegible] Martyrium, [illegible]
[illegible] Martyrium vero [illegible]
ut ex [illegible] gratia [illegible].

Ex candida superius et [illegible] doctrina constat [illegible] [illegible]
seu ratione interioris charitatis, seu ratione imitationis [illegible]
[illegible] [illegible] [illegible] [illegible] interiore [illegible]
et quia [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible], [illegible] in [illegible] [illegible] interiori [illegible]
[illegible] [illegible] [illegible], [illegible] sufficit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
charitatis [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] coronaverit, [illegible] et [illegible] [illegible] crimina [illegible]
daverit [illegible] [illegible] minor [illegible], [illegible] [illegible] [illegible], [illegible] ille [illegible]
[illegible] innocens [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] coronare.
[illegible] [illegible] [illegible] [illegible], seu [illegible] [illegible] [illegible] [illegible]
[illegible] interiori actu charitatis [illegible] [illegible] [illegible].
[illegible] flaminis, seu [illegible] [illegible] [illegible] [illegible] [illegible]
interiori [illegible] [illegible] affirmative, [illegible] [illegible] [illegible] ex [illegible]
[illegible] sub [illegible] [illegible] [illegible] [illegible]
[illegible] lavacro regenerationis, aut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] illa [illegible] [illegible] [illegible], [illegible] [illegible] infirma
[illegible], et [illegible] alteri [illegible] [illegible] [illegible] [illegible] Quare
ut [illegible] [illegible] [illegible], [illegible] [illegible], et [illegible] [illegible]
et [illegible] [illegible] [illegible] erit [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] sufficere nihil

V. et V. [illegible] responsio D. Bernardi nec non Innoc. III nonnullos de Baptismo flaminis dubitasse, ita ut solum sacramentum Baptismi vices supplere posse crediderint. Verum nec dubium vel justitiam esse vel damnatum ex illorum responsionis [illegible] constat. Item Innoc. III consultus a Presbytero, uti sine Baptismo mortuum esse decedare [illegible]: Quem quia in [illegible] Beatis [illegible] fide et Xti nominis confessione [illegible] vit, ab originali peccato solutum, et [illegible] Patris [illegible] esse asserit inunctanter asserendum est. Deinde [illegible] et [illegible] auctoritate sic concludit: [illegible] [illegible] [illegible] [illegible] Patrum [illegible] Fiat tenens, et in [illegible] [illegible] [illegible] [illegible] nec [illegible] memorato. [illegible] [illegible] [illegible] [illegible] ignorantia et ex e statu [illegible] et [illegible] ulla animi dubitate [illegible] sine Baptismo decessisse.

De [illegible] etiam consultus idem Pontifex, quod in morti [illegible] [illegible] Baptismum ministrasse [illegible], cum non haberet a quo baptizaretur [illegible] [illegible] [illegible] [illegible] [illegible] patria [illegible] [illegible] [illegible] fide [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] defectu [illegible] [illegible] [illegible] personae Baptizantis [illegible] est. [illegible] [illegible] [illegible] [illegible] [illegible] patria [illegible], forte [illegible] ex extraordinario [illegible] [illegible] [illegible] constat [illegible] ex [illegible] [illegible] [illegible] [illegible] esse [illegible] in fide Xtna mortuis. [illegible] [illegible] vero peccatorum [illegible] et [illegible] culpa et [illegible] [illegible] [illegible] Baptismi [illegible] minime [illegible] [illegible] perfecte interioris charitatis [illegible] [illegible] [illegible].

Quaeritur utrum fides et [illegible] [illegible] [illegible] Baptismi vices supplere possit in [illegible] [illegible] natis, vel a [illegible] sine Baptismo morientibus.

R. negative. [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] audire, [illegible] in contrarium allata sunt nullius momenti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible], [illegible] [illegible] [illegible]

qui in hac [illegible] quaestione [illegible] fecerunt, in hunc modum ante dixerunt [illegible] Doctores.

Cur Deus [illegible] curare vellet, [illegible] communis [illegible] traditioni [illegible] [illegible] et [illegible] alia [illegible] [illegible] [illegible] sancti [illegible] sanctificare [illegible], [illegible] [illegible] alia remedia constituit Deus [illegible] [illegible] [illegible] non esse, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] remedia in [illegible] [illegible] constituit [illegible] [illegible] sine exteriori remedio [illegible] sanctificare et [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] gratia ex privilegio [illegible] [illegible] [illegible] [illegible] [illegible], qui [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] speciali privilegio [illegible] [illegible] [illegible] puerorum salute [illegible] [illegible] petitioni concedere quamvis [illegible] [illegible] non habeamus. [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] valis, [illegible] ante octavum diem [illegible]. [illegible] ergo in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Doctores illi de puerorum in utero Matris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Matrib[us] [illegible] [illegible] et Angelis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Respondent [illegible] Doctores communis [illegible] [illegible] et [illegible] [illegible] sine [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] contrariam [illegible] a [illegible] [illegible] [illegible] Evangelio [illegible] et omnino temerariam [illegible]. Et revera quid magis contra Evangelii regulam: [illegible] [illegible] [illegible] ex aqua et [illegible] [illegible] non [illegible] introire in Regnum Dei. [illegible] et [illegible] magis contra communem doctrinam [illegible]. [illegible] [illegible] [illegible] nullus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] credere, non dicere, [illegible] [illegible], infantes antequam [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] ad originalium [illegible] peccatorum, [illegible] [illegible] [illegible] [illegible] catholicus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Nec valet cum Gabriele dicere sanctos Patres de hac communi loqui, non de privilegio speciali quod Deus cuilibet voluit impertiri. Nulla enim ex arbitrio nostro praeter certam [illegible] aeterna [illegible] intentio, quod non [illegible] veritas Dnā [illegible] omnis ingenii negevenda ut inquit Augus. Neq. sine ullo fundamento [illegible] et [illegible] [illegible] [illegible] privilegii inveterato, quod Patres non [illegible]. [illegible] non festinantis [illegible] et [illegible] ut [illegible] parvulo [illegible]: [illegible] tanti [illegible] non [illegible] cum [illegible] non tenuit ut [illegible] Augus. [illegible] [illegible] emendet [illegible] doctrina [illegible] non [illegible] [illegible] [illegible] ut ipse passim pronunciat.

Nec movet in [illegible] adducere vel carne [illegible] vel [illegible] in [illegible] utero sanctificato: quod [illegible] in carne non continuo [illegible], et quid [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] quia in aliis non invenio, at tamen Augus. [illegible] Non ergo ex [illegible] vel alterius [illegible] Patres [illegible] a regula [illegible] [illegible] non [illegible] [illegible] ergo [illegible].

[illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] omnis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] [illegible] quibus [illegible] [illegible] [illegible] [illegible] conservet, non vero, ut illi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contrahat [illegible] ex [illegible] in [illegible] vel [illegible], vel [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible].

Quaeres utrum liceat infidelium liberos invitis parentibus conferre Baptismum

Illud [illegible] est animadversione dignum quaestione [illegible] non moveor an valide [illegible] parentibus [illegible] eorum filiis conferatur [illegible] universalis [illegible] ventilatur [illegible] baptismi [illegible]. In hac [illegible] tota [illegible] utrum quod valide [illegible] [illegible] et conveniat.

Pro [illegible] quaestionis [illegible] [illegible] ne [illegible] tamen [illegible] in tellege qui [illegible] aut [illegible] aut alias quamvis pravas religione [illegible] nomini contrarias [illegible] et [illegible] licet lato sensu infideles sint, et dicantur, tanquam [illegible] [illegible] rite [illegible] esse [illegible] auctoritate publica [illegible] [illegible] errore et [illegible] retinent, et [illegible] [illegible] [illegible] recepto Baptismo, si ante baptizati [illegible] fuerint, in vera fide educentur.

[illegible] infideles [illegible] baptizator [illegible] in [illegible] statu [illegible] [illegible] nulla ratione [illegible], aut vel jure [illegible], ut [illegible] nulla [illegible] jure belli [illegible], sive titulo [illegible] [illegible] eorum servi, sive mancipia, aut vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eorum [illegible] et [illegible] in [illegible] [illegible] [illegible]

Quod spectat ad primos, communis [illegible] doctrina est in ipso naturae jure fundata nefas esse eorum filios invitis ipsis [illegible] [illegible] [illegible] tyrannica [illegible] aliquid eos compellere, in quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] ea [illegible] [illegible] [illegible] sunt, possint eos compellere [illegible] ergo [illegible] eos cohercere ad ea [illegible] [illegible] [illegible] sunt et ad fidem supernaturalem pertinent.

Quantum attinet ad [illegible] qui sub [illegible] vel alio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nullus [illegible] [illegible] [illegible] [illegible] tales [illegible] [illegible]

a parentibus abstrahi possint, et baptizari, dummodo non reddant parentibus — sit
baptismum, sed seorsim ab illis christianis moribus instruantur. Et si quaeratur tunc an
in ipso dominio suo sit, ut filii servorum a servis parentibus sint domini ipsorum
Domini, ideoque avelli ab ipsis hoc jure possint, et ante baptismum conservari.
Quaeritur itaque de tertiis dominibus (qui scilicet de jure naturali tantum et civili sunt, aut
temporalis dominii), an eorum filios invitis parentibus liceat baptizare. Affirmant
aliqui. Negant vero cum D. Thoma communiter Doctores. Dico:
Non debemus non licere filios infidelium invitis parentibus baptizare. Veritas hujus
assertionis constat I.
I ex veterrima Ecclesiae consuetudine, cujus testes proferimus ipsum D. Thomam
~~assertione~~ ~~quaestione~~ 2. 2. q. 10 a. 12, haec ~~habet~~: periculosum est hanc as-
sertionem de novo inducere, ut praeter consuetudinem ab Ecclesia hactenus
observatam, infidelium filii invitis parentibus baptizentur. Non omisisset
autem Ecclesia baptismi ministerium, quae ~~majore~~ studio semper Regnum am-
plificavit, si rationi consonum duxisset filios infidelium invitis paren-
tibus conferre baptismum.
Constat II. ex manifesta ratione quam ibidem addit: Datur ergo periculum ex
periculo subversionis et apostasiae: si enim inquit, pueri nondum rationis
usum habentes baptismum susciperent, postmodum cum ad perfectam aetatem
venirent, de facili possent a parentibus induci, ut relinquerent quod igno-
rantes susceperant, quod vergeret in fidei detrimentum. Qui autem
non docent scandalum adeo grave non probab. id tantum sed certo, evitandum
ab Ecclesia avertendum esse.
Constat III. ex ipso jure naturali, quo nonnunt omnes, ut ibidem notat D. Thoma,
filium ante usum rationis esse sub cura parentis ~~nec ipsum invitum ab alter~~
~~aliquo~~ ~~corrumpere~~. Et contra justitiam naturalem operari eum, qui

qui tibi inde subtraheret, vel de eo aliquid detraheret invitis Pa-
rentibus. Ergo Pueris infidelium invitis Parentibus conferre Baptismum
vetat tum lex, consuetudo, et recta ratio, ut jam nunc.

Obj. 1° Tenemur ex charitate succurrere proximo, in extremis angustiis con-
stituto. Possunt ergo saltem auctoritate Principis, vel saltem eripi Parentibus Infide-
libus ~~Pueri~~ filii, ut ab aeternae damnationis periculo, quo nullum est remedium Baptismi
subsidio liberentur. Similiter, imo potiori ratione qua ad allevandum et sa-
nandum parentibus possent immo deberent auferri filii gravi morbo afflicti
et correcta medicina curari.

R. Distinguo: Ant. tenemur ex charitate succurrere proximo absolute, et universim
loquendo Co.; tenemur in omni casu, etiam cum injuria proximi et quam
maxime inde malum sentiret providendum: Nego. Generaliter loquendo
vera [illegible] est tenere cuicumque proximo periclitanti succurrere
cum necessario, quo majus periculum fuerit. Habet t. hoc axioma aliquas
conditiones [illegible] gravem [illegible], sunt enim hoc fieri possit sine
alterius injuria, et periculo gravioris damni: porro in casu nostro
tur maxima parentibus injuria fieret, quia invitis ac repugnantibus
filii eriperentur, quod in bonis [illegible] habent [illegible] jus [illegible]
filii [illegible], quod in bonis [illegible] conjicerentur [illegible] periculum damnationis
vel in gravissimum conjicerentur [illegible], et [illegible] juvare, qua sine
non est Baptismum susceptum contemnere, et [illegible] faciendo mala ut inde eveniant
Baptismo mori. [illegible] faciendo mala ut inde eveniant
bona non licet abstractos a Parentibus filios invitis [illegible] ad [illegible]
fonte deducere.

~~[illegible]~~ [illegible] caritas [illegible] non [illegible] tenens
Parentes [illegible] filii [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] inhumanitate [illegible] parentes.
[illegible] vero [illegible] baptizari debeat, ut [illegible] est [illegible]
[illegible], infideli v. Patri non constat, [illegible] damnato,
[illegible] non est [illegible] potestate [illegible] Evangelio

Instabis 1. In constitutis diversis potestatibus, quarum una alteri subjacet, inferior contra superiorem non obligat. Atqui Deus ~~Rex Legum~~ suprema potestate imperat omnes homines baptizari: Euntes inquit docete omnes gentes, baptizantes eos. ergo inferior parentum potestas nihili facienda est.

R. concessa Ma: Dist. Min: Deus imperat omnes homines baptizari volente eo: nolente ac permanente nego: Ea ipsa Lege qua praescribit omnibus Baptismum, requirit pariter ipsam fidem, et Baptismi suscipiendi voluntatem. Qui crediderit, inquit Christus, et baptizatus fuerit salvus erit. Haec autem voluntas, vel propria est, et personalis in adultis, vel aliena in parvulis, qui continentur adhuc parentum cura, sicut in quodam spirituali utero, quique proinde non aliud velle censentur, quam quod volunt ipsi parentes. Quemadmodum igitur jure naturali ac divino prohibemur baptizare adultum nolentem, ita pariter lege Dei prohibemur baptizare infantem invitis parentibus.

Instabis 2. Statim ac usum suae rationis attingerint, possunt ac debent ea quae adimplere Divini, et naturalis juris sunt, etiam invitis parentibus: ergo a pari possunt ante publica auctoritate, publica parentibus jure suo abutentibus eripi, et ~~...~~ systema expiari.

R. Concesso Ant: nego Cons: et paritatem. Ratio disparitatis est, quia parvuli statim ac adultam aetatem attingerunt, non aliena sed propria voluntate regunt in iis quae juris divini et naturalis sunt. Adeo cum obediendum sit magis Deo quam hominibus, ipsa ratione lumine, non est cur aliena parentum voluntate retardentur. At vero antequam ad rationis annos pervenerint parentum nutu reguntur, in quorum dominio eos natura constituit, quibus vim illam inferri religio vetat. Quamquam enim Deus omnes ad se venire jubeat, vult tamen voluntate venire, quae vel est propria in adultis, vel aliena, eaque necessaria in parvulis, ut ea jure dicti habent.

Inst: 3. Atqui Deus jubet compelli homines ad Evangelium et Baptismum: ergo &c. Patet parabola invitatorum in Evangelio, exite ad vias et sepes et compelle intrare.
Luc: 14: v: 23

Exi in vicos et sepes et compelle intrare, ut impleatur domus mea. [illegible]

Hac invitatione ad cenam, qua exprimitur invitatio ad [illegible] et fidem, jubet Deus compelli homines ad intrandum, seu ad amplectendam fidem. Ergo revera Deus jubet compelli homines ad Evangelium, et [illegible]

R. negando [illegible] [illegible], et ad invitationem [illegible] authoritate, et [illegible] [illegible]: [illegible] [illegible] [illegible] Deus compelli homines ad fidem [illegible] rationum, [illegible] [illegible] constantia, et virtute persuasionis [illegible] compelli [illegible] strepitu, et [illegible] [illegible] [illegible] [illegible] illis compelle intrare significat [illegible] sit ar[illegible] Dei, ac vehemens Patris familias amor ad cenam suam [illegible] [illegible] et [illegible] invitandi. [illegible] quanta esse debeat constantia praedicantium ad implenda [illegible] [illegible], ut monet Paulus Timotheum, cum inquiens: praedica verbum, oppor[illegible] tune, importune, argue, obsecra, increpa in omni patientia et doctrina [illegible] quanta sit virtus et efficacia verbi Dei, de quo [illegible] dictum est: [illegible] [illegible] [illegible] et sapientia, cui non poterunt resistere et contradicere omnes [illegible] [illegible] [illegible] [illegible] [illegible] ex illo [illegible] [illegible] homines compellendos esse vi, vel ar[illegible] morum, vel [illegible] cum hoc sit a mente ejus, et consuetudine Ecclesiae alienissi[illegible] mum, [illegible] vero certum est in nulla re minus posse [illegible] [illegible], quam in [illegible] [illegible] [illegible], ut apposite notat S. Augus. Tract. 26 in Joannem inquiens: Multa potest facere homo nolens, credere autem non potest nisi volens.

[illegible] ultimo [illegible] [illegible] [illegible] [illegible] neque [illegible] consuetudini eren[illegible] [illegible]: [illegible] 22[a] an: 58 [illegible] [illegible]: [illegible] [illegible] vel [illegible] [illegible] [illegible], ne parentum involvantur erroribus, ab eorum consortio separari [illegible] [illegible]: [illegible] aut Monasteriis, aut [illegible] viris, aut mulieribus Deum timentibus, ut in moribus et fide [illegible] [illegible] [illegible] [illegible] infantes [illegible] [illegible] parentibus [illegible], immo hoc factum esse ex [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ecclesiae consuetudinem. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] parentes [illegible] baptizati fuerant, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

coram [illegible] rite [illegible] compellente [illegible]
ad [illegible] reverterentur [illegible] filios in [illegible]
[illegible]

[illegible] vero [illegible] quod [illegible]
[illegible] potuerit [illegible] ne [illegible] ad credendum
[illegible]

Monitum

Quamquam certa et [illegible] fundata [illegible] veritas et [illegible] et ad [illegible] celebres [illegible] universaliter [illegible] quin aliquas patiatur pro casuum et circumstantiarum varietate exceptiones.

[illegible] parentis alter [illegible] amplecteretur nollet infans de ejus conversione [illegible] modo [illegible] evidenti [illegible] et [illegible] maxime contingere [illegible] conversationem et [illegible] remanens. Vel quando [illegible] implorata [illegible] Principis ope filios sibi [illegible] habitaverint, tunc [illegible]

II Quando pueri [illegible] parentis [illegible] sive per fas, sive per nefas, et in regiones exteras transportati [illegible] mortui, [illegible]

[illegible]

Nunc si sine magno lavantis tumultu unius gravia [illegible] sala [illegible], bracke [illegible] rapiunt, quemadmodum a [illegible] Ludovico Bertrando aliisque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vix, nec lavantis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sed [illegible]

His aliisque similibus conditionibus generalibus [illegible] certa restringi [illegible] ~~debet~~ sunt eiusdem veteris veritatis [illegible].

Caput III
De Materia Baptismi

Quaer. I Quaenam sit Materia remota Sacramenti Baptismi

Aquam veram, et naturalem remotam esse Baptismi materiam ita certum est ex verbo Dei tum scripto, tum tradito, tantaque de hac re omnium utique gentium ab omni retro aetate consensio fuit, ut mirum sit ~~[illegible]~~ potuisse aliquos dubitare, atque etiam sensisse contrarium: hi sunt delirantium, et in merioris insanientium numero habendi sunt Manichaei, qui aquam a malo principio prodiisse somniantes, Baptismum in ea datum non modo esse inutilem, sed etiam esse maxime execrabantur, horum meminit S. Augustinus in Lib. de Haeresibus.

Nissi vero alii ~~[illegible]~~ Haeretici Seleuciani et Hermiani qui recepta Joannis verbo: Ego quidem baptizo vos in aqua in poenitentiam... ipse (scilicet Christus) vos baptizabit in Spiritu Sancto et igne, aquam a Baptismo arcendam dicebant. Pauliciani, qui ex eo, quod Christus dixerit se esse aquam vivam, inferebant nullam esse materiam Baptismi, et sufficere solum verbum: Ego sum aqua viva. Nec non alii, vel Ethiopes vel Indi nominis haeretici, novissime Lutherus [illegible] censuit ad Baptismum esse idoneum id omne, quod loco balnei esse potest, ne vino quidem excepto. Theodorus vero a Beza Magistro longe audacior somniavit urgente necessitate quemlibet liquorem adhiberi posse atque licere. Calvinus verba Christi: Nisi quis renatus fuerit ex Aqua et Spiritu S.; non de aqua naturali, sed metaphorice de tribulatione et cordis compunctione intelligenda esse proprio iudicio seu ut verius dicamus sine iudicio somniavit. Adversus hos vero fidei Catholicae doctrinam Tridentinum novo ~~canone~~ vindicavit ita decernens Sess. 7 de Baptismo Can. 2. Si quis dixerit aquam veram, et naturalem non esse de necessitate Baptismi, atque ideo verba illa Domini Nostri J. Christi: Nisi quis renatus fuerit ex Aqua et Spiritu S. ad metaphoram aliquam detorserit: anathema sit.

Et hoc Catholicum dogma firmissimum habet fundamentum in apertissimis Scripturae testimoniis Joan. 3. Act. 8. et 10. in quibus ab Eunucho 5, et a S. Petro 10. nec non in 1. Petri Cap. 3. ex quibus constat Christum Dominum qui legem Baptismi condidit, [illegible] aqua

in eius conservatione practico adhiberi, ad [illegible] eius mandato [illegible],

n. alia sed in elemento aquae [illegible] confecissent. ergo aqua [illegible] et

naturalis, e necessaria, et essentialis Baptismi materia

Opponit Calvinus metaphorice ee intelligenda verba illa Joan: Nisi quis renatus fuerit:

Severa n. Baptismus est, e ~~Baptismus~~ ille, de quo Joannes Baptista in Evangelio Mathei c. 3.

Ego baptizo vos in aqua ... ipse vos baptizabit in Spiritu S. et igni.

sed hic loci Metaphorice accipiendus e ignis, Ergo similiter accipienda ee aqua.

R. Metaphoricum sensum, ad quem Calvinus contorquet verba Joannis [illegible] ad ver

[illegible] mentes, et voluntati [illegible] Dei a quo [illegible] e ex Baptismi.

et aquis [illegible] quae [illegible] Baptismum in [illegible] aqua ministrant, [illegible] et [illegible]

[illegible] de qua dubitare n. [illegible] sicut mox laudatus [illegible]

[illegible] nobis opponit Calvinus Baptismum, de quo sermo e Cap. 3. Mathei;

n. n. verba illa de Baptismo, vel [illegible] Baptismi intelligenda, [illegible]

Joanne Baptista [illegible] e, inquit [illegible] veritatem [illegible] Baptismi

qui baptizavit in Spiritu S., et igne, id quidem nullo modo de [illegible]

intelligendum e [illegible] vel ad internum Spiritus S. effectum, vel certe ad mira

[illegible] referri debet, quod die Pentecostes apparuit, [illegible] Spiritus S. [illegible]

in [illegible] ignis [illegible], de quo Dominus noster [illegible]: Joannes quidem

baptizavit aqua vos autem baptizabimini Spiritu S. non post multos hos

dies. [illegible] consentanee ad mentem SS. Patrum, et [illegible]

[illegible] confirmationis, cuius effectu die Pentecostes [illegible]

[illegible] Baptismum ignis, et Spiritus appellare. Sine ratione Metaphorice

ee intelligendum igne de quo fit sermo in textu Mathei data [illegible] inconvenientissime

abutitur [illegible] Metaphoricum sensum ad textum Joannis conatur transferre

Instat Calvinus [illegible] a Nicodemo [illegible]: Nisi quis [illegible]

matris: Quomodo potest homo nasci cum sit senex, numquid potest in ventre ma-

tris [illegible] iterato introire et renasci? Quomodo potest [illegible]

Tu es Magister in Israel, et haec ignoras? Sine ita dicit Calvinus: i verba Dom. Nisi quis [illegible] in aqua, et Spiritu, et renasci [illegible] immerito accusatur [illegible] Nicodemus a Christo;

quod non ignoraret [illegible] rei alicuius hactenus inauditae, ~~[illegible] e [illegible]~~

~~renasci ex aqua~~, n. e [illegible] digna reprehensio. Atqui [illegible] renasci ex

aqua n. hactenus audierat Nicodemus. Ergo immerito a Christo reprehenderetur,

quod ne diceremus, dicendum verba Christi habere Metaphoricum sensum, quae n. [illegible]

[illegible] Nicodemus, utcumque versatus in Scripturis [illegible] ignorare, in quibus [illegible] nova, et [illegible] generatione

[illegible] fit mentio.

R: ad [illegible] distinctione [illegible]: Nicodemus immerito accusatur [illegible], quoad modum [illegible],

quae ad rem [illegible] [illegible]: [illegible] [illegible]: [illegible] [illegible] renasci ex aqua

n. hactenus audierat Nicodemus, quoad modum [illegible] [illegible], et [illegible] [illegible] quo

ad rem [illegible], et in [illegible] no: [illegible]: Duo hic debent attendi, res [illegible] nativitas [illegible]

secunda, et modus [illegible]. Utrumque Nicodemus ignorabat, non n. ad modum tantum

sed ad rem ipsam, quam Christus enuntiabat [illegible]: Quomodo, inquit, potest homo nasci cum

sit senex? Numquid [illegible] in ventre Matris suae iterato introire, et renasci?

quae verba, sane [illegible] [illegible] rei [illegible] [illegible]; merito itaque a Christo e reprae-

hensus, quia si vere in Lege, ut appellari amabat, Doctor [illegible], [illegible]

in [illegible] nativitate n. [illegible], cuius [illegible] [illegible] [illegible] [illegible] in [illegible]

Quanto vero [illegible] ad modum nativitatis, [illegible] [illegible] ignorantia n. [illegible] a Christo

[illegible] [illegible], et [illegible], [illegible] [illegible] et [illegible] [illegible],

ut observat [illegible] [illegible], [illegible] qui n. [illegible] attenderet ad [illegible], [illegible]

[illegible] [illegible] [illegible], [illegible]. [illegible] [illegible] revera esset, Nicodemus [illegible]

[illegible] [illegible] [illegible] quanto ad rem, et [illegible] ignoravit, atque etiam [illegible]

[illegible] modi, aliqua hebetudini, et tarditati [illegible] [illegible]; ex [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] et Metaphoricis sensui tantum [illegible].

Dices n. e essentialis Baptismi [illegible], sine qua verum Baptismum constare [illegible]

sine aqua verus Baptismus constare [illegible]; [illegible] Stephanus [illegible] Pontifex [illegible]

Baptismum in vino collatum. Consultus siquidem de quodam [illegible] qui [illegible]

Deficiente provisitante puerum vino baptizaverat sic respondit:

[illegible] in vino mis, [illegible] aqua [illegible] nebat, omnino [illegible]

Infantem baptizaverit, nulla est exinde [illegible] intaneis; [illegible]

in quo [illegible] aqua [illegible], ille [illegible] excommunicet, quia

contra Canonum sententiam agere presumpsit. Ergo ea Historia [illegible] constat

integrum sine Aqua confici Baptismum

~~[illegible]~~ [illegible] ~~[illegible]~~ est [illegible] Responsum illud esse nostri [illegible], et [illegible] nullius momenti

[illegible] Symmantia [illegible] [illegible] aliqua [illegible] dicunt [illegible]

[illegible] alia Stephani [illegible], alia [illegible] ipso loquendi modo, qui non [illegible]

[illegible] aliquid interjecti, quod Ponti-

[illegible] non esse [illegible] aut [illegible] aliquid interjectum, quod Ponti-

[illegible] mirio, [illegible] separatio. [illegible] autem interjecta, ut putant [illegible], et

[illegible] permaneant in ipso [illegible] ~~[illegible]~~ [illegible]

non de validitate [illegible] interveniens [illegible], quod [illegible]

[illegible], excipere [illegible] et excommunicationis vinculo, ut patet [illegible]

[illegible] [illegible] ignorantia, et a

[illegible] verba, que validitate Baptismi

[illegible] esse [illegible] non video. [illegible] verba que validitate Baptismi

[illegible] in [illegible] adhereant, quoniam

recipiunt in [illegible]

nec nullum negotium [illegible]

Quaeres [illegible] utrum [illegible] aqua naturalis sit idonea Baptismi materia?

[illegible] affirmative [illegible] quia [illegible] Jordanis [illegible]

[illegible], sed et totum aquarum genus contactu sue mundissime carnis [illegible]

sanctificaverit ut alibi cum [illegible] virtute regenerandi lavacri

[illegible], tum quia verum [illegible] baptizate, et alia [illegible] fuerit ex

[illegible] nullo facto discrimine de omni, et [illegible] aqua elementari intel-

ligunt, tum quia et [illegible] catholicorum [illegible].

Ea vero habenda est aqua vera, et naturalis, que ex communi [illegible] talis habet.

[illegible] ad baptizandum liquor assumi debet, nisi qui [illegible] vere

ac proprie locum habet in elemento aque, sive ex Fonte, Fluvio, aut

Stagno, sive ex Mari sumpta sit

Quaeres 3º. utrum ex aqua corrupta conficiatur Baptismus?

R. cum S. Thoma 3 p. q. 66. art. 4. dicendum quod in qualibet aqua qualitercumque transmutata, dummodo non solvatur species aquae, potest fieri Baptismus; si vero solvatur species aquae non potest fieri Baptismus. quae fieri videtur transmutatio circa aquam facta sive comminuendo, sive alterando non transmutat speciem aquae [illegible] talis transmutatio tamen est quaevis quae speciem aquae solvit. Ex hac doctrina facile deducitur via solvendi, quae in hac Quaestione possunt occurrere.

Q. quis utrum ex aqua naturali, [illegible] terrestribus generata, et ex aqua [illegible] quae ex floribus exprimitur confici possit Baptismus

Quaeres 4º. quid tenendum, quando de aliquo dubitatur, utrum aqua naturalis, nec ne, possit in confectione Baptismi adhiberi.

R. vel necessitas urget, vel non; si non urget, immo, et debet [illegible] dubiam [illegible] controversiam adhibere, quia [illegible] et [illegible] exponere [illegible], quam intenti [illegible] periculum [illegible] sacramentorum. tenentur [illegible] sunt in [illegible] a Christo institutis [illegible]. In casu necessitatis magis [illegible] ratio [illegible]. quod si non sit necessitas urgens, possit Baptisma conferri, tum [illegible] quia [illegible] in incerto elemento baptizare praesumeret, quia manifesti [illegible] contemnere hoc [illegible].

Quaeres 5º. utrum sacri chrismatis in aquam baptismalem infusio, ejusdemque benedictio ita necessariae sint, ut sine illis sit valida et licita sit Baptismi collatio.

R. ad 1. partem affirmative [illegible] majorem solemnitatem, et ad exprimendum [illegible] separatione [illegible] pertinent. Illa benedictio, quae [illegible] aquae, inquit S. Thomas q. 38 [illegible] non est de necessitate Baptismi, sed pertinet ad quandam solemnitatem, qua excitatur devotio fidelium, et impeditur astutia daemonis, ne impediat baptismi effectum.

Quo ad 2. quaestionis partem R. negative, nisi si fiat extra casum necessitatis dicendum, inquit alter S. Thomas, quod non licet benedictionem praetermittere [illegible] contra [illegible] institutionem. Ab Ecclesia [illegible] ritus et caeremoniis baptismi [illegible]

[illegible] intra [illegible] aqua baptismali [illegible] Neapolitana [illegible]
tam [illegible] veniendi [illegible] inde Baptismale, qua ad Parochiale [illegible],
ei infundunt tantum aquae, [illegible] et [illegible], quantum [illegible] erit [illegible]
[illegible] Baptismalis [illegible], [illegible] aqua calefacta [illegible]
[illegible], [illegible] illa [illegible] beneficiata [illegible] Brevis [illegible] Medio
[illegible] 4 de Baptismi Administratione.

Caput IV

Quaeres [illegible] materia proxima [illegible] Baptismi
[illegible] proximam [illegible] in ablutione consistere seu in applicatione [illegible]
tione aquae ad eum, qui baptizatur. Advertendum [illegible] autem, ut aqua [illegible]
[illegible] aquae [illegible] in ea quantitate infundatur, ut vere [illegible] [illegible], nec una
[illegible] tangat, et in ea quantitate [illegible] sufficiens erit ad Sacramenti vali
tantum aquae guttula [illegible] modo [illegible] sufficiens erit ad [illegible]
ditatem. Et [illegible] [illegible] erit aqua infundenda, ut [illegible] fronte,
vel [illegible] [illegible] vero [illegible] pelliculis [illegible],
erunt pelliculae, ut aqua [illegible] carnem immediate tangere [illegible]
[illegible] ignorantia aquam infuderit [illegible]
[illegible] vixerit, erit ne iterum Baptizandus? [illegible], erit ne [illegible]
[illegible] privandus. (in dubio [illegible] andus e in [illegible])
[illegible] ad Baptismi validitatem.
[illegible] ablutione quamcumque sufficere, sive per
Communes Doctores [illegible] ablutione quamcumque sufficere, sive per
aspersionem [illegible] immersionem, sive [illegible] infusionem [illegible]
[illegible] sufficere, [illegible] qui per [illegible]
[illegible] [illegible] immersione [illegible] 4 [illegible] 5.
[illegible] baptizasse [illegible] communes doctorum conjectura [illegible]
[illegible] baptizasset. [illegible] constat ex an
[illegible] et altera [illegible] quinque millia [illegible] in proximo [illegible]
[illegible] consuetudine [illegible] in [illegible] aquis baptismalis [illegible] omni
in lecto [illegible] Magistro
[illegible]
[illegible] Baptismum [illegible] receptissima [illegible]

que a ~~quatuor~~ quinque [illegible] [illegible] [illegible] in administratione Baptismi, quod [illegible] quandoque etiam [illegible] [illegible] ex [illegible], qui in [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] plenus, quo ad eos baptizaret.

[illegible] [illegible] in [illegible] [illegible] obtinuerat [illegible] immersione ministrari [illegible] [illegible], ut [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] baptizatus [illegible] [illegible] [illegible] [illegible] verba: Baptizatur [illegible] [illegible] [illegible] [illegible] ad [illegible]. [illegible] fuerat in [illegible] [illegible]

trina [illegible] immersione [illegible] Baptismi, [illegible] [illegible] [illegible] nitatis: [illegible], inquit [illegible], [illegible] [illegible] 11, [illegible] [illegible] trina mersione [illegible] Trinitate invocanda, [illegible] [illegible] in [illegible] [illegible] et mergat semel et [illegible] et mergat iterum et [illegible] et mergat tertio.

Per hanc aute ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] exprimebatur [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible], [illegible] representabant [illegible], et [illegible] [illegible] immersione sepulturae [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de sepulchro

Quamvis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex necessitate [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ministrabatur, ut [illegible] [illegible]

Dices [illegible], qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], qui alis quam [illegible] trina immersione [illegible] [illegible] [illegible] ~~[illegible]~~ Constantinopolitani [illegible], et Generale [illegible] [illegible] [illegible], [illegible] quia in una tantum mersione baptizabant.

[illegible] ideo reprobatur [illegible] [illegible] Baptisma, quia [illegible] [illegible] fiebat immersione, [illegible] quia [illegible] Baptismi ritus, a Domino et [illegible] ab initio traditus, [illegible] [illegible] [illegible] evertebat: dicebat [illegible] non oportere ter immergere [illegible]

qui baptizat, nec Trinitatem invocare, sed semel baptizare in nomine Christi. Cujus errorem exercuit [illegible]. Et quidem hoc unum [illegible] animus [illegible] manifestum est. [illegible] sic ipsissima verba: Si quis Episcopus, aut Presbyter non trinam mersionem unius mysterii celebret, sed semel mergat in baptismate, quod dari videtur in Domini morte personas. Non enim dixit nobis Dominus In morte mea baptizate, sed euntes docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti. Ab universa ergo Canonum [illegible], qua Baptismi substantia, et fidei [illegible] communicata, non ad damnationem ritus unicae immersionis, [illegible], ne baptizandi ritus sub trina immersione mutaretur.

Obj. Inficiari non potest ritum immersionis a Patribus communicatum in nos: Ecclesiam traditionum, quas nefas est revocari, dicendum nulla ratione posse immutari.

R. Traditiones Ecclesiae non unius tantum ordinis, seu generis esse. Aliqua enim ad fidem, aut Divini Christi [illegible] aliqua spectant ad disciplinam. Quae primi generis sunt, mutari ab Ecclesia aut praetermitti non possunt. Quae vero ad 2dum pertinent genus, possunt, mutata temporum et locorum opportunitate, vel [illegible], penitus abrogari. Ritus vero certus est rite immergendi esse quidem ab Ecclesia traditum, sed in 2do traditionum genere contineri, est enim ritus ille Baptismo extrinsecus, accidentarius, et ad solemnitatem tantum pertinens, unde quia tam veraciter [illegible] semel, quam qui tertio mergit, aut qui [illegible] infusione aut aspersione abluit. Potuit ergo Ecclesia, in qua est auctoritas [illegible], plurimis modis [illegible] se causis mutare, eorum [illegible] exigente [illegible] ritum immergendi, et alias cœremonias tradiderunt.

Caput V

De forma Baptismi

Q. Quaeres 1° Quaenam sit vera et legitima forma Baptismi.

R. [illegible] esse veram, et legitimam, et a Christo institutam formam: Ego te baptizo in nomine Patris et Filii et Spiritus Sancti. Haec sententia est

Quaeres 3º? In manante parte corporis, [illegible] sicut adulto ad vali-
ditatem Baptismi?

R. juxta praescriptum Ritualis Romani per aquam effundendam esse super caput
baptizandi in modum crucis. Infante vero matris ventre in ea parte
baptizandi [illegible] non esse Baptismum ullo
esse conferendum Baptismum, [illegible] Infanti caput [illegible]
[illegible] repetendum, [illegible] sed [illegible]
vero [illegible] decernit, [illegible] sed [illegible] sub condi-
[illegible], tunc [illegible] sub condi-
tione baptizandum [illegible] Rituali Romano [illegible]
et utrique respondent Instructiones [illegible] Borromei in [illegible]
~~tam eamdem~~ [illegible] et [illegible] tradidit D. Thomas 3 P. q. 68 a. 11
[illegible] Borromei [illegible] communis admittant sub conditione esse repetendum
Baptismum, [illegible] absolute [illegible]
[illegible] etiam sola manu, aut [illegible] ex matre [illegible]
[illegible] an repetendum [illegible] principalis, [illegible]
[illegible] humeri, [illegible] manus, [illegible]
D. [illegible] a Rituali Romano [illegible] nominari [illegible]
[illegible] ut sunt, seu [illegible] judicium esse ferendum
[illegible] controversia [illegible]
[illegible] animadvertit [illegible] in suo Rituali [illegible]
[illegible] in capite, sed in aliqua alia [illegible]
[illegible] parte collatum multi [illegible] illud esse
exequendum [illegible] in Rituali Romano [illegible] et
[illegible]

a Tridentino Concilio confirmata, quae definit eatenus valere collatum ab Haereticis Baptismum, quatenus eo expressa SS. Personarum invocatione datum fuisse constiterit: si quis dixerit: ita Canon 4 de Baptismo Sess. 7: Baptismum qui etiam datur ab Haereticis in nomine Patris et Filii et Spiritus Sancti ... non esse verum Baptismum, anathema sit.

Non defuerunt S. a primis usque saeculis quales Haeretici qui de tanto Mysterio perversa sentientes, formam Baptismi corruperint.

Valentiniani et Gnostici teste S. Irenaeo baptizabant in nomine ignoti Patris universorum, et veritati matris omnium, et illi qui in Jesum descendit in unione et redemptione, et communione virtutum.

Montanistae eo in tantam stultitiam prorupissent, ut cum eum Montanum crederent esse Spiritum S., formam Baptismi deformabant tingentes in nomine Patris, et Filii, et Montani, quin et quorumdam eo usque est impietas, ut Montano Priscillam Pseudoprophetissam adjungerent. Hinc autem ut Montanistas ad Ecclesiam revertentes non semel ac [illegible] Canonis statuto [illegible] Baptismo debere renovari quemadmodum constat ex Can. [illegible] Magni ac Constantinopolitani relata in Canones.

Sabelliani, seu Patripassiani [illegible] personas in Divinitate non distinguerent, et affirmarent unam eamdemque personam [illegible] diversa modo Patrem, modo Filium, modo Spiritum S. appellari, errore suo formam Baptismi inficiebant [illegible] qui tincti ab illis fuerint, denuo baptizari jubebant in Concilio [illegible] [illegible] qui [illegible]

Arriani Filium Patre esse minorem [illegible] contendentes [illegible] ut plurimum exprimebant baptizantes in nomine Patris majoris, Filii minoris etc.

Alii affirmabant non in nomine Trinitatis, sed in morte Christi debere Baptisma conferri, quales fuisse Eunomianos narrat Theodoretus.

Posteriores autem, quales Lutherani, Zuingliani, Calvinus, [illegible] veram Evangelicam formam [illegible] retinuerint, non sic [illegible]

existimaverint quin iis praetermissis, vere conferri posse Baptismum errore suo nimirum
circa clave con [illegible] effecerint. ... justificari hinc contendebant
et verba sacramenti negarent esse invocatoria, consequens fuit, ut dicerent ab
eorum [illegible] SS. Trinitatis invocatione veritatem baptismati non pendere. quare
Jure merito et a Patribus et a Theologis sunt reprehensi, quod ex Baptismi veti-
nere in Catholica Ecclesia [illegible] veterem et antiquam fidei doctrinam
inverterent.

Catholici formam de vera, et propria forma Baptismi non posse confirmare
Patrum auctoritate, [illegible] et ... Christi mandatum
quo baptizare jubemur in nomine Patris et Filii, et Spiritus Sancti.

Dices: licebit valide baptizare in nomine Trinitatis, sine expressa trium Personarum
invocatione. et sane tantum dicit qui absque explicita Personarum
distinctione Trinitatem appellat, quantum qui singillatim Patrem nominat,
et Filium et Spiritum Sanctum. sufficiet ergo Ministro dicere. Ego te baptizo
in nomine Trinitatis

Resp. Nemini licere Christi mandatum infringere, et formam Baptismi a Christo
arbitrio immutare. Fatemur nullam esse in sensu theologico differentiam
sive quis dicat: Ego te Baptizo in nomine Trinitatis, sive facta distinctione
personarum, dicat: in nomine Patris, et Filii et Spiritus Sancti. sed negamus
posse duo, habita ratione sacramenti, unum idemque esse quia Christus, a cujus
voluntate dependet institutio sacramentorum et efficacia voluit in nomine Patris
et Filii et Spiritus Sancti baptisma conferri. quod quidem ita voluit Christus,
et Baptizatio aperte declarant. Ergo non dicit quantum requirit in forma
Baptismi, qui Trinitatem indistincte appellat; licet in se revera dicat
tantum quantum, qui distincte nominat Personas.

Quaeres 1° utrum Apostoli aliquando in nomine Christi (sive) baptizaverint, et utrum
valere possit Baptismus collatus in nomine Christi ex ... sine collatu

R. Affirmativam partem plerique olim tenuerunt, et etiam nunc aliqui propugnant contendentes cum Apostolis in prima Evangelii praedicationem omnibus gentibus jam, ut omisso Patris, et Spiritus sancti nomine, solo Jesu Christi nomine, et dicente in forma Baptismatis appellarent. In hanc vero opinione adducti sunt ii Scripturarum locis, ubi dicitur Petrus atque discipulos in nomine Domini Jesu baptizasse, nec desunt Patrum eloquia quae hanc opinionem sufficienter videntur

Negativam partem sequuntur insigniores Theologi majori cum probabilitate asserentes non valere Baptismum in solo Christi nomine, vel in unius solius Personae nomine collatum: immo asserunt, quod Apostoli sub hac forma nunquam baptizaverint.

3. p. q. 66 Primam responsionis partem hoc solidissimo S. Thomae argumento comprobant. Sacramenta ex Christi institutione efficaciam habent, qua mutata, nihil fit. Cum ergo instituerit Christus dari Baptismum cum Trinitatis invocatione, si desit plena Trinitatis invocatio, tollitur Sacramenti integritas. Nec obstat, inquit, quod in unius Personae nomine alia intelligatur, quia sicut ad Sacramentum requiritur Trina persona, sic quoque requiritur sensibilis forma et consequenter sensibilibus verbis exprimi debet Trinitas.

Et huic S. Thomae doctrinae opponunt ii cum S. Irenaeo, qui ad objectionem dicti factam de Baptismo in Christi nomine collato ab Apostolis, respondet Apostolos ex speciali Christi revelatione in nomine Jesu baptizasse, ut nomen Christi, quod erat odiosum Judaeis, et Gentilibus honorabile redderent.

Verum responsio haec, ut notat Natalis Alexander cum celebrioribus Theologis, hypothetica tantum est, supposita scilicet facti veritate, quam supponere et discutere noluit, quia Scholastica tantum methodo utens, ejus instituti non erat facta cognoscere, quorum examen prolixiore tractatione postulat.

Secundam vero responsionis partem probant communiter Doctores ex textu laudato Christi sententia Matth. 28, qua Apostoli jussi sunt baptizare cum distincta trium Personarum invocatione, a qua sine ullius ex dispensatione immunes nullitate

legimus in scriptura. Ergo imputabilis est. Quod in nomine Christi non
baptizasse, quia ~~non ... patet hoc casu~~ nisi quo sacramento Deus in-
stituta probat, eadem caritas ejus immunitas concessa, quis demonstrabit.
Quod non aiunt oppositae sententiae patroni dispensationis auctam a Deo fuisse, ut
nomen Christi Judaeis et Gentilibus magis venerabile redderet, institutionem nimis
fundamentum. Cum vero talis dicit sufficientem causam dispensationis quam dis-
pensatione [illegible]. Igitur qui dicunt, volente Deo, Apostolos in nomine Christi
non Baptizasse, illud affirmant quod nesciunt, et illud negant quod
sciunt. Nam imposito Apostolos in expressa Trinitatis invocatione baptizare
Deo revelante, cognoverunt, habuisse vero ab hac lege immunitatem, [illegible]
Deo revelante, cognoverunt, affirmare sine temeritate non possunt.
tura, et traditione silentio, affirmare sine temeritate non possunt.

Obj: Falsum est scripturas silere de hac dispensatione: siquidem dicitur in ... Christi
non baptizasse Apostolos ex pluribus scripturarum testimoniis. Act. 2. 38 verba
sunt S. Petri: Poenitentiam agite, et baptizetur unusquisque vestrum in nomine
Jesu Christi in remissionem peccatorum vestrorum. Et Cap. 10. v. 47, et seq.:
Numquid aquam quis prohibere potest, ut non baptizentur hi qui Spiritum
Sanctum acceperunt, sicut et nos? Et jussit eos baptizari in nomine Domini Christi:
ergo revera Apostoli baptizarunt in solius Christi nomine, quod sine dispensatione
ab ipsis factum esse credendum non est.

Resp. ... autoritatibus dist. ... Apostoli revera baptizarunt in solius
Christi nomine, id est cum invocatione solius nominis Christi nego; id est in nomine Christi
auctoritate ... et hoc dictum est ad exclusionem Baptismi Joannis
co: ad exclusionem auctoritatis ... in Patre et Spiritu S. nego. Quoniam
quando legimus in scripturis esse aliqua in Dei vel Christi nomine facta,
non statim cogimur existimare his omnino verbis acta fuisse sed
plerumque significatur virtute et auctoritate Dei, aut Christi ... adjuncta et
... et ... constat ex pluribus scripturae testimoniis. Quando ...

dicuntur Apostoli Iudaeos atque Gentiles baptizasse in nomine Christi, sic de-
bet intelligi, non quod solum Christi nomen baptisma administrando nomi-
narent, sed quia baptizabant virtute, et autoritate Christi, sive bap-
tismo, quod Christus instituit, quo quidem sensu etiam dicere possumus
vere dicimus ministros unum Baptisma in nomine Christi conferre, hoc est loco
virtute, et autoritate Christi. Alio etiam, nota ostendendo est quod non Baptismi [...]

Denique quando dicuntur Apostoli baptizasse in Christi nomine sive autoritate, non
ita dicuntur quasi Patris, et Spiritus Sancti nominum exclusa significent, sed
per exclusionem Baptismi Ioannis. Id quod, sicut fit ex contextu cap. 19 Actuum Apostolorum
unde objectio desumpta est: Christi non hic legimus. Factum est, ut Paulus venir-
et Ephesum, et inveniret quosdam discipulos, dixitque ad eos: Si Spiritum Sanctum accepistis
credentes? At illi dixerunt ad eum: Neque si Spiritus Sanctus est audivimus. Ille
vero ait: in quo ergo baptizati estis? Qui dixerunt in Ioannis bap-
tismate: Dixit autem Paulus: Ioannes baptizavit baptismo poenitentiae
populum dicens: In eum qui venturus esset post ipsum ut crederent,
hoc est in Iesum. His auditis baptizati sunt in nomine Domini Iesu. Hinc
concludendum Baptisma ab Apostolis collatum in nomine Christi esse quidem Baptisma
a Ioannis Baptismate diversum, vel tale est Baptisma in quo non fiat expressa mentio S. Personarum [...]

Instabis: atqui Scriptura affirmat Apostolos baptizasse per invocationem solius nominis Christi.
Etenim Ananias ad Paulum ita compellat Act. c. 22. v. 16. Et nunc quid mo-
raris? Exsurge, et baptizare, et ablue peccata tua invocato nomine ipsius. Ni-
mirum. Ergo per invocationem solius nominis Christi eo tempore Baptisma confe-
rebatur.

R. ex adducta autoritate nihil posse in causa sua adversarios colligere
contrariae sententiae assertores. Etenim non illa invocato nomine ipsius non est ad formam referenda, ut
loquitur, ut Ananias ministrum Baptismi, sed ad Paulum, cuius peccata expiari per
Baptismum non proderat, si in Christum non crederet, nec invocaret nomen ejus.

[illegible] utrum verborum explicata est [illegible] [illegible] vocationem [illegible]
[illegible] voces, quae formam constituunt, ita necessariae sint, ut ad Baptismi substantiam pertineant.

Resp. voces illas Ego te Baptizo, aut his equivalentes [illegible] ultra [illegible] pertinere. Ita definitum fuit sequenti [illegible] ab Alexandro VIII [illegible]
[illegible] sunt verba [illegible] [illegible] in qua [illegible] in nomine
[illegible] Patris et Filii et Spiritus Sancti, et non dixerit: Ego te baptizo in nomine
Patris et Filii et Spiritus Sancti [illegible] non est baptizatus. [illegible]
Alexander VIII damnavit sequentem propositionem: Valuit aliquando
[illegible] anno 1691 [illegible]
Baptismus sub hac forma collatus: In nomine Patris et Filii et Spiritus Sancti, praetermissis
illis: Ego te baptizo. Quidquid ergo in contrarium [illegible]
[illegible] [illegible] aut alii [illegible]

Quaeres 2º utrum in iis, quae ad formae substantiam pertinent, Graeci conveniant cum Latinis.

[illegible] [illegible] [illegible] [illegible] absent
[illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] conveniunt [illegible] [illegible]
in his tribus formae [illegible] [illegible] [illegible]
cum Latinis conveniunt in iis quae ad formae substantiam pertinent.

[illegible] [illegible] in forma Baptismatis conveniunt Graeci
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fort
[illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Quaeres 3º utrum et quando liceat uti forma conditionali in conferendo Baptismo.
[illegible] [illegible] [illegible] ~~[illegible]~~ forma conditionalis ~~[illegible]~~ in nullis [illegible]

licitā esse, sicut est pro [illegible] relatus in Canone, cujus haec sunt ver-
ba: De quibus dubium est, an baptizati fuerint, baptizentur his verbis praemissis:
Si baptizatus es, non te baptizo: sed si nondum baptizatus es, ego te baptizo.

§ Quoties parochus [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], vel [illegible] [illegible], an aliquis fuerit baptizatus
[illegible] dubitat, an sit Baptismus [illegible], vel quia dubitat an sit
vivus, vel quia nascens prius pedes [illegible], vel manum exerit vel quia
dubitat, an [illegible] habeat [illegible], ut in monstris [illegible]
Quando ergo de [illegible] Baptismo in [illegible] [illegible] dubitatur,
conferendus est sub hac conditione: Ego te baptizo, si [illegible] vel
[illegible]

Quando autem de suscepto Baptismo [illegible] [illegible] [illegible]
[illegible] est, vel [illegible] et [illegible] [illegible] an aliquis baptizatus
fuerit, tunc ad certam evitandam reiterationem Baptismi [illegible] juxta
consuetudinem [illegible] [illegible] [illegible] [illegible] [illegible]
forma conditionali, juxta ~~an [illegible] quis del Baptismo [illegible]~~
~~[illegible] in quo [illegible] [illegible] [illegible] [illegible]~~
~~verbis [illegible] [illegible] [illegible] te [illegible] [illegible]~~
~~baptizatus es [illegible] te baptizo.~~

[illegible] duae regulae in [illegible] [illegible] [illegible] [illegible] nullo modo
conferendum esse Baptisma etiam sub conditione, nisi [illegible] [illegible]
inquisitione an [illegible], de quo dubitatur, baptizatus [illegible] fuerit et quibus
[illegible] [illegible] [illegible] [illegible] Baptismus [illegible]
forma [illegible], non erit sub conditione ministrandus ~~[illegible]~~

II regula est non facile praesumendum esse [illegible] [illegible] [illegible] baptizari,
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] n

sunt [illegible] et ignari hnc, qui vestri antiquis res nomient [illegible] se [illegible] omi Baptizassi; quare in ipso capitulo 23. itaque erit sub conditione rebaptizandus.

Quaer. VI. Quid agendum de Pueris expositis, qui sub [illegible] scripto carent, [illegible] initiant.

R. [illegible] baptizandos esse sub conditione, nisi, re diligenter exquisita, inveniantur certissimi testes, qui de administrato Baptismo fidem indubitatam faciant. Ita statutum fuit in concilio Mediolan. an. 215 sub [illegible] Carolo. [illegible] anno 1200 in conc. [illegible], ut expositi Pueri baptizentur de quorum Baptismo dubitatur, sive inveniantur cum sale, sive sine sale. [illegible] concilium [illegible] tabula [illegible] autoritate S. Gregorii relatum in canone hoc determinatur. Parvulos, qui a parentibus subtracti sunt et an baptizati sint, ignorant, eos ut baptizare debeas, secundum Patrum traditionem, si n. fuerit, qui testificetur, ratio poscit. Concilium vero Carthaginense relatum in canone hoc habet: Placuit de infantibus, quoties n. inveniuntur certissimi testes, qui eos baptizatos [illegible] esse sine dubitatione testentur, absque ullo scrupulo esse baptizandos. +

Quaer. VII. An ab haereticis baptizati sint iterum sub conditione baptizandi?

R. [illegible] ab haereticis qui [illegible] Baptismum [illegible] ab Ecclesia administrant, cujusmodi sunt Lutherani, et Calvinistae [illegible] Haereticum [illegible] illi baptizatos [illegible] iterum n. esse [illegible] conditione baptizandos certissimum est. [illegible] forma vel materia servata n. fuerit, vel gravis adsit dubium hic n. fuisse rite servata. In primo n. casu Baptismus absolute erit conferendus, in 2do vero iterum sub conditione ministrandus. [illegible] Sacra [illegible]

[illegible]

Quare Sacra Congregatio Concilii ut refert imm. mem. Benedict. XIV in regularum de Syn. Dioec. Lib. [illegible] cap. [illegible], interrogata an iterum baptizari deberent Infantes [illegible] reperti [illegible] [illegible] habeant [illegible] [illegible] ex hujus Baptismi [illegible] ablutos, die 15 [illegible] 1722 respondit esse denuo baptizandos sub conditione [illegible] [illegible] a qua [illegible] sit excavata aut aliunde indubitanter [illegible] indicia [illegible] vitae [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] anno 1600 [illegible] [illegible] et [illegible] [illegible]

ad hæreticos Hollandiæ [illegible] vero [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] 10 [illegible]

[illegible]

Quære [illegible] revidicantis [illegible] in adulta ætate differendus sit Baptismus.

R. Differendum esse Baptismum ~~usque tertium~~ ad triennium usque censet D. Gregorius Nazianzenus, Tertullianus vero ordinarium esse non esse [illegible] ministrandum antequam adolescant et [illegible] [illegible] [illegible] [illegible] differendum ejusmodi est ut est universalis Ecclesiæ consuetudo, quæ gravissima [illegible] [illegible] [illegible], qui ultra diem octavum [illegible] baptismum differrent, [illegible] in nonnullis [illegible] excommunicat [illegible] [illegible] [illegible] ad [illegible]

ab ista die Baptismum ministrandum negligerent. [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] æternæ beatitudinis, [illegible] [illegible] [illegible] remanerent, [illegible] sint [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] Baptismum [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] Baptismum [illegible] [illegible] [illegible], vel [illegible] [illegible] differre, ~~[illegible]~~ et [illegible] [illegible] [illegible] omni tempore, quæ [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] Baptismum [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ta' eccle observat ... ... invenien. est ut hec tempore ... ... baptizandi ... ... in ... Metropolitanis aut Cathedralibus Ecclesiis.

Caput VI
De Baptismi Ceremoniis

Quaeres ... an et quomodo utiles sint Baptismi ceremoniae, et nec antiquae sint.

R. ... necessarias utiles esse Baptismi ceremonias.

... et in Misterii celebratione ... Deo cultus exhibeat. ... ad Misterii cognitionem ... elevans, ... studio et reverentia ... Baptismi ... quae ipsi ... ...

... ceremoniae, ... a nullo omnino ... auctoritate ... Lutherani et Calvinistae ... ceremonias ... notas inurere, quae omni ... et Schismate antiquiores ... nec non ab Apostolicis Traditionibus ... antiquissimus est.

De ejusmodi Ceremoniis, earumque ... ne ... ... et ad ... vers. 4.

Cp. VIJ

De Susceptoribus, sive Patrinis

Quaeres 1° utrum requiratur aliquis, qui baptizandum de sacro fonte suscipiat.

R. cum S. Thoma affirmative: Dicendum, inquit, 3 p. q. 67 a. 7 quod spiritualis regeneratio, quae fit per Baptismum, assimilatur quodammodo generationi carnali, unde dicitur 1. Petri 2. v. 2. sicut modo geniti infantes rationabiles, sine dolo lac concupiscite. In generatione autem carnali parvulus indiget nutrice et paedagogo, unde in spirituali generatione requiritur aliquis qui fungatur vice nutricis et paedagogi informando et instruendo eum quasi novitium in fide de his quae pertinent ad fidem, et vitam christianam.

Quaeres 2° utrum mos ille valde antiquus et quae fuerit hujus moris [illegible] origo.

R. Morem hunc esse sine dubio antiquissimum et ab ipsis Ecclesiae temporibus derivatum, nam ejus [illegible] S. Thomas [illegible] mentionem [illegible] Tertullianus, [illegible]

Origo autem Patrinorum a Catechesi profluxit, quae Adultorum Baptismo ex [illegible] mandato praemittebatur. Statim ac vir aut foemina baptismum concupiverat, Diaconis aut alicui presbytero, vel Diaconissae si femina erat, [illegible] et moribus [illegible] instruendus [illegible]. Isti autem [illegible] Catechumenos examinare [illegible] [illegible] [illegible] Baptismum [illegible], unde [illegible] Itaque quod olim Catechistae idem hodie Patrini, sive Susceptores cum eo discrimine faciunt quod olim Baptismo Adultorum Catechismus [illegible] nunc autem cum pene infantes [illegible]

Quaeres III. Quid efficiendum in [illegible] susceptores rudes habeant?

Multi ex [illegible] afferunt baptizandum, qui illo [illegible] respondent vice ejus ad interrogata respondent, quin verba recitant, hic ut [illegible] satanae abrenuntiant Baptizandus non intelligunt, qui sunt Baptismi vere susceptores, debitum contrahunt intuendi [illegible] [illegible] et [illegible] quando aetas tulerit. [illegible] hoc suo munere excusandi [illegible] [illegible] Patrinos inter [illegible] [illegible] [illegible] quod a [illegible] [illegible] instruant. [illegible] tamen quomodo [illegible] [illegible], tenerent [illegible], [illegible] modo [illegible] [illegible] [illegible], ut monet D. Thoma. 3 p. q. 67. a. 8.

Quaeres IV. Utrum possit quilibet indifferenter eligi in Patrinum? Et quinam ~~a baptismo arcendi~~

~~[illegible]~~ Non quilibet eligi debet in Patrinum, sed oportet esse [illegible] doctrina Christiana et [illegible] moribus quoad fieri potest [illegible] [illegible] de [illegible] Ben. [illegible] de Patrinis. Et ex constitutione Tridentini ad munus patrini admitti non debent Monachi, aut Sanctimoniales, neque alii [illegible] [illegible] corregati, ut [illegible] [illegible] de Baptismo suscipere filios, vel commatres habere. [illegible] munere hoc [illegible] [illegible] ad officio susceptoris non necessario fuerit exclusus pater et mater alia debet eis parere [illegible] a [illegible] carnali, nisi necessitas contrarium exigat [illegible] q. 67 a. 8 [illegible] quia [illegible] Matrina [illegible] suscepto filio ejus [illegible] et [illegible] [illegible] Matrimonio ineundo aut [illegible] [illegible] ut unus tantum sive [illegible] [illegible] unus et una de Baptismo suscipiant.

Caput VIII

De ministro Baptismi

Quaeres I. Cuius competat solemnis Baptismum ministrare? [illegible]

Sacerdotis ad pastorale munus assumpti [illegible] ut ea [illegible] simplices vero Presbyteri licet illis hoc ministerium facultate, et [illegible] sine [illegible] urgente necessitate a Pastoribus permitti [illegible], [illegible] Parochi licentia usurpare non [illegible]. Hoc [illegible] ne hierarchicae iurisdictionis ordo perturbetur.

Diaconis autem licet ex [illegible] potestate Ordinis et [illegible] ordinaria non competat solemnis Baptismi administratio, [illegible] ex [illegible] et tamquam ministri subsidiarii de [illegible] baptizare etiam cum solemnitate [illegible] et [illegible] [illegible]. [illegible] Ecclesiae, ut [illegible] Baptismus [illegible] fierent, [illegible] pro exiguo Sacerdotum numero hoc Diaconis munus committebatur, ut colligere est ex [illegible] [illegible] more [illegible] [illegible] in ordinatione Diaconorum dicit: Diaconum [illegible] baptizare et [illegible]

Quaeres [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] etiam [illegible] [illegible] [illegible] immo etiam [illegible] [illegible] et [illegible] [illegible] [illegible] debitam formam servet itemque et facere intendat quod facit Ecclesia. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] momento, [illegible] [illegible] [illegible] [illegible] [illegible] communicanda [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] facultas.

[illegible] [illegible] Baptismum in necessitate conferre, [illegible] [illegible] [illegible] et quando [illegible] admittant [illegible] ordinis [illegible]

3 q. 67 art. 4.

[illegible] causa [illegible] debet mulier baptizare [illegible] sicut [illegible] sicut

nec [illegible] ingerere [illegible] nec [illegible] ingerere sacerdote qui [illegible] baptizare [illegible] ut ei dixit Tyrolus

zare [illegible] [illegible] [illegible] ad officium sacerdotis. et est de iure parochi. Ex hac [illegible] datur

regula, facile est colligere qui [illegible] [illegible]. Procedentes autem ad hoc

ordine [illegible] in aliena manen[illegible] [illegible] [illegible] [illegible] [illegible].

Peccat ergo [illegible] [illegible] [illegible] coram sacerdote [illegible] [illegible]

ante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diacono

[illegible] baptizans [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mulier

que [illegible] viro baptizaret [illegible] [illegible] [illegible] [illegible] [illegible]

ex officio [illegible] [illegible] [illegible] [illegible] munus [illegible] [illegible] [illegible] ergo

[illegible] [illegible] [illegible] [illegible] inquit D[illegible] [illegible] [illegible] [illegible]

mulier baptizat, quando rustico [illegible] [illegible] [illegible] [illegible] [illegible].

modo de [illegible] coram inferiori clerico baptizante [illegible] [illegible] [illegible]

[illegible] inferiori [illegible] [illegible] ex officio [illegible], [illegible] munus [illegible] [illegible]

[illegible] [illegible]

Caput VIIII

De Baptismi effectibus

Quaere [illegible] [illegible] sint [illegible] baptismi effectus

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

3 p. q. 63 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

art. 5. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] anima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] anima [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] characterem [illegible] [illegible]

per quam actione inducant ea, a quibus [illegible]. Quod & intelligitur de ijs qui ~~nullum~~ [illegible] nec ~~venialia peccata~~ lavare [illegible] baptismum recipiente in statu actuali peccati

Quaeres 2. Quinam sunt effectus seu virtutes gratiae baptismalis?

R. Gratia baptismalis nos mundat ut et [illegible] a malis et bona quamplurima cumulemur

Quaeres 3. Utrum gratia baptismi [illegible] plene deleat omnia peccata, [illegible] et actualia peccata?

R. ~~Affirmative~~ [illegible] in [illegible] confirmatur [illegible] ex decreto de peccato originali [illegible] per [illegible] gratia sic in [illegible] originalis peccati remitti [illegible] et [illegible] peccati [illegible] aut non [illegible] anathema sit.

Efficacia [illegible] baptismi [illegible] ab [illegible], nobis [illegible] et [illegible] interna virtute [illegible] ~~[illegible]~~ Lutheri [illegible] in [illegible] non [illegible] habet: Aliud est [illegible] peccatum remitti [illegible] ~~[illegible]~~ [illegible] gratia remittit [illegible] nulli [illegible] vere peccatum in nobis [illegible] in [illegible] neque [illegible] baptismi [illegible] extinguitur [illegible] nullum est. Contra [illegible] et alios [illegible] sit.

Propositio

Per Sacramentum Baptismi homo ab originali et actuali peccatis plene, et absolute liberatur.

Prob. 1° ex testimoniis scripturae. Sic vero Baptismum venisti, et ablue peccata omnia peccata est Petrus ad Judaeos Act. 2: 38, et Ananias ad Paulum Act 22. [illegible] que alii [illegible]. [illegible] ad Romanos [illegible] 8. ait: Nihil ergo nunc damnationis est iis qui sunt in Christo Jesu..... [illegible] quicumque baptizati sumus in Christo Jesu in morte ipsius baptizati sumus... [illegible] quia vetus homo noster simul crucifixus est ut destruatur corpus peccati, ut ultra non serviamus peccato; qui enim mortuus est, justificatus est a peccato ... ita et vos existimate vos mortuos quidem esse peccato, viventes autem Deo in Christo Jesu Domino nostro [illegible] [illegible] sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini nostri Jesu Christi, et in Spiritu Dei nostri. Denique ne omnia memorem eumdem sensum habentia in [illegible] ad Ephesios [illegible] 5. 25 et [illegible] Christus dilexit Ecclesiam et se ipsum tradidit pro ea, ut illam sanctificaret mundans lavacro aquae in verbo vitae ut exhiberet ipse sibi gloriosam Ecclesiam non habentem maculam aut rugam aut aliquid ejusmodi, sed ut sit sancta, et immaculata.

Ex quibus omnibus [illegible] [illegible] Baptismum plene et [illegible] liberamur ab originali et actuali peccatis: [illegible] remittat et [illegible] [illegible] crucifixus [illegible] et [illegible] [illegible] peccato [illegible] post Baptismum nihil damnationis [illegible] in nobis nulla macula nulla ruga remaneat in anima. [illegible] ergo [illegible] Baptismum [illegible] [illegible] Baptismum plene et [illegible] liberamur ab originali et actualibus peccatis.

Prob. 2° ex auctoritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mirifice convenit [illegible] [illegible]

Baptismi in remissionem peccatorum inquit ... omnibus ...

omni ... in ... de Baptismo Can. ...

Baptismum conveniens est ... quod in ... nec ... effectu

... Concilium vero in ... indubitanter

affirmat Baptismum esse ... et ...

... in ... Dogma catholicum ... nostri ...

vero ... de ... catechumenis ... culpa

... originalis et ... actualis

facta cogitatione ... Sanctus Eugenius

IV S. Pontifex in decreto pro Instructione Armenorum ...

hanc concludit ... Sacramenti Baptismi effectus est remissio omnis

culpae originalis et actualis. Ergo traditio ... modo ...

... Dogma catholicum de plena atque integra peccatorum ...

remissione ... Baptismum ...

Obj: In Baptizatis manet concupiscentia, quod nemo inficiari ... et

concupiscentia peccatum est. Ergo manet in Baptizatis aliquod peccatum

Mi: ... patet ex ... ad Rom: 7 v. 12 ... concupiscentiam ...

... quia lex ... est ... caro autem carnalis ... venundatus

... sub peccato ... v. 17 ... non ... bonum ...

... si autem quod nolo, illud facio, ... ego operor ...

... quod habitat in me peccatum ... video aliam ... in membris

meis repugnantem legi mentis meae, et captivantem me in ...

... quae est in membris meis

R. cum distinctione min: [illegible] concupiscentia est peccatum ...

... concupiscentiam appellat peccatum quia ... a peccato ... peccato

... nat ... quia in se formalis e[st] peccatu[m], etiam ... quando ... mo-
ti ... concupiscentia que manet in renatis e[st] carnis
... ... nocere ... renati ... ...
... ... motus ... ... vel
... ... concupiscentia ... peccatum e[st] ... ...
... ... peccatum ... mortale
... ... contradicere ad Rom. 6. ... ...
... manifeste ... ... facta carnis mor-
... ... facta carnis mortificare ... ...
... ... carnis ... ...
sed strenue resistere.
... etia[m] patet quia ... ...
... concupiscentia peccatu[m] non quia peccatu[m] in se formaliter sit ...
quia immo ... ...
peccatum appellat, quia ... ... originalis et materialis peccati ...
... ...
... ... excellent ... ...
... concupiscentia, vel fomitem ... ...
... ... nocere ... consentientib[us]
... ... quin immo ... optime
... ...
... ...
... declarat ... ...
... appellare ... vere et ... in renatis peccatum ... ...
... ... peccato e[st] et ... peccatum ... ... contrarium
... anathema sit.
... concupiscentia ... ... quia a peccato e[st] et
... ... et ... peccatu[m] ... ...
et ... ... ergo et ... concupiscentia, formaliter peccatum ... ...
Ratio

De Baptismo Quaest: II

Deus habeat auctorem, cum siquidem per se veniat a Deo, profiteantur. Sed Pelagiani dicere concupiscentiam habere [illegible] auctorem, quod concupiscentia vere et formaliter peccatum est.

Falsum est utrumque allatae instantiae partem. Siquidem et concupiscentia est [illegible] ipsa, et formaliter peccat, et Deum habere auctorem. Unde, quia peccata vere concupiscentia non est sine consensu voluntatis in rem malam. Eam vero concupiscentiam ... carens quo fit, cui resistis, ingens voluntati in rem malam [illegible] non caret quo non consensum habet, contra quam resistendo pugnas. Ergo peccatum non est.

Falsum est etiam secundum: sc. concupiscentiam Deum habere auctorem, Deus non rei malae auctor esse non potest. Concupiscentia autem cum sit prolis peccati, et ad peccatum continuo impellat, mala res est. Ergo non Deum auctorem [illegible] nec vere recipere debet. Unde languor naturae, quia peccatum, ... Deo adscribi non debet, qui hominem ab initio fecit rectum, ut Scriptura testatur, ipsaque ratio persuadet. Atqui concupiscentia est languor naturae, nisi [illegible] peccato vulneratae. Non ergo Deo [illegible] attribui [illegible], quemadmodum est neque peccatum unde [illegible] est [illegible] Ep. 1 Cap. 2 v. 16 inquit: Et quod est in Mundo concupiscentia [illegible] est concupiscentia oculorum et [illegible], quae non est ex Patre sed ex Mundo est.

Quidquid Deus lex prohibet est vere peccatum, [illegible] ex concupiscentia prohibet, juxta Apostolum ad Rom. 7. v. 7 peccatum non [illegible] nam concupiscentiam nesciebam [illegible] 12 [illegible] 7. 4

ergo concupiscentia vere peccatum est.

[illegible] Minorem [illegible] Dei lex concupiscentiam dominantem [illegible] prohibet, [illegible] consensu [illegible] prohibet ipsam [illegible]. Nam concupiscentia spectari potest, vel quatenus est vis [illegible] concupiscendi, vel quatenus est actualis

1

vitio voluntatis pravis concupiscentiis nostris experiremur concupiscentia

1o modo [illegible] Deus [illegible] tu quia est a [illegible] est peccato

[illegible] dicamus [illegible] contrario

[illegible] concurrendi [illegible] tu quia [illegible] invenit,

[illegible] omne caret in sua potestate vivendi, [omnino] habet homo in sua

potestate et [illegible] ex [illegible] ato [illegible] et [illegible] qualitati affectione

repugnante legi Dei in hac vita omnino expellat et plenum de concupiscentiis

tantum triumphum reportet, immo nec gratiam habet, quae non tantum

[illegible] valeat [illegible] gloria obtinenda [illegible]

fuerit [illegible] in victoria

Certa itaque enim [illegible] veritate ab Apostolo [illegible] debent concupiscentiae

[illegible] non ut domina, sed ut captiva,

et [illegible] de peccato [illegible] vere, et [illegible] voluntaria

cui transversio [illegible] quidem onerosum damnum stimulante

[illegible], et voluntate praebente consensum rei malae sibi placenti contra

leg. [illegible]

[illegible] concupiscentiae aliquid in [illegible] manet quod

[illegible] habet rationem peccati, dicente Regio Propheta in Psalmo 31 v. 1

et seq. Beati quorum remissae sunt iniquitates, et quorum tecta sunt

[illegible] peccata [illegible]

[illegible] et [illegible] imputata, revera manet [illegible] in justificatione quae

[illegible] sive alio quovis modo fit, peccata, scriptura teste,

[illegible] tanto et [illegible] imputata [illegible] revera maneat

[illegible] a auctoritate Divi Majores inde deducitur quod [illegible]

[illegible] quod [illegible] velo dubbium [illegible], ut [illegible] revera manet

lo:, quos ideo [illegible] qua [illegible] et [illegible] [illegible] ad [illegible] [illegible] o.

Ma: [illegible] [illegible] [illegible] [illegible] [illegible] ne [illegible], [illegible] [illegible] tegunt tantum et

n. imputantur quia vere deleri et [illegible] [illegible], [illegible] tegunt [illegible], ut

eadem manendo n. videantur no: [illegible] et [illegible]

In hoc uno [illegible] [illegible] conveniunt [illegible] [illegible] [illegible], Lutherani et Calvi-

nistae, ea ad impoenitentiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible], tamen intelligent [illegible] [illegible] [illegible] auctoritates attenderint quibus

aperte significatur peccata in iustificatione vere dimitti, deleri [illegible] [illegible]

[illegible] alia [illegible] oracula quae plenam peccati abolitionem [illegible] [illegible]

declararunt audiamus eundem [illegible] Prophetam qui mentem suam [illegible] [illegible]

[illegible] exponit Psalm. 50 ita ad Deum [illegible] [illegible] [illegible] iustificationis [illegible]

[illegible] [illegible]: Dele iniquitatem meam. Amplius lava me ab iniquitate mea

et a peccato meo munda me .... Asperges me hyssopo, et mundabor

lavabis me et super nivem dealbabor. Sed ergo debeant [illegible] [illegible] [illegible]

[illegible] [illegible], aliorum quae [illegible] [illegible] [illegible] [illegible], quae [illegible]

debeant intelligi allata in [illegible] [illegible] verba ex [illegible] [illegible] 10

[illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible].

Quaeres IV utrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] venit poenas [illegible], quas [illegible] [illegible] homo, [illegible] [illegible] sunt

vel originalis vel actualis [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]

vel in futuro [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible]

conditione contractas quas theologi [illegible] [illegible] quales sunt

fames, [illegible] mortis, et [illegible] [illegible], quae [illegible] [illegible] in [illegible] [illegible]

aliasque satisfactorias et voluntarie [illegible] [illegible] [illegible] [illegible]

aliaq. Deum gemus opera. quibus se homo peccator ad Deum placandum compunctione deliberatione effugit, et [illegible].

standum 3 penas vite futurae alias esse eternas in inferno alias temporarias in Purgatorio.

Hec verno [illegible] Respondeo penas seu reatus in vita futura debitas per Baptismum remitti. siquidem omnia pena in futurum reservata, vel erit in inferno luenda vel in Purgatorio sed utrique Dogma est definitum a Concilijs Florentino et Tridentino ab utraque liberari omnes a Baptismo ajunt Patres Florentini in Decreto unico ubi: Horum animas, qui post Baptismum susceptum nullam omnino culpae maculam incurrerunt, in Celum mox [illegible] intrare [illegible] ad Deum [illegible] et [illegible] Tridentini vero sess. 5: In renatis nihil odit Deus, quia nihil est damnationis iis, qui vere consepulti sunt cum Christo [illegible] in mortem, qui non secundum carnem ambulant, sed veterem [illegible] exuentes, innocentes, immaculati [illegible] [illegible] Dei effecti sunt, heredes quidem Dei coheredes autem Christi [illegible] [illegible] est ad ingressum in [illegible]. Ex his [illegible] inferre ab omni pena in futurum [illegible] ab omni [illegible] [illegible] [illegible] eos qui nullam [illegible] incurrentes, statim post mortem [illegible] Celestem Regnum admittunt, et intuitiva Dei visione donantur.

Per Baptismum non ordinari [illegible] vitae presentis ex [illegible] [illegible] contractae. consectaria [illegible] sunt Mortis, [illegible] una cum peccato [illegible] intravit in Mundum, et in [illegible] [illegible] pertransijt, quia, [illegible] et morte [illegible] [illegible] [illegible] innumerabiles [illegible] [illegible] et morbi, frigus, calor, [illegible] infirmitates, [illegible] et [illegible] [illegible] quotidiano [illegible] [illegible] in [illegible] [illegible] [illegible], et [illegible]

ee conditione, consequens e [illegible] in presenti vita n condo-
nari.

Quod si quaerat aliquis cur non [illegible] nos Baptismus ad illa vitae felicitatem
reddi [illegible]emur, qua [illegible] fuerat innocens Adam, vero considerand[illegible] Deum
noluisse, [illegible] n [illegible], [illegible] iam [illegible] erat [illegible] et [illegible], [illegible]
aute [illegible], [illegible] in [illegible] temeramus, [illegible],
[illegible] [illegible] rationem reddere [illegible] teneremus, [illegible]
[illegible] constitutum ee a sapienti [illegible] Deo docet [illegible]
[illegible] Concilii [illegible] 66 [illegible] 45, ad quod [illegible]
illud [illegible] ad [illegible], in Baptismo [illegible] ee germen incorruptionis
et plenae felicitatis ab omni corporis etiam corporali miseria immunis [illegible]
[illegible] in [illegible] rationis, ad quam Baptismus [illegible] praeparans
Dicente Dno: [illegible] renatus fuerit ex Aqua, et Spiritu [illegible]
introire in Regnum Dei.

10 [illegible] Baptismus [illegible] et ordinari [illegible] vitae praesentis [illegible]
modo satisfactionis [illegible]. Doctrina haec [illegible] antique [illegible]
ne [illegible] n [illegible] intellexit [illegible] interenda [illegible]
si [illegible] renatis, [illegible] Baptismum [illegible] [illegible] vitae [illegible]
satisfactoria [illegible] poenitentiae [illegible] imponerent. [illegible] Catechumeni
antequam ad [illegible] fontem venirent, [illegible] et [illegible]
pietatis officiis [illegible] [illegible] orationes [illegible] [illegible]-
[illegible] ante [illegible] nulla [illegible] satisfactorio [illegible]
[illegible], nulla [illegible] recepta [illegible] Baptismum [illegible] erant
poenitentia [illegible] est [illegible] autem [illegible], quia in Baptismo [illegible]
[illegible] redintegratio et [illegible] remissio fit [illegible] ideo [illegible]
causa est [illegible] satisfactoria [illegible].

Quaeres [illegible] [illegible] [illegible] erat [illegible] [illegible] [illegible]

[illegible] ~~Per~~ Gratiam Baptismatis nobis ~~[illegible]~~ [illegible] et [illegible]
~~[illegible] [illegible]~~, renovationis, justificationis, sanctificationis [illegible]
conferre ~~iuxta~~ [illegible] illud [illegible] ad Cor. [illegible] sanctificati [illegible] justificati
[illegible] in nomine Dni [illegible], et in Spiritu Dei [illegible]. Quamvis hac
Catholica veritas innumeris [illegible] [illegible] [illegible] [illegible] conjurbes,
att. [illegible] [illegible] haereticorum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] se [illegible] justitia, quae [illegible] Baptismum [illegible]
[illegible] interior [illegible] vere, et intrinsece recepta [illegible] [illegible]. Lutherani
[illegible] et Calvinistae [illegible] et alii ~~[illegible]~~ ordianus volunt ideo peccata in
Baptismo remitti, non quia remittunt [illegible] [illegible] quia ipsis ma-
nent, non imputantur, contendunt [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], non quia justitia in [illegible] [illegible], ~~et~~ [illegible] adhaereat,
[illegible] quia [illegible] [illegible] [illegible] favore apprehensa [illegible] [illegible] [illegible] [illegible]
imputat. [illegible] itaque [illegible] [illegible] Baptismum [illegible] [illegible] [illegible]
extrinseca [illegible] non imputatione, et [illegible] [illegible] extrinseca [illegible]
[illegible] [illegible], [illegible] in Xto [illegible] sive denominans [illegible] [illegible]
Baptismate, [illegible] denominatione extrinseca, quae [illegible] a forma [illegible] [illegible]
[illegible], quomodo homo denominatur doctus ex doctrina [illegible] [illegible] [illegible], [illegible]
denominatione extrinseca, quae [illegible] [illegible] ab exteriori forma, quo-
modo paries dicitur [illegible] ex [illegible], quae non in pariete sed in [illegible] [illegible]
[illegible]. Contra [illegible] [illegible]

Homo fit justus virtute Baptismatis, justitia in anima [illegible]
[illegible] et intrinsecus inhaerente.

Probatur ex [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

aliquid valet, neq. praeputium, sed nova creatura. et ad Coloss. 3. v.
et exuentes veterem hominem cum actibus suis, et induentes
novum, qui renovatur in agnitione ejus qui creavit illum. [illegible] Petri
Epa 2. Cap. 1. v. 2. et seq. Gratia vobis, et pax adimpleatur in agnitione
Dei, et Xti Jesu Dni [illegible] per quod maxima et pretiosa nobis promissa
donavit, ut [illegible] efficiamini D. consortes naturae. ~~Hinc licet argui [illegible]~~

Hinc ita licet argui [illegible] Homo quando justitiam nova creatura fit, ~~[illegible]~~ veterem hominem exuit et induit novum
~~[illegible]~~ et pretiosa dona accipit sed haec fieri vera non possunt nisi Dei Gratia
intus renovet hominem, nisi tenebras pellat, maculas, quod intus gerebat, et novam in
Anima induat formam qua renovetur nisi in Anima inhaerentes communicentur ~~[illegible]~~ pretiosa dona quibus efficiamur
D. consortes naturae, ergo homo fit justus virtute Baptismi justitia in
Anima ejus infusa et intrinsecus inhaerente

Prob. 3o Patrum auctoritate, in quo quidem argumento ne habeamus fateatur vero,
qui se ab antiqua Patrum doctrina recedere [illegible] ipsius proferemus
Augustinum, cujus verba tanti fecit Lutherus, ut [illegible] convenientia [illegible]
dixit ipse censuerit. Aug. in lib. de spiritu et lit. [illegible] haec ipse verba
justitia Dei manifestata est: non dixit, inquit, justitia hominis, vel propriae
voluntatis, [illegible] justitia [illegible], non qua Deus justus est, sed qua induit hominem,
cum justificat impium [illegible] et alia ejusdem Apostoli verba [illegible] Charitas
Dei diffusa est in cordibus nostris per Spiritum S. qui datus est nobis: charitas Dei,
dicta est diffundi in cordibus nostris non qua nos ipse diligit, sed qua
nos facit dilectores suos.

[illegible] omnis [illegible] inventum Dogmatis utile [illegible] et ~~confirmavit~~ anathe
mate [illegible] omnis [illegible] pravo zelo ~~[illegible]~~ Refractasse omnes [illegible]
[illegible] qui dixerit [illegible] sine Xti justitia [illegible] per quam nobis meruit
[illegible]

iustificari aut per eam ipsam formaliter iustos esse: anathema sit. Si quis dixerit homines iustificari vel sola imputatione iustitiae Christi, vel sola peccatorum remissione, exclusa gratia et charitate, quae in cordibus eorum per Spiritum [illegible] infundatur, atque illis inhaereat aut etiam gratiam qua iustificamur esse tantum favorem Dei, anathema sit.

Prob. [illegible] ex manifesta [illegible] erroris absurditate, tum contra ipsam [illegible] tantum et [illegible] traditionem [illegible] et contra [illegible] communem [illegible] [illegible] mere imputatione iustitiam asserentes, tum iustitia de [illegible] eam formam [illegible], quae intrinsece afficiunt [illegible], cui attribuunt, [illegible] admittunt, [illegible] sapientes haberi volunt. [illegible] [illegible] non dicitur [illegible] albedine sibi [illegible] et homo non dicitur callidus [illegible] doctrina [illegible] doctus [illegible], nisi per eam doctrinam [illegible], ita nec [illegible] appellari [illegible] [illegible] ideo [illegible] volunt [illegible] formaliter [illegible] iustitia exterius imputata eorum [illegible] definiunt, quod [illegible] [illegible] quae [illegible] esse, et nominari [illegible] [illegible] peccatorem esse, [illegible] in omni [illegible] peccare [illegible] quod [illegible] communem [illegible]

[illegible] nisi quatenus [illegible] [illegible] a Christo: [illegible] sapientia a [illegible] et iustitia et sanctificatio, et Redemptio. [illegible] iustus [illegible] extrinseca imputatione iustitiae Christi. [illegible] [illegible]

meritoria justitiae [illegible] alii justi sumus, quasi justitia
Xti nostri [illegible]

R. Eadem [illegible] justitia nostra [illegible]
fortitudo nostra [illegible] et [illegible] [illegible]
tribuunt [illegible] patientia [illegible]
[illegible] sed quia nos [illegible] ore liberavit [illegible]
[illegible] nostra [illegible] justi [illegible]
tia ejus [illegible] imputata, sed quia [illegible] est [illegible]
[illegible] omnes
accepimus, et ad cujus imaginem conformati [illegible] a Deo [illegible] sunt et
[illegible] Quos praescivit, inquit ille divus ad
Rom. [illegible] et [illegible] imaginis [illegible]
[illegible] in multis fratribus, quos [illegible]
[illegible] et quos vocavit, hos et [illegible]
[illegible] illos et glorificavit

[illegible] Eadem ratione nos [illegible] in Xto [illegible], quia Xtus ipse pro nobis est fac-
tus peccator [illegible]
[illegible] pro nobis [illegible] efficeremur justitia
Dei in ipso. [illegible]
nobis peccator [illegible] injustus foret. [illegible]
sumus, quasi justitiam ejus [illegible]

R. no maj. admissa autoritate [illegible] eadem ratione nos fieri
justitiam Dei in Xto quia Xtus [illegible] hoc
unum dicit Xtum factum esse pro nobis peccatum, ut nos efficeremur justitia
Dei in ipso; [illegible] utrumque verum est, et Xtus [illegible]

factus ; ex nobis ee remotio, ~~et non fieri int~~

factus ee non nobis remane et non fieri interiorem [illegible] in Xto

et [illegible] intrinsecus inhaerentes, nec impugnat unde eis alteri

unio utriusque [illegible] clarissimus [illegible] [illegible] quae tale [illegible]

[illegible], et [illegible] [illegible] sicut [illegible] carnem [illegible]

divinitatis, [illegible] [illegible], et [illegible] [illegible] [illegible].

Secundus Injustum 2. Alij ex Apro non unius justitia Dei, [illegible] Xto ergo omnimoda

[illegible] comparatio est, ita ut quemadmodum Xtus factus est [illegible] [illegible]

mutatione peccator, ita nos justi [illegible] [illegible] justitia Xti nobis

imputata.

Dist: Cor: 3 alij verius justitia Dei, [illegible] in Xto effective, et meri-

[illegible] [illegible] formaliter, ita ut, justitia [illegible] nulla ratione commu-

[illegible] [illegible] [illegible]. quemadmodum [illegible] in [illegible] non fieri

[illegible] [illegible] in Xto, [illegible] legimus nos justificati

[illegible] conformes [illegible] Dei fieri [illegible] consorte, [illegible],

[illegible] [illegible] ornari [illegible] intelligi [illegible] alij [illegible] sunt, [illegible]

de interna, et inhaerente justitia, quod ergo ab Apro dictum est, [illegible]

fieri justitia Dei in Xto; ita debet [illegible] catholica accipi, [illegible]

[illegible] in nobis omnino [illegible] justitia, per quam justi Dei

vocamur, [illegible] causa efficiens, et meritoria [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia catti[illegible]

de justificatione doctrina est [illegible] [illegible] et [illegible] roborat.

[illegible] justificationis [illegible] finalis [illegible] gloria Dei, et Xti ac

[illegible]: [illegible] vero misericors Deus [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] meritoria [illegible] [illegible] [illegible] [illegible] Dnus

=net Jesus Xtus, qui cum ... inimici, ... charitatem, qua dilexit nos, sua sanctissima passione in ligno crucis ... =ficationem meruit et pro nobis Deo Patri satisfecit.

Quaeres: utrum gratia sanctificans ... in ... infundendo, adsunt infusarum virtutum comitatus?

R. affirmative, cum enim virtutes infusae fides, spes, et charitas sint gratiae sancti=ficantis connexae indivisae cum ipsa gratia conjunctae, ... gratiam, ita virtutes ... supernaturales ... infundunt. Hinc a S. Cypriano Baptismus vocatur ... et ... virtutum. Concilium vero Tridentinum ita ... cap. 6. et 7. In ipsa justifica=tione cum remissione ... haec omnia simul infusa accipit homo ... =cum ... fidem, spem, et charitatem ... =manebat, et caritas ... cum Xto, neque corporis ejus ... =membrum efficit.

Ex dictis consequitur ... Baptismum ... fieri membra Xti, illique tanquam ... capiti ... Baptismum ... 3 ... homo regeneratur ... quae est fides Xti, vita autem ... membrorum ... et ideo necesse est, quod ... homo incorporetur Xto, quasi mem= =brum ipsius

(?) Per Baptismum tribui ... Posito enim quod Xto tanquam capiti ... plenitudine ejus accipiamus omnes membra illius et ideo ... fide ... quod baptizati ... neque a Xto ... et ... ab eo ... ... gratiae inf... ...

3.° Per Baptismum tribui, ut ad alia recipienda sacram.

[illegible] ... in familiam Dei adscribi venit in consortium [illegible]

quae sunt Dominicae familiae propria, cujusmodi sunt [illegible]

[illegible] tandem Per Baptismum hunc [illegible] animum [illegible] et [illegible], ut [illegible]

Dei et [illegible] Christi; Baptismus non ex [illegible] et [illegible]

in futurum reservatam remittit atque [illegible] movet impedimentum

quod a [illegible] introitum ~~arcebant~~ prohibebant.

Quaeres utrum effectus Baptismi [illegible] in [illegible] aequales

quantum ad Caracterem, et peccatorum [illegible] et poenarum

[illegible] omnes effectus Baptismi in omnibus aequales [illegible] quia [illegible]

[illegible] caracterem, aequaliter in omnibus est

[illegible] nec majus nec minus [illegible] poenae debitae

[illegible] vel alius [illegible], quo ad

[illegible] Baptismi [illegible] in omnibus aequaliter

[illegible] nec majus nec minus in uno.

Quantum vero ad [illegible], distinguendum est inter [illegible] et

[illegible] omnes et singulos gratia

[illegible] aequaliter [illegible] Baptismum, aequalem

[illegible] Atqui [illegible] aequaliter

[illegible] habent [illegible] Baptismum [illegible]

Ergo aequalis est in omnibus [illegible]

[illegible] respectu [illegible] Baptismi [illegible]

[illegible] ad [illegible] respectu [illegible]

propter dispositiones suas [illegible] inaequalitatem. ~~[illegible]~~

D. Thomas [illegible] q. 69 art. [illegible]

Quaeres [illegible] et necessaria dispositione ad [illegible]

audientes aliquod ejus effectum obtineant?

R. Caractherem non vero gratiam sanctificantem recipere. et ratio primi est quia caracteris impressio a solo actu sacramentali dependet, non vero ex earum gratiarum [illegible] quas graeci [illegible] vocant, quaeque possunt etiam cum conjunctam improbitate consistere. Sine [illegible] [illegible] traditione, et [illegible] doctrina constat Baptismum in quolibet haeresi, vel schismate [illegible] ritu [illegible] datum non debere repeti [illegible] in quantalibet [illegible] [illegible] characterem imprimat.

Quod vero gratiam sanctificantem non recipiant [illegible] carent [illegible] Baptismati promittendos, quique [illegible] a theologis [illegible] appellantur, inde constat quod nemo [illegible] gratiam et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] gratiam sanctificantem non acquirunt.

Quaeres IX utrum [illegible] [illegible] [illegible] Baptismi [illegible] [illegible] [illegible] cessant?

[illegible] [illegible] [illegible] non [illegible] [illegible] transierit, manet [illegible] in aliquo [illegible] effectu [illegible] caractere. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut peccata [illegible] [illegible] [illegible] [illegible] [illegible] perpetuo [illegible] [illegible] [illegible] [illegible] de Baptismo contra Donatistas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccata [illegible] ad [illegible] pacem [illegible] ([illegible] et [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ille Baptismus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quaeres X [illegible] peccata [illegible] Baptismum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortes, [illegible] [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible] [illegible] memoriam deleant?

R. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in mere [illegible] et [illegible] [illegible] [illegible] [illegible]

[illegible] ... [illegible] ... [illegible] è [illegible] ... rianda [illegible] [illegible]

post [illegible] penetrata [illegible] ... [illegible] et memoriā [illegible] reconcilia

tione [illegible] ... et commenta sunt. ~~contra~~ [illegible] omnem [illegible]

Calcar ~~[illegible]~~ fecimata [illegible] in [illegible] ... ista Sofimeus can. [illegible]

[illegible] peccata [illegible] ... [illegible] ... recordative

[illegible] ... vel [illegible], vel veniana [illegible] anathemata

[illegible] ... Et [illegible] ea ~~[illegible]~~ peccata remitti ~~[illegible]~~ quæ in hoc

[illegible] ... [illegible] ~~[illegible]~~ ... extendi [illegible] ... Daemon [illegible]

que [illegible] commutatis [illegible] ... ~~[illegible]~~ vera ... constat [illegible] ... [illegible]

[illegible] ... penitentiae ... Deo reconciliari ... [illegible]

e [illegible] ... de cujus necessitate et virtute ... [illegible]

e [illegible] immoremur

[illegible]

De Sacramento Confirmationis

Caput 1.

De institutione [illegible] et obligatione [illegible]

Queres 1. Quid sit sacramentum confirmationis?

R. Confirmationem esse [illegible] sacramentum a Xto institutum [illegible] anima [illegible] per unctionem [illegible] et [illegible] verborum forma in fronte ab [illegible] [illegible] gratiae augmentum ac [illegible] Confirmationis autem sacramentum [illegible] quia ut in catechismo [illegible] explicatur [illegible] [illegible] hoc sacramentum [illegible] novo [illegible] firmior [illegible] miles esse incipit confirmatio [illegible] [illegible] [illegible] augmentum [illegible] et [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] inde [illegible] [illegible] vab [illegible] [illegible] confirmatio [illegible]

Unde sensu a [illegible] confirmatio [illegible] [illegible] [illegible] in [illegible], imo [illegible] a veteribus [illegible] [illegible] [illegible] confirmant [illegible] interpretatio [illegible] confirmatio [illegible] [illegible] [illegible] [illegible] illam vere [illegible] tes ab [illegible] [illegible] in [illegible] confirmans.

Queres 2. An confirmationis verum sit sacramentum?

R. Confirmationem verum esse [illegible] [illegible] catholica veritate [illegible] [illegible] testatur verba, [illegible] et universalis [illegible]

1. [illegible] quod attinet [illegible] [illegible] [illegible]
8: 14 et 17 [illegible] qui erant [illegible], quod [illegible] [illegible] [illegible] [illegible] verbum [illegible] [illegible] [illegible] veniunt [illegible]

~~ut audita~~

spro est, ut audirent [illegible], [illegible] in numquam [illegible] ver rat, [illegible]

[illegible] imponebant manus, [illegible]

[illegible] de [illegible]

[illegible] est in [illegible] et [illegible]

[illegible] et [illegible]

[illegible] et [illegible] ee [illegible]

[illegible]

[illegible] manum [illegible]

[illegible] manuum impositione [illegible]

[illegible]

[illegible]

[illegible]

[illegible] manuum [illegible]

[illegible] auctoritate [illegible]

impositione [illegible] et [illegible] habet ergo [illegible]

natio [illegible] conditiones

[illegible] haeresia [illegible] manuum impositiones simplices [illegible]

[illegible]

[illegible]

[illegible] ceremonias [illegible]

[illegible] ceremonia [illegible]

ministrare [illegible] respectu illius [illegible] ceremonia.

[illegible] Praeterea [illegible] ceremonias

[illegible] ceremonias [illegible]

[illegible] ergo manuum impositio [illegible]

[illegible] ceremonia, [illegible] non [illegible] huius ceremoniae,

[illegible] ergo

[illegible] [illegible] vera dimittere, ubi [illegible] [illegible] [illegible] 9.

Generunt per hanc manuum impositionem [illegible] [illegible] veras [illegible] [illegible]
quedam [illegible] [illegible] sanitatis, inquam, miraculo [illegible] [illegible]
gratiam [illegible] [illegible] appellant [illegible] ad justificationem [illegible]
referunt quam [illegible] [illegible] [illegible] [illegible] etiam [illegible] [illegible] [illegible]
[illegible], ut in [illegible] [illegible] [illegible].

[illegible] inepte [illegible] [illegible] heretici [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ille [illegible] [illegible] [illegible] [illegible]
quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] erat [illegible]
[illegible] naturales et [illegible] [illegible] [illegible] [illegible] maxime [illegible]
[illegible] [illegible] essentiali et et preciuus effectus e [illegible] [illegible] [illegible]
[illegible] [illegible] ne [illegible] [illegible] [illegible] [illegible] augend[illegible] [illegible]
Sanctitati [illegible] [illegible] [illegible]

[illegible] iterum hanc manuum impositionem [illegible] [illegible] [illegible] [illegible]
[illegible] semper [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], ut miraculis [illegible] [illegible] [illegible] magis [illegible]
[illegible], [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] tem [illegible]
[illegible] [illegible].

[illegible] hanc [illegible] [illegible] omnino a [illegible] [illegible] [illegible] ad [illegible]
ad [illegible] [illegible] quae manifeste originem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] unguento [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hanc [illegible]

[illegible] adolescenti Baptismum tradidisse, eumq. postea illi [illegible]
communicasse [illegible] quod extra Baptismum [illegible]
[illegible] [illegible] [illegible], et alius [illegible]
[illegible] descripsit [illegible] 8 et 7 quomodo ministrato [illegible]
[illegible] initium ad [illegible] ut illud [illegible]
[illegible] confirmatio [illegible] sicut aqua [illegible]
[illegible] 73 ad
[illegible] manus [illegible]
[illegible] quod nunc [illegible] qui in Lutea
[illegible] Lutea [illegible]
[illegible] Cirillo et
[illegible] contra [illegible]
[illegible] sacrum [illegible]
[illegible] in pace [illegible]
[illegible] ergo [illegible]
[illegible] ad [illegible]
[illegible] charitate [illegible]
[illegible] quomodo [illegible] manus [illegible]
[illegible] autem [illegible]
[illegible] confirmatione [illegible]
[illegible] do [illegible]
[illegible] manus impositione [illegible]
[illegible] adhiberi [illegible] manus
[illegible] ne illos extra [illegible]
[illegible] manus impositione
[illegible] fatente ipso [illegible]
[illegible] confirma
[illegible] impositione manuum [illegible]
[illegible]

Restat ut de universae Ecclesiae traditione praxi [illegible], quae sed abunde [illegible]
ex Patrum testimoniis [illegible], ut. et ex [illegible] Pontificali [illegible], ex [illegible]
definitione valet adeo ~~magis~~ [illegible] ~~[illegible] traditio~~ ut [illegible]
[illegible] redundat. Itaque [illegible] habemus [illegible]
[illegible] [illegible] [illegible]
[illegible] conceptis in Epistola Bapt[illegible] ~~[illegible]~~, [illegible]
Hoc autem, inquit, ignorantia minime [illegible] tande modo [illegible]
[illegible] [illegible] ex [illegible]
ad [illegible] ista ~~[illegible]~~ Ecclesia, praxis [illegible] contraria [illegible]
exponit: [illegible]
[illegible] Presbyteri [illegible] Pontifica[illegible]
[illegible] habent. Hoc autem Pontifici[illegible] [illegible]
[illegible] universo [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
respondere. [illegible]
omnimode [illegible] Ecclesia [illegible]
[illegible] Magni [illegible]
[illegible]
[illegible]
tandem [illegible] VI [illegible] Gregorii [illegible]
[illegible]
sitione [illegible] a [illegible]

1

[illegible] tradit[ion]es [illegible] magis [illegible] damnatis Hereticorum

[illegible] Concilio [illegible] Generale [illegible] anno [illegible]

[illegible] latera [illegible] manum [illegible]

[illegible] ante [illegible] mere [illegible] fuisse sed confirmationem [illegible]

eo quod [illegible] in Sacris confirmationis, Regiro subet

[illegible] esse administrandum ut [illegible] ex [illegible]

[illegible] Gabulano [illegible] scribente: [illegible]

[illegible] eos [illegible] ea hac

[illegible] laudati [illegible] imas [illegible]

[illegible] confirmationis in veris

[illegible] sacris [illegible] Lutherani, et [illegible]

[illegible] exquirere [illegible] errore [illegible]

[illegible] lutea [illegible] legittime [illegible]

confirmationem, et [illegible]

[illegible] matrone [illegible]

[illegible] et [illegible] vero et [illegible]

[illegible] nihil aliud fuisse [illegible]

[illegible] ratione [illegible] lutea [illegible] anathema, et

[illegible] contra [illegible] monumenta praesentis confirmationis

[illegible] multa [illegible] manum [illegible]

[illegible] manu [illegible]

[illegible] confirmatione nihil [illegible]

[illegible] manum [illegible]

[illegible] ab illa

[illegible] conterebant.

[illegible] respondeo [illegible]

[illegible] vere signa [illegible] manum [illegible]

[illegible] erant [illegible] externa [illegible]

~~fiet consuetior gr[...]~~ ob commendatione verbi fides et intelligentia [...] [illegible]

[illegible] dilatanda [...] effectu suscendi [...] [illegible]

[illegible] necessarium [...] informatio [...] [illegible]

[illegible] secundum [...] fide [...] [illegible]

[illegible] [...] [illegible] [...] [illegible]

[illegible] [...] [illegible] [...] [illegible]

Demonia [...] [illegible]

[illegible] in [...] [illegible]

[illegible] eligere aut [...] aut [...] [illegible]

[illegible] fides [...] effectu [...] [illegible]

[illegible] fide [...] ~~ta~~ quia ergo [...] [illegible]

quia [...] effectu [...] [illegible]

~~[...]~~ Ratione huius propositionis [...] [illegible]

~~inde~~ [...] [illegible] [...] miracula [...] [illegible]

spiritus [...] [illegible]

[illegible] [...] [illegible]

[illegible] [...] [illegible] [...] [illegible]

[illegible] [...] [illegible]

Respo: [...] Eugenio IV° 2° decreto [...] [illegible] effectu

ee quia [...] [illegible]

[illegible] [...] informatione ~~[...]~~ augmenti [...] [illegible]

[illegible] [...] fide [...] [illegible]

[illegible] [...] [illegible] in [...] [illegible]

[illegible] in [...] [illegible]

[illegible] [...] [illegible]

[illegible] baptismi [illegible] descendit [illegible], in forte [illegible]

[illegible] innocentia in confirmatione augmentis [illegible]

[illegible]

[illegible] characterem imprimat, et quomodo [illegible] character 2

[illegible] confirmatione [illegible] indelebile in anima [illegible]

[illegible] Sess. 5 de Sacr. in genere can. 9

[illegible] in tria [illegible] confirmatione et ordine

[illegible] in anima hoc est signum quoddam [illegible], et inde

[illegible], unde iterari [illegible] anathema sit.

~~[illegible]~~ [illegible] duo characterem confirmationis in mente [illegible] ita

[illegible] confirmationis [illegible] indelebile [illegible]

[illegible] descriptiones [illegible] contra [illegible]

[illegible] habet [illegible]

[illegible] characterem confirmationis [illegible] intelligi [illegible]

[illegible] character [illegible] non habet [illegible]

[illegible] confirmatione [illegible]

[illegible] in statu [illegible]

[illegible] fuerit [illegible]

[illegible] confirmationis [illegible], et ideo [illegible]

confirmaretur, nihil [illegible] converteret [illegible]

[illegible] baptismi

[illegible] quod [illegible]

[illegible] quod adhuc [illegible]

[illegible] linguis, quos [illegible]

[illegible]

[illegible] qui [illegible] [illegible]

[illegible]

Hinc [illegible]

[illegible]

[illegible] aut, et [illegible], ita ut [illegible]

[illegible]

[illegible]

[illegible] effectus [illegible]

[illegible]

[illegible] ratione [illegible], quod effectus [illegible]

[illegible], et [illegible] conservat ante [illegible]

[illegible] ante [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] cum ex negligentia [illegible] omittitur, [illegible] fert [illegible]
[illegible] expectat a [illegible]
in [illegible] mortale [illegible] [illegible]
tempore et loco ubi [illegible] vel infideli [illegible] resistendo,
grave est peccatum [illegible] hoc Doctores facile conveniunt. [illegible]
[illegible] extra vero hunc [illegible]
[illegible] [illegible]

[illegible]

De [illegible] confirmationis

[illegible] materia [illegible]

R. ex [illegible] hujus sacramenti remota materia est chrisma,
[illegible] vero [illegible]atione, seu unctione cum materia [illegible]
aute [illegible] intelligen[illegible] explicat [illegible]
[illegible] materia est chrisma confectum ex oleo, [illegible]
[illegible] et [illegible] et [illegible]
[illegible] oleo, ex [illegible]
[illegible] ex [illegible] Fabiano [illegible]
[illegible] qui, inquit, [illegible] ore [illegible] chrisma [illegible]
[illegible] inde [illegible] observant [illegible]
[illegible] Sacramenti chrisma [illegible]
Ergo autem chrisma [illegible] ex oleo [illegible] et balsamo, [illegible]
[illegible] aromatum mixtione [illegible] ut constat ex [illegible]
[illegible] in [illegible] unctionis [illegible]
[illegible] hoc [illegible] qualitate
[illegible] continens [illegible] [illegible]
[illegible] [illegible]

Respondetur [illegible] manus [illegible], [illegible] confirmati [illegible]

ministrare [illegible] in [illegible] materia [illegible] esse [illegible]

[illegible] quod immediate [illegible] ad [illegible]

[illegible] aut [illegible] [illegible]

[illegible] necessario [illegible]

[illegible] quod [illegible]

[illegible] nulla [illegible]

[illegible] in [illegible] manus impositio [illegible]

ideo excludi debet [illegible] ante [illegible] negari [illegible]

forte [illegible] forma [illegible] noluit [illegible]

[illegible] facta [illegible] illa [illegible]

Respondetur [illegible] manus [illegible]

[illegible] manu [illegible] [illegible]

[illegible] [illegible] et

intelligit [illegible] quando [illegible] affirmus [illegible]

[illegible] in [illegible] manu [illegible]

[illegible]

manu [illegible] erat [illegible]

[illegible] exhibebant [illegible]

Ad [illegible] communis [illegible]

quando [illegible]

Homines [illegible]

manus [illegible] [illegible] [illegible]

[illegible] manus [illegible] in [illegible]

[illegible] convenit [illegible]

ex Deo, et Salvatore [illegible]

[illegible] mutata [illegible], et consequenter [illegible] quo [illegible]
[illegible], ab eo, quo ipsi sunt [illegible]

[illegible] S. Bonaventura [illegible]
[illegible]
[illegible] mutata [illegible]

[illegible] mutata [illegible]
[illegible] manus [illegible]
[illegible]
[illegible] ergo [illegible] manus
[illegible]
[illegible] ex [illegible]
[illegible]
[illegible]
[illegible] (alon?)
[illegible] et unxit nos et signavit et dedit [illegible] in [illegible]
[illegible]
[illegible]
[illegible] et mirantur [illegible]

Et [illegible] manus [illegible]
[illegible] manus [illegible]
[illegible] manus [illegible]
[illegible] manus [illegible]
[illegible]
[illegible]
[illegible], et [illegible]

ad [illegible] confirmationis pertinere, et illis [illegible] esse, sive unus sive alterum concurrant, et optime adversit [illegible], et [illegible] allani [illegible] [illegible] [illegible] recte [illegible] hoc loco [illegible] audire [illegible] qui in [illegible] de [illegible] [illegible] [illegible] exprimit, et [illegible], et manus [illegible] [illegible] [illegible] [illegible] concurrit, [illegible] ut anima muniat, [illegible] manus [illegible] [illegible] [illegible], et anima [illegible] illuminet [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] exprimit [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] hec [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] et [illegible] magis [illegible], et manus [illegible]

[illegible] [illegible] manus [illegible] [illegible] [illegible] [illegible]

[illegible] huius questionis [illegible] [illegible]

Quaeres [illegible] utrum [illegible] confirmationis necessario esse debeat [illegible] et [illegible] ad [illegible] [illegible] necessaria [illegible] [illegible]

[illegible] affirmative una cum [illegible] communi [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible] [illegible] [illegible] et maxime in [illegible] habet [illegible] [illegible] [illegible] aliud [illegible] [illegible] [illegible] [illegible], nec [illegible] in [illegible] [illegible], nisi in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse ad significandum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et alii [illegible] [illegible] [illegible] [illegible] esse [illegible] de necessitate [illegible]

n. vero de necessitate sacramenti. Sed probant, quia sanctissima
Xma debet esse omnium, sed Balsamum pretiosissimum est, et magni
valoris in multis locis. Qui ergo credunt de essentia Xmatis chrismatis esse
vere [illegible] hoc commixtionem videtur dicendum. [illegible] consulens [illegible] magis
sacramentum in eo [illegible] debeat, quia [illegible] oleo delinitus
fuit, respondet quod in talibus n. est aliquid [illegible], sed cautius [illegible]
quod innante fuerat [illegible] [illegible] cautius est sacramenti. [illegible]
essentialis [illegible] [illegible] [illegible] SS. Patres [illegible] de [illegible]
[illegible] Xmatis aliquando quidem oleum et balsamum, dum chrisma exponunt,
aliquando vero solius olei mentionem faciunt ut Dionysius lib. 3 contra Mar-
cionem et [illegible] lib. 3 de Trinitate [illegible] 26 lib. 3 de Baptismo
[illegible] 20 et tract. 118 in Johan. Quod vero [illegible] Patres [illegible] balsamum [illegible] [illegible] mentionem
[illegible] [illegible] [illegible] esse concilium [illegible] universalis [illegible]
[illegible] [illegible] vero [illegible] [illegible] sacramenti [illegible]
Respondent [illegible] balsami mentione ad [illegible] [illegible] pertinere, nec
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] paenitentia [illegible] traditio, [illegible] n. [illegible]
ex [illegible] [illegible] [illegible] confirmationis [illegible] quando
autem Patres olei tantum mentionem faciunt, n. ideo balsami mix-
tionem excludunt, sed [illegible] esse [illegible] [illegible] [illegible], a [illegible], et magis [illegible]
[illegible] [illegible] [illegible] chrisma [illegible] [illegible] concilium [illegible]
[illegible] hoc [illegible] [illegible] declaravit, [illegible] [illegible] ambigua [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sacramenti confirmatio, cujus materia est
chrisma confectum ex oleo et Balsamo [illegible] [illegible] ambigendi [illegible]
[illegible] concilium [illegible] [illegible] [illegible] et [illegible] [illegible] traditionem
Hic juvat opponere Balsami varietatem, [illegible] [illegible] Balsamo
[illegible] [illegible] [illegible] [illegible] Hebraeus [illegible] [illegible] n. [illegible]

conspiciendi sit Balsamum ubique non est ita rarum ut [facile] haberi non possit, nec in tanta quantitate adeo perquirendum, ut de ejus pretio [illegible] sit. et haec [illegible] valeret, inconveniens unum instrumentum [illegible] pro ceteris [illegible] ut non [illegible] nascuntur, nec adeo levius sit pretio in aliquibus Regionibus [illegible] comparari

[illegible] autem ad Innoc: III decisionem confugiunt, qua [illegible] illorum opinio confutari [illegible] quando per errorem fuit aliquis non chrismate, sed simplici oleo delinitus, non est aliquid iterandum [illegible], sed caute supplendum, quod incaute fuerat praetermissum [illegible] non supplendum [illegible] Balsami, seu potius totius Chrismatis unctione. Ergo illam necessariam judicabat ad [illegible] validitatem. [illegible] ex praecepto [illegible] Balsamum, omissa illius unctio non esset supplenda. An non ex praecepto [illegible] et forte ex praecepto [illegible] miscenda est aqua in calicis consecratione. [illegible] advertat [illegible] aquam, nullo modo illam apponere postea debet, quia non est de necessitate [illegible] Missalis Rubricae. [illegible] celebrato a [illegible] supplendum esset [illegible] non esset de necessitate [illegible] Innoc: verba interpretantur Canonistae celeberrimi Panormitanus, [illegible] Innoc: III, et alii, asserentes in hoc casu non solius Balsami, sed Chrismatis ex oleo, et balsamo confecti unctionem esse supplendam, [illegible] forma competenti verborum. Sensus ergo verborum Innoc: est unctionem Chrismatis esse secreto supplendam, nec iterum repetendam esse publica solemnitate, aut servandas orationes, quae praecedunt, et subsequuntur

Quaeres 11a Utrum Chrisma antiquum ad Confirmandos adhiberi, [illegible]
an debeat benedictione nova conservari.

R. Affirmative, et modo conservandi Chrismatis more est in Ecclesia anti-
quissimo, nec immerito inter traditiones [illegible] recensuit: Benedici-
mus Baptismatis Aquam, ut S. Basilius in lib. de Spiritu S. c. 27, et
unctionis oleum, ex quibus scriptis? [illegible] a tacita, secretaque traditione.
Tertullianus de Baptismo c. 7: Egressi de lavacro, perungimur benedicta
unctione [illegible] et unde Baptizati unguntur
oleum in altari sanctificatum. [illegible] testatur [illegible], qui [illegible]
[illegible] [illegible] Euchologia, et
Rituale Latinorum plene consentiunt.

Quaeres 12a Quis ~~pro Chrismati~~ tunc Chrismatis conservandi potestas? [illegible] convenit.
R. [illegible] quod [illegible] universa tenet Ecclesia, nec Conciliis
institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum
[illegible] retinere rectissime creditur. Ad benedicendum Chrisma
[illegible] [illegible] convenire universa [illegible]
[illegible] [illegible] instituta, sed semper et ubique retenta
[illegible] sanctionem non est, quas [illegible] ab [illegible]
[illegible], [illegible] retinere merito creditur. Hinc Montanus
Archiepiscopus Toletanus [illegible] presbyteros [illegible] redarguens, [illegible]
[illegible] Chrisma [illegible] ~~sunt~~ [illegible], [illegible] esse
[illegible] affirmat, vel detestabile, [illegible] ab initio fidei Catholicae
[illegible] numquam hucusque [illegible], inaudita res est et religioni
contraria. Quare Concilia Hispalense, Toletanum, et Wormatiense
[illegible] Presbyteris [illegible] chrisma [illegible], quia [illegible]
[illegible] habent, sed quod [illegible] habeant [illegible] presbyteri [illegible]

ad, qui D. pertinet; Ergo a parvi Chrismatis conservandi potestas [illegible]
e jure D. concessa.

Quaeres Vi. utrum Chrisma nequeat aliis esse confirmationis materia, nisi prius fuerit ab Epo consecratum?

R. de hac re diversas esse [illegible] opiniones. Quidam volunt necessario necessitate [illegible] debere consecratione [illegible]. Alii necessitate [illegible] Divini, cujus intractio [illegible] valorem [illegible], quomodo [illegible] tio e quidem Divinitus [illegible], sed [illegible] etiamsi desit. [illegible] revera [illegible] suum constituit. Alii denique sola necessitate [illegible]

[illegible] opinio inde refellitur, quod [illegible] benedicendo ad [illegible] [illegible] nihil [illegible] requiratur, nisi forma [illegible] conjunctio, juxta illud Augustini: Accedit verbum ad elementum, et fit Sacramentum. Et sane [illegible] fieri ex aqua et [illegible] nisi benedicta. [illegible] hujus rei e [illegible]: [illegible] paulo ante memorato [illegible] ut [illegible] habet [illegible] [illegible] [illegible] ante benedictum ea [illegible] benedictione, neque oleo [illegible] mo [illegible], [illegible] Epo

[illegible] opinio [illegible] refellitur, [illegible] conservandi chrismatis [illegible] traditione [illegible], ut [illegible] benedictum [illegible] in confirmatione [illegible] [illegible] [illegible] bene [illegible] quod [illegible] chrisma e, [illegible] eandem legem [illegible] quod debeat benedici, et quod non debeat nisi benedictum in confirmationis ministratione usurpari.

[illegible] utique [illegible] ut secunda [illegible] [illegible] opiniones [illegible] [illegible] conservatione [illegible] ex [illegible] D. [illegible], quod non [illegible] sine gravissimo crimine [illegible] infringi, ac [illegible] [illegible] non [illegible]

ipso fit, et [illegible] benedictio [illegible] fuerit, verum quidem, et [illegible]
integram [illegible] habere [illegible], sed [illegible] facta, [illegible] ex [illegible] mandato
bene [illegible] [illegible] [illegible] Concil. 118 in [illegible], quod [illegible]
[illegible] Xti [illegible] Xti, [illegible], quod nihil [illegible], [illegible]
[illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], nihil [illegible] [illegible].
[illegible] in qua [illegible] fieri debeat unctio confirmationis.
[illegible] fronte necessario [illegible] atq. in hac [illegible] [illegible].
conveniunt. Graeci a Latinis [illegible], quod [illegible] fronte [illegible] ab
omni vetro [illegible] [illegible] [illegible] [illegible] fronte in [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible], ~~[illegible]~~ Fit autem unctio in [illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] etiam
in modum crucis, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ~~[illegible]~~ [illegible] unctio, quam [illegible] in Oriente et [illegible]
[illegible] [illegible] [illegible] [illegible] confirmationis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] vero [illegible] et Orientales [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] consuetudinis [illegible] [illegible] [illegible] [illegible] [illegible]

Caput [illegible]

De forma Confirmationis

[illegible] [illegible] contra [illegible], et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Confirmationis [illegible] [illegible] formam habere
[illegible] [illegible] [illegible] in ea [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] veritate [illegible] [illegible] [illegible] [illegible] [illegible]

p[ro]lapsi vindicaret. quę videbat tum inde sine clavi firmatis [illegible]
imbui. [illegible] sententias circa formae diversitatē, sequunt[ur] ostendi circa [illegible] manu[um]
impositio generis. Qui n. in sola manuum impositione, vel ipsa unctione [illegible]
[illegible] dicit ut his verbis [pro forma] uterentur, quę vel impositione manuum,
vel unctione [enarratio] [illegible] conveniunt. Qui vero in impositione manuum
[illegible], et unctione [illegible] tenebant in diversas item partes distracti sunt
quidam n. in illis verbis unctioni [illegible], quidam in ea invocatione
spiritus impositioni manuum respondente, alii deniq. in verbis utriusq.
formę vim, et efficaciam [illegible]. Nitt[illegible] [illegible] [illegible] circa
[illegible] sententia seu de confirmatione n. [illegible] [illegible] sentientes [illegible]
tabant [illegible] [illegible] quando [illegible] [illegible] benedictionis [illegible]
fundunt adeo. ad [illegible] necessitatem confirmantis conferri [illegible]
[illegible] quomodo [illegible] [illegible], antequam in [illegible] [illegible]
dat, quę opinio [illegible] omni [illegible] auctoritate destituta,
[illegible] [illegible] [illegible] [illegible] habere [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] [illegible] accommodare. [illegible]
[illegible] [illegible] tenenda, et [illegible] Confirmationis forma [illegible] [illegible]
Confirmationis formas in his verbis [illegible] esse [illegible] dubio tenendum
est: consigno, vel signo te signo crucis, et confirmo te chrismate
salutis in nomine Patris et Filii et Spiritus Sancti. Hanc [assignat] [illegible] n. [illegible]
[illegible], sed etiam Concilium Florentinum. [illegible] ab eorum auctoritate
[illegible] maxime cum [illegible] [illegible] [illegible] [illegible] in [illegible]
suffragetur qua constat nulla convenientior [illegible] forma [illegible] [illegible]
n. per verba formę determinari [illegible] ad significandum [illegible]

effectus, quae verba [forma] expressius confirmationis effectum repraesentare videntur. Per hanc designatur certe virtus, nec [illegible] infirmatur, et [illegible] supernalis gratia, dum dicitur confirmo te chrismate salutis. Per hanc exprimitur spiritualis pugna ad quam confirmatus [illegible], accepto in fronte [illegible] signo, tanquam [illegible] crucis vexillo, cum dicitur signo te signo crucis. Per hanc tandem exprimitur causa conferens plenitudinem spiritus roboris, quae est Trinitas, cum dicitur in nomine Patris etc. Ita congruentiam huius formae explicat D. Thomas 3 p. q. 72 a. 4.

Quaeres 2º utrum omnia verba quae in forma recitantur sint essentialia.

R. Probabile valde est non omnia ad essentiam, sed ad majorem expressionem et congruentiam pertinere. Unde antiquus quidam sacramentarius S. Gregorii consignationis solum verba cum invocatione Trinitatis conjungebat, ut notat Menardus. Antiquus etiam ordo Romanus sola extrema verba exprimebat: confirmo te chrismate salutis. Praeterea quandoque Patres [illegible] confirmationis mentionem faciunt. Et quamvis prima verba signo te signo crucis [illegible], non ita sacramentales effectus exprimunt, [illegible] sufficienter exprimere videntur, quod de aliis [illegible] manet, illud sufficienter exprimere videntur, quod de aliis quoque [illegible]. Certa autem, per quae fit invocatio [illegible] Trinitatis, [illegible] ad essentiam formae pertinere omnino credendum est, non absolute in hoc sacramento necessaria est totius Trinitatis invocatio, quod ut colligitur ex forma [illegible] Graecorum. Sive ergo [illegible] sive [illegible] nominentur Graecorum, nihilominus veritas sacramenti constabit.

Quaeres 3º Quaenam sit forma, qua Graeci utuntur et num essentialiter differat a forma Latinorum.

R. Graeci has tantum voces [illegible] invenerunt: signaculum doni Spiritus Sancti. Amen. [illegible] verbi significans [illegible]

de ipso contraria proferente loquens in lib. de [illegible] Cap. [illegible]
necessaria, unctione esse depulsi [illegible] quia fit in forma [illegible], sed
quia donum spiritus [illegible] neophito tribuit [illegible] adjuvet [illegible]
[illegible] docente D. Thoma forma sacramenti continere debet quidquid pertinet ad
speciem sacramenti quid[illegible] in forma [illegible], continent, quod non continetur
etiam in forma [illegible] in prima voce signaculum [illegible] militiae [illegible],
in [illegible] Domini gratia [illegible], in postremis tandem spiritus [illegible] Deum [illegible]
Auctor exprimitur. Quid [illegible] remanet exprimendum [illegible] confir-
mationis effectus designandus.

Resp. [illegible] non [illegible] exprimere [illegible] continear, [illegible]
[illegible] forma [illegible], quando unctio [illegible], [illegible], [illegible]
[illegible] [illegible] [illegible] confirmationi [illegible] non [illegible]
[illegible], [illegible] non signaculum [illegible] in [illegible] [illegible] [illegible]
instrumento [illegible] conferendum, et characterem infigendum [illegible]
[illegible] vel [illegible] formali [illegible] ipso effectu, [illegible] gratia, et
charactere [illegible] dicas; unctio ergo singulari voce significat: [illegible]
ad effectus [illegible] causa [illegible] charactere, et gratia dicit, unctione [illegible]
dicit [illegible] effectricem [illegible] confirmatione a [illegible]
[illegible] [illegible], hoc [illegible] [illegible], [illegible] a [illegible]
accidentalis [illegible] non [illegible] necessaria esse [illegible]
[illegible] confirmationis esse [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] confirmationis

Caput II

De Ministro et Subjecto Confirmationis

Quaer. I Quis sit [illegible] hujus sacramenti Minister.

Resp. Catholica fide tenendum [illegible] [illegible] esse [illegible] ordinarium [illegible]

Hoc vero anathemati [illegible] credendum proposuit Concilium Tridentinum de

sacram[ento] confirm[ationis] ita definiens: Si quis dixerit sanctae confirmationis

ordinarium ministrum non esse solum Episcopum, sed quemvis simplicem sacerdotem,

anathema sit.

Huic Definitioni respondet [illegible] traditio constans quae nedum ex novo aetate

[illegible] et propter [illegible] exemplo nos edocet confirmationis ministerium

[illegible] solis Episcopis, seu primariis Pastoribus jure ~~ordinario competere~~ ~~verum~~ ~~[illegible]~~ apertissime comprobant

etiam innumera [illegible] monumenta ~~[illegible]~~ [illegible] hoc

ipsum tantum jure ordinario competere. Quod itaque confirmationis

ordinarius Minister, [illegible] Episcopus in Latina Ecclesia [illegible]

nec Antistites [illegible] Waldenses, et [illegible]

bant, sed documentis Episcopus adjiciendum.

[illegible] et [illegible] meliores [illegible] Theologi ~~[illegible]~~ [illegible] confirmationis

[illegible] ministri extraordinarii convenire.

[illegible] exceptiones [illegible] ministri extraordinarii convenire.

[illegible] [illegible] mente simplices Presbyteros confirmationis

[illegible] extraordinarios esse posse, et aliquando fuisse. Et sane [illegible]

ministrum extraordinarium esse posse, et aliquando fuisse. Et [illegible]

[illegible] declarans confirmationis ministrum ordinarium esse solum [illegible]

aliquem extraordinarium esse [illegible], cum [illegible]

ordinarium, cujus [illegible] nulla ratione [illegible] ingenium vero [illegible]

in [illegible] non [illegible] confirmandi

[illegible] Presbyteris [illegible] facta fuisse. [illegible] primaria auctoritate

[illegible] in hujus sacramenti administratione, ita prosequitur: [illegible]

[illegible] ex rationabili, et urgenti admodum causa

simplici sacerdote [illegible] Caeterum administrasse confirma

tionis sacramentum [illegible] ex mente, et disciplina [illegible]

parit [illegible] ordinarium confirmationis ministrum solum Episcopum, extraordinarium

vero simplicem Presbyterum.

Quaeres 2º. Utrum omnis aetas quaelibet sit ad hoc suscipiendum Sacramentum idonea?

R. Affirmative nulla namque aetas, nullum vitae tempus, cui innocentia sit ad perfectionem attingere. Anima enim ... pertinet et spiritualis nativitas et dicitur aetati corporali ... innocentiae, et ut sicut tempore senectutis ... nativitatis consequi in tempore ... gratiae ... consequi ... aetates, quia huiusmodi corporales aetates animae non ... [illegible]

Quaeres 3º. Quae sit aetas ad hoc Sacramentum suscipiendum conveniens?

R. ... Graecorum, ac Latinorum in ... disciplina ... Latini ... antiquam rationis usum attigerit, ... ante septimum, vel octavum annum confirmant. Graeci more contrario antiqua consuetudine ... infantes eodem tempore presbyterorum manibus abluunt, et sacro chrismate consignant. Habent ... consuetudinis causas idoneas Graeci habent et Latini ... placuit ministerium Confirmationis ... committere ... quo ... infantes in Oriente ... quas in Occidente consignarent. Illi ... magis quae ... respectum habentes, voluerunt Confirmationem ... post Baptismum conferri, ut nimirum quidquid ... poterant, ... neophytis procurarent ... dignitati ... Sacramenti ... consulentes ... ad ... distribuendum statuerunt, donec instructionis capaces essent, et ... possent ... beneficii pretium pro merito aestimare ... quod ... viderit in ... majori auctoritate ... debet sine alterius ... in ... civitate servare.

Ceterum quod spectat ad adultos Latina Ecclesia sententia est Confirmationem ... Baptismo si fieri commode potest non separandam ... novi Ritualis Romani.

De Poenitentiae Sacramento

Tractatus

1 Tanta est virtutis et Sacramenti Poenitentiae connexio ut Scholastici Doctores cum S. Thoma unum et alterum simul tractare consueverint. Quia vero instituti nostri est non nimis magis protendere, ideirco quae de virtute Poenitentiae scitu necessaria sunt tamen attexemus. Ergo

Caput I

De Virtute Poenitentiae

Quaeres 1° quid sit Poenitentia de qua Theologi tractant?

Resp. 1° Poenitentia de qua agimus est virtus et qua homo [illegible] omnia peccata sua commissa odit, quatenus Dei offensa sunt, illaque tamquam commissa odit, eaque in Dei justitiae [illegible] opera satisfacere [illegible] [illegible] vitare, [illegible] [illegible].

In hac definitione [illegible] notata duo [illegible] [illegible]: 1° animi dolor, odium et tristitia de peccatis ~~praeteritis in Deum~~ commissis propter Deum. Etenim dolor conceptus ex crimine non Dei sed sui causa, qualis Antiochi et Judae proditoris [illegible] [illegible], quae Poenitentia fuit.

2° est resipiscentia, et melioris vitae inceptio, deinde [illegible] [illegible].

3° est [illegible] [illegible] [illegible] [illegible] [illegible].

Hanc ultimam Poenitentiae partem rejiciunt non [illegible] [illegible] et primam rejicit [illegible] Lutherus, contendens veram poenitentiam nihil aliud quam resipiscentiam seu vitae mutationem continere. Tum Lutheri errorem refutans Concilium Tridentinum haec habet [illegible] Cap. 4. Declarat [illegible] sancta Synodus hanc contritionem non solum cessationem a peccato, et vitae novae propositum et inchoationem, sed veteris etiam odium continere, juxta illud: Proiicite a vobis iniquitates vestras in quibus praevaricati estis, et facite vobis cor novum, et spiritum novum; et certe qui illa [illegible] [illegible] [illegible]

consideraverit, tibi soli peccavi, et malum coram te feci laboravi in gemitu meo, lacrimis meis stratum meum rigabo, recogitabo omnes annos meos in amaritudine animae meae, et alios hujus generis facile intelliget esse ex vehementi iniuria antea vitae odio et ingenti peccatorum detestatione manasse. Haec adeo manifesta sunt, ut inspicienti Scripturas nullus aut pauci eius sententiae deiectores habuerit.

Quaer. An virtus Poenitentia sic definita, sit vera virtus, et distincta ab aliis virtutibus distincta?

Ad 1. Poenitentia esse veram virtutem non dubitare [illegible] D. Thomas 3. p. q. 85. Art. 1: Poenitere est de aliquo a se facto dolere. Dictum est autem supra quod dolor, vel tristitia dupliciter dicitur. Uno modo secundum quod est passio quaedam appetitus sensitivi et quantum ad hoc poenitentia non est virtus, sed passio: alio modo secundum quod consistit in voluntate et hoc modo est cum quadam electione, quae si sit recta, necesse est quod sit actus virtutis. Ethic. [illegible] 2 Ethic. quod virtus est habitus electivus secundum rationem rectam. Pertinet autem ad rationem rectam ut aliquis doleat de quo dolendum est, et eo modo et fine quo dolendum est: quod quidem observatur in poenitentia, de qua nunc loquimur. Idem poenitens assumit moderatum dolorem de peccatis praeteritis, cum intentione removendi ea. Unde manifestum est quod poenitentia de qua nunc loquimur, vel est virtus vel actus virtutis.

Ad 2. dico Poenitentiam esse specialem virtutem ab aliis distinctam. S. Th. [illegible] ubi D. Thomas specialis virtus assignanda requiritur ubi specialis actus laudabilis occurrit exercendus, et specialis difficultas superanda. Hinc non duplex est fundamentum quo [illegible] virtutes distinguuntur. Iam vero Poenitentia suum habet specialem actum laudabilem et specialem difficultatem superandam. Non peccatum detestandum [illegible], ut aliarum virtutum singularum contrarium, quia nemo infitias ad particularem virtutem spectare [illegible] specialis Dei offensa: Ecce specifica obiecti eius ratio. Si autem addis animum specialis Dei offensa est, specialis ratio et studium reconciliandi Deo suo peccatis commissis satisfaciendi specialem rationem et [illegible] difficultatem? Numero specialis virtus ab aliis distincta ipsius superandas difficultatem.

[illegible]

[illegible] [illegible] [illegible] Poenitentiam, et [illegible] Confessa[illegible]

R. Affirmative. [illegible] [illegible] [illegible] [illegible] dicimus, quod Deus in nobis sine nobis principaliter operantibus, n[illegible] sine nobis dispositive co[illegible]operantibus operatur, ut loquitur [illegible] [illegible] [illegible] [illegible] [illegible] habitus [illegible] poenitentiae Deus in nobis operatur sine nobis quidem principaliter, et [illegible] minus operantibus, n[illegible] sine nobis dispositive cooperantibus [illegible] gratia [illegible] Psalmista Converte nos Deus salutaris noster [illegible] [illegible] nobis. [illegible]
[illegible] [illegible] illud [illegible] Jer. 31 v. 18: Converte me et convertar, quia tu Domine Deus meus. Postquam n[illegible] convertisti me egi poenitentiam, et alia innumera [illegible] [illegible] [illegible]: Ergo poenitentia [illegible] [illegible] infusa.

Deinde ille solus potest homini veram poenitentiam dare, qui solus potest cor ejus convertere, auferre ab illo cor lapideum, et dare cor carneum; Atqui solus Deus [illegible] Scriptura teste praestare haec beneficia potest: Ergo solus Deus potest veram poenitentiam dare. Hoc [illegible] [illegible] [illegible] contra Pelagianos [illegible] [illegible], et vindicatum, novissime Concilium [illegible] confirmavit Sess. 6 Can. 3 ita definiens: Si quis dixerit
= sine praeveniente Spiritus Sancti inspiratione, atque adjutorio hominem
= credere, sperare, [illegible] [illegible] aut poenitere posse sicut oportet
= ut ei justificationis gratia conferatur, anathema sit.

[illegible] Contraria [illegible] sententia haec Spiritui Sancto [illegible] loquenti Zachariae [illegible] [illegible] Convertimini ad me, ait Dominus exercituum et convertar ad vos. Ergo [illegible] [illegible] homines converti ad Deum, quam Deum converti ad homines [illegible] poenitentia n[illegible] [illegible] infusa, sed acquisita est [illegible].

R. [illegible] [illegible] et [illegible] [illegible] Scripturae Convertimini ad me et ego convertar ad vos, et hoc ideo dictum est, ut homo [illegible] libertatem [illegible] admoneretur [illegible] [illegible] [illegible] inspirationem abjicere [illegible] [illegible]

sine gratia Dei movere se ad veram justitiam possit, et vere peni=
tentiam fieri [illegible]. Sed respondet Conc. Trid. sess. 6 cap. 5. Declarat
[illegible] et s. Sinodus ipsius justificationis exordium in adultis a
Dei per Jesum Christum preveniente gratia sumendum esse hoc est ab ejus
vocatione, qua nullis eorum existentibus meritis vocantur, ut qui
[illegible] peccata a Deo aversi erant, per ejus excitantem atque adjuvantem
gratiam ad convertendum se, ad suam ipsorum justificationem, eidem
gratiae libere assentiendo, et cooperando disponantur, ita ut tangente
Deo cor hominis per s. [illegible] illuminationem neque homo ipse
omnino agat inspirationem illam recipiens [illegible] illam, et
abjicere potest, neque sine gratia Dei movere se ad justitiam coram
illo libera sua voluntate possit, unde in [illegible] litteris [illegible]
[illegible]: convertimini ad me et ego convertar ad vos libertatis nostrae
admonemur, [illegible] convertere nos Domine ad te et con=
vertemur, Dei nos gratia preveniri confitemur.

Quaeres IV. Num mortale peccatum deleri possit sine penitentia.

R. 1o de potentia ut aiunt ordinaria, idest secundum stabilitum pro=
videntiae ordinem nullum mortale peccatum remitti posse sine
actu penitentiae, aut saltem sine actu [illegible] charitatis qui peni=
tentiae actum eminenter contineat. Sunt enim qui dicant [illegible]
et [illegible] ad martyrium [illegible] se peccatis suis non convertit
[illegible] martyrii charitate remitti [illegible]. Propositio
haec innumeris [illegible] [illegible] in primis [illegible] manifestissimo Salvatoris oraculo apud Lucam Nisi penitentiam
non egeritis omnes similiter peribitis, cui assentit et illud Act. 3. 19
penitemini et convertimini, ut deleantur peccata vestra. Unde [illegible]
[illegible] colligit penitentiam ita esse necessariam ad hoc ut deleatur peccatum

ut ipsa Baptismi, et alterius cujuscumque Sacramenti susceptio in Adultis, tam
sacrilega sit, si quidam Penitentiae actus non murrat, vel quod
Sacramentalis [illegible], ut in Penitentiae Sacramento, vel modo indirecte [illegible]
Baptismi, et Confirmationis. Hinc Concilium Tridentinum Sess. 14 Cap. 1 de Peni-
tentia haec statuit. Fuit penitentia universis hominibus, qui se mortali aliquo
peccato inquinassent, quovis tempore ad gratiam, et justitiam assequendam
necessaria, illis etiam, qui Baptismi Sacramento ablui petivissent, ut perversitate
abjecta, et emendata, tantam Dei offensionem cum peccati odio, et pio animi
dolore detestarentur.

Quaer. 1. An de potentia Dei absoluta remitti possit mortale aliquod peccatum
sine aliquo Penitentiae actu. R. Si non hoc possibile foret, posset Deus summe
Bonus, et rectus quidquam diligere quod bonum non est et rectum. Sic [illegible]
nitens, et aversus a se quo nihil pejus est, aut excogitari potest; nihil
magis Deo indignum. Bonum autem, et justus [illegible] impossibile
[illegible] voluntate, quae habet a Deo aversam [illegible] conversat, quod
sine Penitentiae actu fieri posse, manifestissimum est.

Obiicies peccatum originale remitti Infantibus in Baptismo absque ullo praevio penitentiae
actu. Ergo non est absurdum impossibile remitti peccatum aliquod sine penitentia.

R. Quamquam non minor sit Dei erga Adultos, quam erga infantes clementia, est illud
tamen utrosque discrimen, quod peccatum originale non sit propria voluntate
commissum, unde absque propria infantium voluntate remittitur. Verum Adulti,
quia electione propria malum appetendo et [illegible] recedendo peccarunt, penitentia
ita necessaria est, ut Deo restituantur penitendo quod delinquendo abstulerunt.
Per fidem autem solam, ait Luther (l. de vera, et falsa penitentia) remittuntur
peccata, quae contraxit homo in origine, ut sunt a Patre, [illegible] damnatione

= accepit, itaq. Matris Eccl. fide consequatur remissionem, sed qui ipse accepit
= per dolorem proprium, et fide Eccl. indulgentiam acquisivit. Unde in reatu
originali est sola habitualis aversio a Deo. sola ergo habitualis conversio ad Deum suf-
ficit, quam per Sacr. Baptismatis in infantibus operatur.

Inst: si absq. penitentia nullum actuale peccatum remitti possit, preceptum Contritionis non
solum divinum est, sed etiam naturale sed contritionis preceptum naturale esse non videtur
ex supradictis una parte contritio debeat esse ex supernaturalibus (seu dolor penitentiae) ex altera vero natura
de actibus supernaturalibus, ad quos natura non assurgit, preceptum naturale non datur. Ergo tan-
dem remitti posse peccatum absq. penitentia.

R. ad I instantiam merito naturale preceptum esse, et merito dici, quod natura ipsa urgentius
sit preceptum penitendi natura quantumlibet corrupta praescribit. Nam homo
cum offenso reconciliari natura dictante tenetur, quanto magis tenebitur converti
tere se ad summum, et incommutabile bonum, a quo peccando recessit. Quemadmo-
dum igitur ita probo: Deus est colendus: in naturali more dicitur entiret,
ita de hac altera est dicendum: Deus offensus penitentia est placandus

Ad 2am instantiam, recte respondeo cum distinctione. est actus ordinarius naturale esse
cum non sit ... naturae viribus adimplendum concedimus, de quaz auxilio
observandum negamus; intent. de actib. ch.naturalib. naturale neq. est n. dari,
quod naturae viribus impleatur, nec n. natura sibi relicta in ordine supernaturale capere
licet, sed contendimus actus supernaturalis naturale fieri debere peccato grava
committendum vi Decalogi ad Legem sine dubio pertinet naturale, immo tota
natura lex completur, quis porro nisi Pelagianus audeat dicere, sese sine gratia
precepta Decalogi adimplere. Parum hinc esse dicendum, praeceptum est in natura, proinde
nimio ... dictum sensus posse hinc de illo, omnino adjuncto sine destitutione

nihil deo debitum exhibere. Ergo nil implicat dari praeceptum naale de aliquo actu quod homo n. valeat sine supernaturali auxilio, quae ai n. valere.
Vale profecto i praecepto paenitendi.

Instabis 2. De illo n. datur praeceptum nec naale, nec positivum, sine quo potest consequi salutem, et remissionem peccatorum. Atqui sine paenitentia potest quantum veniam, et salutem obtinere; quod probant sequentia Scripturae testimonia: Matth. 6. v. 14. Si dimiseritis hominibus peccata eorum, dimittet vobis, et Pater vester caelestis delicta vestra. Marci ultimo v. 16. Qui crediderit, et baptizatus fuerit, salvus erit. Luc. 11. v. 41. Date eleemosynam et ecce omnia munda sunt vobis. Rom. 8. 24 Spe salvi facti sumus. Petri 4. v. 8. Ante omnia mutuam in vobismetipsis caritatem habete, quia caritas operit multitudinem peccatorum. Atqui ex ita dicti i pri[illegible] Allata testimonia notant adeo alia media praeter paenitentiam ad consequendam salutem, et remissionem peccatorum. Ergo sine paenitentia potest homo consequi veniam, et.

Resp. Admissis textibus cum distinctione deducitur inde argumentum. Allata textus probant adeo alia media inadaequata ~~et [illegible] sufficientia~~ [illegible] ad salutem, et remissionem peccatorum, adaequata, et de sola sufficientia nego. Medium adaequatum appello, quod ita ad finis assecutionem conducit ut nullum aliud requiratur; inadaequatum vero, quod solo n. sufficit. Porro quae sunt in objectione enumerata media salutis ejusmodi sunt ut nullum per se neque omnia simul sine paenitentia sint sufficientia ad salutem.

Cui vero Baptismum [illegible] praecedat paenitentia salvare neminem posse i[illegible] est doctrina quam a D. Petro Apostolis tradidit dicens illis: Paenitentiam agite, et baptizetur unusquisque vestrum, [illegible] in Ecclesia retenta, iuxta definitionem superius traditam Concilii Tridenti. Ob

Fides, Spes et Charitas utique necessariae sunt ad salutem, et ad verae paenitentiae fundamentum, sed ita [illegible] media sunt ad; aiunt ut sine paenitentia, nec

nec fides viva, nec spes vera, nec S. Charitas in peccatore impenitente esse, aut intelligi possint. Ergo secluse poenitentia nequeunt quaelibet ad salutem perducere, cum non salutis media non sunt, ubi necessaria desunt.

Eleemosyna et condonatio injuriarum sunt peccatoris necessaria tanquam remedia, sed quia fidem, et poenitentiam impetrant. Decet namque Deum esse nobiles, qui fuerint erga proximum misericordes, sed quia in operis satisfactoriis locum non infimum habent, sed denique quia ipsos pauperes, et eos quibus condonare fuerint inimici.

Hoc igitur et similia Sacri Scripturae oracula non sunt exclusive accipienda, quasi spes sola, aut eleemosyna sola sufficiat ad salutem, sed ita demum intelligi debent, hominem spe aut caritate salvari, eleemosynis aliisque misericordiae operibus veniam peccatorum obtineri, dummodo alia non defuerint, quae esse necessaria variis in locis S. declaratum est, inter quae praecipuum esse tribuendum poenitentiae locum negabit nemo, nisi qui plane vel Scripturas nesciat, vel a genuina earundem intelligentia penitus aberrans.

Quaeres 20. An poenitentiae virtus peccata mortalia delere possit, et aliquando deleat ante susceptionem Sacramenti Poenitentiae.

R. affirmative. Nemini non innotescere debet contritionem quoties vera sincera et ex charitate perfecta procedit veniam tribui peccatori, Sacramenti suscipiendi desiderium verum et sincerum includit quando occasio adest. Cum enim perfecta habere Contritionem ante susceptionem Baptismi uno ore fateantur Patres eundem ipsi concedendum ante Poenitentiae Sacramenti susceptionem nemo negabit, cum utrumque Sacramentum ad peccatorum remissionem sit aequaliter institutum. Unde merito inter Michaelis Baji prop. 70 damnata fuit: Per Contritionem etiam

charitate perfectam, et ad voto sacramenti suscipiendi conjunctam non remittere crimen extra casum necessitatis, vel martirii sine actuali susceptione Sacramenti.

In hanc damnationem non incidisset Bajus si ad doctrinam Concilii Tridentini satis luculenter expressam attendisset. Sess. 14 cap. 4 de Poenitentia haec habentur: Docet S. Synodus, etsi contritionem hanc aliquando charitate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc Sacramentum actu suscipiatur, ipsam nihilominus reconciliationem ipsi contritioni sine Sacramenti voto, quod in illa includitur, non esse adscribendam. Ex his apparet Concilium non restringere ... tae contritionis efficaciam ad casum necessitatis, in quibus peccati reus sacerdotem ... sive in morte, quia vel urget mortis periculum vel ... aliquis inter infideles ... ubi sacerdotes ... Hoc ipso, quod contritio ex vero charitatis motivo ... et ... desiderium includit, ad peccatorum remissionem valere.

Et revera sacrificium cordis vere contriti et humiliati Deus in Vet. ... despiciet, nec ... antequam ... Scriptura ... quod in quacumque die conversus fuerit impius ab impietate sua, non nocebit ei impietas sua. ... Misericordiae ... inquit ... nec mensuram ... nec tempora ... nullam ... veniae moras ... dicente ... Dei ... Cum ingemueris tunc salvus eris.

Dices SS. Patres contritioni tribuisse peccatorum veniam in solo vel martirii vel necessitatis casu, in quo voluntas pro facto reputatur, quando factum ... deest necessitas.

Resp. SS. Patres veram cordis conversionem charitate perfectam, quae votum suscipiendi Baptismum ... includat, peccatorum veniam adscribere, ... alia ... vel martirii, vel necessitatis in ... addidisse, in quo ...

Baptmi necessita [illegible], n. voluntate, sed necessitate excludere. Extra hoc casus n. est necesse est aliquem habere vel Baptmi vel penitentiae sacramenti suscipiendi desiderium. Qui se confidit peccatorem habere verum desiderium suscipiendi ... quod, ut facile verum esse [illegible] n. recipit ... habeat, sed perfecto contritionis actu elicit peccati veniam sanctum Dei consequitur.

Caput Vi

De Sacramento Penitentiae.

De Penitentia prout virtus est satis egimus, ut de Penitentia quatenus est sacramenti gradum faciamus. Sub hoc respectu considerata variis nominibus insignitur aliquando manuum impositio [illegible] ex quod sacerdos imponens absolutionem penitenti manus imponat. Exomologesis a Patribus antiquis vocatur est hoc sacramentum, ut [illegible] humiliatione quam penitentes [illegible] peccata confitendo sive ve coram sacerdotibus prosternendo significabant. Quandoque secundum Baptismi nomen sortitur est [illegible] animi dolore, et satisfactionis [illegible] capit. Denique ab absolutione sacerdotis, quae in hoc sacramento [illegible] rationem habet, sacramenti absolutionis nomen accepit. Sancte secundum post naufragium tabula vocatissime [illegible]. Tanta siquidem est [illegible], ut post Baptismum peccantibus saluti [illegible] n. [illegible], sed [illegible] remedium providerit, quo peccatorum [illegible] veniam obtinere possint, et ad [illegible] salutis portum per penitentiae sacramentum pervenire.

Penitentia enim ut sacramentum ita definitur: sacramentum [illegible] a Christo Domino [illegible], in quo relapsis post Baptismum illud ut [illegible] [illegible] remittuntur peccata per sacerdotis absolutionem. Haec definitio [illegible] [illegible] [illegible] exhibet, in quo [illegible] differunt de Penitentia quatenus est sacramentum a Christo Domino

institutum, quo ut peccata remittit, et confert gratias, quantum ad id quod impertit iis solum, qui debitis cum dispositionibus illud suscipiunt, deniq. ut a Sacerdotibus, jurisdictionem habentibus exerceri. Sive agemus de existentia et institutione hujus sacramenti, de ejus effectibus, de dispositionibus ad hos effectus percipiendos, demum de ejus Ministro. Hoc ita revocabitur ad quatuor veluti capita res universa, quae nimis nec plures nec pauciores, tot Consectaria, quae ex illis nascuntur sequuntur, totas partes complectentes.

~~Propositio~~

~~Quaeres~~ De Catholica fide certum est verum illud

§ I

Supplementum ad Conservand. I Propositionis 3 ex Tractatu de Poenitentiae Sacramento

Quaeres an qualis attritio ex turpitudine peccati consideratione concepta, ad hoc ~~ad obtinendam~~ sufficiat animae ad justificationem in sacramento obtinendam.

R. In peccato triplicem turpitudinem notari posse. I in humana opinione posita est unde oritur infamia: sic in furto deprehendi vel in humana societate probrosa, et ignominiae plena.

II intima est ipsi peccato, in quantum naturae difforme est, et honestati et rationi, ipsique naturali animae pulchritudini contraria: sic furtum turpe est naturae rationi.

III petitur ex oppositione peccati cum justitia, et sanctitate Dei: sic [illegible] possumus turpe esse factum aliquod turpe esse quod est sanctitati Dei [illegible] ratione Legi contrarium.

Potest itaque dolere aliquis de peccato, quia peccando incurrit, ut supra dictum, infamiam; II propterea quia id actum honestati contrarium, et viro [illegible] indignum; III quia Dei [illegible] sanctitati [illegible] legi.

Hoc posito non est ad [illegible] nondum difficile multum esse [illegible] oporteat dolere ex turpitudinis peccati consideratione concepta ad justificationem in sacramento obtinendam sufficiat.

I. non, si quis [illegible] tantum doleat de peccato, quia [illegible] et [illegible] aestimationi [illegible] de [illegible] dolet unde [illegible] non fuit, non illa sane de peccato [illegible] non dixisse hoc ipso [illegible].

II si peccatum ideo detestetur, quia honestati repugnat et deformat animae pulchritudinem, nec alio altiori motivo de [illegible] iniquitatis [illegible] talis [illegible] in se finem suum [illegible] vere poenitens dici potest, [illegible] immo peccatis [illegible] novum [illegible] crimen addit: [illegible] anima in se [illegible]

inquit Aug. lib. 2. de civ. Dei c. 20. nondum re incommutabili delectat, et ideo tantum timenda est, quia se non timendo habet, cum sit pejor sit Deus amore itaq. ut talis ille dolor vere ad justificationem in sacramento obtinendam disponat, qui ex hac sublimi peccati consideratione conceptus, quatenus Deo ut amabili et honorabili summe infinite displicet, ejusq. incommutabili justitiae contrarium est: tum autem dolor esse non potest sine aliquo Dei amore, imo ex timore ipso, velut ex causa ac principio oritur, cum timere non possit.

Quaeres II qualis attritio ex timore conceptam ad justificationem in sacramento obtinendam disponat.

R. Timorem generatim in tres veluti ramos dividi: alius est naturalis, mundanus alter, tertius quia ad superveni cruciatus respectum habet, divinus. Divinus.

Naturalis est, quo quis natura ipsa duce mala poenis corporis reformidat, pro ex. infirmitatem, tempestatem, et quidvis aliud infortunium.

Mundanus timor est quo quis reverentia hominum vel a peccato abstinet, vel in malum consentit, magisq. favorem hominum, quam Dei amicitiam in pretio habet, et temporale incommodum magis quam Dei offensionem et aeternas reformidat.

Timor divinus est, qui Deum ipsum respicit, de quo dictum est a Xo: Nolite timere eos, qui occidunt corpus, animam autem non possunt occidere, sed potius timete eum qui potest et animam et corpus perdere in gehennam.

Hujus hic timor subdistinguitur in servilem, et castum. Servilis dicitur servorum sc. dominum dicendi solum ex timore vel poenae, vel verberum, unde abstinet a peccato.

Castus est quo quis Deum, ut Dominum et Patrem amans, summum reveretur, atq. adeo omni, quo potest conatu a peccato abstinet, ne nimirum Deo Domino displiceat et ab illo separetur.

(Adsi quaerat in his tot diversis timoris speciebus quid boni quid mali sit, in quo ad rem nostram aptes

Q. 1 Timorem naturalem in genere morali de se nec bonum esse, nec malum, sed accedente voluntatis affectu aut recto, aut vitioso vel bonum esse vel in malum degenerare.

Q. 2 Timorem mundi, seu humanum, qua est vitiosus, criminosum esse, a quo adjunctum habet malum temporale magis formidare quam ...

... crimine plenum, et ... qui reverentiam soli Deo debitam in creatura transferentes magis hanc quam Deum colere convincuntur.

Q. 3 Timorem Dei cujusvis sive initialis sit, sive filialis, ... bonum esse, atque ita bonum, ut ... dictum est: Beatus vir qui timet Deum.

Q. 4 In timore servili duo veniunt distinguenda: timorem nempe ipsum, et servilitatem timoris. Timor ... n malum esse potest id formidare, cujus contrarium ... est bonum. Porro bonum malo aeternae gehennae contrarium est caelestis beatitudo, quae laudabiliter et meritorie appetitur. Pari ergo ratione gehennam aeternae ... timere bonum reputari debet atque laudabile. ... a Tridentina Patribus Sess. 16 can: 8 ita definitum est: si quis dixerit gehennae metum per quem ad misericordiam Dei de peccatis dolendo confugimus, vel a peccato abstinemus, peccatum esse, aut peccatores pejores facere anathema sit.

Servilitas vero timoris est affectus ipse peccandi intus in voluntate conclusus quo fit, ut nisi poena immineret, peccatum eligeret. Propterea ...

hic timor est qui si per haberent Deum injeune fallendi, a malo
se nequaquam continerent: hunc autem timorem vocavit esse et vix quem nemo est
qui non videat.

De timore simpliciter servili, licet bono (casto), seclusis quolibet, etiam initiali et imperfecto
amore Dei acta est in scholis quaestio, num ad justificationem obtinendam
et una cum Sacramento sufficiens sit ad ipsam obtinendam. Opinio affir
mans necessitatem amoris initialis, ut adhuc [illegible] communiorem eloquens, Patrum
testibus, Lectem, [illegible] [illegible] maior conformis [illegible] omnibus
[illegible] est, a qua propterea [illegible] [illegible], [illegible]. Contrariae vertis asseriones
[illegible] adhuc ad [illegible] expressa censura notati sunt damnare non audemus.
Quaeres 3° quomodo intelligendum sit axioma illud in scholis receptissimum
sequitur virtute Sacramenti ex attrito contritus fieri. Ergo non necessario
amoris ad attritionem Poenitens habendus esset contritus ante
Sacramentum.

R. cum Augo dicendus esse admittendos charitatis gradus, quibus anima ad regenera
[illegible] ascendit. [illegible] de [illegible] et [illegible] [illegible] charitas
inchoata, inchoata justitia est charitas provecta, provecta justitia est:
charitas magna magna justitia est: charitas perfecta, perfecta justitia est.
Hoc posito, facile est intelligere quomodo ex attrito fiat Poenitens contritus
[illegible] virtute Sacramenti [illegible] inchoata justitia quae per initialem amorem Dei
attrito constat [illegible] [illegible] Sacramenti eundem perducit ad provecta,
magnam et perfectam justitiam per augmentum charitatis, qua contritus
evadit. Sine [illegible] illud optime componitur cum Sacramenti efficacia,
[illegible] semper cum attrito inter eandem [illegible], non [illegible] in [illegible]
supernaturalis virtus esse dicatur admittatur, qualis perfecto adipiscenda est, ut
per eam ad justificationem in Sacramento obtinendam disponatur.

Supplementum ad Contritionem i.e. ejusdem
... ...

Quæres. Quid sentiendum de ~~valore~~ Sacramenti relate ~~ad effectum~~ suum in eo, qui ~~attritus~~ ~~credit~~ putative tantum attritus ad Sacramentum accedit.

R. ex D. Bonaventura in 4 Sent: Dist: 17: Sacramenti nemo recipit effectum, nisi Charitatem habeat, saltem in principio Confessionis, vel in medio, vel in fine. Multi habent in fine, qui non habent in principio, et alii se credunt habere in principio, et in fine, qui tamen non habent. et aliqui non habent nec credunt se habere. Primi non immunt offensam, sed acquirunt Gratiam; secundi evadunt offensam, quamvis non acquirant Gratiam; tertii vero non acquirunt Gratiam, sed iram. Hinc patet solutio principalis quæstionis. Qui non credit se habere Contritionem et quod ad illam sed D. offensæ, ... illam ... consideratione ... excitaverit, ... a Deo ... ... præcipit..., ... considerat, ... quod tamen putative tantum attritus accedat ad Sacramentum, ~~...~~ ac proinde nullum sit habendum seu invalidum ex defectu contritionis, nihilominus, quemadmodum ... verendum non est ejusmodi defectus, ita nec ... veram nullitatem Sacramenti.

Quæres. An contritio includat ... firmum, et stabile propositum non peccandi de cætero.

R. constans propositum non peccandi de cætero est ... Contritionis pars, ut patet ex Doctrina a nobis allata ex Concilio Trid. Sess. 14 Cap. 4. ubi hæc habet: Declarat igitur S. Synodus hanc Contritionem cessationem a peccato, et vitæ novæ propositum, et inchoationem continere. Quod quidem non obscure innuit ... vere ... tionis ... ... exponens in Epistola 2. ad Corinth. cap. 7 ... verba: Quæ secundum Deum est tristitia pœnitentiam in salutem stabilem operatur. Hæc autem tristitia profecto est vera cordis contritio, firmum non peccandi propositum continens unde stabilem salutem consequitur. Quare S. ... ... in ... ...

Poenitentia digne agit qui sic praeterita mala deplorat, ut futura ibe-
ra non committat, nam qui plangit peccatum, et iterum admittit, quasi si quis
lavet laterem crudum; quia quanto magis laverit, tanto magis lutum facit.

Quaeres [illegible] utrum sufficiat propositum non peccandi de caetero, non evitatis proximis
peccandi occasionibus.

R. Non sufficere, quia talis revera ~~non parte~~ [negare] eum, qui non statuit proximas
[illegible] occasiones fugere, sincere peccata odisse, ut scriptum est: qui
amat periculum, peribit in illo: et vero, quomodo stare poterit propositum
non peccandi de caetero, ubi non adest voluntas evitandi res illas, quae
proxima sunt ad peccandum incitamenta. Ut ex dicto adagio, qui vult media,
ad [illegible] aliqua conveniunt. Bene ipsum velle cavendi est peccatum
porro ipsum velle convincit, qui [illegible] ~~neas~~ [occasiones] peccandi non vult dimittere.
Quare Gregorius Magnus in Can: falsas de Poenit: Dist. 2. ~~in te mea~~ [apposite]
definit: Falsas poenitentias dicimus, nisi miles, vel negotiator, vel alicui offi-
cio deditus, quod sine peccato exerceri non potest, negotium derelinquat, vel
officium deserat. quod [illegible] concinit alter [illegible] velarum
[illegible] in Can. Fratres de Poenit. Dist. 5. Fratres nostros Laicos et Presbyteros [illegible]
[illegible] de falsis poenitentiis [illegible] animas decipi et in infernum [illegible]
[illegible]. Falsa poenitentia est cum poenitens ab officio vel curiali vel negotio non
recedit, quod sine peccato agi nulla ratione praevalet.

Doctrina haec ad [illegible] temporis [illegible] apud [illegible] commiatoris
[illegible] confirmare visum est [illegible] Innoc: [illegible]
[illegible] primis in decreto sub edito [illegible] 2 Martii An: 1679: [illegible] sunt
[illegible] qui in proxima occasione peccandi versatur, quam [illegible]
vult dimittere. quin immo directe, et ex proposito quaerit, aut [illegible]

1a Proxima occasio peccandi n. e fugienda, quando causa aliqua utilis, aut honesta n. fugiendi occurrit.

R. Licitum e quaerere directe occasionem proximam peccandi pro bono utili, aut temporali nro, vel proximi.

Quaeres Utrum Confessarius teneatur diligenter advertere num poenitens verum habeat dolorem de suis peccatis, et unde talis dolor in illa sumere possit?

R. ad 1um teneri, quia Contritio ut divinitus est Materia proxima Sacramenti poenitentiae, et per consequens nisi Confessarius diligenter observet, an poenitens sit contritus, exponit se periculo applicandi formam Sacramenti deficiente materia Sacramenti: Sicut Confessor, inquit S. Thomas ostendit absolutum a Deo, quem absolvit verbo ita n. debet absolvere, nisi ad ordinem signa restitutionis fiendae in confitente. Quare Rituale Romanum Confessario praecipit: Nec absolvat eos, qui nulla dant signa doloris

+ unde culpabilis Sacramenti nullitatis erit.

Quaer: de signis

R. ad 2. cum S. Bernardo Serm. 3 de Nativ. Sit verae conversionis indicium peccatorum fuga, subtractio occasionis. Veremini ergo dolorem signum erit, quando poenitens etiam antequam accedat ad Confessarium a peccatis, consuetudine cessavit a proximis peccandi occasionibus recessit, et novae vitae genus inchoavit, quae omnia verum odium, et detestationem animi peccatorum criminum detestatione ad verae contritionis naturam pertinere declaratum fuit a Tridentina Conc. Sess. 14 capite superius laudata. Sicut et Thomas de Villanova con. in feria 6 post Dom. 1 Quadr: Confessarii et poenitentibus simul praebet instructionem: Si tu ergo vadis, et continua a furtis cessas pecunias alienas restituas, contractus usurarios rumpas famam proximi, quam eripuisti, restituas, mercenariorum labores, et famulorum debita solvas, offenso fratri reconcilieris, et veniam petas, et tunc ad Confessarium venias et ad [illegible] ... ad [illegible] ... eorum

Quaeres 1. An ex D. institutione secreta esse debeat sacramentalis peccatorum confessio?

R. nullo D. praecepto determinatum esse, quomodo Confessio fieret publice se vel secreto; peccatorum quidem confessionem Christus praecepit, modum autem confitendi liberum reliquit. Quare dicendum secretam peccatorum confessionem Christum non jussisse sed concessisse cui concessioni nullo tempore jure derogari debet: Ecce [illegible] Concilium Tridentinum sess. 14 de Poenit. cap. 5. quod modum confitendi secreto apud solum sacerdotem, etsi Christus non vetuerit, [illegible] [illegible] indictam poenam [illegible], et [illegible] humiliationem, [illegible] [illegible], ob Ecclesiae [illegible] [illegible] publice confitendi [illegible] hoc D. praecepto [illegible] nec [illegible] [illegible] [illegible] sua [illegible] [illegible], ut [illegible] [illegible] secreta [illegible] [illegible] ione aperienda. Unde [illegible] et [illegible] mis Patribus magno [illegible] [illegible] secreta confessio [illegible] initio Sancta [illegible] ipsa est, et modo ut, fuerit [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] calumnia qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Patribus in [illegible] aperire [illegible] [illegible] [illegible] ere non verentes

Quaeres 2. unde constet secretae confessionis antiquus Ecclesiae usus?

R. Hoc innumeris constare, [illegible] [illegible] [illegible] [illegible] Ecclesiae Patrum, et [illegible] eloquiis [illegible] Irenaeus [illegible] [illegible] et [illegible] Doctor, lib. 1 contra haereses c. [illegible] narrat Marcum haeresiarcham [illegible], ut [illegible] [illegible] Mulieres [illegible], [illegible] ad Ecclesiam [illegible] [illegible] [illegible] confessionem facere: Hae saepe, inquit, conversae ad Ecclesiam Dei confessae sunt, et [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] quidem etiam in manifesto [illegible] exomologesim faciunt. [illegible] [illegible] [illegible] hoc artificio [illegible] [illegible] narrat, [illegible] et [illegible] Cerdonem Haereticum [illegible] [illegible] in Ecclesiam veniebat exomologesim faciens, inquit [illegible] Irenaeus.

~~De Sacramentis in specie~~

Tractatus

De Sanctissima Eucharistia ~~Sacramento~~

De Sacris in specie verba facturi a Sanctissima Eucharistia quae et dignitate cetera Sacra antecellit et cujus frequentiore usu ad sanctificationem nostram adhibemus exordiri potius censuimus. Et quoniam SS. Eucharistia non modo Sacramentum est ad sanctificandos homines institutum, sed etiam sacrificium, per quod Deo Creatori Dominium modo excellentissimo recognoscimus, discursum nostrum de Eucharistia tractatum in duas partes distribuimus, in quarum 1a agemus de Eucharistia prout habet rationem Sacramenti, in 2a ~~[illegible]~~ prout est sacrificium.

Pars I

De Venerabili Eucharistiae Sacramento.

Caput I

De Nomine, Essentia et Definitione Sacramenti Eucharistiae

Quaeres I. quibus nominibus vocetur hoc Sacramentum.

R. triplici ut S. Thoma [illegible] hoc Sacramentum vocari ex triplici [illegible] respectu, et significatione. Scilicet 1o Sacrificium respectu [illegible] commemorativum et ad praeteritam Christi passionem cujus est mystica quaedam continuatio. Secundo dicitur Communio seu synaxis respectu Ecclesiae unitatis, cui fideles per hoc Sacramentum congregantur.+ Tertio Viaticum nominatur [illegible] Dei, quia praefigurat [illegible] [illegible] [illegible] et secundum hoc etiam dicitur Eucharistia i.e. bona gratia, quia gratia Dei vita aeterna ut habetur ad Romanos 6, vel quia realiter continet Christum qui est plenus gratiae, et [illegible] [illegible] [illegible] [illegible] Deo gratias referre possumus.

+ Unus panis, unum corpus multi sumus omnes qui de uno pane participamus.

Quaeres 2º in quonam consistat Sacramentum Eucharistiae.

Res. 1º ~~...~~ Eucharistiam non consistere in re aliqua transeunte, neque modo in sola consecratione, et neque [illegible] in eius sumptione fractione et distributione, sed consistere in aliqua re permanente [illegible] [illegible] [illegible] [illegible] [illegible] quis dixerit, peracta consecratione in admirabili Eucharistiae Sacramento non esse [illegible], et [illegible] Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante, vel post, et in hostiis vel particulis consecratis, quae post communionem reservantur, vel supersunt, non remanere verum corpus Domini, anathema sit.

[illegible] aliquis Sacramentum [illegible] non consistere, [illegible] in actione quadam [illegible] [illegible] in [illegible] [illegible] forma [illegible] sed in re permanente et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Lutheranorum [illegible] manifestum [illegible] [illegible] [illegible] [illegible] [illegible] symbolum et [illegible] forma [illegible] convenire [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis, et sanguinis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quaeres 3º quomodo definiatur Eucharistia Sacramentum.

Res. Eucharistia est [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] verbis consecrationis [illegible] [illegible] [illegible] hanc definitionem.

[illegible] [illegible] explicat et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

¶ [illegible] ... que ... sancti-

tas ... [illegible]

... ego ... panis ...

manducat ... non morit[ur] ... et ...

... et ... ad ...

... ego sum panis vivus, qui de

celo descendi. Si quis manducaverit ex hoc pane, vivet in eternum

quantum ad ... et sanctitate ... significanda ... efficiendum

hoc Sacramentum valeat ... note

... et ... convers...

et ... que ... veritate ...

... et ... Maria ...

... et ...

... note ... et ...

et in ... ut ... hoc ... conservatione

... et ... et ...

... et ...

... et ...

... et ... et ... conservationis ... habeat ... ut ...

... conservationis ... et ...

... et ...

... causa ...

... [illegible]

... sacro.

[illegible]

Caput II.

De materia sacramenti eucharistiae

Quaeres 1. Quaenam est materia remota sacramenti eucharistiae.

Dico: ~~definitum~~ est solum verum panem triticeum et vinum de vite esse materiam remotam hujus sacramenti, hoc est materiam idoneam ad ejus confectionem; ita expresse definitum fuit a conciliis Lateranensi, Florentino, et Tridentino.

Quod evidentissime probatur ~~auctoritate~~ ex evangelica narratione Matth. 26, Marci 14, Luc. 22, qua constat Christum Dominum in institutione hujus sacramenti usum fuisse pane et vino, ac praecepisse discipulis ut ~~[illegible]~~ idem facerent; atqui constat solum panem triticeum et solum vinum de vite simpliciter et absolute dici panem et vinum; ergo ipse panis triticeus et vinum de vite ipsi sunt materia sacramenti eucharistiae. [illegible] de causis in genere [illegible]

[illegible] in regula superiori [illegible] ~~[illegible]~~ [illegible] et [illegible] [illegible] et [illegible] ut materia pertineat [illegible] et ratione communi [illegible] communis [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible] [illegible] permanet [illegible] [illegible] conservaret.

Quaeres 2. Utrum panis triticeus sive sit azymus sive fermentatus sit materia hujus sacramenti.

Affirmative. Ita expresse definitum [illegible] in concilio Florentino ~~[illegible]~~: [illegible] in azymo sive fermentato pane triticeo corpus Christi veraciter confici, sacerdotesque in alterutro ~~ipsum~~ ipsum Domini corpus conficere debere, unumquemque [illegible]

... Ecclesia sive Latina sive Occidentali, sive Orientali [illegible].

Graeci [illegible] utrum [illegible] azymi [illegible] Latina Ecclesia semper retinuerit et quâ de causâ fermentatum panem [illegible] apud Graecos.

2.° Incredibile valde est a temporibus Apostolorum commune fuisse azymorum usum [illegible] Graecis, [illegible] Latinis [illegible] [illegible] sine [illegible] argumentis [illegible], qui ~~[illegible]~~ dubitet [illegible] [illegible] capitum [illegible] a quo [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] in [illegible] [illegible] [illegible] ~~[illegible]~~ communicare [illegible] quemadmodum [illegible] ~~[illegible]~~ ~~[illegible]~~ [illegible] [illegible] [illegible] eatenus [illegible] [illegible] maximum inconvenienti [illegible] [illegible] [illegible] [illegible].

Quia vero [illegible] azymorum usus [illegible] fermentatum [illegible] ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible] et [illegible]~~ [illegible] [illegible] Haeresis Nazaraeorum qui legalia Evangelio miscebant, ut notat D. Thomas 2.a 2.ae q. 14 [illegible] ne illis [illegible] [illegible] contendentibus legales caeremonias in Evangelio servandas esse [illegible] [illegible], vel eorum saltem errori favere. [illegible] [illegible] [illegible] [illegible] causa non fuit, cur azymum in fermentatum [illegible] mutaret, [illegible] [illegible] Haeresis [illegible] [illegible] [illegible] apparuerit [illegible] azymorum [illegible] [illegible] Latina et antiquissimus est, et [illegible] [illegible] veterum [illegible] [illegible] [illegible] colligimus ex responsione [illegible] Leonis IX [illegible] [illegible] [illegible] ad Michaelem Cerularium [illegible] [illegible] [illegible] schismatis aeternum fautorem [illegible] haec [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] et orthodoxis [illegible], [illegible] mille et [illegible] a Passione Salvatoris annos [illegible] [illegible] [illegible] [illegible] [illegible] anathematizans [illegible], et [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] azymis?

Quaeritur IV. An liceat Graecis in Azymo, et Latinis in fermentato indifferenter Eucharistiam consecrare.

Negative: Neminem liberum esse Latinis, vel Graecis pro suo arbitrio immutare et leges invertere majorum auctoritate sancitas, vel consuetudine antiquorum ac probatorum usu tam diuturno roborata vim legis habet. [illegible] propterea recedere nemini fas esse, uti monet Decretum Florentinum [illegible] traditione tenere, interim [illegible] tamen graviter peccaturi in sua Ecclesia pane fermentato uteretur, eundemque de se sciens, et conjuncti tamen officio et ministerio ministrandi colliguntur ex cap. finali de celebratione Missarum. Quod si Presbyter Latinus apud Graecos domicilium haberet, nec illa adesset Ecclesia, ad nostrum tunc ei licitum esset uti pane fermentato. Atque idem dic, posse vicissim de sacerdote Graeco respective.

Quaeritur V. An et quo praecepto aqua vino consecrando admisceri debeat.

[illegible] omnino esse ex praecepto Ecclesiae, [illegible] aqua vino consecrando admiscenda [illegible] antiquissimae [illegible] [illegible] vini [illegible] [illegible] quo [illegible] vini admixtione [illegible] recepimus [illegible] [illegible] respectu Eucharistiae [illegible] sanguine [illegible] [illegible] [illegible] [illegible] Ecclesiae [illegible] contra [illegible] [illegible] vino in Italia [illegible] [illegible] [illegible] [illegible] hanc mixtionem [illegible]

Quaeritur [illegible] [illegible] [illegible] [illegible] [illegible]

Resp. ad primam quaestionis partem aquam vino permixtam in sanguinem Xti converti vi verborum consecrationis. Quoniam non in ea videtur manere post consecrationem aqua vini accidentibus circumscripta elementa, tum quia veritas formae videtur requirere ut totum quod in calice continetur sit sanguis Xti, cujus nulla facta restrictione aut exceptione pronunciat sacerdos: Hic est calix sanguinis mei, tum quia post consumptas vini species adhuc sacerdos censetur jejunus, talis autem non esset, si aqua in sua naturali conditione maneret. Non est tamen putanda conversionem hanc in objecto fidei contineri, et de eorum dogmatum numero esse quae sine formali, ut loquuntur, haeresi negari non possunt. Ut autem ad fidem pertineret ex aqua lustrata fieri sanguinem Xti, deberet ex certa fide constare Xtum, quando instituit Eucharistiam, aquam vino diluisse, eamque commixtionem in perpetuum praecepisse. Id vero [illegible] credit Xtus more Hebraeorum, et innata temperantia in ultima veteris paschatis celebratione, et novi institutione vinum aqua temperasse, propterea ad fidem divinam pertinere nemo dixerit, cum nec Scriptura, nec traditione certa possit demonstrari. Sed [illegible] audire [illegible] Innoc. III qui de hac quaestione consultus ab [illegible] Lugdunensi ita respondet: Inquisisti, utrum aqua cum vino in Xti sanguinem convertatur. Super hoc autem opiniones variant. Aliquibus enim videtur, quod cum de latere Xti duo praecipua fluxerint sacramenta, redemptionis in sanguine et regenerationis in aqua, in illa duo vinum et aqua, quae commiscentur in calice, divina virtute mutantur; alii vero tenent quod aqua non transit in sanguinem sed remanet prioris vini accidentibus circumscripta. Verum inter opiniones praedictas illa probabilior judicatur, quae asserit aquam cum vino in sanguinem transmutari. Ex hac responsione liquet Innocentium [illegible] probabiliorem sententiam, quae docet conversionem aquae in sanguinem Xti.

Ad 2dam quaesiti partem, quae modum respicit quo haec mutatio fit respondeo in duas sententias divisi scholasticos. Quidam non existimant aquam prius in vinum converti, et vinum in sanguinem. Alii vero physicae principiis innixi impossibile existimantes conversionem aquae in vinum, aquam ipsam immediate in sanguinem Christi immutari certo tenent. Quomodocumque tandem modo fiat quocunque modo id fieri dicatur illud de fide tenendum est omnino essentialiter ex vino praeexistente fieri, et per verba consecrationis in Christi sanguinem ~~converti~~ commutari, aquam vero accidentaliter se habere ad sacrificium, et tantum nec alia ob causam requiri, nisi ad significandam unionem Populi fidelis cum Christo.

Caput 3um

De praesentia, et determinatione Materiae consecrandae.

Quaer. 1. Utrum materia, quam sacerdos consecrare intendit, debeat esse praesens.

R. 1. Id esse absolute necessarium ~~ut docet~~ D. Thomas 3 p. q. 74 a. 1 ad 2. ~~Ratio forma pronomine demonstrativo utens ostendit~~ tum ex traditione, et communi sententia in facto Christi fundata; Christus non consecravit materiam non praesentem, et non dedit potestatem Ministris faciendi nisi quod ipse fecerat. Tum ex veritate formae, quae continet pronomen demonstrativum hoc, hic; nihil non demonstratur, saltem ad sensum, nisi sit moraliter praesens.

Quaer. 2. Quaenam materia consecranda censeatur praesens?

R. 2. Duplicem esse praesentiam alteram Physicam, alteram Moralem. Physica est proximitas [illegible] moralis dicit praeter proximitatem rei cognitionem, et advertentiam de illius praesentia [illegible]

[illegible]

[illegible] morali[s] [illegible] supposito [illegible]
[illegible] moralis,
[illegible]
[illegible]
[illegible] ad moral[e]
[illegible] ut ipsa [illegible] vel [illegible] a [illegible] ut in eo
[illegible]
[illegible] vel [illegible] ut [illegible]
[illegible] destinato.
[illegible] determina[tum] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ministrantis.
[illegible] determinata [illegible]
[illegible]
[illegible]

[illegible] [margin note]

numeri, sed sufficit ea designari in toto subiecto, quod [illegible] et propterea [illegible] intendens consecrare [illegible] [illegible] esse ignoret illarum numerum vel [illegible] [illegible] vere consecrat [illegible] [illegible] [illegible] de [illegible] habet [illegible] [illegible] [illegible] [illegible] [illegible] consecratione [illegible] [illegible] [illegible] simul [illegible], in [illegible] sumat simul utramque.

[illegible] Requiritur ut [illegible] materia [illegible] determinata quantitas.

Materia huius [illegible] determinatae quantitatis, et [illegible] [illegible] [illegible] [illegible] [illegible] dummodo [illegible] [illegible], [illegible] habere consecrationem. [illegible] nulla certa quantitate determinat et [illegible] [illegible] [illegible] facultate consecrandi [illegible] et vinum. Quantumcumque [illegible] materia quantitas dummodo [illegible] [illegible] [illegible] consecranti et designatae [illegible] [illegible] veritas forma et [illegible] habere consecrationem [illegible] [illegible] maior quantitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sine quo [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] sine vino vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] consecrare [illegible] [illegible] [illegible] [illegible] qua ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] consecravit [illegible] materia [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia et [illegible] [illegible] [illegible] ad veritatem [illegible] [illegible] [illegible] [illegible] requiritur [illegible] [illegible] [illegible] [illegible] simul [illegible] [illegible] [illegible] [illegible] [illegible] ante huius [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus huius [illegible], [illegible] [illegible] [illegible]

Quid [illegible]

Si unquam et subito tieri [illegible] alterius speciei [illegible] consecratio [illegible]
que [illegible] consecratio est [illegible] nec [illegible] integritate [illegible]
[illegible] sub [illegible] et [illegible] [illegible] ideo instituit, [illegible] sub symbolis
[illegible] perfecte et absolute [illegible] corporalis; [illegible] nec [illegible]
[illegible] intellexit [illegible], et revera [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] completa nec significatio [illegible] conjunctio [illegible]
[illegible] ad rationem [illegible], [illegible] in [illegible] consecratione [illegible]
[illegible], [illegible] [illegible] et [illegible]
~~[illegible]~~ [illegible] et [illegible] consecratione
[illegible] a [illegible] facta imagine [illegible] representatur, [illegible]
[illegible] et significatione [illegible] in [illegible], et [illegible] in
[illegible] sanguine [illegible], [illegible] utrumque [illegible] [illegible]
alterutra [illegible] contineat, atque adeo [illegible] unius ab altero in [illegible]
et [illegible] separatio exhiberetur. [illegible] autem [illegible] representatio aut
[illegible], aut [illegible] et [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible] consecratione [illegible] [illegible]
concludendum verbis [illegible] Pontificis [illegible] [illegible] posse [illegible] grandi [illegible]
[illegible] mysterium. [illegible] ex [illegible] [illegible] [illegible] confirmat
[illegible] [illegible] et mandatis, ut [illegible] utraque conjunctim [illegible] alterius
[illegible] [illegible] [illegible] substituta, [illegible] post unius [illegible] consecrationem celebran-
tem mori contingeret, ut [illegible] [illegible] VII [illegible] [illegible] 2.

Caput IV

De forma Sacramenti Eucharistiae

[illegible] ... forma [illegible] Sacramenti Eucharistiae

Resp. forma huius Sacramenti sunt verba [illegible] Christi [illegible] sacramentum conficitur [illegible] et [illegible] substantia panis in corpus Christi, et substantia vini in sanguinem [illegible] convertuntur. [illegible] forma [illegible] Concilium Florentinum [illegible] Hoc est enim corpus meum et [illegible] ... vel pronuntiando [illegible] ... [illegible] ... [illegible] ultima cena [illegible] ... [illegible] a D. Paulo [illegible] repetita [illegible] forma [illegible] ... [illegible] intellectu [illegible] ... [illegible]

[illegible] et [illegible] corpora e [illegible] ... illa verba [illegible] forma constituunt quae [illegible] significant [illegible] verba corporis et sanguinis Christi [illegible] ... et vini [illegible] ... [illegible] ad integritatem et [illegible] ... sanguinis [illegible] ... [illegible] forma [illegible]

omiserunt. [illegible] formarum [illegible] quas [illegible] et constat ex Liturgia S. Basilii, nec [illegible] quam [illegible] ēē excitant ex Liturgia S. Joannis Chrysostomi [illegible], in qua [illegible] verba illa Aeterni et Mysterium fidei, [illegible] verba [illegible]. [illegible] in [illegible] Aethiopum [illegible] in [illegible] 27 novae Bibliothecae Patrum, [illegible] missa [illegible] et [illegible] Mysterium fidei [illegible], [illegible] verba Aeterni et Mysterium fidei.

Christi in [illegible]

Quaeres. 33 Quomodo intelligenda sunt verba Consecrationis [illegible] [illegible] explicatione. [illegible] verba, [illegible] mei significat [illegible] in [illegible]. [illegible] verba ante [illegible] in [illegible]: [illegible] quid et [illegible] Hebraeo Habemus [illegible] et [illegible] Testam. [illegible] secundum Mosem [illegible] et [illegible] in [illegible] et [illegible] ex fide [illegible] et [illegible] Mysterium fidei [illegible] Hebr. [illegible] Christi emendabil [illegible]

[illegible] Communi meo, [illegible]

[illegible] convenire [illegible] meo, [illegible] verba [illegible] forma [illegible] verbi conservaverit. [illegible]

... trema qua praedita erat excellente, ... conseruare putant

Alii benedictione Panis et Vini a consecratione distinguunt, hac ratione verba in evangelio ponunt Accepit Jesus panem, benedixit, fregit, deditque discipulis suis dicens Accipite et manducate hoc est corpus meum. ergo ... verba ipsa benedicendo ... .

Consequenter ... respondet ... ipsa verborum forma qua Dnus sibi conservasse eam a benedictione ... evangelio ... Dnus benediceret ... dixit: Accipite et manducate Hoc est corpus meum. ... Evangelista ... ordine ... aliam benedictionem ... communicatio consequenti ... benedictione ... pro ipsa consecratione Patres ... manifesta ... est Panis, inquit Ambrosius in lib. de his qui initiantur ... quam benedictio consecravit. Major est vis benedictionis quam naturae, quia benedictione etiam natura ipsa mutatur. ... et alii multi, ut Auctor libri de Cena Dni Calix benedictione solemni sacratus ad totius hominis vitam et salutem proficit. Illud ergo tenendum est in hac re ... minime nostrum ... quam docet ipse Dnus evangelicis verbis ... verum ... orasse. Siquidem ... in ... non ... contentio ... inter ... Theologi ut controversiam ... definiret satius Patres existimaverunt a ferenda sententia abstinere et quaestionem scholarum disputationi relinquere, nec immerito, licet ... omnino non sit ... aliquibus ... verba, quibus in ... esset consecrandi ... quod ... satis ... est.

[illegible] e ne necesse ad realitatem [illegible] [illegible] [illegible] [illegible]
[illegible] forma [illegible] an requirit ut ea [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] et dicat [illegible] [illegible] neq. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] convenient
[illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] verum, et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Tertio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Primo [illegible] [illegible] [illegible] [illegible]
[illegible] in conservatione [illegible], alia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Caput 7

De exigentia reali signi et causarum [illegible] [illegible]
in eunuchis [illegible]

[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] signum, imagines et [illegible] [illegible] [illegible] [illegible]
requirit reale [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible] esse [illegible] qui veram Christi praesentiam admittunt in Sacramento contendunt per [illegible] vel unione [illegible] Verbi D. cum substantia panis, vel substantiam panis et vini, una cum corpore et sanguine Christi conjuncta, qui [illegible] [illegible] vel [illegible] [illegible] appellati. [illegible] [illegible] duplici [illegible] impugnabimus, in quarum prima Realem Christi praesentiam [illegible] Sacramento vindicabimus: in 2.a [illegible] [illegible] et sanguine Christi [illegible] et [illegible] vindicabimus et [illegible].

Propositio I

Vera et realis praesentia corporis et sanguinis Christi [illegible] Eucharistia.

Catholicum dogma [illegible] [illegible] demonstratur [illegible] [illegible] [illegible] et [illegible] dogma probatio.

Vera et realis praesentia corporis et sanguinis Christi in Eucharistia efficaciter demonstratur ex verbis promissionis quae leguntur Cap. 6 Johannis, [illegible] [illegible] [illegible] [illegible] [illegible] carnem [illegible] et [illegible] sanguinem in [illegible] vere et realiter sumendum [illegible] [illegible] a se instituendo. Ergo vera et realis praesentia [illegible] [illegible] [illegible] [illegible] [illegible] in illo Cap. 6 [illegible] agit de vera et reali manducatione carnis Christi [illegible] tantum de illius manducatione per fidem.

Et quidem [illegible] ex [illegible] verborum [illegible], ad [illegible] [illegible] Eucharistiam et [illegible] [illegible] corporis et sanguinis manducationem [illegible] [illegible] [illegible] verba magis [illegible], quia [illegible] in illo Cap. [illegible] [illegible] et [illegible] [illegible] [illegible], et tempore quo erant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

temporis eē admonet: Pater meus, inquit, dat vobis Panem de Cælo verum, vocat contra donum indicat eē temporis futuri dicitur. Panis quem ego dabo, caro mea ē pro mundi vita, seu quam ego dabo pro Mundi vita ut habes in Græco textu. Quorsum id temporis discrimen nisi quod jam tunc aderet ipse Filius carne indutus a Patre datus homib. fidei objectus; nondum autem adesset Eucharistia, quæ peculiare illius donum et adhuc futurum erat. Vane si ex dono [struck] intelligeret carnem Xti per fidem duntaxat manducanda, et n. Sacramentaliter; irrita esset restringeret ad tempus futurum manducatio ista per fidem vel ē tum benevolum, ut eandem etiā antiqui Patres manducaverint quotquot per fidem Xto conjuncti fuerunt sicuti ipso jam ad bis c Patres nostri oēs ... eandem escam ... [struck] manducaverunt et oēs eundem potum ... biberunt, bibebant autem de ... consequente ... petra. Petra autem erat Xtus. ... ex presentia auditorum, cum n. quidam Judæorum, nec n. discipulorum, carnaliter fuissent credentes Xtum de vera carnis sua manducatione locutum fuisse, [struck] eorum opiniones minime correxit nec demonstravit nō certe facere debuisset, si de fidei tantum manducatione ejus verba fuissent accipienda, quin immo contra cum novis adhuc expressit, ie reali manducatione constringeret nisi manducaveritis carnem filii hominis, et biberitis ejus sanguinem, n. habebitis vitam in vobis

Confirmatur veritas ex absurdis, quæ consequuntur nisi verba illa Joh. 6 ... de Eucharistia legantur. Requireret n. p. ... Xtus instituisse Eucharistiam, antea jam discipulos suos ea de re admonuerit contra ... eius more, quo semper consueverit discipulis suis ... nova mysteria, ut ea facilius crederent, aut admitterent. Deinde reperitur ... ... fuisse ... et efficacia Eucharistiæ illiusque sumendæ necessitatem ... quam alios Evangelistas solum extant Eucharistiæ institutio. ... tandem nullibi

Johanne in toto Evangelio de Eucharistia mentionem fecisse.

Accedit et Patrum traditio, quorum longam seriem ex Graecis, quam ex Latinis texuit Bellarminus. Et in summo consensu hoc caput 6 de Eucharistia exponunt Chrysostomus, Augus, Cyrillus, Theophilactus, Euthimius, Rupertus, S. Thomas aliique. Et in scriptis ad singulos hom. in quib. aliquando sacrorum sensus mystice explicant, sed etiam in suis commentariis in Scrip. in quibus literalis sensus exponi debet, non mysticus.

Obj. 1 Christus laudato illo cap. agit solum de Fide et Incarnationis Mysterio ergo nihil inde inferri potest.

Dist. Ant: Christus agit solum de Fide, et Misterio Incarnationis usque ad vers. 51 illius capitis Conc. a fine usque eiusdem cap. neg. Cum enim usque e initio laud. cap. in sermone fuerit de pane a Deo multiplicato, inde ipsorum assurgere [illegible] ad Panem Celestem, quem quaerere deberent Auditores, quis scilicet sermonis ut Joanne, qui de coelo descenderat, in quem credere oporteret. Sed in hoc neque sistit sermo Christi, verum ulterius procedens promittit alium Panem a se aliquando exhibendum, id est Carnem suam vere manducandam, et Sanguinem suum vere bibendum daret, ut cuilibet legenti patet.

Inst. Atqui etiam in postrema parte illius cap. Christus loquitur tantum de manducatione [illegible] fide [illegible]. Prob. In quia Christus ait in praesenti tempore qui manducat meam carnem etc. Manducatio autem quae tunc temporis fieri poterat, erat sola manducatio per fidem, cum nondum esset instituta Eucharistia. Ergo [illegible] manducatione per fidem loquitur Christus. [illegible] comminatur mortem illis, qui carnem suam non manducaverint inquiens: nisi manducaveritis Carnem Filii hominis etc. Atqui praeceptum illud est [illegible], nisi tamen illi potuissent carnem Christi manducare. Ergo ea verba debent intelligi de manducatione spirituali quae etiam tunc fieri poterat, non sacramentali, quae nondum fuerat instituta.

R. distinguendo Aut. Christus loquitur de ea manducatione quae tunc fieri poterat ex aliqua tantum parte Co: quae fieri poterat integre Nego: de utraque manducatione agit ibidem Christus, et de spirituali, quae tunc fieri poterat adhibendo fidem verbis suis, et de reali, et sacramentali adhibenda post institutam Eucharistiam; nam non tantum in praesenti ait: Qui manducat, sed etiam ad futurum tempus respicit, inquiens: Nisi manducaveritis &c.

Ad 2.um respondeo pariter cum distinctione. Christus comminatur mortem iis, qui carnem suam non manducaverint pro tempore subsequente institutionem Eucharistiae a se faciendam Co: pro tempore eam praecedente Nego: sicut non quando Christus dixit Nisi quis renatus fuerit ex aqua, et spiritu sancto non potest introire in Regnum Coelorum non significabat eos esse damnandos, qui ante institutum Baptismum et promulgatam Legem Evangelicam Baptismum non suscepissent, sed eos tantum, qui post promulgatam Baptismi legem, ei obsequi neglexissent; ita pariter, quando dicit Nisi manducaveritis &c. eos tantum respiciebat, qui post institutam Eucharistiam, eam sumere renuissent.

Inst. vobis de ea manducatione hic agitur, quae certo confert vitam aeternam, ait enim Christus: Qui manducat hunc panem vivet in aeternum. Atqui sacramentalis Eucharistiae manducatio certo non dat vitam aeternam, ut non omnes eam [illegible] qui Eucharistiam [illegible] fiet manifestum. Ergo non de sacramentali, sed de manducatione in fide agitur.

Resp. [illegible] Nego: de ea manducatione hic agitur, quae certo quantum ex ipsa est confert vitam aeternam Co: etiam independenter a qualicumque dispositione subjecti Nego:. Cum salutares hos effectus per ex opere operato hoc sacramentum [illegible] dispositionibus posita infallibiliter [illegible]ant, merito dictum est a Christo: Qui manducat hunc panem, vivet in aeternum, quia vero aliunde, ut dicti effectus obtineant dependenter a certa dispositione ea vero [illegible] minime sane infallibiliter esse dabuntur, quisquis manducaverit carnem Filii hominis etiam

dispositione necessarias minime attribuerit: quemadmodum vere dicimus
deum omnibus lucem irradiari, nec tamen hinc sequitur illuminandum qui claudit oculos, ne videat lucem. Idem de sancto baptismo, communiter dicitur de baptismo dixit apud eundem Joha: qui crediderit, et baptizatus fuerit salvus erit.

Obj: 12. Christus ibidem ait v. 64 Spiritus est qui vivificat, caro non prodest quidquam verba quae ego locutus sum vobis spiritus, et vita sunt. Ergo non loquebatur de carne manducanda, ut patet quae nihil prodest: sed de fide et doctrina.

Resp. [illegible] caro non prodest quidquam [illegible] carnali [illegible] carnali no: [illegible] intelligenda carnali [illegible] quae fit [illegible] et [illegible] intelligenda [illegible] ad modum jumenti, [illegible] carnis [illegible] manducatio [illegible] vere [illegible] sed secundo illi intellexerunt [illegible] in carne e [illegible] aut in [illegible] ad carne [illegible] habet in nobis

[illegible] catholici [illegible] nullus [illegible] ab [illegible] et renovato [illegible] doct. [illegible] aut [illegible] vetus aut [illegible] figurata [illegible] aut [illegible] sententia. [illegible] manducare [illegible] et sanguinem

= [illegible] in [illegible] vita in [illegible] videt, iubere [illegible]
= ergo [illegible] canoni [illegible] commendare. [illegible] et universo [illegible]
Q. ac[illegible] dispensatione [illegible] doctores catholici non [illegible] intellexerunt
Cum v. D. [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
no. [illegible] [illegible] [illegible]
quos in [illegible] intelligentia et [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] in [illegible], aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] contraria aliquid [illegible]
[illegible].
[illegible] illi qui [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] [illegible]

crediderit Christi corpus vere in Eucharistia manducari; testis est cap. 6. contra Adversarium Legis et Prophetarum, ubi [illegible] refutavit verba [illegible], [illegible] simpliciter [illegible], etiamsi [illegible] [illegible], [illegible] exemplum a [illegible] Eucharistiae: [illegible], [illegible] mediatorem Dei, et [illegible] [illegible] Jesu Christi carnem [illegible] nobis manducandam [illegible] sanguinem [illegible] fideli corde, atque ore [illegible]: quamvis horribilius [illegible] [illegible] carnem manducare [illegible] et [illegible] sanguinem [illegible], [illegible] [illegible] [illegible] nihil expressius dici potest ad [illegible] Catholicam [illegible] explicandam et confirmandam.

Verum et realis praesentia corporis et sanguinis Christi in Eucharistia [illegible] probatur ex verbis quibus [illegible] Christus instituit quae sunt haec: [illegible] et comedite hoc est corpus meum... hic est sanguis meus Matth. 26, Marc. 14, Luc. 22 et 1 Cor. 11. [illegible] ista Christi verba aut [illegible] [illegible] panem et vinum esse verum Christi corpus et sanguinem, aut esse tantummodo signum; atqui hoc [illegible] dici non potest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] panem et vinum [illegible] [illegible] quo [illegible] [illegible] [illegible] [illegible] nomen corporis et sanguinis, [illegible] dici non potest, nam [illegible], et [illegible] [illegible] [illegible] genere [illegible] [illegible] [illegible] vulgo [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] panis et vinum [illegible] poterant signa [illegible] corporis et sanguinis [illegible] nec erant [illegible], [illegible] [illegible] corporis et sanguinis [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], ne [illegible] [illegible] a Christo [illegible] [illegible] [illegible] [illegible] [illegible] dicere Christum, hoc est corpus meum, hic est sanguis meus ut [illegible] panem et vinum esse [illegible] et [illegible] corporis et sanguinis sui, [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] [illegible] [illegible], periculo [illegible]

miret, dicinus [illegible] illi [illegible] veru [illegible], et o [illegible] Xri,
[illegible] illius [illegible] ipsius [illegible]. Utrumq; [illegible] nefas [illegible]
~~[illegible]~~ dare verbi illius [illegible] meum adeunt [illegible] [illegible]
pro [illegible] tradet, et alius [illegible] meus [illegible] et in
multis [illegible]. [illegible] vere non magis [illegible] [illegible] [illegible],
sanguine [illegible] [illegible] in [illegible] continere [illegible] intelligere [illegible] [illegible]
figurate [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] eorum [illegible] mente [illegible] [illegible] et [illegible]
[illegible] nec [illegible] [illegible] adeo quod [illegible] [illegible] intelligere [illegible] [illegible]
[illegible] [illegible] et figurate [illegible] [illegible] [illegible] [illegible] [illegible]
illo [illegible] genere [illegible], [illegible] affirmat [illegible] [illegible] [illegible]
[illegible] eorum [illegible] [illegible] alicuius [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] ex ec [illegible] in [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] verba [illegible] in [illegible] ac [illegible] minime [illegible] in [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] verba [illegible] [illegible] ne
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] sensu [illegible], et [illegible]
[illegible], et metaphorice [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quibus [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
intelligere debuit.

mirabili [illegible] concordia

Ergo [illegible] evangelistarum [illegible] in eorum calamum rexit Spiritus S., ut si quid ab uno dictum est minus clare illud idem alter apertius exponeret ne errandi [illegible] occasio esset, ac [illegible] ipsa [illegible] Christi [illegible] quae [illegible] ne [illegible] uniformitate aliquis crederet illa [illegible] Christi [illegible] quas addiderit [illegible]. [illegible] qui de [illegible] institutione [illegible] scripserunt, ut Matthaeus, Marcus, Lucas et [illegible] Paulus [illegible], [illegible] verba Christi institutionem [illegible] referunt, nec vel levis [illegible] Christi [illegible] nec unus alteri [illegible], quod nequaquam [illegible] erant si [illegible] in verbis [illegible] aut [illegible] est timenda. [illegible], ut bene advertit S. August. [illegible] de Doctrina Christiana: [illegible] in Scripturis, quod pertinet ad fidem et mores, quod [illegible] in aliis locis.

[illegible] tandem ex consensu [illegible] si quis non est [illegible], illius respectu [illegible] Christi [illegible] qui [illegible] in evangelio, et [illegible] Paulus [illegible] verba [illegible] et eo [illegible] modo [illegible] intelligenda [illegible] Christi, qui [illegible] et [illegible] ex verbis quibus Christus [illegible], [illegible] realis praesentiae [illegible] et Sanguinis ejus in Sancta Eucharistia.

Ob. [illegible] adoratam [illegible] nulla [illegible] Christi institutionis [illegible] litterale [illegible] habeant [illegible] litteralis [illegible] ergo verba Christi litterale sensu [illegible] hoc [illegible] Christi [illegible] determinate [illegible] et contra [illegible] et absurditate. [illegible] intradimus [illegible] [illegible]

3. Si pronomen hoc corpus Christi significaret, propositio illa, hoc est corpus meum
~~ante eius prolationem haberet non nisi [illegible] sensum: corpus meum est corpus meum, quod esset~~
~~propositionis nugatoriae [illegible] ei ab~~

Resp. in illa Christi propositione, hoc est corpus meum, pronomen demonstrativum hoc significat panem, quem ipse manibus tenebat, atqui tamen panis non esse verisimiliter Christi est non panis et non panis. ergo panis dicitur corpus Christi eo quod esset illius [illegible] [illegible].

Resp. distinguo maiorem. In illa Christi propositione, hoc est corpus meum, pronomen demonstrativum hoc significat panem si attendatur ante finem prolationis [illegible] absolutae propositionis, nego: (ma. distinguo panis [illegible]) atqui panis [illegible] secundum significationem permanentem non potest esse corpus Christi, concedo; [illegible] significatione transeunte, nego. Explico ulterius distinctionem. Pronomen hoc in illa Christi propositione pronuntiatum in eo quo pronuntiatur instanti et ante finem propositionis, ~~[illegible]~~ panem significat. Demonstrat non ~~[illegible]~~ illam rem quae erat in manibus Christi, et ante [illegible] quae panis erat. Si vero attendatur absoluta propositione, tunc [illegible] significatione indicat [illegible] corpus Christi sine dubitatione significat. [illegible] non est hoc quod modo panis erat, sed est corpus meum [illegible] [illegible] utramque [illegible] habita ratione significationis transeuntis et permanentis, [illegible] [illegible] quisque Christo [illegible]

licet ex se non designet panem, sed propriè loquendo rem indeterminatam [illegible] significatione

per recognitionis citius hoc praeter transit ab uno statu in alterum confusas significationes habuisset.

Quod si pronomen hoc intelligas determinatum ad significandum panem nondum absoluta forma verborum, tunc non potest esse Corpus Christi, nisi sumatur panis in significatione permanente verbo vero transeunte, quatenus ex propria in aliam substantiam transeat absoluta Christi forma, quae cum practica sit et operatoria, habet ex natura sua, ut sufficienter mutet in substantiam praedicati.

Confirmatur 1. pronomen hoc designet corpus Christi, id est, ac si diceretur: Corpus hoc corpus meum est Corpus meum. Nugatoria foret et identica haec nostra. Ergo non hoc designat corpus Christi.

2. Forma identica non esse illa, cujus subjectum est id quod idem est isti. Alioquin omnis nostra vera et affirmativa foret identica, in hoc posita est veritas formae affirmativae, ut subjectum idem realiter cum praedicato, ut si dicas: Homo est animal rationale. Ea ergo identica est, cujus subjectum et praedicatum sunt idem et re et modo significandi, seu cujus praedicatum nullam omnino novam addit notionem subjecto, ut si dicas homo est homo. Porro licet in illa forma hoc est corpus meum pronomen hoc designet corpus, non tamen identica est nostra, quia licet hoc tantum designat [illegible] quod [illegible] verba exprimunt [illegible].

Confirmatur 3. quando Christus communicavit [illegible] verba manducate [illegible] debat [illegible] panis est [illegible] quod manducaverunt [illegible] [illegible] [illegible] non manducaverunt panem, sed corpus [illegible] in virtute verborum immediate transeunte [illegible] [illegible] [illegible] Christus [illegible] ad manducandum [illegible] quod [illegible] dederit [illegible] in quod [illegible] [illegible] [illegible] [illegible] [illegible] panis [illegible]

Tpi 2. [illegible] ratione ē quod [illegible] n. substantive [illegible] significatur ēē [illegible], [illegible] ut [illegible] [illegible]. [illegible] significat [illegible] meū [illegible]: [illegible] non [illegible] [illegible] testimony, [illegible] signo [illegible] [illegible] rei significatae. [illegible] Gen: 41 [illegible] [illegible] [illegible] omnia [illegible]: [illegible] boves [illegible], et [illegible] [illegible] [illegible] [illegible] ubertatis anni [illegible]. [illegible] nocturna [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ait: Qui seminat bonū semen ē filius hominis. ager autē ē mundus, bonū vero semen [illegible] filii regni. zizania autē filii sunt nequā. [illegible] [illegible] [illegible] de [illegible], [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] ait. [illegible] 10. Petra autē erat [illegible]. [illegible] ita [illegible]: [illegible] [illegible] ē [illegible] meū [illegible] ē [illegible] Boves sunt anni: Caput aureū ē [illegible]: Petra ē Xhus. [illegible] [illegible] [illegible] neq. [illegible] [illegible] talius habent sensū [illegible] [illegible]. [illegible] idē [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ab [illegible] [illegible] [illegible] negando illa: et pariter [illegible] ut vero pateat ~~dict~~ adjuncta [illegible] vel [illegible] ~~[illegible]~~ nec minimum obstare; illud erit animadvertendū [illegible] [illegible] ~~[illegible]~~ [illegible] signa verū significatorū nominis appellari, quando certū ē n. alius, nisi [illegible] [illegible] ipse ab [illegible] [illegible], e contrario vero nec debere nec [illegible] [illegible] signa ~~ejusmodi~~ [illegible] [illegible] absolute [illegible], quando ipse signa [illegible] n. pro [illegible] sed pro [illegible] [illegible] habent. [illegible] supraposita regula que ~~[illegible]~~ locū [illegible] [illegible] habenda ē; [illegible] [illegible] [illegible] [illegible] [illegible] praesenti [illegible] minime convenire. [illegible] [illegible] [illegible] nomine [illegible] nominis verū significatarū [illegible] appellari, quia n. [illegible] [illegible] nisi [illegible] [illegible] [illegible]. [illegible] [illegible] n. [illegible] [illegible] Boves, et [illegible] [illegible] [illegible] [illegible] verū [illegible] [illegible] ēē et [illegible] [illegible] tantū [illegible] significatione [illegible]. [illegible] [illegible] [illegible]

Nabuc: deterriti fuerant, n. nisi uno signo haberi poterant. Exemplum pariter ex Evangelio desumptum n. dissimile, natus doctrinæ. Constat n. ea ipso contextu Xtum hic parabolas eloqui, e vero parabola quædam adumbratio veritatis, nec quod unum cum altero comparat. unde omnes aiunt Apostoli edissere nobis parabolam Zizaniorum.

Denique de Corinthiis planum est esse ad figuratum. enim ab initio capitis præ-navatos ab illo, verba n. primo dixerat: Nolo vos ignorare fratres, quoniam Patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt in nube et in mari et omnes eundem escam spiritualem manducaverunt, et omnes eundem potum spiritualem biberunt, bibebant autem de spirituali consequente eos Petra. itaque in his quæ immediate sequuntur: Petra autem erat Xtus, nec inventio nec æquivocatio esse poterant.

At vero dicente Xto Hoc est corpus meum, hic est sanguis meus nulla ratione vel circumstantia adduci poterant Apostoli, ut verba ejus figurate dicta crederent, e contrario ad sensum communem, et litteralem necessario sunt adducti tum ex promissione Xti, quæ vestri questionis præcesserat, tum ex plenissima convictione Omnipotentiæ ejus, nec quod quidquid erat infallibilis oris, tum ex aliis circumstantiis, quæ Eucharistiæ institutionem comitatæ sunt, ut fusius in probatione dictum est. Ergo allata in Objectione exempla nihil pertinent nihil faciunt.

Objiciet 4. Alii multi (aliq. [illegible]) intervant dicunt Apostoli Xtum figurate ex [illegible] narrabat. [illegible] ego sum vitis, ego sum ostium, pater meus [illegible] [illegible] [illegible] et [illegible] [illegible] et convenientia ex [illegible] [illegible] et [illegible] in eo [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Supplementum lectionis 3 in quo quaeritur an partes Sacramentorum fuerint a Christo determinate.

Ad 3 quaestionem de substantiali et accidentali mutatione Materiae et formae

... ad additionem quae mutat ... [illegible]

... certa addita baptismi ... formae non conveniant ...

ut si quis diceret in conferendo ... Ego te baptizo in nomine Patris

potentis, ... et spiritus ... et ... intentio ...

per hoc posteriora verba commendare ... vero contra

... aliquid apponi ... [illegible]

... Ego te baptizo in nomine ...

et ... ut ... et ideo ...

... dicenti

... in diminutione ... manifestum ... [illegible]

manifestum ... ibidem ... aliquid ...

... et ideo ...

... ut unus ... baptizare contenderet ...

... scilicet Patris et Filii et spiritus ... Accidentalis

... in nomine Patris et Filii ... omitteret ... formae

... ut ... baptismo ...

... se habet ut ... forma ...

ejusdem formae ... in Eucharistia ...

... Ego et ...

... nec transpositione ut ... [illegible]

... ut diceret ... Ego ... baptizo te ... [illegible]

... ut ... intentio ...

intentio ... [illegible]

n. [illegible] tollen, secando [illegible] intensio [illegible] quaedam intentione [illegible] et [illegible] boni [illegible] augent. ut [illegible] quis [illegible] Christi [illegible] de [illegible] verbis ipse [illegible] [illegible] vel communicanti [illegible] [illegible] nominis [illegible] non ~~tolleret~~ mutatae [illegible] [illegible] pronunciatione [illegible] nobis [illegible] et nonnisi recitato uno [illegible] [illegible]

Quaeritur II. quale est peccatum mutare materiam vel formam sacramenti.

R. 1. Peccare mortaliter, et sacrilegii reum fieri, qui vel ex affectata [illegible] negligentia, vel ex culpabili ignorantia sic formam vel materiam mutat, ut sacramenti irritum faciat. sacrilegii reus est qui rem sacram violat, et suo [illegible] fraudat effectu. Hoc ipso etiam agit contra [illegible] charitate privando proximum gravi bono spirituali. Quare licet excusari a peccato mortali [illegible] [illegible] in necessitate baptizans, et ex ignorantia materiam vel formam indebitam adhibens, non [illegible] de sacerdote, neque de [illegible] obstetrice dici debet, quae ad munus suum non [illegible] nisi Baptismum conferendi, et in necessitate administrandi ritum [illegible] fuerit: ut [illegible] [illegible] [illegible].

R. 2. Peccare graviter quisquis aliquid quantumvis leve videri possit in [illegible] sacramenti ex contemptu mutat, quia [illegible] affectus, ut levia in re [illegible] [illegible] [illegible] [illegible] [illegible] rendat [illegible]: [illegible] gravissimi momenti cujusmodi sunt [illegible] nihili [illegible] [illegible] a quo [illegible] [illegible], privatum suum judicium praefert sententiae [illegible] [illegible] [illegible] litteras [illegible] [illegible] dicendus si [illegible], quos [illegible] [illegible] [illegible] continuata mutatio licet accidentalis notabilis [illegible], et fit [illegible] necessitate [illegible] scandalo [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] Doctores [illegible] [illegible], quidam [illegible] mutatione accidentale, [illegible] [illegible], [illegible] esse veniale ob levitatem materiae.

Quaeritur 3. qualis unio inter materiam et formam requiratur ad valorem [illegible]

[illegible] aut in [illegible] [illegible] [illegible] [illegible] [illegible]

R. requiri utriusq. coexistentias, seu simultate et conjunctione morale
qua secundum significationes verborum formae et qualitate actionis, per
quas fit Sacramentum, sufficiat tum ad veritate formae, tum ut verba censeant
cadere supra tale materia, et cum illa unum totale compositum constituere. Haec
moralis unio generali sufficit, quia Sacramentu est compositum quoddam morale
conficiendum ab hominibus, ideoq. more humano, non physica unio quae vero esse
non est moralis possibilis, quae si exigerent, Sacramenta non raro irrita forent.
Haec moralis unio diversa est pro diversitate Sacramentorum, na major requiritur in
Baptismo ob formae exigimente actualem ablutionem, et major in confi-
cienda Eucharistia, cum forma sit demonstrativa corporis Christi ab assistentibus
panis, et vini, quorum substantia convertitur.
Sacramentum vero Poenitentiae non postulat tam strictam unionem, quia institutum
per modum judicii, in quo non semper causae examini succedit sententia.
In Matrimonio dum consensus unius, verbis, nutu alterius consen-
sus tandem sequi, quamdiu in moralis perseverare censetur, valet in
[illegible] contractus, quia Sacramentum in fundatur in ipsa contractus. Tamen
quoad utrasq. materia, et forma, quantu fieri potest, simul sunt conjungendae.
Quaeritur 1°. An liceat aliquando uti materia, vel forma dubia, vel pro-
babili tantum in Sacramentis?
R. penaliter [illegible] vel pueri qui extra [illegible] ... materia aut
forma dubia, proprie est certa, et indubitata haberi nequit, [illegible]
[illegible] non conficiendi Sacramenti, [illegible] ideo sacrilegii et [illegible] rei
[illegible] et [illegible] se exponit, eoq. in casu illud habeat [illegible]
[illegible] a S. [illegible] tradita [illegible] Baptismo [illegible]
[illegible] ad salutem animae pertinentis [illegible], quod sacri [illegible]
[illegible] in extremo [illegible] necessitate [illegible] materia [illegible]

tria, loco melius est sacramentum invalide, quam sacramentum nullum, ut, si in
casu baptizaret puerum in aqua rosacea, jusculo, vel alia
materia dubia, si nulla omnino haberi possit aqua naturalis, et puero
immineret periculum mortis.

Ex. communiones est renato Mortali, qui utitur materia et forma dubia
ex probabili tantum opinione censetur sufficiens, et legitima
Eadem in eo concurrit, ut periculo faciendi sacramentum invalidum, sed proba-
bilis opinio non supplebit id, quod deesse possit de necessitate sacr.
quod apertissime constat ex propositione damnata ab Inn. XI, quae est ejusmodi
Non est illicitum in sacramentis conferendis sequi opinionem probabilem de valore
sacramenti relicta tutiori nisi id vetet lex, conventio, aut periculum grav.
damni incurrendi. Hinc sententia probabili tantum utendum est in collatione
ne Baptismi, Ordinis Sacerdotalis, aut Episcopalis.

Queritur 7 Qualis sit mutatio, quae fit in forma conditionali &c.

Consectaria Trident. de septenario sacramentorum numero

[illegible]

[illegible] quamquam in [illegible] maximum habiant
[illegible]

[illegible]

[illegible]

[illegible] a Xto [illegible]

[illegible] e co, quod e [illegible]

[illegible] Matrimonia [illegible]

[illegible]

Conubium [illegible] efficit [illegible]
hec 7 sacramenta ibi esse et gratia ut nulla alia [illegible]
anathema sit.

Quer. 2. Utrum oia et singula sint ex equo unicuique necessaria

Resp. Respondeo. Quedam sacramenta sunt necessaria quodammodo 2o universe fidelium Reip., alia vero cuilibet, videlicet. Primi generis sunt Ordo, quo ecclesia regitur, et Matrimonium, quo nova in dies soboles crescit. Generis sunt Baptismus et alia quatuor. Hinc Canoniste primi generis sacramenta appellant voluntatis quatenus sine salutis dispendio pro cuiusque arbitrio recipi possunt, aut omitti. 2di vero generis sacramenta appellant necessitatis quia ad particulares cuiusque [illegible] sunt [illegible] institu-ta, atque adeo sine interitu salutis [illegible] omitti, et contemni non possunt.

Verum ne hec quidem, que necessitatis appellantur sacramenta sunt pari modo unicuique fidelium necessaria. Quedam enim, quia sunt media divinitus instituta ad salutem necessitatem medii important, sine quo finis, hoc est salus haberi non potest, atque hec sunt necessaria simpliciter, cuiusmodi sunt Baptismus, saltem in voto, et Penitentia lapsis post Baptismum. Alia vero non necessaria sunt simpliciter sed secundum quid, quatenus necesse est ad salutem facilius consequendam et instituta sunt, et divinitus im[illegible] ente. Huius sunt generis Confirmatio Eucharistia et Extrema unctio [illegible]
[illegible] definitioni Concilii Tridentini [illegible]
Dixerit sacramenta [illegible] non esse ad salutem necessaria, sed superflua, et sine eis, aut eorum voto, per solam fidem homines a Deo gratiam iustificationis adipisci, licet omnia singulis necessaria non sint, anathema sit.

Quæres 3. Utrum quoad effectum omnia Sacramenta sint paria.

R. Differentiæ in primis ratione alicujus effectus [illegible] communis [illegible] [illegible] [illegible] [illegible] nempe [illegible] Confirmationi, [illegible] et ordini, ~~[illegible]~~ qui appellatur ~~[illegible]~~ character [illegible] spiritualis et indelebile animæ impressum, quo fit ut iterari non liceat, quia debeant ut semel rite accepta semper maneant in [illegible], nec [illegible] aliquo suo effectu; ~~qui~~ cætera vero ideo iterata [illegible] repetuntur et iterati quia gratia quam conferunt [illegible] [illegible] evanescit.

Quoad gratiam vero in eo differunt Sacramenta quod ad peculiarem [illegible] singula Sacramenta gratiam [illegible] tribuant [illegible] [illegible] muneris [illegible] vitæ seu privatæ seu publicæ ad [illegible] [illegible] in anima [illegible] ordinata esse divinus [illegible]. In hoc generatim conveniunt quod ab una eademque [illegible] [illegible] sanctificandi [illegible] et ~~[illegible]~~ [illegible] reparant.

De Quæstione de Efficacia Sacramentorum

[illegible]

Quæritur [illegible] [illegible] gratiam producant moraliter ~~[illegible]~~ vel [illegible]

[illegible] [illegible] [illegible], nec [illegible] [illegible] [illegible] extremas [illegible] controversias [illegible] [illegible] [illegible] [illegible]. Moraliter [illegible] gratiam [illegible] [illegible], [illegible] ex [illegible] institutione, et ex [illegible] meritis, [illegible] moveant ad gratiam conferendam, non vero [illegible] [illegible] illam gratiam, nec [illegible], nec instrumenta [illegible], [illegible] [illegible] illorum [illegible] [illegible] [illegible] judicat.

Physice autem gratiam producere intelligunt, tamen, si sacramenta veluti instrumenta Dei, summi potentis, ita ut ex vi et elevatione ipsius concurrant ad gratiae productionem et eius infusionem ...

Divina operatione fient ... ita ... tres ... consentiunt

Thomas et plerique ex ipsius explicatione hanc veriorem putantes quia familiore et ad mysterium Dei ... accommodatiore

magis adorant, et pervia ... Scriptura ... D. Thom ... senior ... expressione

... monet ... Thomistae, quibus accedunt Bellarminus, Valentia, ...

... et alii, sed licet ... difficile ...

... explicationem probe norant et profiteantur, nihilominus ... asserere ... existimant, eo quod ... dignitate ...

... et ... Patrum locutiones magis ... videantur ... tantum ... ut in ... utriusque ...

... momenti immoremur et ... memore imbecillitas judicii ... cum D. Bonaventura qui ...

utriusque sententiae ... rationibus bene perpensis ita ... in 4 dist. 1 part. 1 art. 1: utraque habet ... ab ...

... probabilis haec ... Moralis efficientia mihi ...

... retineri ... nescio ... sit verior ... loquimur ... multum ... videntur ...

... gratia ... dicimus ...

... Quid sit gratia ...

Respondeo verbis Catechismi ... gratia ... ad omnes ... qualitas in anima ...

animarum nostrarum maculas omnes delet, ipsasque animas pulchriores, et splendidiores reddit atque in eo [illegible] Patres animae [illegible] eamque [illegible] et pignus solent appellare. [illegible] que non obscure colligunt ex iis quae supra attulimus [illegible] catholica Sacramentorum definitione [illegible] in confutatione [illegible] et [illegible] totius concilio [illegible] can. [illegible] 6 contra adversus [illegible] detractores ita [illegible] vit homines justificari, vel sola imputatione justitiae [illegible] vel sola peccatorum remissione, exclusa gratia et charitate quae in cordibus eorum [illegible] Spiritu Sancto diffundatur, atque illis inhaereat, aut etiam gratiam qua justificamur esse tantum favorem Dei: anathema sit.

Quisquis [illegible] gratia quam conferunt Sacramenta sit una, vel multiplex. [illegible] a [illegible] gratia conferri [illegible] quae [illegible] et [illegible] [illegible] omnium Sacramentorum effectus [illegible] appellatur [illegible] [illegible] [illegible] gratia [illegible] que [illegible] [illegible] peccatoris [illegible] justificandi, secunda [illegible] quae [illegible] ad [illegible] [illegible] [illegible]

[illegible] duplicem [illegible] [illegible] modo [illegible] [illegible] per se, et [illegible] illa [illegible] [illegible] [illegible] [illegible] quas [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] ob institutionem [illegible] [illegible]

[illegible] [illegible] prima gratia, quem [illegible] gratia [illegible] [illegible] [illegible] [illegible] valeant, et [illegible] [illegible] conferre valeant.

[illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible]

[illegible] [illegible]

[illegible] institita sunt et ideo [illegible] [illegible]

[illegible] ad [illegible] mortem [illegible] et [illegible]

[illegible]

[illegible] et eam [illegible] vel informando vel nutriendo, vel

[illegible]

in anima productiva [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] comparati [illegible]

N. [illegible] utri [illegible]

[illegible] *

vide que posita sunt articulo 3. [illegible] questionis de Caractere

[illegible] indelebilis fixus in anima [illegible]

[illegible] gratia que e forma [illegible] [illegible] ab illa [illegible] et [illegible]

[illegible] n. habeat. [illegible] alteri [illegible]

[illegible]

[illegible] a [illegible] quod [illegible] et [illegible] valet flexibile [illegible]
[illegible] et ero [illegible] que [illegible] habet in [illegible]
[illegible] et [illegible] et [illegible] manent [illegible]

[illegible]
[illegible] quam [illegible] [illegible]
[illegible] ab eodem [illegible] esse [illegible]
[illegible] patere [illegible] et [illegible]
[illegible] etiam [illegible]

[illegible]

[illegible] excellentie fuerit [illegible]
[illegible]
[illegible]
[illegible] vel [illegible] vel [illegible]
[illegible] vel [illegible]
[illegible]
[illegible] dixit: [illegible] meus [illegible]
[illegible] tamen invenies [illegible] evangelii [illegible]
[illegible] quia [illegible]
communicaverit [illegible]

X non n. peccat qui utitur iure suo. Perfecto iure suo utitur, qui ab eo sacramenta recipit, et postulat, quae novit sibi a Christo constitutum esse pastorem; quemadmodum itaque filius familias a patre suo quantumvis malo, quantumvis alieno aere gravato, et in ipso iure peccatore, ut aliter n. possit, necessaria expetit ad victum sine culpa, ita nec peccare intelligendus est, qui a pastore suo quantumvis flagitioso alimenta diurnarum mentium requirit sine quibus ista salutis constare n. potest.

Dico 2.° extra casum necessitatis, si nimirum adsit alterius ministri adeundi commoditas, non peccandum esse a parocho; siquidem ordo charitatis postulat, ut de iure suo aliquid in gratiam proximi in homine remittat, ne scilicet, dum sibi nimium consulere videtur, ipse faciat alterum ruinam spirituali ruinae. Regulam hanc explicat et tradit Thomas in 4 sententiarum dist. 24, q. 1. ad 3. inquiens: Quamdiu minister Ecclesiae, qui est in mortali, ab Ecclesia sustinetur, ab eo sacramenta recipere subditus debet, quia eo non est ei interdictus. Sed tamen extra necessitatis articulum n. esset tutum quod eum induceret ad aliquid in contemptum, quod nunc in mortali peccato esset. Curare tali conscientia quod ille in mortali peccato existens ministraret.

Quid si sit sacerdos sacramenta contemneo, secundum somo est, qui licet legitima potestate sacramenta conficiat ea ipsa officio n. dimittat.

Dico 3. in casu necessitatis iure suo utitur; ab eo necessitas. Licet inquam in casu necessitatis quamquam n. malus minister peccatum in ipsa sacramenti administratione committat, n. sit tamen peccatum ei, qui ab illo sacramentum petit ut recte salutem suam consequatur, qui ab illo sacramentum recipit, ut cum iure suo, nimirum n. ipsum invitat, sed rectae modo postulat; quemadmodum in iure crimina n. committit, qui urgente necessitate ad sublevandam miseriam a feneratore mutuum recipit et ut sibi id[illegible] dederit omnium. Recepi ut D. Thomas [illegible]

[illegible] ebraici [illegible] Minister [illegible]
[illegible] ne [illegible] Ordinatae, [illegible]
[illegible]

[illegible] ex doctrina [illegible]
[illegible]
[illegible] qui [illegible] extrema [illegible]
necessitate [illegible]
[illegible]
[illegible] et [illegible]
[illegible] absolvere. [illegible]
[illegible]
[illegible] et
[illegible]

[illegible]
[illegible] ministri [illegible] et [illegible]
[illegible] et [illegible]
[illegible]

[illegible] ~~[illegible]~~ [illegible]

[illegible] intentione in [illegible]

Antequam [illegible]

[illegible] et [illegible]

intentio [illegible]

requiritur [illegible]

requirit [illegible] ita ut [illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] ~~[illegible]~~ nulla [illegible] esse [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] que media

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] et [illegible]

[illegible] nec [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

antecedente [illegible] recipere [illegible], illud [illegible] recipere vult, voluntate

[illegible] et conditionata [illegible] aliter interpretata [illegible] stare
[illegible] [illegible] dubio [illegible], et [illegible]
ita dicerent [illegible] [illegible] [illegible]
[illegible] [illegible] et ipse [illegible]
[illegible] [illegible] Religiosi
[illegible] [illegible] [illegible] consentit ad
[illegible] susceptione, illud vere [illegible].
[illegible] ex communiori et [illegible] valide [illegible] causa [illegible]
[illegible] consensu, et intentione in eo qui recipit [illegible]
[illegible] etiam [illegible] vero [illegible] ex [illegible]
[illegible] [illegible] et ea [illegible]
ita [illegible] [illegible]
[illegible]
[illegible] se [illegible]
[illegible]
intentione [illegible] [illegible]
[illegible] et ita [illegible]
[illegible]
[illegible]
[illegible]
[illegible] bonum
[illegible] baptismo [illegible]
[illegible]
[illegible] recipiente [illegible] cum [illegible]
[illegible] [illegible] vel [illegible]
vel [illegible] vel [illegible]
[illegible] [illegible]

vel deserente, recipiendo [illegible] de conveniente [illegible] [illegible]

ante communicandi, quisquis de intentione habuerit, [illegible] [illegible]

taverit [illegible] [illegible] ex [illegible] [illegible], [illegible] [illegible]

[illegible] [illegible] cum intentione habuerit, nec eam retractaverit.

Hec e [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] conveniente, sequit. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

Quod si [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible], nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible] [illegible], at illum [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible], ut dictum e, [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

fuere. [illegible] [illegible] intentione alia [illegible] [illegible] requiras in [illegible] [illegible]

[illegible] quibus [illegible]

[illegible] [illegible] [illegible] ministrare [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] distinctione [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible] necesse e ut [illegible], et [illegible] [illegible]

etiam [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] sit ut [illegible] [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Deum [illegible]

[illegible] [illegible] [illegible] debent [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible], atq [illegible] [illegible] [illegible]

[illegible] [illegible], aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

Dispositio necessaria est, ut sacramento poenitentiae nostrae in praeteritum [illegible] [illegible] [illegible] poenitentia peccatorum remissio ab administratione [illegible] [illegible] [illegible] [illegible] [illegible] Libro quid illis [illegible] est, ut [illegible] [illegible] [illegible] [illegible] praeveniens, respondit [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

Quod de [illegible] [illegible] de Haereticis et schismaticis [illegible] ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et sacramenti [illegible] recipere [illegible] [illegible] justificationem [illegible] [illegible] per singulares actus fidei spei, et contritionis [illegible] reparare debet ex Concilio Trid. [illegible] laudato.

De fidelibus peccatoribus quod attinet, [illegible] [illegible] [illegible] disponere debent ad recipienda sacramenta cum fructu. An autem requiratur ut eos actus fidei, et spei actus eliciant non ita constat, cum [illegible] catholica [illegible] [illegible] [illegible]. Valde probabile est sufficere, ut in eorum [illegible] ratione actus hujusmodi virtualiter, et implicite contineantur. Non idem [illegible] judicium ferendum est de actibus poenitentiae, qui omnino necessarii sunt ad obtinendam veniam peccatorum.

De fidelibus justis non eadem est sententia. [illegible] ad sacramentum poenitentiae, [illegible] [illegible] vel afferendam [illegible] contritionem, vel attritionem ut sit [illegible] sacramentali [illegible] tamquam necessariam dispositionem, ut sacramentum cum fructu [illegible] [illegible]. [illegible] reliquis vero sacramentis praeter intentionem nihil aliud requiri quidam existimant, adeo ut [illegible] [illegible] ad excitandam actualem devotionem [illegible] [illegible] consilium, quia ~~[illegible] necessitatis~~ [illegible] debeant ad majorem sacramentorum reverentiam et [illegible] [illegible] utilitatem, nec non ad habendam majorem certitudinem de effectu [illegible], non autem absolutae necessitatis, ita ut [illegible] [illegible] [illegible] [illegible] effectu [illegible].

Alii [illegible] [illegible] et [illegible] sentiunt illam intentionem [illegible] [illegible] non sufficere, ut sacramentorum gratiam consequantur [illegible] [illegible] [illegible]

in Deum, et Fidem et Spem in Sacramenta requiri. Ratio videtur apertissima: Deus non, ut ait S. Aug. serm. 15 de Verb. Apostoli, c. 11 homines non justificat sine eo, sed cooperatione ex verbo S. Doctoris justificationis, et ejus augmentum a Deo quidem habemus, quod ex illo est, non sed nos justificat quasi dormientes, non quasi ut non conemur, non quasi ut non velimus. Quod si reponas justum ex suo justitiae statu aptum esse ad gratiae augmentum recipiendum per Sacramentum, utique id verum est, si de negativa dispositione loquamur, non autem si de positiva, et personali; quam quidem esse necessariam ad justificationis augmentum, per Sacramenta [illegible] conferendum allata Augustini verba luculenter jam demonstrant.

Quaeres VI. Utrum ficte accedentes ad Sacramenta effectum eorum recipiant.

Respondeo. Duplicis generis esse posse fictionem, qua quis accedat ad Sacramenta. Uno modo ficte accedit, qui simulat se velle id suscipere, quod in Sacramento datur, et revera non intendens. Haec autem fictio, nedum effectum [illegible], sed ipsam etiam susceptionem Sacramenti impedit, ubi enim non [illegible], Sacramenta [illegible] nequeunt sine aliqua suscipientis intentione. Alio modo ficte accedit qui licet voluntarie suscipiat Sacramentum, ex defectu debitae ac necessariae dispositionis ponit obicem gratiae sanctificanti, et effectum gratiae non percipit, licet quaedam Sacramenta characterem recipiant, si de Sacramentis agatur [illegible] imprimentibus agas: de hoc 2do fictionis genere.

Quaeres VII. Utrum Sacramenta ficte suscepta reviviscant, seu utrum fictione recedente operentur suum effectum.

Resp. Ex communi sententia Theologorum Baptismum ficte susceptum reviviscere, ita ut sublato malae dispositionis obice [illegible] [illegible] statim Baptizatus, seu velutus [illegible] effectum producat. Itaque certa [illegible] notissimum D. Augusti, et [illegible] auctoritati

[illegible] contra [illegible] [illegible] infidelis [illegible]
vel [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible]
[illegible] n. [illegible] [illegible] [illegible] [illegible] [illegible]
fictione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
incipit [illegible] [illegible] [illegible] [illegible] [illegible] confes[illegible]
[illegible] corde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] n. [illegible] [illegible] [illegible] [illegible] [illegible] dubiu n [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] antiqua [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Baptism[illegible]
[illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] auctoritate [illegible] [illegible] ratio [illegible] [illegible] [illegible]
[illegible] Baptismum [illegible] [illegible] [illegible] [illegible] Baptismum [illegible]
effectu n. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Ex una [illegible] parte [illegible] [illegible] [illegible]
[illegible] ex alia parte nullum [illegible] aliud medium [illegible] [illegible]
[illegible] [illegible] Ergo nullum supererit [illegible] quod [illegible]
[illegible] [illegible] [illegible] [illegible] contritione [illegible] [illegible]
[illegible] [illegible] [illegible] contritione [illegible] [illegible] [illegible] nisi [illegible]
[illegible] [illegible] Baptismus [illegible] quomodo qui [illegible] Baptismi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
n [illegible].
Dices Deus mortuus et in reatu [illegible] n. [illegible] reviviscere, sed [illegible] et
Baptismus in fictione [illegible] [illegible] mortuus. Ergo n. [illegible]
[illegible].
R. Qui [illegible] et mortuus [illegible] n. reviviscere At Baptismus in
fictione [illegible] n. e [illegible] mortuus neq. [illegible], [illegible]
[illegible], et vivus, licet in [illegible], et [illegible] [illegible], quo [illegible]

sublato poterit reviviscere, et sanctificanti dono effectum causare.
= Ita respondet D. Thomas q. 66. a. 10 ad 3. dicendum quod character
= Baptismi est opus Dei, et non hominis, et ideo non est mortuum in ficto, qui
= sine charitate baptizatur. Duo ergo distinguenda sunt in hoc Baptismo
quae ipse facit, seu actiones sacrae, quae in debita materia, et forma
Baptismi consistit, et actionem illius, qui in ipsum suscipit. Suscep-
tio quidem, quae ex parte recipientis sacramentum se tenet, quia mortuum est,
nec unquam reviviscere potest ut aliquid habeat meriti. Opus autem
sacramenti cum opus Dei sit, non hominis, mortuum dici non debet, sed vivum
atque ideo capax reviviscentiae.

Oppones ex dictis valide consequens quod alia omnia sacramenta si ficte, scilicet
indigne, et sacrilege suscipiantur, postea recedente fictione suum effectum
operabuntur, cum et ipsa sint opus Dei, nec mortua dici possint. Ita
inde vero consequens erit, perditissimos homines si tandem convertantur,
gratiam fore recepturos per ea sacramenta quae sacrilege sumpse-
runt. Hoc autem quam absurdum sit dicere nemo non videt.

R. e difficultatem hanc catholicos doctores in varias sententias trahere.
Quidam non timide concedunt omnia sacramenta ficte et indigne suscepta ef-
fectum suum producere ~~quando~~ recedente fictione. Alii vero asserunt
tantum de sacramentis quae imprimunt characterem eo innixi fundamento,
quod Angelicus Doctor appellet characterem immediatam causam disponentem
ad gratiam ~~et~~ conferendam. Unde cum Baptismo conveniat hoc discrimen
in 2 dist. 7. q. 1
inter illa duo sacramenta, quod in unum characterem non imprimit, cujus
virtute possit aliquis effectum sacramenti recipere fictione recedente
et ideo non est similis. Alii tandem non ~~intelligunt~~ putant (~~probat~~) hoc theologi dicto
Baptismo tribuunt reviviscentiae privilegium, eo quod huic neri

~~[illegible]~~ privilegium [illegible] et [illegible] Patres [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] que
ex [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] institutione [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ~~[illegible]~~ [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
privilegiis [illegible] [illegible] [illegible] [illegible]
[illegible] ~~[illegible]~~ [illegible] ~~[illegible]~~ [illegible]
[illegible] [illegible] [illegible] [illegible]
reliquias [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Tractatus
De Sacramentis

~~[illegible]~~ privilegium [illegible] Regis et Inquisitoris [illegible] Labore [illegible] [illegible]

[illegible]

[illegible] Dogmaticus et Morales

[illegible]

[illegible] sacramento [illegible] [illegible] habere [illegible]

[illegible] significare [illegible] Sacramenta [illegible]

[illegible] Verbi Incarnatio [illegible] magnum [illegible] sacramentum [illegible]

[illegible] Tertullianus [illegible] Sacramenti nomen [illegible]

[illegible] Tertullianus [illegible] contra Marcionem [illegible]

[illegible]

[illegible] sacramenta allegorica [illegible] seu signa [illegible] et mors [illegible]

[illegible] Vera et Falsa Religione [illegible] Sacramenta [illegible]

[illegible] Catholici [illegible] sacramenta [illegible] Ecclesia [illegible]

[illegible] Sacramenta [illegible]

~~[illegible]~~ privilegium[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] 15 et 16 illud [illegible] omnibus commune [illegible] [illegible] [illegible] sacramenti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] definitiones [illegible] tametsi [illegible] verbis [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] admonet, vel in una [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] una descriptio, quam sequenti conclusione [illegible]

Sacramentum recte [illegible] signum [illegible]
sensibile ex D. permanenti institutione, gratiam seu sanctitatem
significans et efficiens

[illegible] [illegible] [illegible] [illegible]. [illegible] sacramentum recte [illegible] signum, quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sacramentum [illegible] sacramenta [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ratione rei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione rei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] sensibile, quia, ut D. Thomas [illegible] 3 p. q. 61. a. 1. sacramenta sunt [illegible] pro hominibus, [illegible] esse [illegible] eorum naturae consentanea: [illegible] autem [illegible] est [illegible] composita ex anima et corpore, [illegible] sensibilia [illegible] in cognitionem [illegible] [illegible]. Propterea [illegible] sacramenta [illegible] in rebus sensibilibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] incorporea dona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordine [illegible] [illegible] [illegible] significanda, [illegible] [illegible] [illegible] [illegible] sensibiles in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] rei, quam significat; [illegible] signum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] signum [illegible] placitum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sacramenta [illegible]. Unde Magister [illegible] sacramenta [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt mere ad placitum, eo quod [illegible] [illegible] [illegible] [illegible]

[illegible] ... significata, [illegible] et [illegible] ... signa [illegible] seu [illegible] significent. [illegible]

[illegible]

[illegible]

[illegible] Sacramentum [illegible] ... [illegible] Sacramenta [illegible] quod Sacramenta in quovis statu sive naturae, sive [illegible] tempore. Peculiariter vero Rom: 4 et Cor: 12 ritus Circumcisionis, et [illegible] ... no [illegible] observandus, et Eucharistia, 1 ad Cor: 11 celebranda [illegible] ... usq. ad finem Mundi.

[illegible] ultimo Gratiam, seu Sanctitatem significans, et efficiens [illegible] ... [illegible] Sacramenta [illegible] Gratiae, qua Homo sanctificatur; quamvis etiam [illegible] significans, quia [illegible] ... Passionis, et Misteriorum Christi [illegible] ... Gratia [illegible] quod significat, [illegible] ... Moduz [illegible] significandi [illegible] ... etiam conferat; [illegible] non tantummodo a sacro significando, sed etiam a sacrando, [illegible] ... vestimentum [illegible] a vestiendo et ornamentum ab ornando [illegible] ... hominem [illegible] et significare Gratiam [illegible] ... quod [illegible] figura [illegible] ... vero Gratiam demonstrans [illegible] ... et vemita, [illegible] vero [illegible] quem Moyses exaltavit in deserto, curatione [illegible] ... erat allaturus. [illegible] sed [illegible] quia [illegible] ... sed [illegible]

[illegible] definitio, licet magis proprie [illegible] conveniat, [illegible] quae vero externe, et [illegible] Gratiam [illegible] conferunt. [illegible] ... et interna, quae Habitualis [illegible] ... et externa, quae dicitur Legalis, et [illegible] ad cultum Dei [illegible] ... significant, et conferunt [illegible] ... quae a Christo [illegible] ... antique, ut pote imperfecta, externa [illegible] conferebant Sanctitatem, [illegible] ...

[illegible] ... Sacramenti [illegible] ... definitio valde minimum [illegible] ... multo Sublimiores [illegible] sunt instituta maxime vero ad gratiae [illegible] ... Unde [illegible] ... Petrus Act. 2 [illegible]: Baptizetur unusquisque [illegible] ... fuerit, salvus erit, [illegible]

~~[illegible]~~ privilegium hoc Regis et Ecclesiae [illegible] Patres [illegible]

[illegible] ~~[illegible]~~ [illegible] sacramenta manifestum [illegible] In hoc cognoscant omnes [illegible] Baptismus [illegible] eorum [illegible] nomen [illegible] sanctorum [illegible] quae [illegible] instituta [illegible] non sunt, [illegible] omnino [illegible] sanctificationis [illegible], nos quoque [illegible] excitare et [illegible] Zwinglius [illegible] esse mere [illegible] significationes [illegible] Sacramentaliter esse mere [illegible], sicuti [illegible] sunt verba, [illegible] juxta illud Joannis [illegible] est qui Baptizat

[illegible] nudo verborum cortice [illegible] multum [illegible] catholica sententia est monet [illegible] Intelligi [illegible] sententia est [illegible] confirmant [illegible] promissiones gratiae quatenus [illegible] gratiae conferendo [illegible] veluti [illegible] promissiones [illegible] immutabile, [illegible] sententia [illegible] adverso modo eas intelligunt, [illegible] proprie [illegible] sunt [illegible] Sanctis [illegible] excitare [illegible] ad instar [illegible] Hoc [illegible] est, [illegible] quia [illegible] veram efficaciam a [illegible] hanc gratiam [illegible] in imputatione peccatorum [illegible] quia gratia est quae [illegible] [illegible] Eucharistia [illegible] [illegible] Sacramentis [illegible] pro [illegible] ad Cor. 11 [illegible] Sacramenta [illegible] gratiae et praedestinationis in solis electis, [illegible] ministri

[illegible] constat verbis, tamquam materia [illegible] forma

[illegible] [Termina mag et Forma inducta fuerunt a Guillelmo [illegible] qui 1215 [illegible] [illegible] Sacram.]

[illegible] mentio [illegible]

[illegible]

[illegible] verbis [illegible]

[illegible]

[illegible]

[illegible] ratio, qua D. Thomas in corpore [illegible] [illegible] causæ [illegible] [illegible]

[illegible] Dei Verbo Dei [illegible] unitur: II ex parte Dei, qui sanctificat [illegible] constat ex [illegible] Sacramentali medium, quo [illegible] visibile corpus tangit, et [illegible] verbum ab anima [illegible] III ex parte [illegible] Sacramentalis, dicit [illegible] lib. [illegible] de Doctrina Christiana, [illegible]: quod verba [illegible] [illegible] principatum significandi [illegible]

[illegible]

[illegible] rerum sensibilium [illegible] verba determinarent, [illegible] significare [illegible] [illegible] [illegible] [illegible] dicit Ego te Baptizo, manifestat, quod [illegible] [illegible]

[illegible]

[illegible] habent quasi materia, et verba quasi forma. Ita D. Thomas [illegible] [illegible] quasi forma [illegible]

[illegible]

[illegible] res [illegible] [illegible], ut [illegible] [illegible] explicari. [illegible] res in [illegible] se habent, quasi materia et verba quasi forma [illegible] [illegible] materia [illegible] imperfecta, forma vero perfectio, ita in [illegible] verba sunt [illegible] perfectiora, [illegible]

[illegible]

~~[illegible]~~ [illegible] et [illegible] Patres [illegible] rei [illegible]

[illegible] Sacramenti [illegible]

[illegible] necessaria [illegible]

[illegible] necessaria [illegible]

[illegible] rationes [illegible]

[illegible] contra [illegible] alia debent [illegible]

[illegible] Venturi, [illegible]

[illegible]

[illegible] verba, quod verba sunt omnino necessaria [illegible]

[illegible] ut ex D. Thoma rationibus colligi [illegible]

[illegible] et [illegible] rei, vel formaliter [illegible] sensus; [illegible]

[illegible]

[illegible] vi [illegible] quid in iis [illegible] habeat rationem rei.

[illegible] rei formaliter, seu omnino proprie [illegible]; equivalenter seu [illegible] proportione [illegible] ut [illegible] in communi omnia Sacramenta constare rebus vel omnino proprie, vel secundum aliqua proportione, [illegible] Sacramenta constant rebus proprie [illegible]. Duo autem [illegible] Poenitentiae et Matrimonii constant rebus equivalenter [illegible] rei seu Materiae [illegible] vel sermonem [illegible]

[illegible] Materia remota, requisita poenitentis [illegible] post Baptismum commissa, requisita Ma[illegible]

[illegible] confessione [illegible] licet formaliter in verbis consistat rebus equivalet [illegible]

[illegible] quia verba in [illegible] ad significationem internam [illegible] quae [illegible]

[illegible]

[illegible] Sacramentum autem Poenitentiae quod a Christo institutum [illegible]

[illegible]

[illegible]

[illegible] fessioni [illegible] rerum, et Materiae, absolutioni vero [illegible] verborum, et formae [illegible] Matrimonii [illegible]

[illegible]

[illegible] consensus externo [illegible] habet rationem rei, et Materiae; Verba autem [illegible]

[illegible]

[illegible] habere locum rei vel [illegible] Materiae, quae in Matrimonii contractu [illegible] habeat significationem [illegible] internum contrahentium consensum [illegible], aut nutus, quae [illegible]

[illegible] communiter tradunt [illegible] Canonum [illegible]

[illegible] ut [illegible] frequentius [illegible] mutuam traditionem corporum [illegible]

[illegible] consensum [illegible]

[illegible] Matrimonii [illegible] consensum [illegible]

[illegible]

[illegible] mutuo [illegible], [illegible] [illegible] rationem [illegible], [illegible] [illegible] in [illegible] manet, et [illegible], [illegible] [illegible] [illegible] significant mutuo [illegible] retinere [illegible] [illegible] [illegible] mutuo determinant, atque [illegible]

Opponitur 3 probando non esse [illegible] [illegible] et Formae in Sacramentorum explicatione. Priores [illegible], [illegible], voces [illegible] et formae ad explicandas partes Sacramentorum a Patribus nunquam fuerunt usurpatae; ergo neque in praesentiarum sunt [illegible] [illegible] [illegible] quia in [illegible] ad [illegible] [illegible], [illegible], juxta [illegible] Pauli ad Timot. monitum, semper evitandae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vocum meminerint [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Sacramentorum explicatione [illegible] [illegible] Sacramenta constare [illegible] [illegible] [illegible] [illegible] [illegible] invisibili: [illegible] verbis: [illegible] Sacramento, et [illegible] [illegible] [illegible] [illegible] [illegible], qui [illegible] annis [illegible] Philosophia Peripatetica [illegible] Scholas occupavit, anno [illegible] 1215, Sacramenta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]

R. Con: Ant: et [illegible]: Cons. Ad prob. [illegible] profecto vocum novitates in Fidei doctrina sunt evitandae [illegible] [illegible] [illegible] Patrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] majis [illegible] [illegible] [illegible] [illegible] maxime [illegible] privata unius, vel alterius Doctoris authoritate, sed publico communi [illegible] [illegible] [illegible] [illegible] [illegible] consensu susciperentur. Tales autem sunt voces Materiae et Formae, nam ad explicandam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] communi [illegible] consensu probatae, et publico [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conservatae, ideo sine nota [illegible] non licet ab hac probatissima Methodo recedere.

Opponitur 4. probando verba non esse Formam in Sacramentis [illegible] [illegible] [illegible] significato, ergo [illegible] non sunt forma [illegible] [illegible] [illegible] verba sunt materia quia utraque [illegible] significationi, tamquam ejus Sub.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quate [illegible] [illegible] aggregatum quoddam ex rebus, verbis et significatione: vel inadaequate [illegible] [illegible] [illegible] importat res, et verba [illegible] verba comparentur ad Sacramentum [illegible] modo [illegible], sunt [illegible] materia quia una [illegible] [illegible] componunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Forma quia ex [illegible] [illegible] [illegible] [illegible] [illegible] nimirum est, quod res eadem sub diverso respectu, notiones suscipiat materiae et formae: Non [illegible] [illegible] [illegible] [illegible] [illegible] prima est actus, respectu formae artificialis [illegible], [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad significationem esse [illegible] materia, [illegible] [illegible] ad res [illegible] [illegible] rationem formae

Dices verba non determinant verum significationem, ergo non sunt forma respectu rerum. Prob. [illegible]: si verba rerum significationem determinant, vel id praestant ratione significationis [illegible] [illegible], [illegible] quasi naturalis, vel ratione significationis [illegible] [illegible] [illegible] [illegible] [illegible] institutionis. sed neutrum dici potest; ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae, ex dictis, non sunt signa naturalia, seu ex [illegible] institutione, neque secundum, quia [illegible] [illegible] proveniens ab institutione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verba [illegible] [illegible] [illegible] [illegible] [illegible] institutionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Ant:, ad prob. dico, quod verba determinant verum significationem [illegible] [illegible] [illegible] [illegible] [illegible] significationis [illegible] et [illegible] quia [illegible] [illegible] verba apta sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verba [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ipsa [illegible] signa rerum [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ratione significationis [illegible] [illegible] [illegible] [illegible] institutione, quia [illegible] assumpsit res, et verba ad significandam gratiam juxta eorundem [illegible] et [illegible] [illegible] [illegible] [illegible] verba, [illegible] [illegible] res gratiam significari

~~sentis~~ privilegium hoc Regis et Trevirensis dioc. Patres concesserint ...

... rationi formæ habent, esse convenire pars extrinseca, sed non sunt ... [illegible] quia ... pars intrinseca et essentialis compositi: minor probatur quia verba nequeunt esse ... [illegible] ... postquam verba [illegible]

... verba [illegible] negat Bellarminus, qui [illegible] ... compositione ... compositione propria [illegible] ... similitudinem: Unde infert verba, quæ in tali compositione forma dicuntur ... in omnibus necessario formæ ... proprietates imitari, adeoque nec esse ... [illegible] ... pars intrinseca [illegible] ... Alii dicunt ... verba esse partem intrinsecam et essentialem Sacramenti, quia Sacramenti essentia in iis stat, quibus completur ... Sacramentum. Significatio autem Sacramenti per verba perfecte completur, ideo ... [illegible] ... verba nequeunt esse pars intrinseca Sacramenti Eucharistiæ in fieri ... in facto esse, subiecto in se, et formaliter ... [illegible] et moralis ... [illegible] ... [illegible] ... actione ... [illegible] ... et ita se ... quæ ... actione consummata ... [illegible] ... conservatione ... et ... substantia conversionis corporis et sanguinis ... sed ... etiam ... Christi corpore sub sensibilibus consecratis speciebus latente, sub quibus, cum ... [illegible] ... nempe et in ... facto esse, dum manet post consecrationem. Si in fieri consideretur, ... formaliter, quia ... consecratio. Unde consecrationis verba ... conficiunt ... Baptismi ... compositi ... si consideretur in facto esse, tunc Eucharistiæ Sacramentum alia ratione ... nempe ... formaliter ... sed moraliter permanenter in suo effectu ... latet sub speciebus Eucharistiæ virtute verborum consecrationis; unde adhuc verba illa in virtute moraliter constituunt ... [illegible]

[illegible]

An verba sacramentalia sint potius consecrationis, quam concionis?

[illegible]

... [illegible] ... Eucharistiam ... [illegible] ... cum catholica Ecclesia conveniunt in aliis ... conveniunt in materia pro qua ordinarie in Baptismo aquam, in Eucharistia Panem, et Vinum ... conveniunt ... in usu ... verborum, sed in hoc a catholicis ... quod nos determinata verba usurpamus, quæ a Christo præscripta sunt ... consecratoria, ... et Sacra, et ... significationem determinant, ... [illegible] ... verba illa esse concionatoria ad populi instructionem ... [illegible]

... [illegible] ... quam nos ad ... excitandam ... proponendo, et ... promissiones Dei ... [illegible] ... verba esse concionis et ... nullo autem modo ... [illegible]

... verba consecrationis ... [illegible]

... [illegible] ... formæ ... sunt verba consecrationis ... [illegible]

... [illegible]

... Baptismo, sive pro Eucharistia, non sunt verba concionis, sed ... Patris et Filii et Spiritus Sancti ...

[illegible] verba ista formam habere instructionis, cum, uti constat, invocationem tantummodo [illegible] [illegible] quæ Baptismum conservat, et [illegible] ablutione sanctificat. Hinc Act. [illegible] [illegible] [illegible] et [illegible] peccata tua invocato nomine ipsius. [illegible] pro [illegible] verba illa [illegible] porro verba ista non sit Concio, vel promissio, vel Benedictio [illegible] [illegible] [illegible] [illegible] sane [illegible] et [illegible] benedictiones [illegible] [illegible] [illegible] propterea [illegible] ultimo [illegible] [illegible] verba [illegible] [illegible] [illegible] [illegible] conveniunt alii Patres [illegible] omnium [illegible] [illegible] conservanda [illegible] sacramentali [illegible] Baptismo [illegible] Baptismus [illegible] [illegible] conservans et [illegible] 125 [illegible] sine quibus Baptismus conservari non [illegible] [illegible] [illegible] et transeuntes [illegible]

[illegible] ex [illegible] erroris, qui [illegible] sacramentalis [illegible] in [illegible] Baptizandi non est distinctum a munere concionandi; [illegible] [illegible] sed Evangelizare, nec non contra [illegible] [illegible] Evangelium, commisit vero ministris inferioribus [illegible] conferendi Baptismum [illegible] Baptisma ab Hæreticis administratum, fallax esse, et invalidum, si non ad [illegible] valorem Concio requireretur, non concio quæcumque esse [illegible] [illegible] Hæretici autem concionem non habent veræ, sanæque doctrinæ, sed falsæ, et impiæ. Sic Ariani, [illegible] [illegible] non illius verum, et consubstantialem [illegible], sed Patrem vere [illegible] [illegible]

[illegible] Bellarmino, [illegible] Baptizatos ab Arianis [illegible], et Ecclesia catholica, immo [illegible] [illegible] Baptisma Hæreticorum [illegible] omnino rejiciant. [illegible] 523. [illegible] Baptismum, vel sine Concione administratum, [illegible] [illegible] [illegible]

[illegible] Hæretici, vel [illegible] motus excitare, quod in Joanne Baptista [illegible] in utero Matris [illegible] [illegible] Baptismum [illegible] [illegible] baptizant, quia [illegible] [illegible] Baptismo parvulorum, ut [illegible] in Circumstantiis

[illegible] mirandæ [illegible] infantis [illegible] baptizandi [illegible] [illegible] quotidiana [illegible] experientia docet contrarium [illegible] in infantes baptizatos [illegible] nemo etiam in infantibus [illegible] devotionis signum [illegible] illis Baptisma conferre [illegible] [illegible] Baptismus [illegible] Baptisma [illegible] [illegible] nullo [illegible]

~~[illegible]~~ privilegium [illegible] et [illegible] dicig. [illegible] concesserint nec aliud [illegible]

[illegible] Baptismi [illegible] modo quo [illegible] Baptismi [illegible]
[illegible] Aqua [illegible] Baptizandi attingat [illegible] ultimum [illegible]
[illegible] contingat quando Baptizatus [illegible]
[illegible] Baptizandi et [illegible] cui tunc proderit [illegible]

[illegible] in universum [illegible] ut [illegible]
[illegible] sacramenta [illegible] in [illegible] verba Baptismi verba sunt Doctrina, et [illegible] et instructio praemittatur aperiens Baptis[illegible] [illegible]

[illegible] Baptismum [illegible] necessaria [illegible] in adultis et ad [illegible] in parvulis, nec [illegible] nemo sane mentis existimabit [illegible] quomodo [illegible] et Baptisma [illegible] non cum rationis usu caperet [illegible] tale quo forte parvulo Concio fieri poterit, qui et [illegible] et instructioni [illegible] Baptizati atque praevia Concione [illegible] [illegible] et in fide [illegible] Baptismo [illegible] instructio [illegible] forma Baptismi [illegible] ut adulti Baptismati [illegible] nec constantissimum et veterem Ecclesiae morem, in illis verbis consistit: Ego te [illegible] habere formam instructionis nec [illegible] promissionem, nec Invocationem continere [illegible] Baptismus ab Adulto in Haeresi susceptus sine vera fide [illegible] qui ad Ecclesiam veniunt [illegible] et sincera [illegible] veteres [illegible] errores, gratiae [illegible] recipiunt. Igitur quemadmodum [illegible] et Concio necessaria [illegible] Adultis [illegible] ad gratiae sanctificantis [illegible] in Baptismo recipiendum [illegible] [illegible] nec [illegible] quod eodem tempore conjungant [illegible] quae in eo [illegible] continent ait: Docete o[mnes] [illegible] [illegible] ut [illegible] in fide [illegible] ut [illegible] administrent [illegible] Atqui [illegible] necessariam [illegible] ut eo ipso tempore [illegible] [illegible] instructio in fide [illegible] tempore praemittatur; Unde in Christi verbis [illegible] Baptismo [illegible] [illegible] ut [illegible] tanto [illegible] ut [illegible] in [illegible]
[illegible]

[illegible]
[illegible] qui [illegible] plura habet quae verba [illegible] concionatoria [illegible] sermone. [illegible] Salvator [illegible] discipulos [illegible] Baptismum, et respondet [illegible] in [illegible] Baptismo verbum [illegible] quod [illegible] efficaciam verbi Baptismalis [illegible] dicit: [illegible]

[illegible] quod [illegible] vel [illegible]. Ex quo sic [illegible] [illegible] Baptismi [illegible] verbo [illegible] Christus [illegible] est [illegible] post ultimam [illegible], seu Christus [illegible] post ultimam [illegible], [illegible] est verbum concionale, ergo [illegible] efficaciam Baptismi verbo concionali [illegible] et Augustinus [illegible] verbi efficaciam in Baptismo [illegible] [illegible], [illegible] [illegible] et virtus praedicationis, et [illegible] [illegible] ergo Baptismum verbum efficax esse, quia [illegible] [illegible] habet [illegible] expressa verba [illegible] unde ista tanta virtus aquae, ut corpus tangat, et cor [illegible] [illegible] [illegible] [illegible] in quantum creditur, et verbum [illegible] et concionale [illegible] operatur in quantum creditur. [illegible] verbum Baptismi est instructivum, et concionale.

[illegible] explicando hunc textum in sensu tropologico [illegible]; litteralis [illegible] [illegible] sensu [illegible] Tropologico [illegible] et [illegible] Ista verba duplicem habent sensum, unum est litteralis [illegible] emundationem Animae [illegible] Baptismi [illegible] sive mysticum, et interiorem [illegible] [illegible] fide et cordis contritione acquiritur. Si sensum litteralem sequamur verbum [illegible] quod in lavacro aquae mundat est verbum [illegible] [illegible] invocatio SS. Trinitatis, qua [illegible] Baptismus, [illegible] [illegible] [illegible] fecerunt. Si ad sensum mysticum deflectamus, verbum quod extra Sacramentum internum animam emundat, [illegible] [illegible] [illegible] [illegible] [illegible] Praedicationis [illegible] [illegible] Baptismo [illegible] emundatione [illegible] [illegible] [illegible] ideo ex [illegible] [illegible] verbi Baptismus [illegible] [illegible]

[illegible] per [illegible] praedicationem intelligi [illegible] verbi [illegible] [illegible] conservationis [illegible] [illegible] [illegible] vero (aquae) salutaris [illegible] [illegible] conservata [illegible] [illegible] [illegible] [illegible] [illegible] in hunc [illegible] [illegible] [illegible] est nullius, et aqua fit dulcis ad gratiam. Contextum hunc [illegible] [illegible] constat Ambrosium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Baptismi [illegible] [illegible] in aquam Baptismi [illegible] [illegible] [illegible] eis in amaras aquas immisit [illegible] [illegible] dulcuerunt. Loquitur enim S. Ambrosius [illegible] [illegible] [illegible] [illegible] appellat praedicationem Crucis, ac signum [illegible] commemorationem [illegible] Christi [illegible] Baptismi [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] qui vim conservandi tribuit verbo Baptismi. Immo in [illegible] loco, qui objicitur, [illegible] [illegible] verbo [illegible] haereticorum sensum [illegible] nullo modo possunt. In primis [illegible] [illegible] verbum, quid est aqua, nisi aqua [illegible] [illegible] aqua [illegible] aqua, seu aqua Sacramentalis, fatetur [illegible] Baptismi [illegible] [illegible] Sacramentum, quamvis [illegible] administretur. Secundo addit: accedit verbum ad elementum, concio autem dirigitur non ad elementum, sed ad audientes [illegible] [illegible] haereticorum praxim non accedit ad elementum, sed [illegible], cum concionem [illegible] [illegible] [illegible] exquirere, antequam elementum aquae adhibeant in Baptismo. [illegible] [illegible] [illegible] verbo [illegible] [illegible] consecratur [illegible] Baptismum [illegible] [illegible] Baptismi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concionali, quia concio nihil prodest, nisi corde credatur. [illegible] ergo meridiana clarius est nunquam mentem [illegible] [illegible] [illegible] [illegible] et [illegible] Baptismi in verbo concionis collocare

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] emundatio [illegible] quia [illegible] emundatio [illegible] [illegible] [illegible] [illegible] [illegible] contritione [illegible] [illegible] [illegible] [illegible] [illegible] concionali [illegible] Fides et Charitas excitatur, quo posito, [illegible] [illegible] Baptismi efficaciam [illegible]. Ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

privilegium [illegible] et [illegible] Libros [illegible]

sunt [illegible] [illegible]

[illegible] efficacia [illegible]

[illegible] a verbo [illegible], demonstrare [illegible] quae in Baptismo [illegible] a verbo [illegible] etiam [illegible] demonstrat etiam extra [illegible] a verbo [illegible] a natura [illegible] verbi [illegible]

[illegible] verbum [illegible] operatur [illegible] actu et formaliter, e verbum instructivum [illegible]; in quantum [illegible] continet fidei mysterium, [illegible] verbum Baptismi [illegible] in quantum continet mysterium [illegible] actu, et formaliter [illegible] verbum Baptismi operari in quantum [illegible] verbum [illegible] operari [illegible] actu, et formaliter [illegible] verbum [illegible] et [illegible] Christianus [illegible] verbum [illegible] Doctor [illegible] ad Bonifacium [illegible] Baptismum [illegible] Baptismum ministrantes, in quibus certe [illegible] Baptismo verbum operetur quia [illegible] verba, quae [illegible] Doctor [illegible] in divina invocatione [illegible] conditionalis [illegible] causa [illegible] quia si [illegible] verba [illegible], et ab adulto [illegible]

[illegible] signa [illegible] signa [illegible] quia [illegible] signa [illegible] in rei [illegible] habent [illegible], et confirmare [illegible]

[illegible] sunt signa practica, et efficacia, [illegible] mere speculativa [illegible] signi speculativi [illegible] practici [illegible] duplicis generis sunt signa: alia mere speculativa, quae rei aliquid significant, sed [illegible] commercio [illegible] mentis, sed non efficiunt. Alia sunt practica [illegible] efficiunt [illegible] significant [illegible], et [illegible] Munus signi speculativi [illegible] tantum instruere, seu [illegible] in rei [illegible] cognitionem [illegible] inutile [illegible] et efficax, quod utile [illegible] operatur etiam sine notitia [illegible] munus signi practici [illegible] significationum, quamvis [illegible] intelligat. Sancta autem sunt signa practica [illegible], et gratiam [illegible] sigilla efficacia et [illegible] mere speculativa [illegible] speculativum [illegible] practicum [illegible] gratiam [illegible]

[illegible] gratiæ, quia [illegible]
[illegible] [illegible] promissiones

[illegible] ultimo modo [illegible] verba consecratoria [illegible] [illegible]
omnino a [illegible] [illegible] [illegible] [illegible]
certis [illegible]

R. Ad Arg: quia incantationes a diabolo [illegible] consecratoria [illegible] [illegible] [illegible] [illegible] [illegible] magicas incantationes [illegible] terminos [illegible] [illegible] [illegible] materiis res et verba [illegible] [illegible] [illegible] regnum exercet, divinaque opera æmulando, sæpe se transfigurans [illegible] in magiis, et maleficiis imitari ea quæ Christus sancte in [illegible] instituit, eo modo, quo [illegible] sæpe Christi sacra [illegible] imitatus, ut post Tertullianum et Justinum [illegible] [illegible] Mas [illegible] [illegible] participant [illegible] operandi at ille nihil operatur sed [illegible] [illegible] [illegible] [illegible]

Articulus [illegible]

An partes [illegible] fuerint a Christo determinatæ

[illegible] quæ [illegible] constituunt [illegible] [illegible] [illegible] [illegible] gratiæ [illegible] [illegible] determinare, eas verba, [illegible] gratia [illegible] et [illegible] potestas [illegible] in [illegible] non est versus [illegible]; sed controversia est [illegible] circa modum determinationis, [illegible] circa mutationem, quas res, et verba patiuntur in [illegible] et [illegible]

Quæritur quomodo res et verba in [illegible] fuerint a Christo determinata

Respondeo determinata fuisse vel in specie vel [illegible] in genere [illegible] communior sententia contra quosdam, qui [illegible], et [illegible] quorundam [illegible] partes a Christo [illegible] determinatas fuisse [illegible]

Prob. quia Scripturæ et [illegible] traditionis authoritate [illegible] aliquorum [illegible] [illegible] a Christo præscriptam. Namque in Baptismo aqua [illegible] ablutione in Eucharistia pane et vino [illegible] [illegible] in Pœnitentia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] præscripsit mutuum consensum [illegible], quatenus legitimum [illegible]
quas [illegible] [illegible] [illegible] necessarias. [illegible]
[illegible] [illegible] in genere signum aliquod sensibile ad exprimendam potestatem [illegible], quæ [illegible]
[illegible] tale signum [illegible] [illegible] ex diverso [illegible]
[illegible] que diversis [illegible] [illegible]
[illegible] [illegible] Græca; ac Latina Ordines [illegible] Instrumentorum [illegible]
[illegible]
[illegible] [illegible] potestate [illegible] determinari [illegible]
quorundam [illegible] intra genus a Christo præscriptum. Quod de [illegible] dictum est, idem [illegible] de forma; nam verba pro [illegible]
[illegible] determinata [illegible] in [illegible]
[illegible] aliqua variatio [illegible] [illegible]
[illegible] verba [illegible] Christo [illegible] [illegible]

~~[illegible]~~ privilegium [illegible] Eugenius et Gregorius aliique Patres conceperint [illegible]

[illegible] immediate instituit
[illegible] ut communior defendit sententia [illegible]
[illegible] si Christus solum in genere [illegible] determinavit, et Ecclesiae determi-
[illegible] instituit, qui [illegible]
[illegible] potestate [illegible] materia [illegible]
[illegible] authoritatem [illegible] determinandi in specie aut variandi materiam et formam [illegible]
[illegible]
[illegible] materia et [illegible] forma; ex alia vero
[illegible] magis congruit dignitati Sacramentorum, ut substantialia eorum essent constantia, perpetua, et uniformia, neque quod in iis
[illegible] eo [illegible] Ecclesia [illegible] sint ad materiam accidentalem solum et integrantem [illegible]

[illegible] communionem [illegible] instrumentorum [illegible]
[illegible] in genere tantum Ordinis materiam determinasse [illegible]
[illegible] ut talia instrumenta seligeret in specie. Ratio est, quia [illegible]
[illegible]
[illegible] communior sententia [illegible]
[illegible] ~~[illegible]~~ Instructionis Armenorum edita ab Eugenio IV in Conc. Florent.
[illegible] enumerata materia [illegible] in Latina Ecclesia scilicet [illegible] Ordinis [illegible]
[illegible] instrumentorum traditio [illegible] ubi Ordinationis ritus describit. Clerici [illegible] ad instrumenta tangenda
[illegible] instrumentorum [illegible]
[illegible] instrumenta tradit, pro Sacramenti forma illa profert verba: Accipe potestatem &c.; quae verba [illegible] significatione [illegible] indicant potestatem quae in clericis antecedenter supponatur [illegible] enunciare potius [illegible]
[illegible] potestatem conferre [illegible]

[illegible] contrariam [illegible] rationem [illegible] sententia [illegible]
[illegible] Ecclesiae [illegible] potestatis [illegible] alia [illegible]
[illegible] a Christo [illegible] forma [illegible]
[illegible]
[illegible] assumimus [illegible] eligere pro Sacramento signum aliquod extra illud genus, quod [illegible]
[illegible] determinat [illegible] sed efficit potius eligendo signa pro locorum et temporum opportunitate [illegible] quod Christus significari voluit. [illegible] quae ad Sacramenta pertinent [illegible] in [illegible] sed multa etiam ex Traditione [illegible] ex qua probabiliter [illegible]
[illegible] Ordines conferrent [illegible] ad [illegible] potestatem significandam [illegible]
[illegible]
[illegible] Ecclesia [illegible] Ordines exercerent [illegible]
[illegible]
[illegible] determinanda [illegible] sed toti Ecclesiae [illegible]

[illegible] a Christo determinata

[illegible] Simpsonianus [illegible] 19 [illegible] materiam [illegible]
[illegible] et [illegible] de [illegible]
[illegible]
[illegible] hic vel illa verba et signa adhiberentur [illegible]
[illegible] determinatam [illegible]

I pars prob. ea quae a superiori potestate [illegible] sunt, nequeunt ab inferiori quoad substantiam immutari. Sed Sacramentorum partes a superiori Christi potestate, vel in specie, vel saltem in genere ex [illegible] fuerunt determinatae. Ergo ab inferiori: [illegible] potestate non possunt quoad substantiam immutari.

Prob. 2 pars [illegible] [illegible] [illegible] [illegible] Christum determinasse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ministerium, [illegible] [illegible] et qualiscumque [illegible] circumstantia eadem [illegible] minima [illegible] [illegible] [illegible] Propterea [illegible] [illegible] [illegible] [illegible] declaravit hanc potestatem in Ecclesia perpetuo fuisse [illegible] in Sacramentorum [illegible] salva illorum substantia, ea statueret vel mutaret quae [illegible] [illegible] [illegible] [illegible] [illegible] rationi pro rerum, temporum, et locorum varietate magis expedire judicaret

[illegible] quoad substantiam variatae sunt in [illegible] Sacramentorum partes. Ergo [illegible] Prob. ant: I quia olim baptizabant in nomine [illegible] [illegible] [illegible] [illegible] in eorum [illegible] [illegible] Christus, [illegible] [illegible] [illegible] expressa [illegible] [illegible] [illegible] invocatione II quia a Graecis confert [illegible] [illegible] forma [illegible] [illegible] [illegible] [illegible] [illegible] Latinis sub alia. Ego te Baptizo etc. III Latini Ordines conferunt, porrigendo instrumenta et [illegible] [illegible] potestatem quae ordinato confert: contra Graeci utrumque sola manuum impositione cum hac forma: divina gratia, quae infirma sanat promovet hunc Subdiaconum in Diaconum, Presbyterum etc., oremus igitur pro eo. IV ubi [illegible] [illegible] [illegible] [illegible] matrimonium clandestinum [illegible] [illegible] [illegible] valet autem ubi illa [illegible] [illegible]

[illegible] [illegible] [illegible] valde probabile [illegible] [illegible] [illegible] Baptismum [illegible] [illegible] expressa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Patris [illegible] [illegible], atque aliquis [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illos interrogavit: In quo ergo Baptizati estis? Porro [illegible] interrogatio supponere [illegible] morem, [illegible] exprimendi [illegible] Baptismo nomen [illegible] Sancti. Quod si alibi legitur viros ac mulieres Baptizatos esse in nomine Christi, [illegible] [illegible] [illegible] [illegible] quasi Pater ommitteretur, sed ut Patri quoque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel ita ut sensus sit baptizatos esse in fide Christi quemadmodum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] baptizati in nomine, idem baptismo Christi [illegible] [illegible] [illegible] auctoritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Joannis, ut post Theophilactum Bellarminus aliique [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in primitiva Ecclesia [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], ut nomen [illegible] [illegible] [illegible] erat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] invocatione in Baptismo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meam post aliquos antiquos Patres D. Thomas, et veteriores Scholastici tradiderunt

Ad II formae Baptismi a Latinis et Graecis usurpatae, quoad substantiam conveniunt. Per omnes non exprimitur actus exercitus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verbum activum, vel passivum, indicativum, vel imperativum adhibeatur discrimen est accidentale. Etiam particula ego, quae a Latinis formae additur non est de illius substantia, ut docet [illegible] [illegible] [illegible] sed ponitur tantummodo ad majorem expressionem [illegible]

Ad III eodem modo respondeo: nempe ritum conferendi Ordines qui apud Graecos viget, quoad substantiam convenire cum ritu Latinorum, quia [illegible] utrumque potestas exprimitur [illegible] tradita [illegible] [illegible] [illegible] in ritu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obscurius [illegible] [illegible] [illegible] Hoc autem discrimen [illegible] accidentale, [illegible] nihilominus differt quoad [illegible] [illegible] [illegible] [illegible] forma [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sancti, ut [illegible] [illegible] [illegible] asserentes non valere Baptismum [illegible] [illegible]

[illegible] [illegible] [illegible] implicitam et explicitam significationem ad accidentalis in Sacris Ordinis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia ut bene notat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

~~[illegible]~~ privilegium [illegible] et [illegible] Patres concesserint, nec valor [illegible]

[illegible] Christo institutis. Contra [illegible]
[illegible] cum iure, et expressa [illegible] invocatione, unde multas Substa[illegible]
[illegible] confuso ne [illegible]

[illegible] quod contrahus, ut valuitq vit, uno in loco [illegible]

[illegible] vel substantiam o [illegible] accidentalem

[illegible] quae vel specie diversa ab ea, quam [illegible]
communi usu, et non ea [illegible] significationem juxta quam a Christo [illegible] determinata. exemplum [illegible]
[illegible] aqua [illegible]
[illegible] a Christo praescripta. Exemplum [illegible] Baptizaret aut [illegible] consecraret [illegible]
[illegible] ab aqua [illegible] aqua frigore concreta, idemq. dic [illegible]
[illegible] graeve [illegible] neq. in Missa [illegible]
[illegible] quod Christus intendit aquam communem pro Baptismo, panem et vinum pro Eucharistia [illegible] mutatio
[illegible] Sacramenti [illegible]
[illegible] juxta aliquos etiam [illegible] Mariae vel Fontis benedicta vel non benedicta, et valide consecrat [illegible]
[illegible] sive fermentatus. [illegible] sive album, sive rubrum sive vetus sive novum. Eadem regula cum proportione valet etiam
[illegible] forma [illegible] si idem sensus retineatur et verba materialiter mutentur, mutatio est accidentalis, substantialis vero, si sensus varietur. [illegible]
[illegible] de sensus variatione [illegible] Mathematicum, sed morale, juxta communem et prudentem [illegible] aestimationem [illegible]
[illegible] observatione [illegible] mutatione [illegible]
[illegible]
[illegible] si dicatur Ego te Baptizo, vel ego te sano, vel verbi activi, aut passivi, seu modi Indicativi, vel Imperativi, et.
[illegible] Ego te Baptizo vel Baptizavi, aut Baptizavi in nomine Patris &c. In his omnibus mutatio est accidentalis [illegible]
[illegible] servari sensum. Substantialis autem est mutatio, si vox e contra usurparetur, vel diversae significationis, ut si quis [illegible]
[illegible] Ego te retroquero vel significationis magis confusae ut si quis diceret te mundo te purgo [illegible]
[illegible]

[illegible] mutare solet formam per corruptionem vel immutationem alicuius syllabae tantum. Si nec mutare [illegible]
[illegible] Thomas [illegible] si quis Baptizaret te Matris loco Patris, [illegible] corruptio fiat in fine [illegible]
[illegible] linguae, imperfectione ultimas syllabas [illegible] et corrumperent [illegible] si corruptio [illegible]
[illegible] linguae [illegible] Zacharias Summus Pontifex de Baptismi valore consultus [illegible] forma [illegible] Ego te Baptizo
in nomine Patria, et Filia, et [illegible] Sancta [illegible]
Baptizandi [illegible] si per illam formam voluisset errorem seu Haeresim inducere [illegible]
[illegible] causa [illegible] Scholii de veritate [illegible] forma ex fine corrumpitur, ut [illegible]
[illegible] errorem [illegible] quando error [illegible] formae [illegible]
[illegible] quando autem [illegible] vel est ambiguus [illegible]
[illegible] forma [illegible] ut patet in [illegible]
[illegible] minutionem [illegible]
[illegible] per interruptionem, ut [illegible]
[illegible]
[illegible] Christus [illegible] conditione [illegible]

Sacramentum vere [illegible] [illegible] ... ultimone [illegible] ... [illegible] Pastore [illegible]

[illegible] ... remanet sensus [illegible] ...

[illegible]

vel iterum ordinandi cum forma absoluta, neq inde tamen [illegible] iterationis sacramenti [illegible]

[illegible] illud a [illegible] 31 [illegible]: Si [illegible] iterationis tamen [illegible] ...

[illegible] ad majorem cautelam apud [illegible] ...

[illegible] ...

De Baptismo, [illegible] ubi [illegible] sub conditione cum [illegible] ...

[illegible] Baptismo [illegible], [illegible] Confirmationis [illegible] ...

[illegible] iterari [illegible] Unde in dubio de [illegible] valore [illegible] sub conditione seu [illegible] ...

[illegible] iterabilia [illegible] ambobus et maxime ad Sacramentum Poenitentiae, quando [illegible] illud dubium [illegible], vel ex pa[illegible]

[illegible] vel ex parte [illegible], eam non consulunt doctores [illegible] reverentiam sacramento [illegible] ...

[illegible] sacramentum necessaria [illegible] illius receptione [illegible] in examine [illegible] ...

et praxis hanc Clementis VIII [illegible] probata est; cum non Summus Pontifex [illegible] ...

[illegible]

[illegible] non [illegible] sufficit, propterea [illegible] in contrarium [illegible], sed scrupulus [illegible] ...

[illegible] consuetudinem qui [illegible] infantes ab [illegible] ...

[illegible] ...

[illegible] ... verbum [illegible] ...

[illegible] in [illegible]

[illegible] sacramenta [illegible]

[illegible] ...

[illegible] aliquando quatuor [illegible] in catechismo: [illegible] in [illegible]

[illegible] communis, et magis [illegible] ...

[illegible] Baptismum [illegible] ut scribunt [illegible] Baptismo, et [illegible] in [illegible]

[illegible] ...

[illegible] Matrimonium [illegible] pronuntiat, negat [illegible] in [illegible] gratia

[illegible] esse septem, ut definivit [illegible] sess. 7, can. 1. [illegible] verba: Si quis dixerit sa[illegible]

[illegible] ...

[illegible] anathema [illegible] ...

[illegible]

~~[illegible]~~ privilegium [illegible] et [illegible] [illegible] Patres [illegible] [illegible]

[illegible]

[illegible]

Qui manducat [illegible]

IV Circa Poenitentia [illegible]

[illegible] venerabilis est [illegible]

[illegible]

... alios autem Prophetas alios Pastores, et Doctores; vel quia [illegible] n ita certo [illegible] gratiae manum imposi[illegible]

[illegible] nisi gratiae [illegible] a [illegible]

[illegible] Virtus [illegible] gratiae [illegible] ad Ephes. 5 [illegible]

[illegible] hoc magnum [illegible] ego autem [illegible]

[illegible] communicationem gratiae [illegible] matrimonium conjunctionem [illegible] Christi cum Ecclesia [illegible]

[illegible] Concilium, nempe Constantiensis in Bulla Martini V. [illegible] [illegible] authoritate antiquorum [illegible] enumeratis sacramentis [illegible]

[illegible] ratione [illegible] antiquissima traditione. Quemadmodum [illegible] a patribus [illegible] septenarium [illegible] [illegible] ex quo apparet [illegible] [illegible] tirannide [illegible] a [illegible]

[illegible] Novae legis sacramenta quae [illegible] a Christo [illegible]

[illegible] universali Ecclesiae traditione [illegible] [illegible] et [illegible]

[illegible] Novae legis sacramenta tamquam [illegible] [illegible]

[illegible] congrua ratione quam [illegible] S. Thomas [illegible] 65 art. 1 [illegible] sacramenta sunt instituta ad perfectionem [illegible] qua Deo vivimus [illegible] [illegible]

[illegible] et homo in hac [illegible] sanat, et [illegible]

[illegible] quae [illegible]

[illegible] propagatione [illegible]; ita ad vitam [illegible] 7 sacramenta sunt necessaria [illegible] renascimur; II Confirmatio, qua [illegible] III Eucharistia, qua nutrimur. IV Poenitentia [illegible]

[illegible] Unctio qua [illegible] reliquias tollunt, et [illegible] virtutes [illegible]

[illegible] ... cum audiissent [illegible], qui erant [illegible], quod recepisset Samaria verbum Dei, miserunt ad eos Petrum et Joannem qui cum venissent oraverunt pro [illegible] ut [illegible] Spiritum Sanctum; nondum enim in quemquam [illegible] venerat, sed baptizati tantum erant in nomine Domini Jesu. Tunc imponebant manus super illos et accipiebant Spiritum Sanctum.

[illegible]

situd ut ee [illegible]

ee reliquae [illegible]

[illegible] necessarium fuisse Septenarium num. Sacramentorum, quia etiam in eo statu [illegible]

[illegible] Septenarium Sacramentorum num. ut iis restituto temere[illegible] Novatores. [illegible] ignoramus ea, quae [illegible]

a consequenti [illegible]

fide quae ex Scripturis, et Libris, Traditione nos edocet 7 esse Novae Legis Sacramenta [illegible]

[illegible] a Deo institutum fuisse suadeamus [illegible]

[illegible] quae [illegible] nata sunt Sacramenta. Illa autem [illegible] minima [illegible] ut 7 Sacramenta [illegible]

[illegible] vitae perfectionem ratendam aptima [illegible]

[illegible] ceremonias instituta [illegible] ad perficiendum [illegible] in vita Spirituali, sed ad praefigurandam [illegible]

[illegible] externas [illegible] in antiqua lege homo tenebatur [illegible]

[illegible] Sacramenta vitae [illegible] respondentia [illegible]

tendere perfectionem, cum [illegible] Sacramenta [illegible] externa Sacramenta, quae [illegible]

imperfecta erant infirma, et egena, ut Apostolus scribit ad Galatas 4, sed [illegible] virtutum [illegible]. At in Nova

[illegible] lege praeter virtutum adminicula ex abundantia meritorum Christi, congrue data sunt [illegible]

[illegible] peccatorum vulnera sananda et [illegible] vitae, ad perfectionem [illegible]

[illegible]

Resolvo retorquendo argumentum: Neque in Scriptura, neque in antiquis Patribus [illegible] numeranda [illegible] esse plura, vel pauciora quae [illegible] Aug. [illegible] enumeratio [illegible]

[illegible] mentionem [illegible]

[illegible] Sacramenta [illegible] sunt plura, aut pauciora, quae 7. [illegible] enumerarent 7 Sacramenta, neque [illegible] eandem doctrinam tradunt, quia [illegible] mentione [illegible] at diversa mentione eandem doctrinam tradunt, [illegible]

[illegible] numerata sunt [illegible] ostensum est in 3 probatione quae ad Patres [illegible]

[illegible] Bellarminus, et [illegible] ostendimus [illegible] seorsim [illegible] Ex eo autem quod [illegible]

[illegible] Sacramenta seorsim non tribuant, [illegible]

fidei portio, quod [illegible]

[illegible] Evangelia non esse plura, aut pauciora, quae [illegible]

[illegible] quia 4 illa Evangelia [illegible] in Scripturis sunt, ac seorsim de illis [illegible]

[illegible] in [illegible] authoritate tanquam certa [illegible] traditum, et 4 tantum esse

[illegible] Evangelia. Ratio a priori est, quia quando a Scriptura et Patribus [illegible] res numeratae [illegible]

[illegible] et ipse [illegible] etiamsi non [illegible] †Causa autem, cur Patres [illegible]

duplex esse potuit, 1. quia [illegible] ob [illegible]

[illegible] maxime circa Sacramenta [illegible] dogmata [illegible]

[illegible] et diversarum [illegible] impugnatio postulare [illegible]; altera est, quia [illegible]

[illegible] mysteria et plurimum [illegible]

[illegible] Scripto tradebant ea, quae ad [illegible] pertinent, [illegible] ea occultando [illegible]

~~[illegible]~~ privilegium [illegible] et [illegible] [illegible] Patres [illegible] [illegible]

[illegible]

[illegible] et [illegible] antiquitatis monumenta demonstrat [illegible] [illegible] convicia [illegible] fama [illegible] [illegible] occulta exponerent crimina, [illegible] Patres in iis quoque libris, quos pro [illegible] [illegible] disciplina arcani minime servaverunt, uti [illegible] in Apologia ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et iniquas calumnias depelleret: quamquam et Justinus in altera Apologia ad Marcum, et [illegible] [illegible] aliud tenuerit de arcanis fidei silentio.

[illegible] antiqui PP. pauciora, quam 7 memorant sacramenta; ergo [illegible] [illegible]: quia Justinus in Apologia [illegible] memorat tantum Baptismum, et Eucharistiam; Dionysius in [illegible] de [illegible] Hierarchia, ubi [illegible] de Mysteriis seu Sacramentis, nec verbum [illegible] de extrema Unctione, et Matrimonio. Cyrillus in Catechesi, [illegible] Baptismo, ejusque Confirmatione et Eucharistia [illegible] [illegible] pauca [illegible] [illegible], imo paucissima, sicuti est Baptismus et Celebratio [illegible] [illegible] [illegible] doctor, [illegible] omnes [illegible] Patria [illegible] exponendo sanguinis et [illegible] [illegible] e Christi latere manarunt, docet iis significari duo [illegible] sacramenta, Baptismum, et Eucharistiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mina sacra.

[illegible] negando, [illegible] negando [illegible] [illegible] [illegible] [illegible] testimonia [illegible] [illegible] [illegible] adeo negarent; si [illegible] aeque tantum referunt et reliqua non negant, nec [illegible] [illegible] [illegible] contra haereticos confirmant [illegible] pauciora illa quae memorant [illegible] [illegible] sacramentorum [illegible] [illegible] Novatores. Porro [illegible] [illegible] ex antiquis PP. reliqua [illegible] sacramenta, et [illegible] vel tria sacramenta recensent, quia [illegible] [illegible] [illegible] [illegible] [illegible] Baptismo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Eucharistia [illegible] [illegible] [illegible] [illegible] quod eo [illegible] informat. Cyrillus in Catechesi et Ambrosius [illegible] [illegible] et Eucharistia quae ad [illegible] [illegible] et in iis [illegible] [illegible] [illegible] disciplinam administrationis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diversas [illegible]. [illegible] pauca [illegible] sacramenta [illegible] comparatione [illegible], et [illegible] antiquae, quae [illegible] et nullo certo numero comprehensa. [illegible] pro [illegible] Baptismum, et Eucharistiam, tamquam sacramenta praecipua dignitate [illegible] [illegible] [illegible] sacra [illegible] [illegible] [illegible] [illegible] [illegible] Novae Legis sacramenta, [illegible] sicuti est Baptismus et Commemoratio corporis [illegible] [illegible] [illegible] [illegible] [illegible] exponens illa verba: [illegible] superiora [illegible]: [illegible], inquit [illegible] [illegible] [illegible] [illegible] non rejicit, sed exponit, imo in copiosis suis operibus, de [illegible] [illegible] mentio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in genere [illegible] [illegible] [illegible] sicut ipse Baptismus de [illegible] [illegible] [illegible] [illegible]

[illegible] Harmoniani [illegible] 13 scribit: [illegible] sacramentum est.... [illegible] in [illegible] [illegible].... ne [illegible] [illegible] [illegible] [illegible] in causa generandi est et in fide castitatis quod autem ad [illegible] Dei pertinet [illegible]

[illegible]

[illegible] eo ultimo [illegible] a Christo passione [illegible] Christi [illegible] stravine, expressus ante per aquam, et sanguinem Baptisma, et Eucharistia [illegible] cupiua sunt, et commemorata. [illegible] [illegible] [illegible] [illegible] Christi latere [illegible] Baptismi figuratum [illegible] sanguinem [illegible] aliud aquam [illegible] [illegible] Sanctum. Ambrosius vero, quem [illegible] et Beda [illegible] per sanguinem [illegible] [illegible] Sanctum, quo Redemptionis beneficium nobis applicatur. [illegible] [illegible] exivit aqua, et sanguis, ut ordo postulasset, [illegible] Bapt[illegible] [illegible] [illegible] sed exivit sanguis et aqua [illegible] aque [illegible] [illegible] [illegible] Christi latere [illegible] [illegible] alii Patres [illegible] [illegible] [illegible]

[illegible] Gregorius [illegible] Sancti [illegible] gratia [illegible] [illegible] que est venialia peccatorum remissio [illegible] a Patre [illegible] quia delent peccata venialia. [illegible] Martyrium [illegible] Sancti, quia Gratia [illegible] propterea lutea ut [illegible] Infantes [illegible] [illegible]

que facta a Christo [illegible] Joannis 13 conditiones omnes habet veri Sancti. Constans in rebus in ipsa actione. [illegible] [illegible] [illegible] ita et vos faciatis [illegible] [illegible] parte [illegible] que verba similia sunt iis, que de Baptismo [illegible] [illegible] [illegible] [illegible] aquam, et [illegible]

Ad [illegible] [illegible] et [illegible] [illegible] Christi, [illegible] peccatorum [illegible] remissio, hoc provenit a [illegible] quadam virtute, que [illegible] [illegible] ab indulgentia per Summos Pontifices concessa [illegible] excellentia, propter fervorem, et Charitatis vehementiam eorum qui Mundo renuntiant; [illegible] Religionis ingressum [illegible] [illegible] pro peccatis [illegible] illud Danielis [illegible] eleemosynis redime; multo magis in satisfactione pro omnibus peccatis [illegible] [illegible] [illegible]

Ad [illegible] Aqua Benedicta, et alias conservationes, quas adhibet [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible]

Quod vero Martyrium [illegible] [illegible] [illegible] Sacerdotium tanquam [illegible] [illegible]

[illegible] [illegible] Martyrium [illegible] ab Herode necati [illegible] [illegible] Baptismum [illegible] [illegible] per Martyrium. Penitentie [illegible] [illegible] [illegible]

~~[illegible]~~ privilegium [illegible] Regum et Imperatorum [illegible] Fratres conceperint [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] in [illegible] [illegible] Fratres conservant.

[illegible] ne: Ant: et [illegible] [illegible]

[illegible] scripsebat [illegible]

[illegible] Testamento [illegible]

[illegible]

[illegible]

[illegible]isse necessitate et vi[illegible] christiana humilitati [illegible] Sancti [illegible]

[illegible]

[illegible]

[illegible] materie [illegible]

[illegible]

[illegible] originali peccati vel illa que [illegible] in Sancto penitentie, quia homo justificatus in [illegible]

[illegible] novo Baptismo, sed indiget [illegible] Sacramento [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Sacramentali [illegible]

[illegible] verborum [illegible]

[illegible]

[illegible] latione [illegible] Author [illegible]

[illegible]

[illegible]

ut hereditaria peccata tollant, [illegible] Baptismus [illegible]. Bernardus vero [illegible]

[illegible] curasse, ut aliquo visibili signo [illegible]

[illegible]

[illegible] ablutione[illegible] sacramentum [illegible]

probat ex verbis Christi: [illegible] lavero te, [illegible]

[illegible] Sancti [illegible]

[illegible]

[illegible] Cenasthi [illegible] significatione [illegible]

[illegible] vero [illegible] Sanctus Ambrosius et

Bernardus [illegible] quia [illegible] existimavit [illegible] ad [illegible]

[illegible]

[illegible] in sua Mediolanensi [illegible] convenientiorem [illegible]

[illegible] comprehendere [illegible] censuit [illegible]

[illegible] negligere a [illegible] grave [illegible]

[illegible] Sanctificatione [illegible]

[illegible]

[illegible]

[illegible] Sententia [illegible]

[illegible]

[illegible]

[illegible], et [illegible] erat [illegible] in [illegible] lavandi [illegible] neque Bernardum, neque Ambrosium [illegible]

[illegible] contra communem [illegible] sententiam statuere [illegible], quasi [illegible] Sancti [illegible]

~~[illegible]~~ [illegible] [illegible] et [illegible] [illegible] Patres [illegible] [illegible]

[illegible]

[illegible] et Baptismo, et Eucharistia, [illegible] copulet [illegible], quod convenit [illegible] maxime quia [illegible] [illegible] et radicavit etiam [illegible]

[illegible] uno modo [illegible] [illegible]

[illegible]

Verba illa Ambrosii [illegible] aperta [illegible] Petri, de cauto, ac leviculo [illegible] interpretata, ut monet Waldensis, [illegible] in hoc sensu accipiant, videntur innuere peccata actualia [illegible] [illegible] autem alienum omnino [illegible] a doctrina Lutheri, et [illegible] [illegible], ut velit Ambrosius illa [illegible] [illegible] designata a Christo [illegible] [illegible]

[illegible] tamen [illegible] singulorum Sacramentorum veritatem [illegible], excepta [illegible], de qua agit [illegible] [illegible] Baptismo et Eucharistia quas Sacramenti naturam Novatores etiam concedunt. [illegible]

[illegible]

[illegible]

Sacramentis.

[illegible] et [illegible] dicitur Confirmatio, eo quod gratiam in Baptismo acceptam confirmat et [illegible] quo ministratur; quandoque etiam [illegible] signaculum, sigillum, et consignatio, vel [illegible] [illegible] [illegible] Novatores [illegible] [illegible] [illegible] Gratiae [illegible], quae [illegible] [illegible] confirmatio

[illegible] [illegible] hujus Sacramenti veritatem, quae [illegible]

[illegible] Confirmationis [illegible] Lutherus [illegible] [illegible] ceremoniae. [illegible] a Calvino [illegible] quod [illegible] [illegible] [illegible] confirmationem [illegible]

[illegible] memoria [illegible] ... [illegible] aut [illegible]

[illegible] ... [illegible] reformationem [illegible] ... militaribus et proventibus [illegible] ... magis [illegible] ...

[illegible] ... [illegible]

[illegible] ... convenientibus [illegible] ...

[illegible] ... quia [illegible] ... Dei [illegible] impositione [illegible] ... ratione et manuum [illegible] ... imponebant [illegible] ... et [illegible] ... plenum fide et Spiritu [illegible] ... Peccatoribus autem [illegible] quos [illegible] ... quos manus imponebant, clare [illegible] ... impositione eumdem [illegible] ...

[illegible] ... [illegible] et [illegible] ... manum [illegible] ... confessione [illegible] ... Bellarmino, asserit [illegible] ... communiter [illegible] ... omnibus [illegible] per manuum impositionem [illegible] ... manus imponebant [illegible] ... non potest unde [illegible] nunquam [illegible] ... authoritatem manuum imponere [illegible] conferendo Spiritum [illegible] ... [illegible]

~~venit~~ privilegium [illegible] et [illegible] Patres [illegible]

[illegible]

[illegible] manent verborum illorum [illegible]

[illegible] tantummodo breve tempus [illegible] indicare [illegible]

[illegible] consummatione durativa [illegible] Audit vatio [illegible]

[illegible] Spiritus [illegible] gratia ad fidei firmitatem roborante [illegible]

[illegible] sed pro omni tempore [illegible]

[illegible] confirmationis [illegible] ac cetera [illegible]

[illegible] gratia per Baptismum, et [illegible]

[illegible] et [illegible] minime [illegible]

[illegible] Christi [illegible] baptizati erant, et [illegible] susceperant. Post hec [illegible]

[illegible] requirebat donum ab eo, quod [illegible]

[illegible]

[illegible] manum [illegible]

[illegible] ipsa manum [illegible]

[illegible]

[illegible] Apostolica manum impositione [illegible]

[illegible] Heretici. Confirmatio [illegible] in vita, [illegible] in effectu [illegible] confirmationem [illegible] Sacramentum. [illegible] pars, quia [illegible]

quia in Scriptura [illegible] de manuum impositione [illegible] unctione que [illegible] non sunt [illegible]

[illegible]

[illegible] Scriptura, et [illegible] in Chrismate necessaria [illegible] multitudine [illegible] imponendo [illegible]

[illegible] non habuerunt ad consignandum [illegible] et miraculorum, sed hec dona [illegible] confirma[illegible]

[illegible] Baptizatis dona [illegible] ab Apostolica manuum impositione [illegible] Catholici putant [illegible]

[illegible] Ergo [illegible] Confirmationis in effectu differt ab [illegible] manuum non dabat gratia sanctificans. Ergo effectus [illegible]

[illegible] effectu qui dabat [illegible] manuum impositione. Minore probat [illegible]

[illegible] confirmation [illegible]

[illegible] per impositionem manuum dabat gratia [illegible] qui per Baptismum Samaritanis [illegible]

[illegible] impositionem manuum non dabat gratia sanctificans [illegible] per impositionem manuum, sed ad hunc effectum [illegible]

[illegible] dare non poterat [illegible] ordinarium effectum gratie sanctificantis, qui potuisset conferri [illegible]

ergo illa manuum impositio non prestabat [illegible] Spiritus [illegible]

[illegible]

[illegible] manus imponebant [illegible] irruendi, et illabendi non sanctificantem gratiam, sed potius [illegible]

[illegible] manus imponebant [illegible] Ergo [illegible]. Postremo Symon Magus, oblata pecunia emere [illegible]

et mirabile donum significans [illegible] et pessimus ille homo nihil de gratia sancti[illegible]

[illegible] impositione Spiritus [illegible] Ergo impositione manuum non donavat gratia [illegible]

[illegible] sed de sola externa miraculorum [illegible]

[illegible] effectum [illegible] Ad prob. [illegible]

[illegible] variationem [illegible]

[illegible] et in Sacramentorum dispensatione [illegible]

[illegible]

[illegible] variationem non obstat veritati, atque unitati Sacramentorum [illegible]

[illegible] sive sola infusione vel [illegible]

[illegible] Sacramentale non obstante [illegible]

[illegible] ab Apostolica manu[illegible]

[illegible]

[illegible] vulgo, [illegible] nostra, [illegible] [illegible] estimationi [illegible] sed vocabulo impositionis manus, [illegible]

[illegible] ex huius [illegible]

[illegible] et [illegible] contra [illegible] sub [illegible]

[illegible] Christi [illegible], [illegible] Pater, et Spiritus Sanctus, sed ut subintelligantur [illegible]

[illegible] credere Filium Dei [illegible]

[illegible] multi alii [illegible] interrogare [illegible]

[illegible] et Spiritus [illegible] in eo, quod ut [illegible]

[illegible]

[illegible] impositione manuum [illegible]

[illegible] et impleta [illegible] traditionis [illegible]

[illegible] et qui [illegible], et qui [illegible], et [illegible]

[illegible] manet in [illegible] [illegible] in verum [illegible]

[illegible]

[illegible] grammaticale [illegible]

[illegible] confirmare [illegible] manuum [illegible]

[illegible] necessaria [illegible] necessitate [illegible]

[illegible]

privilegium hoc Augus et Gregorius aliique Patres concesserint [illegible]

[illegible] in superstitione [illegible] mali, ex tanto accidentali, [illegible] ultimo [illegible]

Sed post [illegible] ex causis ostensis, veluti effectus accidentalis et transitorius [illegible], essentialis, ac praecipuus [illegible]

[illegible] eodem modo. Apostolica manuum impositione duplex exterior effectus, alter invisibilis, interior [illegible] [illegible] sanctificans, eamque roborans in Fide, alter visibilis, omni [illegible] miraculorum, et [illegible] [illegible] erat effectus praecipuus, et essentialis designatus [illegible] spiritus [illegible] [illegible], ac [illegible] [illegible] in [illegible] praeparatione [illegible]. Alter vero effectus erat accidentalis et transitorius, qui et inaequaliter conferebatur [illegible] [illegible] fuit [illegible] ob [illegible] rudis [illegible], et [illegible] primordia dilatanda, quemadmodum [illegible] [illegible] S. Augus [illegible] de Baptismo, [illegible] Priorem effectum [illegible] veritati [illegible] semper [illegible] [illegible] confirmatio ut constans [illegible] Traditio. Secundus cessavit, sed inde perperam Haeretici colligunt [illegible] [illegible] operabant miracula, juxta illud Marci ultimo: Signa [illegible]

[illegible]

[illegible] atione vero [illegible] speciale [illegible]

[illegible] antiqua Traditio [illegible]

[illegible] relata sunt distinctione [illegible] de Consecratione

[illegible]

gravere [illegible] in Baptismo regeneramur [illegible] post Baptismum confirmamur [illegible]
[illegible] in Baptismo [illegible]
mationis auxilia. Regeneratio per se salvat, mox [illegible] in pace [illegible] confirmatio [illegible]
ad agones mundi hujus, et premia reservando [illegible] confirmationis [illegible]
responsio, quod arguere solent Novatores, fieri nempe injuriam Baptismo [illegible]
quia dicimus quod manus impositio, et Confirmatio, [illegible] regeneratis in Christo est, conferre aliquid pravis, ut inde
cogitet sibi aliquis: quid mihi prodest [illegible] ministerium Confirmantis? Aut quantum ideo non totum de fonte
suscepimus, si post fontem adjectione novi [illegible] Respondet autem non ita est [illegible]
[illegible]
[illegible] Ita, inquit, Christus in Baptismo [illegible]
[illegible] sed in Confirmatione armis nos [illegible]
et consolator et tutor est. Sic quod aperte [illegible] iste Pater Hereticorum argumentum [illegible]

[illegible] in Baptismo virtute [illegible]
confessi sunt aliqui Martyres nondum suscepta confirmatione [illegible] Eucharistiam vero [illegible] ad [illegible]
seu sustinenda Fidei certamina, ut Patres ipsi tradunt, ac praesertim Cyprianus Epistola 54 ad Cornelium.

Respondendum est hoc argumento probari Confirmationem non esse necessariam simpliciter [illegible]
[illegible] at non impugnari summam ejus utilitatem, seu necessitatem secundum quid [illegible]
promptius et facilius [illegible] Gratia, que ex Baptismo [illegible] Confirmatione [illegible]
terea que in illo infundunt, in ista roborant. Eucharistia vero roborat animas [illegible]
nutrit, et [illegible] Confirmatione [illegible]
[illegible] Sanctum [illegible]
[illegible] Christus [illegible] ut specialis quedam, et athletica anime fortitudo [illegible] Baptismo [illegible]
vel specialiter Confirmatione donaret. Hec autem Gratiarum divisio non infert, aut inertia [illegible]
[illegible] Baptismo aut debile alimentum esse Eucharistiam ut cavillatur Dalleus: sed potius [illegible]
[illegible]
[illegible]
[illegible] Baptismo et [illegible] in [illegible]
[illegible] Baptismo et Eucharistia nova [illegible] Gratia et [illegible]
[illegible] Christus [illegible]
[illegible] Baptismum et Eucharistiam [illegible] indigeant ad majorem confitende Fidei certitudinem [illegible] Christus [illegible]
[illegible] Baptismum et Eucharistiam [illegible]
[illegible] contraria [illegible] Baptismo et Eucharistia [illegible]
gratie beneficium predicet in Confirmatione donari.

II. Dallei argumentum Hereticorum [illegible]
Baptismi ceremonia, ac oblatio Baptizatorum facta [illegible] manus impositione obtulisset. Non enim majus est mero ceremonia, quam ipsum Baptisma [illegible]
[illegible] se manum [illegible]
[illegible] qui multi [illegible]
[illegible]
[illegible] fideles [illegible], et [illegible]

... privilegium hoc Regum et Imperatorum dicit. Patres considerarunt ... [illegible]

[illegible] ad eos pertinere, qui pontificatus apicem ac summam Ordinis potestatem tenent in [illegible], unde [illegible] [illegible] ante ipsum non erat, sed diaconus, ideo confirmationem [illegible] non poterat ministrare. Ratio haec ab antiquis Patribus sumpta est, [illegible] Tom. IX in [illegible] causa [illegible]

[illegible] et [illegible] non dabat non potestatem habebat, hoc quippe [illegible]

[illegible] potestatem quae [illegible] faciendi signa non tamen [illegible]

[illegible] singulare, quare [illegible] nec [illegible] videre est hoc facientes ita [illegible]

In Latina vero Ecclesia [illegible] Innocentii Papae I in [illegible] ad Decentium [illegible] De [illegible]

[illegible] manifestum est non ab alio, quam ab [illegible] fieri licere [illegible], [illegible] non [illegible]

[illegible] et vel [illegible] tradunt, non solum consuetudo [illegible] demonstrat [illegible]

[illegible] Actuum Apostolorum, quae narrat Petrum et Joannem [illegible] qui [illegible] tradiderunt [illegible]

[illegible] habent, [illegible]

[illegible] quod soli [illegible] tradunt [illegible]

[illegible]

[illegible] vel ordinarium confirmationis ministrum esse [illegible] probat [illegible]

De [illegible] confirmatione, qui nunc ab [illegible]

[illegible]

[illegible] in veritate [illegible] alia vero quae [illegible]

[illegible] distinctionem [illegible], ut docet a diverso ministro danda, [illegible]

[illegible] Sacramentum [illegible] confirmationis [illegible]

[illegible] arcana [illegible]

[illegible] arcana [illegible]

[illegible]

[illegible] vel non audere [illegible] arcana enunciare [illegible]

[illegible] haec ex secreto et [illegible], ea etiam ex causa, quod [illegible] efferenda [illegible]

[illegible]

[illegible] sacramenti [illegible] testimonia, [illegible] multa [illegible] circa [illegible]

[illegible] institutionem et [illegible], [illegible] nulla, vel obscura tantum in veterum [illegible] remanent vestigia. [illegible] in hac [illegible] ex silentio [illegible] mere negativum ac nullius roboris est, [illegible] scripta [illegible]

[illegible]

Charismata [illegible] nullum omnino sunt robur, [illegible] et [illegible]

qui [illegible] manuum impositione conferebantur [illegible] visibilia dona [illegible] seu [illegible]

[illegible] externo miraculo signo [illegible] manifestabant [illegible] sine strepitu [illegible] invisibili gratia [illegible] quod [illegible] vita [illegible] gratia utroque vocabulo [illegible]

[illegible]

[illegible] Quod [illegible] mira illa linguarum dona [illegible]

[illegible]

[illegible] gratia [illegible]

Magus, [illegible] negare [illegible]

[illegible] Traditione, [illegible] [illegible] testimonii [illegible] [illegible]
[illegible] et [illegible] non [illegible] intervallo

[illegible] Patribus plures [illegible], [illegible] [illegible] [illegible], Ambrosium nempe, [illegible], [illegible], [illegible] Cyrillum Jerosolimitanum, Authorem antiquum Homil. de Pentecoste, et [illegible] semel [illegible]. His antiquiores addo [illegible] [illegible] et Cyprianum [illegible] [illegible] [illegible]
[illegible] carnalis [illegible] [illegible], sed [illegible]
[illegible]
[illegible] in verbis observandum [illegible] memorare [illegible] [illegible]
[illegible] [illegible] [illegible] hunc explicavi [illegible] [illegible] manum [illegible]
[illegible] [illegible] ejus virtutem designavi, [illegible] attribuens Spiritus [illegible]
sed [illegible] [illegible], manus imponens advocans Spiritum [illegible], et ne ullus dubitandi sit locus, confirmationem [illegible]
[illegible] Baptismo secundum [illegible] [illegible], nempe quod ex carne [illegible]
Spiritus effectum consequatur. [illegible] constat ex Libro de resurrectione carnis, [illegible], ubi [illegible] [illegible].
[illegible]
[illegible] manus [illegible] caro [illegible] anima [illegible]
[illegible] Spiritu illuminetur, caro corpore et [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Dei, et habere in se gratiam Christi possit

[illegible] Baptismum [illegible] subiit. [illegible]
[illegible] Innocentii I, [illegible]
[illegible]
[illegible] per aquam et Spiritum [illegible]
[illegible] Gregorius [illegible] in Hom. 17 in Evangelia [illegible] Baptisma [illegible]
[illegible]

[illegible] antiquissima [illegible] nempe Illiberitanum [illegible] in Hispania [illegible] Anno 305, in quo
[illegible] Baptizatus [illegible]
[illegible] anno [illegible] [illegible] tamen [illegible] vescuntur
[illegible] [illegible] manum [illegible] reconciliationis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] [illegible] loca [illegible] et [illegible] [illegible] [illegible] [illegible] nec ullis

[illegible]

[illegible] quos in fronte Articuli [illegible]

[illegible], ut videre e in Sacramentario [illegible] [illegible], antiquo Ordine [illegible], Valafrido Strabone, Amalario, Rabano Mauro, aliisque [illegible]. [illegible] quib. omnib. [illegible] [illegible]

[illegible]

[illegible] [illegible]

[illegible] notis [illegible], ut [illegible] Unctione [illegible] [illegible], qua [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] a Christo institutione [illegible] [illegible] [illegible] mentione [illegible], et [illegible] memoriae Unctione, [illegible] impositione manuum [illegible], [illegible] [illegible] recentes [illegible] [illegible] Unctione, et impositione manuum [illegible] [illegible] ceremonias, [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] 10, [illegible] [illegible] quantum [illegible] [illegible] [illegible] [illegible] [illegible] religione [illegible]

[illegible]

[illegible]

[illegible] Baptismi effectus [illegible] effectus [illegible]

[illegible] quod [illegible] Baptismo [illegible] confirmatio [illegible]
[illegible] ministrari [illegible] consentaneum fuit, ut unum [illegible] fuit explicando, alterius [illegible]

[illegible]

[illegible] gratiam Christi, et donum [illegible]
[illegible] Baptismi [illegible]
[illegible] Baptismi [illegible] in illa [illegible]
Baptismi ceremonias, [illegible] ceremonia Baptismi quia in [illegible]

[illegible] habere veram [illegible], nec veram [illegible] Baptismo [illegible]
[illegible] ratio [illegible] significatione, ut [illegible]
[illegible] loquendo in significatione stricta, et propria, [illegible] in [illegible] Baptismo, et [illegible]
[illegible] manus impositione [illegible]
[illegible] manus impositionem, quia [illegible], quando [illegible] in Baptismo [illegible]

[illegible] reconciliationis [illegible]

[illegible] privilegium hoc Urbanus et Gregorius [illegible] Patres concesserunt [illegible]

Stephanus dicendo vel iterandus cum etiam Baptismus datus ab haereticis, vel non esse iterandus manuum impositione quia haeretici vel neutrum, vel utrumque [illegible]

[illegible] in [illegible] testimonio [illegible] veritate [illegible]

[illegible] spiritum [illegible] quibus manus imponebant [illegible]

[illegible]

[illegible] quod illi praestabant [illegible] manus [illegible]

[illegible] et [illegible] ergo [illegible] Episcopales manus [illegible]

[illegible] Neque aliquid [illegible]

[illegible] nam [illegible] habent auctoritate [illegible]

[illegible] propria [illegible] diversitate [illegible]

[illegible] sermonis [illegible] Sanctus Doctor probat [illegible]

[illegible] dedit spiritum [illegible] peccata remiseritis, remittuntur [illegible] in ore [illegible]

[illegible] hec verba quomodo ergo Deus non est qui dat spiritum [illegible] Deus est qui dat [illegible]

[illegible] spiritum [illegible] statu [illegible]

[illegible] ut Christus dedit [illegible] auctoritate et [illegible] potestate sed ostendere [illegible] propria [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Christus et [illegible] Patres [illegible]

[illegible]

[illegible] Hæc autem mutatio [illegible]

carne.

[illegible] prob. [illegible] ad [illegible] necessario requirere [illegible]
[illegible] Christum determinasse tantum in genere ritu [illegible]
determinandi speciem atq. in hac [illegible]
[illegible] per signum vel [illegible], postmodum [illegible] chrismatis unctionem [illegible]
[illegible] ad hoc [illegible] vite conferendum [illegible] impositio manus [illegible]
[illegible] semp. signum apud [illegible] in illo genere a Christo [illegible]
[illegible] essentiale [illegible] hunc [illegible]
[illegible] ista manus [illegible], manus impositio potest [illegible] ut manus
[illegible] quæ manu [illegible] manus impo [illegible]
[illegible] Matthæi 19 [illegible] Christo [illegible]
[illegible] manus eis imponeret [illegible] Afferebant ad illum [illegible]
[illegible] quod egreden
[illegible] Dni Dei sui, et tangeret manu sua [illegible] a [illegible]
[illegible] manuum impositione [illegible]
[illegible] manus impositionem ab unctione [illegible] manus impositionem [illegible]
[illegible] inquit. [illegible] manus impositionem [illegible]
[illegible] manus impositione [illegible] chrismate [illegible]
[illegible] Innocentio [illegible] et alij [illegible] chrismate ungunt [illegible] in ipsa unct
[illegible] manus imponunt et [illegible]
[illegible] in una

[illegible] confirmatio [illegible]
[illegible] a sacra
[illegible]
[illegible] Magna [illegible] controversia circa [illegible]
[illegible]

[illegible]

[illegible] confirmationis [illegible] manus [illegible]
[illegible]

[illegible] effectu [illegible] unctio confirmationis [illegible]

[illegible]

[illegible] Illi opponit [illegible]

[illegible] in Capitulo [illegible]

[illegible]

Ultimo pugnantes Catholicorum veritati [illegible]

S. Bonaventura dixerunt illud institutum [illegible]

Melvinos. S. Thomas scribit Christum instituisse [illegible]

ij [illegible] et confirmant vel [illegible] aliud [illegible]

[illegible] vel [illegible]

Oleo, et Balsamo conficiendum [illegible]

[illegible]

[illegible] alii [illegible] alii in illa verba [illegible]

[illegible] apud Graecos est simplex [illegible] apud Latinos [illegible] Christi veritate [illegible]

[illegible]

[illegible] Demoniaci [illegible]

[illegible] institutori [illegible]

[illegible] et [illegible] oblivioni [illegible]

[illegible] Joannis [illegible] venit [illegible]

nusta [illegible] quia in [illegible] spiritus [illegible] non erat, danda ante [illegible] resurrectionem et ascensionem, secundum illud Joannis 7, nondum erat spiritus datus, quia Jesus nondum erat glorificatus

[illegible] confirmatio [illegible] omnium Catholicorum sententia, atque una et certissima fides. Opiniones [illegible] certitudinem [illegible] sed discordia [illegible] opiniones [illegible] essentia an forma sit [illegible] nemo [illegible] de ejus existentia dubitabit. et [illegible] graviores [illegible] existentia [illegible] ad manus impositio licet secundum [illegible] sit ceremonia [illegible] adhiberi [illegible] quod non sit [illegible]

[illegible] persona distinctum, ut sunt Aqua, Panis, et Vinum, [illegible] non est de essentia [illegible] inter se convenire debent quantum ad essentiam, non quantum ad accidentia; alioquin [illegible] non esse [illegible] quia [illegible] constat [illegible] Pane et Vino non [illegible] aqua [illegible] in [illegible] vero [illegible] quod [illegible] impositioni manuum [illegible] vere, quia non [illegible] aqua Baptismi; [illegible] rationem assignat [illegible] q. 72 Art. 2, ad 4, quia Baptismus est [illegible] absolutae necessitatis, et [illegible]

[illegible] posse chrisma.

[illegible] quia confirmatio est [illegible] minoris necessitatis et majoris perfectionis quia [illegible] ordinarius minister Baptismi est quilibet sacerdos, confirmationis vero [illegible]

[illegible] IX et X saeculi [illegible] unctioni [illegible] tribuere videantur, quod necesse est [illegible]

[illegible]

[illegible] continet [illegible]

[illegible] et [illegible]

[illegible] Unctionis [illegible]

[illegible]

[illegible]

[illegible] ex sacro textu [illegible] in solis [illegible]
[illegible] cui [illegible] et [illegible] et [illegible]
[illegible] Un hoc uno testimonio, [illegible]
[illegible] propriis [illegible] sensus [illegible]
[illegible] habet [illegible]
[illegible] neque visibus, infirmus, et egrotans in aliis [illegible] infirmus [illegible]
[illegible] in peccatis [illegible] remittens [illegible] vero, peccata non remittunt, nisi [illegible]
[illegible] ut, si sint peccata remittat oportet quod virtutes habeat conferendi [illegible]
[illegible] institutio quia ut solus Deus [illegible]
[illegible]

[illegible] nec aliud quodcunque juramentum [illegible] [illegible]
[illegible] a [illegible] tradidit et [illegible] commendo

[illegible]
[illegible] qui in [illegible] usque ad saeculi consummationem [illegible]
[illegible]
[illegible] pertinet et [illegible] patientes [illegible] continuo [illegible]
[illegible] qui in corpore erat; [illegible] immediate sequentia [illegible]
[illegible] et orate pro invicem, ut salvemini [illegible]
[illegible] infirmus [illegible]
in omnibus scilicet necessitatibus [illegible] ut in ipso exitu [illegible] ut bene [illegible]
[illegible]
modo [illegible], nullum tempus [illegible] vehementius ille [illegible] intendat ad perdendum [illegible]
[illegible] divinae misericordiae [illegible]
[illegible]
[illegible]

[illegible] ex [illegible]
[illegible]
[illegible]
[illegible] et [illegible]
[illegible]

[illegible]

[illegible] ... infernali ... in ... Lutheri ... [illegible]

[illegible] ... in spiritibus ... modis ... in ... [illegible]

[illegible] ... et illud quod ... dicit ... Lutheri ... [illegible]

[illegible]

[illegible] ... et ... [illegible]

[illegible]

[illegible]

sacrato praecepto [illegible]

[illegible] effect[illegible] neque [illegible] et [illegible]

[illegible] sanitas [illegible] 24 [illegible] 2 gratia e [illegible] unus [illegible] delicta si que sunt [illegible], unctio [illegible] tollerque et [illegible] alleviat et confirmat magnam in eo Misericordiae [illegible] excitando, qua [illegible] [illegible] et morbi incommoda et [illegible] [illegible]

[illegible] hec testimonii particulas expendendo

J [illegible] infirmatur quis in vobis quae verba designant [illegible], qui [illegible] gravat[illegible] [illegible] si de curatione corporis ageret generaliter loqueretur, nec [illegible] considerat qui ex morbo decumbere [illegible]

[illegible]

curatione, indiscriminatim sequitur quodlibet adhuc quod illi [illegible] [illegible]

[illegible] modo simplici [illegible], modo etiam Unctio, [illegible] [illegible]

[illegible] contineri.

[illegible]

inde [illegible] potest [illegible] ad corporis [illegible]

[illegible] vel non semper; si semper ergo [illegible]

[illegible]

[illegible] conduit, et si in peccatis sit [illegible]

[illegible] quae spiritus in illis effectu non agnoscit [illegible] curationem [illegible] ad se [illegible] se extendere ut supra probatum est [illegible] et Chrysostomus in verba Jacobi [illegible]

[illegible] traditione [illegible]

[illegible]

[illegible] nec remittere peccata nec [illegible]

[illegible] Unctio, et [illegible]

[illegible] Unctionem [illegible]

[illegible] salutem [illegible]

[illegible] Baptismi, et [illegible] corporis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ad sanitatem [illegible]

misso peccatore [illegible]

[illegible]

[illegible] Pater ego [illegible] honor meus [illegible]

[illegible] et sequentia [illegible]

[illegible]

[illegible] Unctione [illegible] antecedentibus [illegible]

[illegible] ministrando [illegible] Unctione [illegible] Sancta Unctione et [illegible] commune [illegible] omnia [illegible] ut sit una [illegible] nominat [illegible] Baptismo sive [illegible]

invocatio Trinitatis in Baptismo [illegible] utrumque [illegible] adeo: nec sola [illegible] sine [illegible] ablutione nec sola invocatione sine aquæ ablutione. [illegible] in [illegible] Unctionis, sive [illegible] Unctio [illegible] Oratio [illegible] nec Unctio sine [illegible] Oratione tamquam forma [illegible] et [illegible] contra proprietatem [illegible] Oratio ipsa sit forma [illegible] et [illegible]

[illegible] Jacobus, [illegible] Orent [illegible] conferendi gratiam [illegible] illa: Oratio [illegible] ut [illegible] impetratio [illegible] producit

[illegible]

[illegible]

[illegible] observ[illegible] [illegible] requirere [illegible] mutandis [illegible]

[illegible] non quoslibet, sed graviter laborantes quorum vita periclitatur [illegible] nam ubi in Vulgata [illegible] in vero, in [illegible]

eo primigenio [illegible] verbo designans [illegible] morbo graviore qui jam [illegible]

[illegible] Bellarminus [illegible] significat [illegible] laborante, ac morbo pene succumbente. [illegible]

[illegible] Hujus [illegible] remedii [illegible] infirmus [illegible] in [illegible] quond

[illegible] et [illegible] remedium posse curari, ac [illegible] reviviscere. [illegible]

[illegible] Unctione [illegible] in [illegible] periclitans

[illegible] infirmos [illegible]

[illegible]

[illegible] sed [illegible] Unctione [illegible]

[illegible]

[illegible] in [illegible] ad [illegible]

[illegible] instar veri [illegible] sed [illegible] ceremoniae quae [illegible]

[illegible] ministrantes [illegible]

[illegible] Unctio [illegible] quae [illegible] Schismatici [illegible] qui Unctione [illegible]

[illegible] non usurpant [illegible]

[illegible]

[illegible] Matthaei [illegible]

[illegible] Marci [illegible] et Lucae [illegible] Latrones, qui [illegible]

[illegible]

[illegible] Chrismate Unctionem [illegible] formam [illegible] profert [illegible] [illegible] ex vetere tamen promovit [illegible] [illegible] [illegible] [illegible]

[illegible] ex concord. perpetuaque usu [illegible] [illegible] mortu[illegible] in extremo de Extrema Unctione [illegible]

[illegible] Presbyteros Eccl[esi]ae, qui [illegible] adhibendi sunt ad infirmum inungendum [illegible] [illegible]

[illegible] 4. [illegible] Consecrationem aliqui memoratam [illegible] ab ipso [illegible] illis verbis. Ungentes eum oleo in nomine Domini quae verba [illegible] Beda, et alii in hunc etiam sensum exponunt, quod Oleum in nomine Domini significet oleum Domini nominis invocatione consecratum [illegible]

Oleum non ab [illegible] consecrandum esse diserte tradunt [illegible] antiqui Pontifices Innocentius I, et Gregorius [illegible] [illegible]

[illegible] et Oleum non [illegible] [illegible] virtute mortis amen [illegible] [illegible] vero [illegible] Sacerdoti [illegible]

[illegible] et in salutatione [illegible]

[illegible] [illegible] attamen [illegible]

[illegible]

[illegible] [illegible] vivi ex Unctione [illegible] [illegible]

[illegible] revocata, [illegible] Historiae Eccl[esiae] [illegible] veteri [illegible] [illegible] germane [illegible] propterea quod non [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] ... sive conturbarunt

[illegible] ... Laterna[?] Luthere se vaenta [illegible] ... vero [illegible]

[illegible] ... vione. Origenes, et Chrysostomus retinerunt Iacobi verba, ad potest-

[illegible]

[illegible] ... Infirmos inungendos esse V. Oleo Chrismatis ....., quo ad [illegible] conferre

[illegible] ... in sua aut [illegible] necessitate [illegible]. Quia vero [illegible]

[illegible] ... infirmorum poterant [illegible]

[illegible] ... responderet [illegible] [illegible]

[illegible] ... [illegible] V. [illegible] [illegible] [illegible]

[illegible] ... [illegible], qui [illegible] morte [illegible], nemo [illegible]

[illegible] ... [illegible] Benedictus in [illegible] danda vel neganda esset [illegible]

[illegible] ... [illegible] aliquando fuisse, [illegible] vero concessa [illegible]

[illegible] immediate, fuit Disciplina circa [illegible] Unctionis [illegible] ante Viaticum, [illegible]

[illegible] ... [illegible] etiam [illegible] sunt [illegible] circa ejus [illegible], [illegible] forma, et effectu

[illegible] ... nullus [illegible], [illegible] universale [illegible]

[illegible] ... [illegible] ... [illegible] monumenta. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Poste ~~[illegible]~~ (et in primis, ut ostendat attritionem praedictam sufficientem [illegible] ad justificationem) timor enim hic [illegible] expellendo peccato sufficit [illegible] Ecc[li] [illegible] timor Dni expellit peccatum et Prov. 14 timor Dni fons vitae ut declinet a ruina mortis [illegible]

[illegible] verum haec et alia hujusmodi [illegible] monumenta probant quidem servilem timorem [illegible] esse ad [illegible] justificationem [illegible] [illegible] charitatem [illegible] [illegible] a autem a dilectione [illegible] veniam a Deo [illegible] [illegible] [illegible] reconciliandi [illegible] [illegible] timor [illegible] [illegible] [illegible] sen [illegible] [illegible], seu dilectionis [illegible] [illegible] timor Dni. [illegible] Dni initium dilectionis ejus [illegible] [illegible] S. Aug[us]t[inu]s [illegible] [illegible] in Joanne [illegible] ergo [illegible] timor [illegible] [illegible] sapientiae timor Dni: timor quasi locum praeparat charitati.

[illegible] [illegible] et [illegible] attritionem praedictam ad justificationem absolute [illegible] [illegible] [illegible] [illegible] in primis S. Basilium [illegible] [illegible], ut [illegible] ad vitandas peccandi occasiones [illegible] ducat, [illegible] in [illegible] [illegible] [illegible] Dei timor ad [illegible] [illegible] peccandi occasionem vitant [illegible] S. Hieronim. [illegible] timore [illegible] a malo recedere [illegible] in [illegible] [illegible] [illegible] [illegible] primum Deum, ut filii ejus simus, et [illegible] [illegible] [illegible] [illegible] [illegible] et a [illegible] supplicium [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] et [illegible] S. Greg. M. in l. 15 [illegible] recedamus: similiter [illegible] Aug[us]t[inu]s [illegible] in [illegible] [illegible] S. Greg. M. in l. 15 [illegible] excitatum Conditori [illegible] subjici, atq[ue] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] emenda ut [illegible] [illegible] ex [illegible], atq[ue] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] [illegible] [illegible] [illegible] praeferrent, ac ille [illegible] [illegible] frequenter, et assidue [illegible] ~~[illegible]~~ [illegible] Commendavit, [illegible] [illegible] [illegible], aut [illegible], [illegible] Origenes, Basilius [illegible] [illegible] laudibus [illegible] [illegible] ex [illegible] [illegible] [illegible] Hieronim, Gregor, [illegible] [illegible] [illegible] ita discernere, ut nullo negotio intelligatur ejus esse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficere, ut [illegible] [illegible] impedire, [illegible] [illegible] affectus [illegible] [illegible] [illegible] Dei societate [illegible] [illegible] [illegible] [illegible] [illegible] nihil [illegible] [illegible], nihil Dei [illegible] charitati [illegible]. Quare [illegible] [illegible] [illegible] apud se, seu in corde suo charitati [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concedere [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] Deo [illegible] [illegible], atq[ue] conjungat, [illegible] [illegible] ex [illegible] [illegible] consuetudines, pravasq[ue] affectiones [illegible] [illegible] [illegible] [illegible] effectus propterea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] incoatam dilectione [illegible] [illegible].

Sed opere pretium est breviter [illegible] documenta percurrere. Quid igitur in primis ait Basilius? animum Dei timore [illegible] [illegible] [illegible] [illegible] [illegible] tem [illegible], et [illegible] incredibilium servilis timoris, si ab actus ai, sive et interna ejus [illegible] extendatur? At ita [illegible] [illegible] ad externa opera [illegible]? De quibus ipse, ut [illegible], [illegible] detrectabunt [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] peccando [illegible]. Jam vero Basilii [illegible] [illegible] [illegible] [illegible] exteriores [illegible] atque [illegible] [illegible] [illegible] animi liberi et [illegible] [illegible] [illegible]; [illegible] intelligenda [illegible] [illegible] [illegible] atque [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] impleatur [illegible] [illegible] [illegible] cupiditates.

Quid vero de [illegible] [illegible] [illegible] ibid.; in objecta; inquit, ipsa ejus auctoritate [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] libertine, et voluntaria electione bonum sectari statuit, [illegible] a malo supplicium formidine [illegible] [illegible] [illegible]? Dei [illegible] [illegible] dilectione qui [illegible], aut [illegible] aliquando [illegible]? [illegible] inter [illegible] [illegible] [illegible] [illegible] [illegible]. Doctorem ibid. de servili timore [illegible] de perfecto, seu [illegible] [illegible] [illegible]?

Sed illud mihi magis [illegible] incredibile videtur, quod ausi fuerint [illegible] pro [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] pro [illegible] necessitate [illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] pro [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lege [illegible], [illegible] Aug. [illegible] ad Bonif. c. 4 qui timore [illegible], quod lex [illegible] [illegible] [illegible] se [illegible] [illegible] [illegible] [illegible] [illegible] liber [illegible] [illegible] [illegible] [illegible] voluntate peccandi et S. Gregor. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] desiderant [illegible] [illegible], qui flagitia [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible], neque in hoc supplicii timore [illegible] [illegible] ad [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] occupanda [illegible] [illegible] [illegible] [illegible], atque ita [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] officia [illegible], atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et Lutheri [illegible]? [illegible] [illegible] [illegible] [illegible] [illegible] ab altera?

At consequenter [illegible] [illegible] [illegible] [illegible]? [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad eam tamen [illegible] [illegible]. Ergo [illegible]

bat. Non ita [illegible] mala dicenda erit [illegible] bona, atque [illegible].

[illegible] [illegible] formidolosa [illegible] sufficere [illegible] [illegible] catholica [illegible] suff. cit, [illegible] peccandi voluntatem [illegible] expellit: sed ex hoc [illegible] [illegible] propositum peccandi voluntati [illegible] expellit [illegible], non [illegible] [illegible] sufficientem [illegible] debemus.

[illegible] et [illegible], [illegible] contendunt [illegible] attritionem [illegible] [illegible], ut [illegible] debeat [illegible] [illegible] approbari ut sufficiens? [illegible] [illegible] debet [illegible] [illegible] eadem, et [illegible] dictum [illegible] [illegible], atque [illegible] [illegible] charitatis [illegible] [illegible] [illegible] debitam, ut [illegible] [illegible] conjungit [illegible] [illegible] et [illegible] [illegible] [illegible] X^{ni} [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sufficientem [illegible] [illegible], [illegible] voluntatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: sed ex hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praecedente quaestione [illegible] [illegible]

[illegible] Joannes Cardinalis de Lugo [illegible] 5 de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] commentatore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible] Theologos. Pater Dominicus [illegible] [illegible] Theol. [illegible] sententia de insufficientia attritionis formidolosae ut improbabilem communissime [illegible] [illegible] [illegible] [illegible] la Croix [illegible] de sufficientia attritionis formidolosae [illegible] [illegible] [illegible] [illegible] moraliter certam. Le Drou in [illegible] [illegible] Operis de Contritione et Attritione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] charitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] certe falsam, improbabilem, improbabilissimam, [illegible]. [illegible] [illegible] communiorem [illegible] [illegible] appellant. Demum formidolosae attritioni [illegible] [illegible] Viri doctissimi, ut Victoria, [illegible], [illegible], Suarez, Vasquez, [illegible], [illegible] [illegible] [illegible] [illegible] Theologi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] falsam, probabilem [illegible] [illegible] [illegible] [illegible] [illegible] moraliter certam et [illegible] [illegible] [illegible] communiorem [illegible].

[illegible] [illegible] Theologorum [illegible] [illegible] [illegible] [illegible] debeat velut improbabilis [illegible] sententia, [illegible] [illegible], [illegible], et [illegible] auctoritate [illegible], [illegible] [illegible] primus [illegible] [illegible]; vel a [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] incerta [illegible] [illegible], [illegible] [illegible] [illegible] oraculi; [illegible] [illegible] [illegible] [illegible]

ipsimet, inquam, servilis Attritionis Propugnatores eo in primis necitati, sed [illegible] [illegible] senserunt Extant a, omnium non modo etiam veriusq. [illegible] exemplaria, atq. hic [illegible] consulere. [illegible] videbimus. [illegible] absolute non [illegible] [illegible] (in 4to [illegible] [illegible]), [illegible] ex [illegible] Academiis magis pervulgatum [illegible] [illegible] (p. 5 prol. de [illegible]) [illegible] [illegible] vero [illegible], [illegible] conniventis [illegible], atq. [illegible] [illegible] ([illegible] in [illegible] [illegible] p. 5. C. 9. [illegible] in [illegible] p. S. Thom.)

Neq. [illegible] quidd indueo, vel [illegible] [illegible] [illegible] [illegible] [illegible] potuissent [illegible] [illegible] cuiq. e servilis attritionis [illegible] ante [illegible] [illegible] [illegible] in lucem editum [illegible] [illegible], cum ejus Auctores, referentib. [illegible] (lib. 5 de [illegible] cap. 4) et Benedict. XIV (de Syn. Dioec. [illegible]) [illegible] [illegible], [illegible], et [illegible], a quib. in Cathol. [illegible] vix nota [illegible] [illegible] e, [illegible] [illegible]

Quid vero [illegible] ejus defensores [illegible] modo [illegible], et [illegible], ut certis [illegible] [illegible] [illegible], sed etiam repugnante [illegible] [illegible] [illegible] [illegible] attrition [illegible] [illegible] [illegible] An non [illegible] [illegible] fateri e sufficientiam attritionis [illegible] ee dubiam, atq. incertam, [illegible] [illegible]. Florentius [illegible] [illegible], [illegible] ~~[illegible] [illegible]~~ tenere [illegible], relinquens incertum [illegible] Auctores [illegible] certam [illegible] [illegible] ee [illegible] [illegible] [illegible] An non [illegible] [illegible], cui se [illegible] incertam vocat, eandem [illegible] [illegible] cognovit (in 3. part. q. [illegible]) An non [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], atq. [illegible], et [illegible] [illegible], in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] in Syn. Dioec. testatur Bened. XIV?

Neq. [illegible] ita sint contenti [illegible] ea debuissent [illegible] [illegible] quib. potuissent [illegible] [illegible] erigere, ac [illegible]; [illegible] vero conviciis [illegible], [illegible] ad [illegible], [illegible] neq. [illegible], neq. [illegible], [illegible] [illegible], [illegible] Europae, Asiae, atq. Africae [illegible] [illegible] [illegible] [illegible] [illegible] evulgata [illegible] dignitate [illegible], [illegible] idcirco nullis [illegible] [illegible] rationum [illegible] [illegible], atq. [illegible].

Sed vero [illegible] auctoritates auctoritatib. [illegible] opponere? [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] non is [illegible], [illegible] [illegible] alterius celebritatem detrahere, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conversatione servili illi attritioni quamplures [illegible] viri, atq. Theologus [illegible] [illegible] [illegible]! sed qui [illegible] [illegible] plures [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Rejecerunt [illegible] servilem attritionem, [illegible] [illegible]

patrocinat, ut [illegible] 24 d. 16 | Sylvius [illegible] | S. Thomas | q. 1 supplement | S. Bonaventura | [illegible] | de amore Dei cap. 14 | [illegible] | de Poenitentia | [illegible] | in not. et [illegible] | [illegible] | lib. de conversione | [illegible] | [illegible] | [illegible] [illegible] | [illegible], hi augustissimi Cardinales, doctissimique [illegible] sententiae huic nequaquam adhaeserunt Dominicus, Aquinas, [illegible], [illegible], Petrus de [illegible], Jacobus [illegible], Bossuetus, aliique innumeri. Quid insuper de celeberrimis Universitatibus Lovaniensi et [illegible], quae seculi attritione repiciatur alten seaty [illegible] judicio [illegible] [illegible]. Quid de universo Clero florentissimi hujus temporis Gallicani Regni, qui in Comitiis anno 1700 [illegible] rejecit [illegible], cum [illegible] [illegible] [illegible] [illegible] in se longe perspicuam fore reprehendendos [illegible] [illegible] tenere [illegible] [illegible] vel ad [illegible] animadvertendo [illegible], quam Alex. 7 [illegible] [illegible] [illegible] operuit, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] oppo-sita sententia sibi vindicavit illi, [illegible] [illegible] Horatius vaticinatus de vocabulis «Multa renascentur, quae jam cecidere».

Ob. 5. [illegible] repugnans directe [illegible] dilectionis, seu caritatis ad justificationem.

[illegible] Sacramentum [illegible] bono [illegible] a Xto fuit institutum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratiam reconciliationis conferret [illegible] [illegible] et perfectionis [illegible] habeat, et [illegible] supplicationes [illegible] [illegible] [illegible] liberalitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Xto, et singulares [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dilectionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sola [illegible] An in temporibus, quae [illegible] sola [illegible] dolore [illegible] [illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reconciliationis [illegible] [illegible] [illegible] [illegible] [illegible]

atq actorē colliti conaeverunt. [illegible] per eas [illegible] sunt oppositae [illegible] propter conatus de Spatio reconciliatorio; et quid potuerunt, potuerunt id [illegible] vili [illegible] timori, dispositionem ob exteriori actu [illegible], [illegible] [illegible] [illegible] [illegible] eadem ratione, [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] a [illegible] [illegible] licet a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] licet [illegible] a Deo [illegible] [illegible] in [illegible] [illegible], atq [illegible] [illegible] Expedit itaq [illegible] inventa concludam [illegible] [illegible] aliquid de Religione [illegible] [illegible] [illegible] Physicum [illegible] proponere, sed [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible] Deum, et [illegible] timore, et [illegible] in facto reconciliatio [illegible] Spatio, [illegible] [illegible] in [illegible] [illegible] veteri ad justificationem [illegible] habere nemo negabit, qui [illegible] ei impossibilem fuisse [illegible] [illegible], atq ideo minorem in Spatio dispositionem expostulare [illegible] [illegible] [illegible] timor, ~~[illegible] [illegible] [illegible] [illegible]~~ [illegible] [illegible] [illegible], [illegible] [illegible] dispositio [illegible] necessaria fuit. Ergo [illegible]

[illegible] [illegible] [illegible] in nova Lege [illegible] [illegible] [illegible] fuerint [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] ut habent [illegible] [illegible] [illegible] perveniunt, igitur [illegible] conditionem [illegible]. Et [illegible] [illegible] in veteri Lege [illegible] [illegible], et [illegible] doloris acerbitas in redeuntibus ad Deum expostulavit, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] doloris [illegible] atq intensitatem [illegible] [illegible] [illegible]. placuit Principi illi Deo [illegible] [illegible] in nova Lege conditionem reddere, [illegible] [illegible] ad [illegible] dignitatem evectis [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] atq dilectionis [illegible] [illegible]; [illegible] reconciliationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reconciliationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Inst. 2. Non solo major dispositio in Spatio expostulatur, [illegible] [illegible] timore [illegible] [illegible] fuit [illegible]; [illegible] [illegible] major [illegible] [illegible] in nova Lege, quod in veteri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] Legi [illegible] [illegible] [illegible] [illegible] [illegible]

purgatorii conditio non facit largeque perstabat. Deinde vero si. attritio amor [illegible]
[illegible] amplius dicenda sacti[illegible] [illegible], sed [illegible]; [illegible] "qui non diligit manet in morte; ita qui diligit vivet.

[illegible] ut [illegible] pro sua justificatione [illegible] perfecta [illegible] contritione
[illegible] [illegible] paucis [illegible] [illegible], ut [illegible] hac
[illegible] [illegible]. [illegible] [illegible] certa [illegible]
[illegible] confessionis [illegible], [illegible] dolore [illegible] quid [illegible] perfecta [illegible]
[illegible], [illegible] [illegible] [illegible] salute. [illegible] consilium [illegible]
[illegible], vel [illegible] [illegible], [illegible] a [illegible] [illegible]. [illegible] vero [illegible]
[illegible], et sine [illegible] [illegible] [illegible] [illegible] dilectionis est
a [illegible] [illegible], ut [illegible] [illegible] Deum diligere [illegible]
[illegible] [illegible] [illegible] dilectionis mandatum [illegible]
[illegible], vel [illegible] elaboratis, [illegible]"

Quod vero ad confessionis legem pertinet nihil ad rem praesentem

At [illegible] facti [illegible] [illegible] [illegible] [illegible] sacti[illegible],
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
requirit tamen in [illegible] amoris [illegible], [illegible] diligere incipiant [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]? Ergo [illegible] [illegible] de [illegible] [illegible],
[illegible]

[illegible] [illegible] [illegible] [illegible] conditionem sufficere ad [illegible]
[illegible], itaque [illegible] [illegible] non est, ut [illegible], [illegible] confirmant [illegible] illo
Theologorum [illegible], [illegible] ex attritio [illegible] contritionem vel, hoc [illegible] conditionem [illegible]
[illegible]

Plures [illegible] [illegible] [illegible] conditionem [illegible] [illegible] at
[illegible] intelligebant [illegible] [illegible], [illegible]
[illegible] [illegible] de [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] conditione [illegible] [illegible] debere [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ex conditione, [illegible] charitate [illegible] [illegible] sufficere et
[illegible], id est dolorem [illegible] [illegible] [illegible] [illegible]
[illegible] vero [illegible] [illegible] est [illegible] [illegible] et [illegible] [illegible] [illegible]

Ceterum ignorare nequeunt Adversarii attritionis nomen [illegible] primum [illegible] a [illegible] scriptoribus Alexandri et Alberti M. aliis circiter an.° [illegible], [illegible] diversas significationes fuisse attributas.

[illegible] illi Patres [illegible] [illegible] nisi in [illegible] [illegible] explicationem ei potius patrocinantur, quod efficiant. [illegible] intelligo quomodo attritio ex amore Dei [illegible] evadat contritio, at nullatenus concipere valeo quo pacto attritio ex Gehennae metu elicita fieri valeat [illegible] [illegible] [illegible]. [illegible] illo nihil difficile intellectu est. [illegible] amor inchoatus intensione quidem et gradu differt ab amore [illegible] perfectam contritionem necessario, nunquam autem specie; [illegible] inflammari ille potest atque intendi, ut in perfectum amorem convertatur, neque [illegible] fiat vera contritio: secus de attritione servili. [illegible] attritio ex metu Gehennae elicita, [illegible] perfecta fiet [illegible] diversae in se invicem converti, [illegible]. Quamobrem [illegible] ratione [illegible] potest haec ex attritio fieri contritio, nisi [illegible] [illegible] amore inchoato [illegible] contritio

Ob. 7 Urgent deinde [illegible] duas Parabolas Evangelii, alteram Filii Prodigi, qui sola fame [illegible] redit ad Patrem; alteram servi illius, qui cum decem millia Talenta Domino suo debuisset, [illegible] [illegible] procidit ad illius pedes, atque [illegible] [illegible], [illegible] intelligi [illegible] [illegible] [illegible] [illegible] [illegible], neque [illegible] obtinet [illegible] dilecti

[illegible] Certum quidem est, ut a [illegible] illa Filii Prodigi parabola [illegible] agreditur, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuisse [illegible], ut ad Patrem rediret; [illegible] [illegible] dolore, atque dilectione fuisse simul excitatum [illegible] [illegible] odii, atque detestationem, [illegible] [illegible] obtinendae veniae, et ad optimi Parentis [illegible] [illegible]: surgam, inquit [illegible], [illegible] [illegible], et ibo ad Patrem [illegible] [illegible]: Pater, peccavi in caelum et coram te. [illegible] perfecto [illegible], pronuncia[illegible] [illegible] ad Patris amplexus, atque osculum admissus, [illegible] pristinos honores obtinuit. Cito, ait Pater, ad servos suos, proferte stolam primam, et induite eum, et date annulum in manum eius, et calceamenta in pedes eius, et adducite vitulum saginatum: quae verba, quoniam Parabolam hanc ad [illegible] [illegible] referunt

Adversarii, videant quoque [illegible] [illegible] [illegible] [illegible] per Sacram [illegible] [illegible]

[illegible] Viri intelligunt Sacerdotes [illegible] [illegible] [illegible] [illegible] gratia reconciliatione

per [illegible] designatione ad [illegible], per [illegible] dereque participatione [illegible] [illegible].

Alio autem [illegible] [illegible] [illegible] [illegible] ratiocinatio Adversarii [illegible] [illegible], ut

[illegible] ex eadem [illegible] inferri [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible],

se, [illegible] conditionem [illegible], scilicet [illegible] ordini [illegible], ut [illegible], [illegible] [illegible],

[illegible] ne [illegible] [illegible] [illegible], ex quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] cognita, quod nulla [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]. Sed vero [illegible] [illegible] [illegible] [illegible] cordis penetralia [illegible]

[illegible], [illegible] [illegible], ideoque [illegible] [illegible] expostulamus quo fine, quibusve [illegible] [illegible] [illegible]

expostulamus [illegible] habet [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible], nisi videat interno [illegible] veri doloris [illegible] [illegible], quid [illegible] [illegible]

[illegible].

[illegible] [illegible] [illegible] [illegible], quibus dicitur hoc gratis per fidem absque legis, et

justitiae operibus justificari, quoque [illegible] in sensu intelligenda [illegible] [illegible] [illegible]

[illegible] nos profecto [illegible] [illegible] ad justificationem, ut gratuito sit [illegible] [illegible] [illegible]

[illegible], ergo [illegible] absque ullo initio [illegible], quo Deum diligere incipiant, ut ju-

stificari, ergo extra [illegible] posset [illegible]

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] fas erit, ergo extra [illegible] [illegible] [illegible]

justus fieri, quia Deum unquam dilexerit, [illegible] [illegible] [illegible] a [illegible] exigendus,

seque [illegible] [illegible] [illegible]. Videant Adversarii [illegible] [illegible] [illegible] [illegible]

[illegible] argumentatio [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible], ut [illegible]

[illegible] ratiocinatio, [illegible] [illegible] [illegible] praestat Conc. Trid. [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible] cum Apostolus dicit justificari hoc per fide, et gratis [illegible],

[illegible] in eo sensu intelligenda sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

expressit; ut scilicet per fidem ideo [illegible] [illegible] [illegible], quia fides [illegible] [illegible] salutis

initium, fundamentum, et radix omnis justificationis; sine qua impossibile est placere

Deo, et ad filiorum ejus consortium pervenire [illegible] [illegible] justificari ideo dicimur,

quia nihil eorum, quae justificationem praecedunt, sive fides, sive opera ipsam justificationis

gratiam promeretur.

[illegible] ult. ex Conc. Trid., [illegible] [illegible] 14. C. 4 hoc habetur: illam vero contritionem im-

perfectam, quae attritio dicitur, quoniam [illegible] [illegible] [illegible] peccati consideratione [illegible]

ex Gehenna, et gravem nimis communiter conceptus, ei voluntate peccandi [illegible] [illegible] cum ipse venia [illegible] quia Scriptura [illegible] alii ad justitiam parat. et [illegible] [illegible] [illegible] Scripturæ quæ ad justificationem perducere peccatorem reperit. [illegible] ad Dei gratiam in facto, Scripturæ [illegible] [illegible] hac [illegible] auctoritate [illegible] [illegible] Attritionistæ. [illegible] PP. [illegible] loquuntur de attritione [illegible], nec certe supponunt ei adjunctam ullam Dei amorem, sed nihilominus docent ipsam attritionem [illegible] Scripturæ, quæ cum facto [illegible] posset ad justificationem [illegible]

R. Id ex opposita auctoritate [illegible] id unum profecto cum attritionem servile [illegible] [illegible] remote disponentem, numquam tamen ad justificationem [illegible] sufficientem. Et sane, ut aperte testatur Cardinalis Pallavicinus (l. 12. c. 10), qui illius Conc.[illegible] [illegible] elegantem Historiam contexuit, atque eruitur ex ipso opposito decreto [illegible] hic [illegible] PP.[illegible] [illegible] de attritione, [illegible] [illegible] nisi [illegible] Lutheri errorem oppugnando docere attritionem ex Gehennæ metu conceptam [illegible] constituere magis hypocritam, et peccatorem pendentem esse donum Dei, et S.S.[illegible] [illegible] impulsum, [illegible] peccatorem disponere ad Dei gratiam [illegible] obtinendam, [illegible] ad justitiam præparare. [illegible] [illegible] Adversariis concederent [illegible] justi ad justificationem [illegible], Lutheranam quoque [illegible] traderent [illegible] quæ parit [illegible] effectus, ut ad justificationem omnino sufficiente.

Quamquam si ea fuisset [illegible] [illegible] [illegible] [illegible] [illegible] declarassent [illegible] ad gratiam [illegible] [illegible] [illegible] [illegible], non latet profecto vel ipsos Adversarios [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] celebre illud de attritione Decreto in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Theologos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eadem [illegible] [illegible] ex Decreto illud sufficere expungerent, [illegible] [illegible] [illegible] adhibeant [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] PP. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Attritionistarum [illegible] [illegible] [illegible] [illegible] [illegible] Bened. XIV (loc. cit. n.° 8 [illegible] [illegible] [illegible] et Theologi in hac opposita

sentis distracti, si quid, a conc. Trid.º hac in re definitum [illegible]

[illegible] concedendo conc. Trid. obtinuisse verbum disponere, sed simul contendentes eo [illegible] significare [illegible] verbum sufficere [illegible] de dispositione proxima; et sufficiente, ut perspicuum est ex his verbis, sed quamvis [illegible] sacto Penitentiae [illegible] ad justificationem perducere peccatorem sequeat [illegible] ad Dei gratiam [illegible] sacto Penitentiae [illegible] disponit. [illegible] non [illegible] attritionem atque [illegible] Penitentiae [illegible] perducere ad justificationem [illegible] ea dispositionem proximam in altero autem [illegible] ad Dei gratiam [illegible] impetrandam disponere [illegible] [illegible] si dicatur ipsam esse dispositionem proximam. Ceterum hæc antithesis esset omnino inepta, atque absurda.

[illegible] antithesis [illegible], quemadmodum volunt [illegible] intelligenda foret, [illegible] Trid. in [illegible] Prop. [illegible] retinuerint verbum perducere, quo [illegible] in prima [illegible] sufficere ad [illegible] proximam dispositionem [illegible] si ita se [illegible], ut [illegible] [illegible] concilii [illegible], quemadmodum certum est; dici [illegible] voluisse Trid. [illegible] certo disponere sed significare, [illegible] certo sufficere [illegible] dicamus eandem [illegible] in [illegible] habuisse [illegible] [illegible] [illegible] ecclesiæ [illegible] [illegible] Prop. Trid. Synodus [illegible] contritione [illegible] perfecta, et [illegible] [illegible] statuendo illam homini Deo reconciliare [illegible] [illegible] solummodo disponere, [illegible]

[illegible] si Trid. [illegible] [illegible] et sufficiente [illegible] [illegible] definissent, [illegible] sacramenti Penitentiæ [illegible] [illegible] profecto [illegible] [illegible] [illegible] Penitentiæ [illegible] quod fecerit [illegible] Decreto justificationis Sess. 6.ª

R. Concilium definiit [illegible] Penitentiæ [illegible] obtinere contritionem [illegible] atque satisfactionem, [illegible] (Cit. n.º 177) [illegible] [illegible] et [illegible] Debeat autem illa contritio ex charitate [illegible] [illegible]

facta ea ex aliquo [illegible] , et in sola [illegible] [illegible] praecesserat, [illegible] 30
stinit [illegible] propterea dicendus [illegible] [illegible] [illegible] ipsi.[illegible] [illegible]
[illegible], tamquam [illegible] [illegible] [illegible] [illegible] a debito quia illico [illegible], longe [illegible]
[illegible] diverte et [illegible] [illegible] in prima illa [illegible] [illegible] [illegible]
[illegible] ibid. [illegible] fuerint [illegible] disponere [illegible] [illegible] [illegible] debuisse attritione [illegible]
[illegible] et [illegible] [illegible] sufficiente.

27 Constituta amoris necessitate ad reconciliationem [illegible] ut [illegible] [illegible] et conditionem ea debeat. [illegible] in primis duplex distinguendus amor, concupiscentiae, seu spei, et benevolentiae, sive amicitiae. Primus est, quo diligit amans [illegible] [illegible] in se, vel gratiam [illegible] bonum amanti, alter, seu amor amicitiae, [illegible] [illegible] [illegible] gratiam in se ipso [illegible] bonum. Utriusque definitionem exemplis illustrat D. Thomas [illegible] q. [illegible] ar. 4

28 Sed [illegible] animadvertere hoc [illegible] indiget [illegible] [illegible] amorem, qui [illegible] [illegible] [illegible], [illegible] [illegible] initialem esse, [illegible] debere [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amoris [illegible], [illegible] [illegible] [illegible] [illegible] differt ab amore provecto, seu a charitate perfecta, ea [illegible] ratione, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amoris provectus [illegible] [illegible] [illegible].

Non ideo tamen amor initialis esse debet intensive [illegible], ut [illegible] [illegible], [illegible] [illegible] debet esse [illegible] vehemens, et [illegible], sicuti amor perfectus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Non [illegible] una eademque ratione [illegible] amorem [illegible] ad justificationem necessarium [illegible]. [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amorem esse debere charitatis, seu benevolentiae, qua Deus diligitur propter se [illegible] [illegible] [illegible], altera vult esse debere amorem spei, seu concupiscentiae [illegible]

Propositio ~~[illegible]~~ 5ta

Amor ~~[illegible] requisitus ad justificationem~~ initialis [illegible] ad [illegible] attritionem est amor charitatis, quo Deus diligitur propter se [illegible] [illegible] ~~[illegible] sufficit~~ non amor concupiscentiae, seu [illegible] a [illegible] distinctus

90 Atq. ut a determinandi controversiis [illegible] [illegible] hic, sive ex amore quo ad diligendum Deum movemur, sive ex amore charitatis, quod est diligere, ut summum bonum; sed [illegible] utrumq. diligit, imo et [illegible] [illegible] dis[illegible]. Nam qui diligit ex amore charitatis Deum diligit, ut in se summe bonum, omnisq. beatitudinis [illegible], atq. in eo tanq. in fine ultimo conquiescit, at vero qui amore concupiscentiae Deum amat, hic quidem amat, ut in se summe bonum, sed [illegible], ut sibi bonum, atq. ideireo eo ipso ut finem ultimum habet Deum: ubi [illegible] [illegible] obtinendo proprio bono [illegible]

[illegible] animadvertis quam facilis est [illegible] veritatis [illegible] [illegible] amor [illegible] ad [illegible] accedenti convenit, qui super omnia amorem [illegible] Deo. [illegible] [illegible] est concupiscentiae amor, cum proprium commodum, et propriam quietem tanquam amoris terminum spectet. Legitur inter [illegible] van Bernardum [illegible], [illegible] n. 3. [illegible] habet [illegible] [illegible] [illegible], quoniam potens est; qui confitetur quoniam sibi bonus est; et idem qui confitetur quoniam simpliciter bonus est. Primus servus est, et timet sibi; 2dus mercenarius est, et cupit sibi; tertius filius est, et defert Patri. Itaq. et qui timet, et qui cupit, utriq. [illegible] fine ultimo [illegible], sola quae in filio charitas, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] dictum [illegible] immaculata convertens animas, quod sola videlicet sit, quae ab amore sui et mundi avertere possit animum, et in Deum dirigere. [illegible] itaq. servo [illegible] [illegible] [illegible] quo [illegible], sit mercenario sua cupiditas [illegible] [illegible] [illegible] aut [illegible] aut non convertere sit; charitas vero convertit animas.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] afferre possem complectar, certum est tamen illam [illegible] [illegible] [illegible] [illegible] [illegible] dilectionem quae satisfit primo decalogi praecepto, [illegible] [illegible] violatur, [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] sine amore charitatis [illegible] [illegible] legis praecepto [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] hanc charitatem appellant S. Paulus, S. Aug., S. Petr. Chrysologus, S. Leo, S. Thom.

dilig. ergo concupiscentiæ amor se, [illegible] a [illegible] sed charitatis, seu benevolentiæ amor exposcitur.

[illegible] ad particulares [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] revelata ac promissa sunt [illegible] in quo [illegible] [illegible] [illegible] Xsto propter [illegible] [illegible] [illegible] propter [illegible] diligere incipiunt, ac propterea [illegible] adversus peccata per odium [illegible], atque detestationem: [illegible] [illegible] Trid. [illegible] [illegible] tres virtutes theologicas fidei, quæ et dilectionem [illegible] amorem [illegible], seu [illegible] [illegible] amorem charitatis initialem [illegible] ad justificationem [illegible] [illegible].

At [illegible] charitas [illegible] peccatum. ergo vel dicendum justificationem [illegible] semper [illegible] [illegible], vel [illegible] amorem charitatis initialem, sed [illegible], atque [illegible] ad [illegible] [illegible] debere.

R. Charitatis habitualis, et actualis perfectæ [illegible] de se [illegible] [illegible] actualis autem imperfectæ [illegible] tollere [illegible] [illegible] [illegible] maculam [illegible] aufert, [illegible] charitas habitualis [illegible] et actualis perfecta [illegible] peccato, ut [illegible] Trid.[illegible] definit ([illegible] 14. c. 4); actualis vero et perfecta [illegible] [illegible], [illegible] peccati [illegible] amoris Dei; et peccati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pugnant; [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc affectum, actusque [illegible] peccati deponit [illegible] Deum [illegible] [illegible] [illegible] [illegible] Veritatem hanc [illegible] [illegible] [illegible] [illegible] de [illegible] et [illegible] [illegible] 15) et in [illegible] [illegible] in q. [illegible] 17. par. 1., [illegible] [illegible] Doctrina [illegible] [illegible] [illegible] [illegible] contrarios; si debiles sint, ac transitorii [illegible] [illegible] [illegible] in hoc [illegible] charitatem actualem, [illegible] [illegible] habitus illi [illegible], et maculam peccati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] charitate ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perfecta

peccata ex amore contritione cordis mei confiteatur ei, neq[ue] [illegible] Deo [illegible] charitate sua. Denique laudat qui [illegible] magna dilectione [illegible], sed nunquam [illegible] non habet; ea fides [illegible] [illegible] est. [illegible] et postmodum peccata mei [illegible] [illegible] baptismi [illegible] [illegible] charitas [illegible], inquit Aug. charitas statim atque adest [illegible] initiales [illegible] omnes illico peccati labes abstergit, quod ad id opus est, ut charitati sacramentum conjungatur.

Just. [illegible] et [illegible] ergo diligentes me diligo, [illegible] qui me [illegible] non [illegible], et [illegible] et mansionem apud ipsum faciemus; qui manet in charitate in Deo manet, et Deus in eo; ergo charitas etiam actualis et imperfecta [illegible] peccata a mortali [illegible] abstergit.

R. [illegible] intelligenda sunt de charitate actuali perfecta vel habituali, non autem de charitate actuali imperfecta extra sacramentum [illegible] [illegible] agitur de eo, qui [illegible] [illegible], ut Xtus [illegible] [illegible] veniet, deq[ue] eo, qui perseverat in charitate. At vero in charitate nisi [illegible] ejus habitum perseverat nemo; neq[ue] Xti [illegible] [illegible] exequitur nisi qui perfectam habeat charitatem.

[illegible] potentatis [illegible] auctoritates ad [illegible] [illegible] [illegible] in [illegible] generis sunt, [illegible] qui [illegible] diligentes Deum [illegible] [illegible] charitate peccata delere, quatis omnino conjungit ad distinctionem [illegible] actualem, vel habitualem perfectam vel imperfectam charitatem.

R. [illegible] ceteras in [illegible] [illegible], ut ei [illegible] reconciliatio, [illegible] salutis consequentur [illegible] crediderint, inquiebat Xtus Deus, et [illegible] fuerit [illegible] [illegible] credi in me habet vitam aeternam [illegible] de fide [illegible], ut [illegible] confundit, [illegible] fidei [illegible] [illegible] [illegible] [illegible] absolute [illegible] fuerit, [illegible] [illegible] [illegible] [illegible], et quod licet informem, actualem et imperfectam [illegible] [illegible] ad [illegible] Deo reconciliandum [illegible] quod vero [illegible] [illegible] respondent. Adversarii! [illegible] certissime adesse [illegible] [illegible] argumenta, [illegible] in [illegible] [illegible] [illegible], [illegible] de fide, et quo [illegible] modo intelligi debere, propterea quod [illegible], [illegible], et [illegible] [illegible] [illegible] [illegible] fide, et quod [illegible] [illegible] ad reconciliationem [illegible] [illegible] [illegible].

[illegible] gradus ad eandem sufficere. Nos itaque jure argumentamur, atque [illegible] ea, quae de charitate objiciuntur vel de habituali, vel de actuali perfecta, vel etiam de actuali imperfecta una cum [illegible] esse accipienda: eaque ratione argumentamur ex quo [illegible] [illegible] educeamur [illegible], nisi e via [illegible] decesserit, nisi eo novam induerit, [illegible] [illegible] se ad Deum converterit [illegible] cum ipso reconciliari [illegible] absque aliquo initiali [illegible] charitatis impulsu nunquam [illegible] erit, ut quoque modo [illegible] possimus.

Inst. 3. Charitas vita [illegible] est. [illegible] igitur ex charitate, ut vitae perfecta vitam spiritualem viventem [illegible], et [illegible] peccati [illegible] possunt.

R. Vitae spiritualis plures gradus a Theologis discernuntur, incohatam, progressam, atque perfectam, prout ipsa met charitas incohata est, provecta, vel perfecta. Propterea igitur quod charitas vita est [illegible] debet tamen spiritualem vitam ea ratione informare, qua [illegible] ea [illegible] qui incohatam charitatem perceperit in vita spirituali [illegible] [illegible]; qui provectam [illegible], ad illius vitae perfectionem [illegible] festinat; qui demum provectae charitatis [illegible], [illegible] vitae spiritualis perfectionem [illegible] est juxta celeberrimum illud [illegible] incohata [illegible] incohata justitia est; provecta charitas, provecta [illegible] charitas magna, magna justitia est; charitas perfecta, perfecta justitia est [illegible] [illegible] vitae spiritualis perfectionem [illegible], et [illegible] [illegible] [illegible], quae [illegible] charitas, [illegible] et vita spiritualis incohata est, atque [illegible] perfecta.

Inst. 4. [illegible] vita [illegible], atque integra [illegible] charitatis gradum [illegible] habent [illegible] inumeri [illegible] in [illegible] quibus charitati tribuuntur, ut [illegible] [illegible] [illegible], [illegible] filios Dei, at [illegible] S. Aug. [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] et [illegible]

[illegible] [illegible] dilectio sola discernit inter filios Dei, et [illegible] filios diaboli.

R. [illegible] [illegible] [illegible] auctoritatibus ad eadem [illegible] [illegible] nobis objecissent. [illegible] patet ibi locutos fuisse PP. vel de charitate habituali

vel de actuali perfecta vel de actuali imperfecta [illegible] [illegible] conjuncta [illegible] [illegible].
De charitate, [illegible] qua [illegible] filii Dei a filiis diaboli [illegible], [illegible] etiam [illegible] [illegible] inter vocatos, praedestinatos, justificatosque et [illegible], atqui homo [illegible] [illegible] charitatem disponitur quidem ad justitiam; at [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad justificatos juxta illud Conc. Trid. [illegible] [illegible] justificationem [illegible] [illegible] [illegible] ad hoc [illegible] [illegible] infusa accipit homo [illegible] Chr. [illegible] interius fidem, spem, et charitatem [illegible] 6. [illegible]. Disponitur igitur [illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible]
[illegible] Charitas utcumque imperfecta [illegible] habet avertendi [illegible] a [illegible] convertendique ad Deum [illegible] in ultimum finem, [illegible] ergo componi potest cum peccato, quod a Deo ultimo fine avertit. [illegible] charitas inchoata [illegible] imperfecta ejusdem speciei [illegible], ac perfecta [illegible] [illegible] potest cum peccato consistere, neque ita poterit simul esse cum Xto.

R. Atque ut a [illegible] difficultatis parte evadamus, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] nos [illegible] [illegible] charitatem inchoatam [illegible] esse [illegible] [illegible] charitate [illegible] sed [illegible] ejusdem esse virtutis [illegible] quaemadmodum [illegible] particula [illegible] ejusdem speciei [illegible] igne [illegible], [illegible] [illegible] [illegible] valet, ita charitas [illegible], [illegible] [illegible] [illegible] peccato. [illegible] efficere [illegible] potest imperfecta.

Hinc [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], atque affectum peccati [illegible] [illegible] [illegible] potest, [illegible] [illegible] Dei amor, quemadmodum etiam hominem a peccato avertere, et ad Deum convertere, [illegible] [illegible] [illegible] homo, [illegible] fiat ab inchoata charitate imperfectam Dei [illegible] et ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Doctrina [illegible] [illegible] [illegible], et Angelici Doctoris [illegible] [illegible] [illegible] [illegible] communis [illegible] [illegible], et Deo [illegible] [illegible] ad [illegible] et ipsum convertatur, [illegible] primo quidem conversione [illegible] perfecta, ut postmodum ad perfectam [illegible], quia charitas inchoata [illegible] augeri [illegible] [illegible] perficiatur [illegible], [illegible] [illegible] [illegible] ad Deum [illegible] charitate imperfecta [illegible] [illegible] homo actum affectumque peccandi, [illegible] tamen in [illegible] [illegible] [illegible] [illegible], ut accipiat a Deo [illegible] peculiari [illegible] beneficio, quod ille [illegible] [illegible] [illegible] [illegible], nisi homo charitatem [illegible] [illegible], ac [illegible] [illegible] inflammet.

[illegible] Deus ratione ultimi finis [illegible], et [illegible] [illegible] [illegible] [illegible] charitate perfecta, [illegible] [illegible], [illegible] [illegible] imperfecta [illegible] [illegible] [illegible] [illegible] [illegible] bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicatur amor charitatis.

[illegible] ... questo come [illegible] , onde si [illegible] ... Deliberato [illegible] ... sorge l'atto dell'amore [illegible] ... nella [illegible] ragione [illegible] ... onde [illegible] ... appetibile [illegible] tale amore di [illegible] affetto.

[illegible] ... dalla conosciuta bontà e perfezione dell'oggetto [illegible] ... amante, ma dalla conosciuta perfezione dell'oggetto [illegible] ... compiacenza, et [illegible] ... sacrificare l'amore [illegible] ... l'oggetto si [illegible] ... solo come buono in se, ma di più [illegible] ad ogni [illegible] bene [illegible] di noi, giacchè questa relazione [illegible] ... non risulta dalla stessa bontà e perfezione che [illegible] nell'oggetto [illegible] ... appetizione, e fa in conseguenza che ciò che è buono in se, sia anche bene [illegible] ... compiuta in opera [illegible] ... Deo [illegible] ... et ad illa [illegible] ... referamus [illegible] ... ut amor [illegible] ... Deus [illegible] ...

Charitas [illegible] ad [illegible] ...
et [illegible] ...

Divinae litt. nihil [illegible] commendant, quam [illegible] ... et tota [illegible] ... ad Deum [illegible] ...

non [illegible] praeeminentis caeteris in affectibus praedominantis.

Istam [illegible] doctrinam ipse nos salvator Deus docuit [illegible] de dilectionibus, quae et [illegible] esse possunt et ad Deum referri [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] et [illegible] [illegible], inquit, venit ad me et [illegible] [illegible] [illegible] est dispositus, ut [illegible] me [illegible] / patrem suum, et matrem, et [illegible], et [illegible] [illegible] et fratres et [illegible] [illegible] [illegible] [illegible] meus esse discipulus [illegible]

[illegible] [illegible] clarat, [illegible] [illegible] [illegible] esse [illegible] dignum aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] diligat; sed illa, quae [illegible] [illegible] dignus, [illegible] inter ejus discipulos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obtinendam. Ad hanc itaque [illegible] [illegible] [illegible] [illegible], qui [illegible] dominatus affectibus scripturam auctoritatem [illegible] [illegible] auctoritatem in medium producere [illegible] [illegible] [illegible] existimo.

Neque [illegible] obest quod Syn. Trid. [illegible] nisi inceptam dilectionem a peccatore exigat, ut ad justitiam disponatur [illegible] in [illegible] [illegible] [illegible] [illegible] intelligit [illegible] [illegible] [illegible] [illegible] [illegible] in corde praedominantis / quod [illegible] expectandum fuisse ante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praedominantis [illegible] pro Deo [illegible] [illegible] quae prius diligebantur.

[illegible] igitur de attritione, ordo [illegible], ut [illegible] etiam [illegible] de contritione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessaria sit [illegible] [illegible] [illegible] Sit igitur

Prop. VII

Contritio perfecta, seu quae [illegible] ad [illegible] [illegible] charitate cum voto actualis Confessionis [illegible] [illegible] [illegible]

Prob. [illegible] Trid. / Sess. 14. c. 4 / [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] charitate perfecta [illegible] contingat [illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] ipsam nihilominus reconciliationem ipsi Contritioni sine [illegible] voto quod in illo includitur, [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible], sed [illegible] charitate adeo perfecta esse [illegible] ut [illegible] ante [illegible] [illegible] plane justificet.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Ex prioris itaque illud declarat perfectam contritionem esse actionem charitatis, ideoque eandem Contritionem, ex charitate perfecta [illegible] esse. At quoniam [illegible] quo Deum diligimus perfectius [illegible] amor, hinc fit, ut Contritio vehementior [illegible] [illegible] alleris, quamplurimum ad [illegible] hanc [illegible] [illegible] inter [illegible] charitatem atque contritionem statuit [illegible] esse deberent [illegible] [illegible], ad vehementissimam, atque adeo perfectam [illegible] insigne Confessionis [illegible] commemorat: „Quantus autem sit contritione peccata deleri, quis ignorat 3.
illud esse vehementem [illegible], et intensam esse oportere, ut dolor [illegible] [illegible] magnitudine [illegible] conferri possit? Et quoniam [illegible] ad hunc gradum pervenirent, fiebat etiam, ut a paucissimis hac via peccatorum venia speranda esset. Hunc [illegible] fuit, ut clementissimus Dominus faciliori ratione communi [illegible] saluti consuleret; [illegible] quidem admirabili effecit consilio cum claves Regni [illegible] [illegible] tradidit. Etenim ex fidei Catholicae doctrina omnibus credendum, et con- 5
stanter affirmandum est, si quis ita ex affectu sit, ut peccata admissa do[le]at, simulque in posterum a peccare constituat, etsi [illegible] dolore [illegible] afficiatur, qui ad impetrandam veniam satis esse possit, ei tamen cum sacerdoti peccata [illegible] [illegible], ei clavium [illegible] [illegible], ac condonari [illegible]

Non [illegible] ex Sac. Litt., sed ex SS. PP. colligunt theologi, ut [illegible] [illegible] [illegible]. Card., qui plura [illegible] [illegible], et [illegible] Bellarm. [illegible] [illegible] Theo-
logiae [illegible] [illegible] 17. diss. 11. C. 5, [illegible] de re [illegible] l. 4 q. 4.
C. 2.

[illegible] [illegible] [illegible] [illegible] contritionis [illegible] [illegible] [illegible] deleri peccata, quin vel [illegible] [illegible] [illegible] [illegible] dicatur eandem [illegible] esse actum judicialem, sed nudum ministerium pronunciandi [illegible] [illegible] [illegible] confitenti [illegible] [illegible] [illegible]
[illegible] 16 [illegible]

[illegible] observat [illegible] Doctor [illegible] [illegible] [illegible] [illegible] apud [illegible] [illegible]

huit Contritionē charitate perfectā posse reconciliationē producere vel esse ipsā [illegible] (ipsi Contritioni)
[illegible] absolutionē, reconciliationē ex Sac.to Voto id in illa includitur non ee adeundu
[illegible] [illegible] [illegible] [illegible] Contritionis typ. Wiclephi, mort.us [illegible]
fuerit debite contritus [illegible] Confessio externa seu Sac.tum ē sibi superflua et inutilis [illegible]
itaq. Clavium semper operatur sive actu, sive in voto.

Prop. 8.

Perfecta illa Contritio necessaria non ē ad Sac.tum Poenitentiae

34 Prob. Haec Prop.o ex superioribus jam satis descendit. Accedimus n. hodiernos
apud Confessarios instituentes [illegible], quoties perfectā ea Contritionē fuerat sit [illegible]
nullā [illegible] [illegible] [illegible] [illegible] ad [illegible] ante actualē
[illegible] susceptionē reconciliationē assequerentur. [illegible] [illegible] [illegible], [illegible]
declararent ee aliā contritionē imperfectā seu attritionē, quae [illegible]
Poenitentis [illegible] ad justificationē [illegible] [illegible]
in Sac.to Poenitentiae impetrandā disponit. Ergo

35 Quaenā itaq. et quotus erit, hic fortasse aliquis expostulaverit Contritionis gradus,
[illegible] sufficiat ad reconciliationē ante [illegible] Absolutionē? Quid Theologi ab [illegible]
cum intensionis gradum, quo Deus non modo appretiative, verum etiam intensive [illegible]
[illegible]. At [illegible] pars justificandi [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] bonū [illegible] [illegible]. Etenim dilectio Dei [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] infimus dilectioni gradus, [illegible] [illegible] Doctor, ut nihil [illegible] Deo [illegible]
[illegible] [illegible] [illegible] diligatur, a quo perfectionis gradu [illegible], nullo modo
[illegible] [illegible] [illegible] [illegible]

36 [illegible] partes Sac.ti Poenitentiae essentiale [illegible] confessio. Restractationē de
hac institutioni [illegible] inquiremus an a primis Ecclesiae Sec.lis apud Cath.cos, in usu fu
erit, 2.do ejus necessitate, atq. [illegible] ostendemus, 3.tio a X.to institutā
ostendemus, 4.to publicā [illegible] [illegible] [illegible] [illegible] [illegible].

Prop. 9

[illegible] [illegible] traditione, [illegible] [illegible] [illegible] [illegible] Confessio auric
[illegible] usu vel a prima [illegible] in Ecclesia [illegible].

37 Prob. [illegible] [illegible] Confessionis [illegible] [illegible] [illegible]
gantē [illegible] plures Conditi [illegible], [illegible] [illegible] Sec.a percurrendo et [illegible]

[illegible] attenderunt, inter [illegible] celebriore [illegible] Worthi, [illegible], [illegible] Drouent, [illegible] Natalis Alex. Nobis, [illegible], quod [illegible] demonstrandum pauca sufficiet, neque tamen [illegible] ietzare.

Et quid ab ipso [illegible] Confessionis auricularis [illegible], [illegible], quia ex S. Clemente ex Dionisio, [illegible], et ex lib. Apostolicarum Constitutionum ad id ipsum ostendendum [illegible], [illegible] [illegible]

[illegible] [illegible] S. Dionysii audiatur fuit, [illegible] [illegible] ab anno 177 ad 202 [illegible]. [illegible] in l. [illegible] [illegible] de Marco [illegible], et [illegible], [illegible] Mulieribus ab eo [illegible], [illegible] [illegible] confessae sunt et [illegible] Corpus [illegible] [illegible] [illegible] illud [illegible] addit de uxore [illegible] [illegible] in [illegible] consumant [illegible] ob [illegible] ab hoc Magno [illegible] profecto patet Mulieres illas [illegible] in [illegible] [illegible] [illegible] confessas fuisse [illegible] hoi, sed [illegible], et [illegible] Mag. [illegible] obstat, quod [illegible] confessio publica [illegible], et [illegible] prima [illegible], ut inter [illegible] [illegible] [illegible] Confessiones occultae [illegible] [illegible] ad [illegible] Sacerdotes [illegible] [illegible] in publicis in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] publici juris facere [illegible] permisisset.

Post [illegible] Cyprianus, qui [illegible] floruit [illegible] in l. de [illegible] [illegible] et fide majores, et [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sacerdotes Dei [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]. Recte igitur S. Cypriano temporibus [illegible], ut [illegible] recondita crimina vel etiam levioa Sacerdotibus confiterentur: quod insuper Confessionem necessariam fuisse ad [illegible] veniam [illegible] debeant [illegible] Confitentes [illegible], [illegible] qui [illegible] in [illegible], [illegible]

confess. sive pub. [illegible] et [illegible] sacerdote [illegible]

Neq. in Occidente tantum, verum etiam in Oriente [illegible] Eccl. [illegible] [illegible] nadum [illegible] confess. ex [illegible] [illegible] apud [illegible] cit, et posit. in [illegible] [illegible] supererat [illegible] in [illegible] n. ipsi peccatum [illegible] uti [illegible] [illegible], quae Confess. peccatorum sacerdoti facta complecti [illegible] adhuc [illegible] et [illegible] dum, et laborem [illegible] misit peccatorum cum [illegible] peccator [illegible] et [illegible] [illegible] pares de [illegible], et cum [illegible] sacerdoti [illegible] indicare [illegible] [illegible], et [illegible] [illegible]..., in quo impletur illud, quod Apostolus dicit: [illegible] [illegible] erat [illegible]...

[illegible] [illegible] [illegible] [illegible] oralis confess. documenta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eam esse veram Eccl. [illegible] quae [illegible] [illegible], et [illegible], [illegible] et [illegible] subjecta e imbecillitas [illegible] [illegible] [illegible] Mathaeus [illegible] [illegible], [illegible] erat [illegible] [illegible] tessione externa et [illegible] [illegible] haud [illegible] [illegible] et [illegible] a Deo [illegible] ubi [illegible] queat [illegible] [illegible] [illegible], et [illegible] se [illegible] magis [illegible] [illegible] Athanasium, [illegible], Grego [illegible] [illegible] repariuntur, ut laudatus [illegible] [illegible] [illegible]. Sed vel etiam [illegible] [illegible] Innocentius I, et Leo Magnus

[illegible] oralis test. [illegible] [illegible] in [illegible] ad [illegible] [illegible] [illegible] [illegible] sacerdotis [illegible] judicare, ut [illegible] ad [illegible] [illegible] haud [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible], qui, nec ex [illegible] [illegible] [illegible] [illegible]. [illegible] Leo publicam Confess. [illegible] [illegible] de [illegible] [illegible] genere [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solis sacerdotibus indicari confess. [illegible]

[illegible] [illegible] fuit et adhuc e Eccl. Graec. doctrina, ut constat ex [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cui [illegible] [illegible] quo jure [illegible], [illegible]...

hom. 138, quod in sancta hebdomade [illegible] aut [illegible] solvi et jejunii [illegible] intenderet, ut a sceleribus se absolveret, atque diligenter [illegible] ad [illegible] puram peccatorum confessionem privatam scilicet et publicam, [illegible] haec [illegible] ex [illegible] [illegible] sed clarius ea quid. sunt quae habet in [illegible] de Cruce et latrone [illegible] [illegible] latronem in hac tanta bona dignatus est, multo magis nos [illegible] benignitate dignabitur, si voluerimus salutiferam Confessionem [illegible] profecto, ut patet ex his quae [illegible] et nos benignitate [illegible] fruamur, peccata propria confiteri ne erubescamus; magna enim Confessionis est et multa ejus potentia.

At hic inspicere Doctrina [illegible] [illegible] vel etiam [illegible] [illegible], [illegible] ostendemus; et patet vel ex eo quod in Synodo Florentina nihil [illegible] de Sacramento [illegible] inter illos, et [illegible] fuit, quaterus [illegible] una, eandem [illegible] haec de re eandem Doctrinam.

Atque haec abunde sufficiunt, ut adversarii [illegible] jure possimus [illegible] [illegible] ab [illegible], sed [illegible] [illegible] externae Confessionis originem ex [illegible]. [illegible] [illegible] [illegible] [illegible] at et [illegible] [illegible] [illegible] [illegible] secretae Confessionis [illegible], quae ab initio [illegible], et [illegible] fuerit [illegible] commendata, manifeste [illegible] calumnia, quae [illegible] a D. [illegible], et [illegible] ac atque a [illegible] in [illegible] [illegible] habuisse docere [illegible]

[illegible] Dalleus. [illegible] auricularis Confessionis [illegible] ab [illegible] Rom. [illegible] de [illegible], et [illegible] testantur Abyssinorum [illegible] Gaspar [illegible], Emanuel Almeida, Franciscus Alvarez, aliique. [illegible] [illegible] [illegible] Jacobitas Confessionem [illegible] [illegible]; Petrus [illegible] [illegible] quod [illegible], ac [illegible] sacerdotes [illegible] peccata [illegible] [illegible] [illegible] Confessionem [illegible]

[illegible] sed quid quaeso sibi vult Dalleus [illegible] nobis [illegible]

ne [illegible] [illegible] [illegible] [illegible] [illegible] Confess.° [illegible] a Rom.ª Eccl.ª [illegible]

bernunt? [illegible] fuit, quemadm. ee [illegible] potest [illegible], [illegible] pro=
fecto debemus [illegible] (dicere) [illegible] in Oriente [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sibi[illegible]
[illegible] Rom.ª Eccia (cum maneat) ut in [illegible] [illegible] ita et in hoc confess. [illegible]
te [illegible] quod hæretic [illegible].

[illegible] quod [illegible] [illegible] [illegible] hæreticum [illegible] [illegible] ut plurimum [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Protestantes. illi
ideirco in errore [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] Populum [illegible], et confess.ᵐ ex [illegible] [illegible] de eorum Religione
judicaverint. Hæretici [illegible] in ferendo de hoc [illegible] externi gentes [illegible]
plures ob causas, quas [illegible] [illegible] [illegible] Providentia e [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], et [illegible] ob [illegible]
in [illegible] [illegible] [illegible] [illegible] factum e, ut [illegible] instituto (examine) [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]: ita Æthiopes, qui [illegible] et
[illegible] Conf. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] confess. [illegible], [illegible] [illegible] [illegible] Eccl. [illegible]. ita
Jacobitæ, [illegible] de [illegible] [illegible] accusat [illegible] a [illegible] Card. [illegible]
[illegible] habere, et ipsum Patriarcam in ipsa [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] illius gentis [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] (V. [illegible] Bibl. Orientali p. 171) [illegible]
[illegible] in Codice [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], Confess. [illegible] [illegible] [illegible] [illegible] Cath.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], Sacramentum [illegible]
[illegible] fuisse

[illegible] Græcos [illegible] circa Confess. [illegible] [illegible] [illegible] convenisse, [illegible] [illegible] auctores [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] apud illos Confess. [illegible] [illegible] [illegible] (fuisse) [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

De Gratia.

ei inesse congruitate; qui minime a veritate alienum est. At non eo sensu, quod illa gratia dicatur congrua, quia indoli nostrae, et circumstantiis loci, temporis attemperata est, ut ajunt haeretici discipuli: hanc enim interpretationem Jansenius repellit. Ascribens gratiae efficaciam in omnipotentissimae Dei voluntatem refundendo, ut ex hactenus dictis patet, sed gratia eo sensu dicitur congrua, quod effectui, quem Deus efficaciter producere vult, sit accommodata, et pravae cupiditatis reluctationi infallibiliter vincendae [illegible] congruat. Unde voluntas secundum id operetur, quod plus delectat, et quod amplius diligit, quando vult Deus aliquem eo vocare, ut sequatur, eam ipsi charitatem inspirat, quae major sit resistente concupiscentia, ita ut voluntas ad coelestia validius erigatur charitate, quam ad infima deprimitur cupiditate.

Sed numquam cogitavit Augustinus de gratia congrua, qualem sibi fingunt adversarii. Nam apud eos, gratiae effectus non talis est misericordiae Dei, quam hominis voluntatis, quia misericordia Dei sola non sufficit, nisi accedat voluntatis nostrae consensus; asserit vero S. Doctor non sine blasphemia sic inverti posse Apostoli dictum: "At, inquit, illud manifestum est frustra nos velle, nisi Deus misereatur; illud autem nescio quomodo dicatur, frustra Deum misereri, nisi nos velimus. Si enim Deus miseretur, etiam volumus. Ad eamdem quippe misericordiam pertinet, ut velimus. Deus enim est, qui operatur in nobis et velle, et operari pro bona voluntate. Nam, si quaeramus utrum Dei donum sit voluntas bona, mirum, si negare quisquam audeat" (ibid. n.º 12.)

Praeterea in [illegible] opinione effectus misericordiae Dei in hominis [illegible] stat, et frustra misereretur Deus, si homo nolit miserenti obtemperare id autem, [illegible] inquit, non potest effectus misericordiae Dei esse in hominis potestate, ut frustra misereatur [illegible] homo nolit quia, si vellet etiam ipsorum misereri posset ita vocare, quomodo illis aptum esset ut et moverentur, et [illegible] nullius Deus frustra miseretur; cujus autem miseretur, sic eum vocat quomodo scit ei congruere (ibid. n.º 13.)

Quid plura? Norne etiam hoc loco more gratiae uindem se confert ad inscrutabilia [illegible] qui cujus vult miseretur, et quem vult indurat!

66. [illegible] eand. [illegible] Alia non pauca extant Augi. texta, quib. Congruistarum, vel Molinistarum sententia comprobatur. Nam in l. 12 de Civ. Dei C. 6 hanc hypothesim proponit. "Si aliqui duo aequaliter affecti [illegible], et [illegible] pore videant unius corporis pulchritudinem, qua visa, unus eorum ad illicite perfruendum moveatur, [illegible] in voluntate pudica stabilis perseveret, quid putamus esse causae, ut in illo fiat in illo non fiat voluntas mala?" Respondet autem [illegible] veritas causam non esse pulchritudinem Corporis, utpote ambobus ob [illegible] [illegible] Corporis, et [illegible], siquidem ambo aequaliter corpore, et animo affecti supponuntur, neque ipsam tentationem. "Nam [illegible] eadem tentatione ambo tententur, inquit, et unus ei cedat, atque consentiat, alter idem, qui fuerat, perseveret, quid aliud apparet, nisi unum voluisse, alterum noluisse a castitate deficere."

[illegible] nisi propria voluntate, cum fuerat in utroque et animi et corporis eadem affectio? Ambo enim eandem pariter viderant corporis pulchritudinem, ambobus pariter institit occulta tentatio; propriam igitur in uno eorum voluntatem malam, quae res fecerit scire volentibus, si bene intueantur, nihil occurrit. Igitur ipsa voluntas tanquam unica causa est, quod unus tentationi consentiat, alter non consentiat; vel e contrario posita Gratia per se efficaci, causa hujus [illegible] est, quia uni Gratia per se efficax detur; alteri non detur.

Praeterea in l. de dono Persev. c. 14 Gratiam congruam ob oculos ponit in haec verba: "habere quendam in ipso ingenio divinum naturaliter munus intelligentiae, quo moveantur ad fidem, si congrua suis mentibus vel audiant verba, vel signa conspiciant." Et in expositione [illegible] ad Rom. "Non enim omnes, inquit, qui vocati sunt, secundum propositum vocati sunt: hoc enim propositum ad praescientiam [illegible] praedestinationem pertinet; nec praedestinavit aliquem, nisi quem praescivit crediturum, et secuturum vocationem suam, quos et electos dicit."

Jamdem in l. de Spiritu, et lit. c. 33 n. 58 ista quaestione proposita, "unde sit nobis voluntas credendi", sic respondet: "primo igitur illud dicamus, et videamus utrum huic satisfaciat quaestioni, quod liberum arbitrium, naturaliter attributum a Creatore animae rationali, illa media vis est, quae vel intendi ad fidem, vel inclinari ad infidelitatem potest: et ideo nec istam voluntatem qua credit Deo dici potest homo habere, quam non acceperit, quandoquidem, vocante Deo, surgit de libero arbitrio, quod naturaliter, cum crearetur, accepit." Et n. 60 subdit: "Haec diximus, si quaestioni illi solvendae sufficit, sufficiat. Si autem respondetur cavendum esse, ne quisquam Deo tribuendum putet peccatum [illegible] liberum arbitrium, si, in eo, quod dicitur: Quid enim habes, quod non accepisti? propterea etiam voluntas, qua credimus, dono Dei tribuitur, quia de libero existit arbitrio, quod, cum crearemur, accepimus; attendat, et videat non ideo tantum istam voluntatem divino muneri tribuendam, quia ex libero arbitrio est, quod nobis naturaliter concreatum est, verum etiam quod visorum suasionibus agit Deus, ut velimus et ut credamus, sive extrinsecus per Evangelicas exhortationes [illegible], sive intrinsecus, ubi nemo habet in potestate quid ei veniat in mentem; sed consentire, vel dissentire propriae voluntatis est. His ergo modis, quando agit Deus cum anima rationali, ut ei credat, neque enim credere potest quodlibet libero arbitrio, si nulla sit suasio, vel vocatio, cui credat; profecto et ipsum velle credere Deus operatur in homine, et in omnibus misericordia ejus praevenit nos. Consentire autem vocationi Dei, vel ab ea dissentire, sicut dixi, propriae voluntatis est. Quae res non solum non infirmat, quod dictum est: Quid enim habes, quod non accepisti? verum etiam confirmat. Accipere quippe, et habere anima non potest dona, de quibus hoc audit, nisi consentiendo. Ac per hoc quid habeat, et quid accipiat Dei est: accipere autem et habere, utique accipientis, et habentis est." Jam porro hoc in loco exigit hic [illegible] animam velle bonam esse a Deo, non solum quia liberum arbitrium a Deo est, ut concedebant

Pellagiani, sed quia liberum ipsum arbitrium a gratia praeveniatur. Deinde dicit illam gratiam esse vocationem, vocationem, visionem immissionem. Denique consensum quoque ac dissensum, non virtuti ipsius gratiae, sed propriae voluntati esse tribuendum.

Primum objectum textum ex lib. 12 de Civ. Dei etiam ab iis, qui gratiam congruam defendunt, explicandum est: Non erant ambo aequaliter affecti animo, et corpore, qui in diversis circumstantiis loci, ac temporis positi erant. Deinde ibidem quaestio non est de causa bonae voluntatis, quam S. Doctor centies asseruit esse ipsam Dei gratiam operantem in nobis et velle, sed de causa voluntatis malae, ut patet ex illis verbis: „quid putamus esse causae, ut in illo fiat, in isto non fiat voluntas mala?" quod porro causa malae voluntatis non est alia profecto, quam voluntas ipsa deficiens atque a solo hoc proveniat, secus ac contingat in voluntate bona, quae a Dei gratia excitatur. Hinc est, quod S. idem Doctor probans in libris de Civ. Dei adversus Manichaeos malum non esse a Deo, unica ab hac voluntate omni affirmat; in lib. autem de dono persev. C. 13 disputans contra Pellagianos de originali merito pronuntiat consimili exemplo non a voluntate, sed ab inscrutabili judicio pendere cur ex duobus tanquam aequaliter affecti sint, uni donetur perseverantia, non alteri.

2dum textum ex lib. de diversis quaest. ad Simplic. demonstro, ut occurramus, dicimus habere utique vim in respectu vim ingenii, ac naturalem indolem, et comparatam etiam virtutem officio, quibus si congrue vocentur, vocanti non repugnant. At vero naturales affectiones bonae non disponunt ad gratiam, id enim asserere esset Semipellagianum; sed removent tantum gratiae obicem, et impedimentum. Atque profecto recte operatur qui naturaliter habeat D.[m] munus intelligentiae, nisi Deus altiori judicio a perditionis massa non ... gratiae praedestinationis discretione, ut ibidem ipsemet S. Aug.[s] contrario monuit.

3tium textum ex expositione Ep.[e] ad Rom. excerptum retractavit S. Doctor. ... C. 23 affirmans se omnino Propheticum ex verbo scripsisse, ut ... ... inter munera Dei reperiri; unde perperam ab adversariis nostris in medium adducitur.

4tum textum petitum ex lib. de Spiritu et Lit. explicat Doctiss. ... tractatus de Gratia X.ti Salvatoris ... manifestum esse nempe illam quaestionem ibi examinari ... ... nisi. Id vero patet ex verbis ipsis, quibus solutionem a se propositam exprimit S. Doctor, nempe „videamus utrum huic satisfaciat ... " et „haec disputatio, si quaestioni illi solvendae sufficit, sufficiat." Sic enim loqui solet qui alicui solutioni non fidat. Et vero, si huic responsioni standum esset, nec altiorem voluntatis credendi causam inquiri oporteret, sequeretur solam vocationem externam sufficere ad credendum, quod est hereticum, vel ad eam non requiri internam mentis illustrationem; siquidem liberum alterutrius optionem dare videtur S. Aug.[s] cum ait: „visum suasionibus agit Deus, ut velimus, et ut credamus, sive extrinsecus per Evangelicas exhortationes, sive intrinsecus, ubi nemo habet in potestate quid ei veniat in mentem." Hoc autem admitteret vel ipse Pellagius catholice sentiret.

Notandum tamen responsionis illi propositae sib. esse falsi, licet non omnino verum argu=
ment. Verum quippe est hoc accepisse a Deo liberum arbitrium, quo Evangelio consentire, vel
ab eo dissentire possit. Verum est Deum illustrationib. tum externis, tum internis, adhiscendo=
gere, ut velimus credere. Verum est proprie voluntatis esse his illustrationib. consentire, vel
non consentire. Vera igitur est illa solutio, sed non sufficit. Superest quippe ulterius inquirendum,
an nostrae illae voluntati, quo Evangelicae praedicationi consentimus, Donum Dei sit, an surgat ex
solo libero arbitrio exterius, vel interius commonito, et proposito. Id intelligens S. Doctor, con=
tinuo post verba objecta haec subdit, quib. satis aperte declarat, quaestionem minime solutam
esse, si ipsi, inquit, si ad illam profunditatem sententiae quisquam non erexit, curavit
ita suadeatur, ut persuadeatur, illi autem non ita, duo sola occurrunt interim, quae respondi=
re mihi placeat: o altitudo divitiarum! et: Numquid iniquitas apud Deum? Cui responsio=
nem displicet, quaerat doctiores, sed caveat ne inveniat praesumptores."

Ob. 12. C. eod. prob. S. Prosper, seu alius Auctor Librorum de Vocatione Gentium l. 2.
C. 26 rem Congruistarum sententiae plane conformia habet: "Gratia Dei in omnibus justificatio=
ne principaliter praeeminet, suadendo exhortationib., movendo exemplis, terrendo periculis,
incitando miraculis, dando intellectum, inspirando consilium, corque ipsum illuminando, et fidei affec=
tionib. imbuendo; sed etiam voluntas hominis subjungitur ei, atque conjungitur, quae ad hoc prae=
dictis est incitata praesidiis, ut Divino in se cooperetur operi."

R. Auctorem Librorum de Voc. Gentium, qui longe diversus est a S. Prospero, ut Benedictini
ipsi ostendunt in admonitione praefixa quartae operum editioni, nihil Congruistarum sententiae si=
mile proponere, sed varios recensere modos, quib. gratia Dei fortiter simul ac suavi=
ter nos ad bonum impellit. Id patet ex ipsis objectis verbis, et evidentissime constat ex
iis, quae ibid. subdit, "nimirum ipsa gratia hoc in genere reddendi, atque commendandi=
git, ut in eo, quem vocat, primum sibi receptaculum, et famulatum donorum suorum praeparet
voluntatem"; tum ex iis, quae Cap. seq. addit, semper "in cordib. trahendorum hoc egit, ut
crederent, hoc effecit, ut vellent."

Ob. 13. Nomen Gratiae per se, et ab intrinseco efficacis nullibi in huius Libr. vel SS. PP. invenitur, pri=
mus ejus inventor creditur Calvinus, suspicari licet etiam ex eo, quod non parum ex recentiorib. Calvini=
stis in Dogmate Gratiae [illegible] se [illegible] a Thomistis dissentire fatentur.

Deinde quot et quam gravia absurda ex doctrina Gratiae ab intrinseco efficacis non sequuntur?
Ab initio requiritur inutiles [illegible] commendationes, exhortationes, consilia, praecepta, et [illegible]
sive ad bonum [illegible] sive ad malum declinandum incitamenta. [illegible] Gratia efficax in prae=
sens sit, etiam tunc istis homo et a malo declinabit, et bonum faciet. Si autem Gratia efficax

derit, nihil omnino ista ~~proficient~~ proderint. 2.do sequitur in omnib. hominib. virtutis studium, salutisque curam, ac sollicitudinem extingui. Vel n. ipsi Gratiam efficacem habent, et tunc infallibiliter, etiam sine ullo studio, cura, ac sollicitudine, bonum operabuntur; vel non habent, et tunc sine dubio etiam, quocumque omnino studio, quacumque cura, ac sollicitudine, non operabuntur. 3.tio seu hoc in socordiam, et desperationem animi. Unusquisque n. sic apud semetipsum ratiocinari pot.: vel Deus gratiam efficacem mihi dabit ad perseverandum, vel non dabit, nam alterutrum inevitabili decreto sancitum; si primum, certa est salus; si 2.dum, de salute mea actum est, et consequenter nihilque de ipsa sollicitudine debeo. 4.to sequitur Deum acceptorem Personarum accusari posse, cum aliquib. tantum pro voluntatis suae beneplacito gratiam per se efficacem largiatur.

Miror certe Molinianos, atque Congruistas nobis objicere non dari tamen gratiae per se efficacis nomen nec in Scrip.ris, nec in Sanctis Eccle PP. reperiri; quasi in scripturis ipsis, SSq Patrib. Scientiam mediam, et gratiam congruam nominatis, ut ajunt verbis nominarent. Sic ergo oblito ceteroquin Molinae dicti illius petulantissimi: Haec mea ratio conciliandi libertatem arbitrii cum Div.a praed.e, ac propterea scientia media, ac gratia congrua a nemine, quod viderim, hucusque tradita fuit!

Sed, inquiunt, Gratiae per se efficacis nomen non solum in Scr.is, Sanctisque Eccle PP. non invenitur, verum etiam a Calvino primum invectum creditur.

Creditur utique confidenter a Molinianis atque Congruistis, vel potius credi fingitur, sed non demonstratur. Verum demus id liberaliter. Quid inde? Num ideo vel nos subjectum deserendum? Nihil profecto minus. Imo neque nomen ipsum eliminandum; sed illud usurpandum, quod olim aiebat Tertullianus [illegible] ad versus Praxeam: non ideo non utitur et Veritas vocabulo isto, doctrina, ac sensu ejus, quia et haeresis potius ex veritate accepit, quod ad mendacium suum strueret. Et vero an ne Paulus Samosatenus primus ~~auctor~~ auctor vocis homousion, quam postea Conc. Nicaenum, ac Universa Eccl. ad exprimendam fidem Cathol.cam adhibuit, consecravitque? Quod vox in prave Samosateni sensu accepta merito damnata est, ac postea recto, ac proprio sensu intellecta, Cath.cae contra Arianos, haeriticae lucis tessera evasit. Idem dicendum de voce gratiae per se efficacis. Illam, inquam, Calvinus primus usurpaverit. Sit Calvinus eo sensu usurpavit, quo credunt Gratiam esse quae bonum efficere, nihil operans liberum arbitrium. Nos vero eo sensu adhibemus, quo cum S.to Aug.o volumus Gratiam facere, ut faciamus. Est doctrinam ipsam, quam illa exprimimus a X.to, et Apostolis Eccle concreditam, et numquam interrupta traditione conservatam esse, invicte demonstrant multa, atque praeclarissima arg.ta, quae nondum [illegible]. Quid interest, utrum hac, an illa vocaveris; modo doctrina ipsam, quae incorrupta et eod. semper, et utique esse debet, retineas. Non dixerunt quid. conceptis verbis SS. Eccle PP. Gratiam esse ex se ipsa efficacem, sed

rium dixerunt, quae a minore vim habent. Dixit S. Prosper Gratiam esse solam efficientem producere Carm. de ingratis C. 14:

: Ut tamen his studiis auditor promoveat

Non doctor, neque discipulus, sed gratia sola

Efficit

Dixerunt PP. concilii Toletani 4.ti in Oratione, quae in singulis Conciliorum sessionibus legi debebant: "junge nos tibi efficaciter solius gratiae tuae dono." Dixit S. Basilius M. in sermone de [illegible] Gratiam esse insuperabilem potentiam Dei, et l. de S.S. c. 4 illud esse auxilium, quod ingenio suae potentiae operatur in nobis. Dixit S. Aug.us voluntatem hominis D.na gratia agi indeclinabiliter, et insuperabiliter, nostrarum convertere; id solum opinari addidit [illegible] lib. de gr. c. 16 art. i. 5. Alia dixerunt alii PP. quae gratiam per se efficacem perspicue ostendunt.

Nec e contra dicas recentiores Calvinistas fovere se de parte gratiae efficacis nullatenus a Thomistis discedere: vel a. hujusmodi Calvinistae de ingenio Magistri sui opinione discesserunt, et in Thomisticam sententiam iverunt, quod verum esse multis argumentis doctissimus Gazzaniga demonstrat, et tunc, ut id. auctor addit, "gratulandum quod etiam hujusmodi homines hac in parte ad Catholicam doctrinam accesserint; utinam et in aliis accedant; vel adhuc in errore perseverant, "et tunc [illegible] [illegible] [illegible] sub [illegible] lapidem subtegunt". Sed jam videamus, utrum verum sit ex Doctrina gratiae per se efficacis ea incommoda, et absurda sequi, quae Nobis adversarii tuenti crepitantes jactare despiciunt.

Ac primo animadvertimus haec ipsissima incommoda, et absurda fuisse olim S.o Aug.o a Massiliensibus Semipelagianis objecta; atque idcirco Adversarios non novum nobis, illudque invictum perhibere argumentum credendi nostram sententiam ne transversum quidem unguem ab Aug.i ipsius mente discedere. Ut vero sic conque [illegible] Semipelagiani, Sanctis Prospero et Hilario auctoribus, praestabilita Aug.i Doctrina, inutilem esse exhortandi consuetudinem (Hil. n.o 5.o), tepidi [illegible] et [illegible] occasionem tepores op[illegible], removeri ad industriam, tolli virtutes (Prosper n.o 4); quando denique desperationem [illegible] exhiberi (Hil. n.o 6)

Sed [illegible] absit [illegible] Gratiae per se efficacis in desperationem nos conjicere (in hanc, [illegible] S. Aug.us [illegible] Semipelagianorum querelam irritam reddebat), ut in spem magnam [illegible] [illegible] erigat, quam [illegible] in Omnipotente Deo collocat, salutemque nostram committit "cui [illegible] [illegible] salvum facere nullum hominis resistit arbitrium. [illegible], non nobis in voluntate, aut volentis e potestate, ut D.na voluntate [illegible] impediat, nec superet potestatem" (Lib. de corr. et gr. C. 14)

Quantacumque igitur sit hominis ad bonum infirmitas, et ad malum propensio; quantumvis pravi [illegible] cupiditas, scimus potentiorem esse Dei gratiam, eamque, superatis omnibus obstaculis, in nobis operaturum quidquid in nobis perficere decreverit. Hac fiducia innixus Apostolus non possum, inquit, [illegible], in eo, qui me confortat.

Spem itaque gratiae [illegible] [illegible] [illegible] habemus, sicut anchoram ac tutam, ac firmam. Doctrina

vero gratiæ versatilis, ^(ad merita) sive mirum desperatione, scilicet objectionem adducit: ~~aut~~ non in Deo, sed
in nobis infirmis, et imbecillib. fiduciam nostram constituit, totumque salutis negotium libero arb.° commit=
tit, cujus tanta est inconstantia, tanta instabilitas, tantaque ad malum proclivitas. Si ergo gratia ver=
satilis ad bonum opus a lib. arb.° flectitur, quis sperat se inter tot pericula, tentationes, obsta=
cula id facturum? Ergo non nostra, sed adversariorum nostrorum sententia spem imminuit, et frangit. „Mi=
ror sane (ita Aug.us de Praed. SS. C. 11) homines infirmitati suæ se malle committere, quam firmitati promissio=
nis Dei. Sed incerta est mihi, inquis, de meipso voluntas Dei. Quid ergo? Tua ne tibi voluntas de te
(1. Cor. 10. 12)
ipso certa est, nec times: qui videtur stare, videat, ne cadat! Cum igitur utraque incerta sit, cur non homo
firmiori, quam infirmiori fidem suam, spem charitatemque committit?„ Sed ad alias querelas progrediamur.
Posita doctrina Gratiæ per se efficacis, inquiunt, in omnib. hominib. virtutis studium, solicitudo,
cura, ac sollicitudo extinguitur. Quid hoc magis falsum, quid absurdius? Et sane doctrina gra=
tiæ per se efficacis salutarem incutit metum, dum nos admonet nostræ infirmitatis, et indignitatis.
Infirmitatis nostræ, quæ tanta est, ut sine præpotenti Gratia nihil usquam veri boni agere pos=
simus; indignitatis, vero quoniam Deus „operatur et velle, et perficere„, non pro meritis nostris, sed
„pro bona voluntate„ (Philipp. 2. 13). Quod perpendentes nos cum metu, et tremore salutem nostram
operamur; adeoque ac studium, curam, ac sollicitudinem adhibemus, adhibemus, inquam, totam nostram
actionem laudem Deo tribuentes, quia, sicut egregie ait S. Aug.us: „ut sit nostra voluntas . . .
industria studii; ut sint opera charitatis fervent[ia], ille tribuit, ille largitur (l. ii ad Simpl. q. 2.), ut
sit humilis nostra confessio, et det totum Deo„ (l. de dono persev. c. 13)
Sed neque sub gratia ex se efficaci inutiles sunt correptiones, exhortationes, consilia, præ=
cepta, et alia quæcumque sive ad bonum faciendum, sive ad malum declinandum incitamenta. Ete=
nim bona opera non solum dona Dei sunt, sed etiam liberæ nostræ voluntatis effectus„ Ideo, inquit
S. Aug.us l. de Grat. et lib. arb. C. 11., hæc et nobis præcipiuntur, et dona Dei esse monstrantur, ut
intelligamus, quod et nos facimus, et Deus facit, ut illa faciamus„. Sed audiendus ipse
Aug.us Adrumetinis Monachis correptionem frustraneam esse objicientibus in hunc modum respon=
dens (l. de Corr. et gr.): „nec attendunt, si nondum regenerati sunt, in eo esse causam, cur ob=
jurgati quod sunt inobedientes Deo sibi debeant displicere, quia fecit Deus hominem rectum . . .
ac per hoc prava pravitas, qua Deo non obeditur, ab hoc est, quia ex rectitudine, in qua eum
Deus primitus fecit, sua mala voluntate decidens, pravus effectus est . . . si autem jam regenera=
tus, et justificatus in malam vitam sua voluntate relabitur, certe iste non potest dicere, non ac=
cepi: quia acceptam gratiam Dei suo in malum lib.° amisit arb.° Qui, si correptione com=
punctus salubriter ingemuit, et ad similia bona opera, vel etiam meliora revertitur, nempe
hic apertissime utilitas correptionis apparet (cap. 6). Victimatis ergo homines ne corripi quando

peccant (ut in diss. 3. Prop. 4. q. nº. 89) Age vero ex quatuor Adversariorum quae reliqua ultimam respondendam restat.

Quamvis autem huic querelae jam satisfecerim in diss.º Prop. 2., tamen pauca haec, sed evidentissima ex S.º Aug.º addam, ut Adversariis os omnino obstruam. "Acceptio Personarum ibi recte dicitur, ubi ille, qui judicat, relinquens causam meritorum, de qua judicat, alteri contra alterum suffragatur, quia invenit aliquid in Persona, quod honore, vel miseratione dignum sit. Ubi autem est commune delictum, et nullum meritum, acceptio Personarum requirit esse." Haec S. Doctor l. 2. ad Bonif. c. 7; in cujus confirmationem affert deinde exemplum duorum debitorum, quorum uni Creditor remittit debitum, ab altero vero exigit, itaque absque iniquitate, et acceptione Personarum.

66. 14 Ea sententia anteferenda est, quae facilius libertatem cum Dei gratia conciliat, illa autem rejicienda, quae maximam ejusdem conciliationis difficultatem praesefert. Atqui doctrina Gratiae per se efficacis, dum ex una parte Dei voluntatis omnipotentiam commendat, ex altera parte humanae libertati summopere est injuriosa, vixque cum illa consociari (corr. conciliari) potest. Contra vero qui gratiae efficaciam ab humanae voluntatis consensu repetunt, miram quandam facilitate nodos omnes resolvunt, licet Gratiam Dei per necessariam profiteantur, ut hominis libertatem in tuto constituant. Ergo antiferenda est opinio nostra.

R. inimici Gratiae ex se efficacis impugnatores una voce conqueri, quod ea cum humana libertate conciliari nequeat; sed in hac parte cum Veteribus Divinae gratiae hostibus conveniunt. Nam eadem fuit adversus S. Aug.num Pelagianorum et semipelagianorum querela, quod fatale quoddam induceret necessitatem arbitrio voluntati agendi necessitatem (?) mitteret. Non tamen ob causam hujusmodi fuit S. Doctor, quominus maxime Gratiae efficacitatem praestantiamque praedicaret. Confitetur quidem gratiae et libertatis concordiam res esse captu difficillimam, "Ista quaestio (inquit in libro de gr. Xti cap. 47), ubi de arbitrio voluntatis, et Dei gratia disputatur, ita est ad discernendum difficilis, ut quando defenditur lib. arb., negari Dei gratia videatur; quando autem asseritur Dei gratia, liberum arbitrium putetur auferri." Sed non idcirco fas esse putat alterutrum in dubium revocare, tum quia utrique Scriptura, et Ecclesia suffragatur, tum quia Deus, cum sit Omnipotens, ac summe Sapiens, id potest, quod mente non assequimur, nostrique operationes Gratiae cum libero arbitrio consociare. Hujus ergo concordiae difficultas nostram confirmat sententiam, non labefactat. Doctrina vero, quae tantam in hac parte facilitatem quasi ostentat in novitatis, et falsitatis suspicionem merito incurrit, nam, juxta SS.º PP.º, Gratiae, et liberi arbitrii consensionem animo ... dum est: Atqui in sententia Congruae, et Versatilis Gratiae evanescit omnis difficultas, eique plane ..., ut ipsius Patroni non fateantur tantum, sed etiam glorientur, Quis enim adeo sit hebes, ac stupidus, ut nesciat lib. arb. cum gratia Dei, quae suam a libero ipso arbitrio efficaciam expectat, et quasi emendicat?

Hinc proculdubio rejectum omnino eum sensum oportere esse, qui faciliorem libertatem cum Dei gratia conciliat; illud autem rejiciendum, quod difficultatem prosefert. Quamvis n. in quæstionib., quæ ad scientias naturales spectant, locum habere possit ea regula a majori facilitate petitum, certe in iis non valet, quæ ad sacram Theologiam pertinent. In his n. tractandis non quæritur quid facilius, sed quid veritati, auctoritati, traditioni magis consentaneum sit: atqui D. gratiam esse ex natura sua efficacem, et ab his, aut. nimirum sequendam, nos è comperta ex Scr., ex colemnib., et antiquis Ecclesiæ Orationib., ex PP., et ex aliis argtis; non ideo igitur deserenda è, quod opinio contraria in gratia, et libertate simul conciliandis plus facilitatis videatur afferre. Non licet n., ut lib. de dono Persev. Cap. 14 inquit Aug., quod apertum è negare, quia assequi non possumus quod occultum è.

Jam vero quamvis Gratiæ per se efficacis cum hum. libertate conciliatio difficultatem aliquam prosefert, non tamen impossibilis existimanda è. Et nostræ libertatem ac potiri in agendo, tametsi ex Dei revelatione ne: ... quisq. tamen ex seipso cognoscere pot. Quis n. non rem secum ipse reputans, seseq. circumspiciens, intimo ani sensu, propriaq. experientia non percipit, se ita liberum esse, ut, quæ agit, si vellet, non ageret? Certe ipsi perversi homines, utcumq. ad vitia proni, et qui insigni virtute, ac summa sanctitate præstant, evidenti ratione norunt, quod eam mala, vel bona, quæ peragunt, si vellent, non patrarent. Neque illa eam experimentalis cognitio, ex qua certo tenemus, nos vere re cogitare dum cogitamus, sentire dum sentimus, nos quoq. certos reddit, tanta nos libertate frui, ut quæcumq. plena mentis cognitione operamur, possemus non operari, si nollemus. Quid ingrati igitur sese reddunt homines, atq. Congruistæ, qui bonis viris videre conantur, efficacis gratiæ Defensores libertatem evertere, tamq. si gratia efficax hoc intimo nostro libertatis sensu nos expoliaret! Sed non solum ex intimo cujusq. sensu, verum aliud ex communi Fidelium omnium sensu libertatis cum gratia efficaci concordia patescit. « Questo universale sentimento, inquit opportune Card. Gerdilius in Opere inscripto Saggio d'Istruzione Teologica, si palesa ben chiaro qualora si sente, che qualche scellerato, condannato a morte, rimanga duro, ed ostinato nella sua impenitenza. In quel caso veggiamo farsi da' Fedeli ferventi preghiere a Dio, perchè si degni ammollire la durezza di quel cuore, e piegarlo ad un salutevole pentimento; ecco per tanto riconosciuta la necessità della grazia. Che se l'Uomo si compunge, e si converte, il Popolo vedesi tutto ad un tratto glorificare Iddio in quel magnifico trionfo della sua grazia, ed esaltare l'efficacia del suo braccio onnipotente, cui, può fare in qualunque istante d'un gran peccatore un gran Santo, e vincere

la resistenza d'un cuor perverso, senza però togliergli la libertà di resistere, se vuole, alle attrattive della grazia: talchè nella comune intelligenza de' Fedeli si accoppia senza difficoltà il più alto concetto dell'efficacissima possanza di Dio sul cuore umano col più intimo sentimento della libertà dell'Uomo nel cooperare, o nel resistere. Che se non segue la conversione dell'Empio, per cui si prega, ciò non si attribuisce al difetto della grazia, o della volontà di Dio di salvare tutti gli Uomini, ma soltanto alla perversità dell'Uomo, e si ravvisa con terrore nell'impenitenza di quell'Uomo un tremendo gastigo della Divina giustizia nel permettere, che muoja nel suo peccato chi a[illegible] sì tante volte della Divina beneficenza, e volle perseverare nel peccato.. Hactenus [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] duo veluti [illegible] [illegible] [illegible] [illegible] [illegible] attentus [illegible] statim obvia. Primum quod voluntas non id semper sequitur, quod perpetuas omnibus actiones adjunctis, ac fine potissimum non magis delectat. Alterum vero, quod plena, atque integra indifferentiae libertate quod magis delectat prosequimur. [illegible] ergo [illegible] [illegible] Tract. 26 in Joann. "Poeta, licuit [illegible]: trahit sua quemque voluptas non necessitas, sed voluptas, non obligatio, sed delectatio. Nunc quanto [illegible], et trahitur, et quod currit trahitur, [illegible] trahitur, sine lenone [illegible] trahitur... [illegible] inter delicias, et voluptates [illegible] [illegible] [illegible], trahit quemque [illegible] trahit sua quemque voluptas."

5° Deinde vero ex hisce duobus veluti [illegible], quae in omnibus nostris actibus [illegible] [illegible] experimento [illegible] [illegible] ad eas actiones gradum faciunt, quae vel virtutis laudi et sibi dedecus habent, [illegible] vel [illegible] a Deo, vel [illegible] [illegible] [illegible] hominis autem post [illegible] [illegible] [illegible] [illegible] viribus relictum propter ignorantiam, [illegible] intellectus, ac propter sensibilium objectorum praesentiam verae vel apparentis boni rationes, quae in terrenis rebus apparent clarius, vividiusque percipere, propter concupiscentiam vero, atque pravos habitus, quibus [illegible] [illegible] in ipsis quae maxime delectari [illegible] superiora bona cantibus [illegible] nonnisi, [illegible] ad terrena, spiritualia [illegible], [illegible] [illegible] [illegible] per homo eligit, et amplectitur. Libere quidem agit, ac plena indifferentia, [illegible] in superioribus, vel in inferioribus bonis talia nanque, ac bona sensibus apparent, semper tamen infra sequitur, [illegible] [illegible] [illegible] theoretica, ut dicitur, [illegible] noverit, ac tamen in praxi ceteris praefert quando [illegible] [illegible] sentit, quaeque sibi [illegible] placent, unde in ore habet illud "Video meliora, proboque, deteriora sequor."

[illegible] autem inter tot miserias quomodo quidem [illegible] angitur, ac premitur, [illegible] [illegible] [illegible] et exclamat cum [illegible] Ego homo [illegible] de corpore mortis hujus "[illegible] [illegible] [illegible] tot [illegible] remedium ab ipso [illegible] continuo [illegible]: "Gratia Dei per J. C. D. N." Gratiae [illegible] [illegible] nobis Deus im=

petit, munus est efficere, ut hoc, quae agenda erant videant, et ad implenda quae viderant convalescant. Hinc bene ajebat Aug.us l. 2. de pecc. mer. c. [illegible] „Nolunt homines facere quod justum est, sive quia latet an justum sit, sive quia non delectat. tanto enim quidque vehementius volumus, quanto certius quam bonum sit novimus, eoque delectamur ardentius. Ignorantia igitur, et infirmitas vitia sunt, quae impediunt voluntatem, ne moveatur ad faciendum opus bonum vel ab opere malo abstinendum. Ut autem innotescat quod latebat, et suave fiat quod non delectabat gratiae Dei est, quae hominum adjuvat voluntates." Optima proinde est gratiae definitio ab ipso Aug.o tradita l. 4 ad Bonif. c. V. „Gratia proprie est inspiratio dilectionis, ut cognita [illegible] amore faciamus." [illegible] nempe homo agendi modo [illegible] [illegible] accomoda [illegible] [illegible] ita semper hoc generatur, ut intellectus precedat cognitio, quae boni rationes recenset in objecto, [illegible] [illegible] inde voluntatis actio, quae boni percepti delectatione trahitur, [illegible] [illegible] modo gratia [illegible] [illegible] efficit [illegible] [illegible] illas boni rationes, quae [illegible] latebant, [illegible] [illegible] [illegible] [illegible] clausa [illegible] fuerant, fiant aperta, quae obscura erant [illegible], [illegible] voluntatis [illegible] [illegible] sit, ut in aeternis boni [illegible] [illegible]; [illegible] voluntas [illegible] a supernaturalibus bonis, [illegible] [illegible] [illegible] [illegible], et quemadmodum Aug.us ait l. de [illegible] [illegible] Bo[illegible] [illegible] [illegible] [illegible] [illegible], nisi etiam delectet, et ametur, [illegible] [illegible], [illegible] [illegible] bene [illegible]." Hinc [illegible] [illegible], ut gratia voluntati [illegible] inspiret dilectionem ac [illegible], ut mandatorum [illegible] [illegible] virtutes, [illegible] [illegible] delectent [illegible] [illegible] voluntas superna [illegible] delectatione [illegible] [illegible] [illegible], in [illegible] caelesti [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible]; quia in [illegible] [illegible] [illegible] boni, plures [illegible] [illegible] apparentes [illegible] [illegible], quib. ab eorum prosecutione repellimur nempe quod sint difficilia, sanandis voluptatibus contraria, [illegible], et assiduo labore indigeant ut [illegible]. [illegible] itaque delectatio [illegible] [illegible] [illegible], in hum. cordib. excitata [illegible] prohibet, proinde [illegible] [illegible] delectatio ex [illegible] [illegible] voluntati ergo [illegible] [illegible] [illegible] [illegible] propensiori [illegible]; [illegible] [illegible] [illegible] [illegible] inter Dei, rerumque humanarum amorem, inter [illegible], ac [illegible] [illegible] [illegible] [illegible] anxia, atque [illegible] [illegible] [illegible] illa [illegible] Aplo descripta, et [illegible] [illegible] experientia nota, qua „caro concupiscit adversus spiritum, et spiritus adversus carnem." (Gal. 5). [illegible], [illegible] [illegible] [illegible], utrumque jungere, et Deo simul servire, et [illegible] At quoniam [illegible] impossibile est, quo major [illegible] [illegible], eo se tandem vergit voluntas, sed [illegible] [illegible], et [illegible] [illegible] [illegible] propositis bonis, [illegible] [illegible] [illegible] Si ergo vincat [illegible] illecebrarum [illegible] terrenis delectationib. adhaereat bono, [illegible] [illegible] [illegible] [illegible] [illegible], quod [illegible] culpa sit [illegible] [illegible], quod [illegible] Dei gratiae [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bona, [illegible], atque aeternum se obnoxium reddat supplicii. Hoc autem

[illegible] delectatio, quae a terrena vincitur cupiditate. Dei gratia quid est; hoc per X.ti mentem [illegible] late [illegible] inspirare dicitur, quod uno plene fructus effectu. At si [illegible] superet adeo ac poten-
tior caelestis delectatio; voluntas contra obstantes concupiscentiae conatus Deo adhaerebit, et stabil[is] in mandatorum observatione perstabit. Sed magna opus est vi, [illegible] ipsa pugnat, [illegible] terrena voluntatis adhuc se allici sentiat; nec sine dolore amittere valeat, quod sentit adeo iucundum [illegible] videbatur. Hoc Salvator expressit, dum ait: "Regnum caelorum vim patitur, et violenti rapiunt illud" (Matt. 11). Haec autem [illegible] delectatio, quae contrariam superat carnis concupiscentiam, [illegible] gratia efficax, et victrix, quam singulis fere locis in suis omnibus operibus, post exortam Pelagianam haeresim, commendatus memorat Aug.us "Haec est, ait ipse l. 2 c. [illegible] Ep. Pelagian[orum] [illegible], "quae fit in nobis [illegible] nos delectet, et cupiamus, hoc est amemus quod praecipit nobis." Hanc [Has] addit de [illegible], inspirata gratia caritate per S. S.tum facit (Aug.) magis delectare quod praecipit, quam delectet quod impedit". Semper n. juste viveremus, addit [illegible] [illegible] 35, "si nihil eorum, quae ad justitiam pertinent, lateret, et ea sic delectarent animum, ut quidquid aliud voluptatis, dolorisque impedit, delectatio illa superaret". Quod in expositione [illegible] [illegible] ad Gal. hoc apto confirmat exemplo: "occurrit, verbi gratia, forma speciosae [illegible] mulieris, et movet ad delectationem fornicationis: sed si plus delectat pulchritudo [illegible] [illegible] et sincera [illegible] castitatis, per gratiam, quae est in fide X.ti, secundum hanc vivimus, et secundum hanc operamur". Semper [illegible] deficeret, si multa vellem ex Aug.o proferre textua, quibus exposita efficacis gratiae ratio apertissime declaratur. Sed adhuc paulisper [illegible] proposito argumento sistamus. Quandoque inter Dei, mundique amorem atque [illegible] [illegible] tam delectationem adeo pertinax est pugna, ut vix caelestis delectatio terrenam superet tamquam constans in mandatorum observantia stabili voluntate, sed adeo [illegible] jactatur, ut [illegible] [illegible] in peccato praecipitium cavere. Quandoque vero tanta est abundantia D[ivinae] charitatis, tanta [illegible] [illegible] charismatum mentes, ut terrenae [illegible] [illegible] prorsus vilescant, et fastidium [illegible] [illegible] [illegible] ingerant, imo [illegible] ipsae, et corporis [illegible] [illegible] [illegible] [illegible] [illegible] sentiantur. Tunc laeta voluntas, et reluctantis concupiscentiae jam [illegible] victrix, Deo [illegible] [illegible] suavitate attracta, ardentissime adhaeret, viam mandatorum celerrime currit [illegible] [illegible] [illegible] [illegible] [illegible] est propter eminentem scientiam J. X.ti" (Philipp. 3).

Et vere contigit in [illegible] Aug.o, quod nos, ut optimum magistrum sequamur [illegible] [illegible] [illegible] sapientia, ac providentia "melius [illegible] judicat de malis bene facere, quam [illegible] nulla esse permittere" (Aug. in Enchir. [illegible]), Aug.s, quod secundum propositum voluntatis [illegible] [illegible], ut in [illegible] cum libertate humana, tum D[ivinae] gratiae effectu, et tempore, et [illegible] [illegible] [illegible] tempus in ipsius liberi arbitrii [illegible] reliquit, tum postea cum gratiae omnium [illegible] tamen

lant, ut pugno concupiscentiae creatus, utrumque officia dimoveret, et usque [illegible] hic ip-
sum nec vere graphice depingentem exhibere in suo aureo Confess.^m libro, primum cen-
sum, terrenaeque suae cupiditatibus totum diffluentem, deinde in operis [illegible], errore
atque coelestem distractum esse, jam clare cognoscentem, quantum Dei bonitas [illegible]
ret cupiditatibus, sed tamen praeponderante voluptatis amore progredientem, quo eorum involveren-
dus, sentientem hunc, pullulasse incalescente in ejus corde Dei gratia, graviorem etiam pugnam
inter carnem, et spiritum instituentem ita ut vix quidem inolitus amor succedentem Dei
charitatem superaret, at superaret tamen, sed cum tandem magnalia ac id postea
probabant, pauca hic tantummodo excribam, quae tanta in eum Dei [illegible] in ejus
pectus irrupisse ostendunt, ut carnis illecebrae, quas prius tanto in ardore deperibant, jam
statim vilescerent, tantaque fuisse Dei suavitati, ac delectationis in ejus corde [illegible]
abundantiam, ut terrenarum voluptatum [illegible] [illegible] carere mens opere [illegible]
Quam suave mihi subito factum est (sic lib. 9. Cap. 1) carere suavitatibus nugarum, et quas a-
mittere metus fuerat, jam dimittere gaudium erat. Ejiciebas enim eas a me vera tu, et
summa suavitas, ejiciebas, et intrabas pro eis omni voluptate dulcior, sed non carni, et
sanguini. Efficaci Dei gratiae victoriam, ita tamen fortiter [illegible] in hunc [illegible]
rante, ut quamvis voluntatem certissime ad bene operandum flecteret, nativa ejus creatae li-
bertatem ita integram, pro hujusce infirmitatis status conditione, servet, ut ipsa li[illegible]
omnino, atque ab omni penitus necessitate bonum operetur, quia vult, haud sane operatura, si
nollet.

66. 15 Libertas definitur Facultas, sive potestas ad agendum, vel non agendum positis omnibus requisitis ad hoc, sub Gratia ab intrinseco efficaci non agendi potestas minime remanet, [illegible] ex requisitis operandum, ipsaque est, quae dat velle, operari, atque indeclinabiliter operari. Ergo?

R. Istam admissa hujusmodi libertatis definitione, quamvis veteribus prorsus ignota fuerit [illegible] ni non auctore doctissimo Lamorio, non a[illegible] Aristotele, aut doctrina ejus, nec ex Augustino, aut [illegible] Ni., nec ex Registro orientalium, S. Thoma, aut Doctore aliquo ex gravioribus, sed ex Ludovico Molina in suis Moralibus [illegible], istam, inquam, admissa hujusmodi libertatis definitione, nihil contra gratiam ab intrinseco efficacem inferri posse. Gratia enim ab intrinseco efficax non [illegible], quominus in hoc remaneat potestas [illegible], tametsi velle, operari, indeclinabiliter operari ipsi tribuat. Hic enim non probant quidem simul cum Gratia per se efficaci quae facit ut velimus, ut faciamus, ut operemur repugnare posse non velle, non facere, non operari; at non probant repugnare posse non velle, non operare, non operari [illegible], ut haeretici loquuntur, et idem sonat, probant quidem hic voluntatem resistere posse gratiae

per se efficaci simultate potentiæ, vel in sensu diviso, non potentiæ simultatis, vel in sensu composito. vel ita esse ostendunt quæ supra attigimus n.° [illegible], nimirum Gratiam per se efficacem operari in nobis velle, et facere, ut faciamus per supernam illuminationem, et inspirationem S.ᵗ dilectionis, sed non talem, quæ verum sub omni ratione veri, et bonum sub omni ratione boni proponat, rapiatque in se mentem, et voluntatem illa necessitate, qua in verum et bonum universale ferimur. Quare tametsi nunquam eveniet, ut liberrime non amplectatur quod nos magis habitat magisque delectat, quamdiu ipsa delectatio perseverat; tamen potest id evenire; quoniam hujusmodi delectatione non ita absorbetur voluntas a plenitudine bonitatis, ut non possit alio amore superari, et ex mundi delectatione marcescere. Quamdiu itaque mortalem hanc vitam agimus, nobis semper inest vera, sed minima, gratiæ, quantumvis efficaci, dissentiendi potestas, nihil praesequendi, nec eam prius amittimus, quam æterna felicitate perfruamur, quemadmodum docet S. Prosper [illegible] 128 in hæc verba: „qui ad obediendum sibi, [illegible] ... nec etiam perseverantibus illam mutabilitatem, quæ potest nolle, auferat... Donec Caro concupiscit adversus spiritum, et spiritus adversus carnem, et donec spiritus quidem promptus est, caro autem infirma, incommutabilis ei fortitudo non [illegible]; quoniam non hujus, sed alterius vitæ est perfecta, et secura felicitas"

„Ut potestas agendi, vel non agendi vera sit, debet hominis voluntas ita esse [illegible] [illegible], ut ipsa ad utrumque oppositum determinare se possit. Atqui sub gratia per se efficaci voluntas non ita est indifferens, utpote quæ a Gratia determinatur ad actum. Ergo

Si Adversarii nostri indifferentiæ nomine intelligunt suspensionem quandam determinationis voluntatis, [illegible] æquilibrium ipsius voluntatis, respectu boni et mali, concedimus utique sub gratia per se efficaci hujusmodi indifferentiam non remanere, at contendimus simul ipsam ad libertatis essentiam non pertinere, sed potius ad illius defectum dici debere. Si vero indifferentiæ nomine intelligunt potentiam ad oppositum, hanc potestatem sub Gratia per se efficaci [illegible] [illegible] ostendimus; nec certe eam auferri posse demonstratur, quod Gratia ipsa per se efficaci voluntatem determinet ad actum. Deus enim gratia sua voluntatem determinans [illegible] [illegible] S. Thomas Aquinas [illegible] „est prima causa movens, et naturales causas, et voluntarias, et sicut naturalibus causis, per movendo eas, non aufert, quin actiones earum sint naturales, ita movendo causas voluntarias non aufert, quin actiones earum sint voluntariæ, sed potius hoc in eis facit. operatur enim in unoquoque secundum ejus proprietatem"

66.77 Si Gratia efficaciam suam habet ex voluntate Dei efficaci, nemo certe potest ei dissentire. Etenim qui gratiæ dissentire posset, oportet posse Dei voluntati resistere. Atqui, ajente S.ᵗ [illegible] [illegible] „non est dubitandum voluntati Dei [illegible] humanas voluntates non posse resistere" Ergo

17. Ex eod. principio ab Adversariis nobis statuto nos contrarium nostrum inferimus, in hunc modum ratiocinando: ita omnipotens è Dei voluntas, ut nemo ipsi repugnare valeat, eoque suo effectu fraudare. Atqui Deus gratiâ boni esse consensus effectricem inspirando, non solum vult hominem consentire, et illud libere consentire; non modo vult hominem bene operari, sed vult quoque eum posse male operari. Ergo, cum volente Deo voluntati nemo possit resistere, homo gratiâ quantumvis efficaci donatus, ita libere operatur, ut simul possit non operari, ac proinde gratiae moventi dissentire, quia sic vult Deus, cujus efficacissima è voluntas. Id dicendo, ait laud. S. Thomas 1 p. q. 19. ar. 8. ad 2., quod hoc ipso, quod nihil voluntati Dei resistit, sequitur quod non solum fiant ea, quae Deus vult fieri; sed quod fiant contingenter (id è libere), vel necessario, quae sic vult fieri.

Simili ratiocinio utitur Bellarmus, qui saeculo proxime elapso Curiae gallicanae splendidius lumen fuit et ornamentum. "Questa efficacia della volontà divina ... in Opere incompleto trattato del libero arbitrio C. 8 è sì grande, che non solo le cose sono infallibilmente, perchè appunto Dio vuole, che siano, ma sono anche tali, e tali, perchè appunto Dio le vuole tali, e tali... non vuol egli solamente le cose così in generale, ma le vuole in tutte le loro circostanze, in tutte le loro proprietà, in tutto il loro ordine. Come dunque un uomo è, perchè appunto Dio vuole che sia, egli è anche libero, perchè appunto Dio vuole, che sia libero, ed opera liberamente, perchè appunto Dio vuole, che operi liberamente e fa liberamente tale, e tale azione perchè così appunto Dio vuole... il mezzo infallibile di fare non solamente che le cose pur siano, ma che di più siano liberamente, è appunto, che Dio voglia non solamente, che le siano ma che liberamente anche siano, poichè essendo signore sovrano di tutto ciò, ch'è libero, o non libero, tutto ciò, ch'egli vuole, è appunto come egli lo vuole... In queste poche parole comprese sono, tutti i modi di accordare la libertà delle nostre azioni colla volontà assoluta di Dio... In fatti siccome Dio fa in tutte le cose l'essere e la perfezione, se l'essere libero è qualche cosa, e qualche perfezione in ogni atto, Dio vi opera anche ciò che si chiama libero... nè occorre, che si opponga ec. proprio dell'esercizio della libertà il venir solamente dalla libertà med.a, poichè ciò sarebbe vero, se la libertà dell'uomo fosse una libertà prima, ed indipendente, e non una libertà, che altronde derivasse."

18 Conc. Trid. Sess. 6. can. 4 ita definivit: "si quis dixerit liberum arbitrium a Deo motum, atque excitatum non posse dissentire, si velit, anathema sit." Antea vero in cap. 5 ejusdem declaraverat hominem gratiam abjicere posse. Atqui hic canon certo sensu è ita intelligendus, ut liberum arbitrium dissentire possit in sensu composito motionis, atque homo, ... possit in sensu composito actionem: loquitur enim Concilium de libero arbitrio a Dei gratia moto atque excitato ipso et frustra sensus compositus et divisus in eorum actione; et vero potest sensus...

ex illud Liberii Gratiani, seu Linnii Meyer de mente Concilii Trid.ⁱ circa gratiam suff.ᵗᵉᵐ i Cap. 5, nimirum vel nihil Calvinianae Doctrinae damnatum a Concilio, vel gratiae a se ipsa efficacis dogma reprobatum.

R. Nihil prohibere, quominus Trid.ⁱ conc.ⁱⁱ verba in sensu composito ac diviso exponamus. Docent Thomisticae scholae Theologi ajunt non posse hominem dissentire gratiae, eamque abjicere in sensu composito; id vero posse in sensu diviso, volunt profecto potentiam Gratiae ab intrinseco efficaci dissentiendi, eamque abjiciendi hominibus sub gratia ipsa degentibus; sed tantummodo volunt cum actuali efficaci excitatione, atque motione Gratiae componi hanc quoque posse actualem exercitium potentiae contrariae, neque dissensum; ita ut sensus compositus, et divisus in eam sententiam positionem quidem actus, sive actui contrarii, non vero possibilitati respondeant. Id nunc satis ex optimi nostri Magistri S.ᵗⁱ Thomae Aquinatis verbis q. 23. de veritate ar. 5. ad 3.ᵘᵐ Quamvis non, inquit, non esse effectus divinae voluntatis non possit simul stare cum divina voluntate, tamen potentia deficiendi effectum simul stat cum divina voluntate. Non enim sunt ista incompossibilia. Deus vult istum salvari, et: iste potest damnari. Sed ista sunt incompossibilia: Deus vult istum salvari, et: iste damnatur.

Nos vero, si placet, dabimus hanc posse Gratiae efficaci dissentire, eamque abjicere etiam in sensu composito, sed in sensu composito potentiarum non actuum, potentiarum, inquam, quia bonum, ad quod per gratiam excitamur, non proponitur sub ratione boni, adeoque voluntas [illegible] non cogitur, manetque in ipsa potentia ad oppositum, non autem actum, quia, cum huiusmodi Gratiae excitatione, numquam voluntas dissentiet, eamque abjiciet. Aliud enim [illegible] Bertinianis posse dissentire, aliud dissentire reapse: stat quippe sine actu potentia, et plura possumus facere, quae non facimus. Dum excitamur auxilio efficaci infallibiliter consentimus, quoniam Deus facit, ut faciamus, agit, ut agamus, et operatur in nobis velle, et perficere: atque sic facimus, si volumus, si operamur. Quando enim et potest nec operemur, nec velimus, nec faciamus? Communi tamen non assentior, cum talis excitatio non sit [illegible] et charitatis commensurata, sed illuminationi, et dilectioni quae consistit cum indifferentia judicii. Profecto infallibiliter actus excludit negationem actus, minime vero negationem potentiae ad non operandum [illegible], ut [illegible] Nonne et Congruistae asserunt hoc in congruis circumstantiis infallibiliter consensum? Non ergo ea actus certitudine excludit potentiam ad oppositum.

Tamen autem nocet, ex intima indagatione Liberii Gratiani, sive Linnii Meyer asserentis vel nihil Calvinianae Doctrinae damnatum a Concilio, vel Gratiae a se ipsa efficacis dogma reprobatum, [illegible]

dum rodunt, errorem [illegible] dogmata deceperat, ultis [illegible] [illegible], quod [illegible], fuit a Doctiss.o Card.i Pallavicino Conc.ii Trid.i Historiæ Scriptore observatum, concilium neque ipsum in omnibus suis definitionibus Novatorum errores condemnare studuisse, at diligentiss.e simul cavisse, ne Scholarum controversias ullimodo attingeret. Sed rem diligentius perscrutemur.

Contenderant Lutherus, et Calvinus lib. arb.m post Adæ peccatum amissum, extinctumque esse, rem esse de solo titulo, imo titulum sine re; et a Deo motum, et excitatum nihil cooperari assentiendo Deo excitanti, atque vocanti, neque posse dissentire, si velit, sed, veluti inanime quoddam nihil omnino agere, merque passive se habere. Hos porro errores damnavit Synod. Trid.a, definivitque "hominem gratiæ excitanti, atque adjuvanti libere cooperari, assentiendo Deo vocanti", gratiam nullam homini necessitatem inferre, illamque hoc, tum illi assentiri, posse dissentire, eamque abjicere, si velit: quæ quidem definitiones tantum absunt, ut Gratiæ per se efficaci officiant, quin etiam vel [illegible] noscant. Nam [illegible], ut animadvertit Doctiss.mus Auctor de Gratia Xti Salvatoris, "[illegible] decrevit [illegible], liberum arbitrium a Deo motum, et excitatum cooperari, et sic illud cooperari, ut possit dissentire, si velit. [illegible] si lib. arb.m a Deo motum cooperatur; ergo gratia semper sortitur effectum, ad quem producendum immediate a Deo ordinatur: et si cooperando, potest dissentire; ergo Gratia, quæ semper sortitur effectum a Deo intentum, non tollit potentiam dissentiendi. in hac autem duobus Capitibus doctrina Gratiæ per se efficacis tota consistit

Præterea notandus est loquendi modus a PP. Trid.ni consulto adhibitus, liberum arbitrium a Deo motum, quo indicant Deum non [illegible] tantum motum, seu voluntatem [illegible], ut [illegible] sed, quod liberum arbitrium a Deo moveri ac proinde illius determinationem produci. Hic dicas istum loquendi modum PP.bus a [illegible] attendentibus excidisse. [illegible] quippe [illegible] p. [illegible] et [illegible] [illegible] testatus in actis Concilii, quæ [illegible] in [illegible] Angeli [illegible], ut [illegible], [illegible] [illegible], [illegible], ad [illegible], et Salmeron Jesuitas, [illegible] proposito, [illegible], ut sic reformaretur "si quis dixerit mente humana a Deo [illegible]. [illegible], inquit, cum [illegible] displicuisset [illegible] quæ dixit illa verba, quæ proponebat P. Lainez, ne Pelagianam [illegible] beatum Deum agere, et movere liberum arbitrium, seu liberam voluntatem, sed [illegible] intellectum et mentem".

[illegible] [illegible] Synodum Gratiæ efficacis necessitatem apertiss.e astruere tum in Fide, tum in justificatione et opere [illegible] quolibet, decretaque [illegible], [illegible] [illegible] [illegible], ac Synodi [illegible], [illegible] [illegible]; quæ duo certe satis superque ostendunt Doctrinam de Gratia per se efficaci Synodo ipsi fuisse probatiss.am [illegible] sententiam de Gratia ab intrinseco efficaci [illegible] nec Theologi, qui [illegible] Syn.

interfuerant, quiq. deinde de Theologia extruxerunt, fuisse propugnatam, atq. ob Ecclesiae[?] ... semper honorificentissimis decretis comprobatam esse, neque mirum, ac mirantis, vel potius deliranti, Liberii Gratiani dementiss.a severitate ac gravi castigo: Cum Ind. damnando illis Lutheri, ac Calvini prop.n: "Liberum hominis arbitrium a Deo motum, et excitatum non posse dissentire, si velit", eam procul dubio in ipsam Hereticorum sensu damnavit. Atqui haec fuit utriusq. istius Heretici doctrina, ut sub motione Dei, gratiae per se efficaci, ac determinante, nequeat homo non esse dissentire: nam. n. eo dementiae venerunt, ut contenderent non posse hominem gratiae versatili consensum denegare, siquid. ad nutum lib. arbitrii, contra ... ille motus efficacem. Ergo illud fuit Synodi Trid.i conatum, ut definiret hoc posse gratiae ex se efficaci dissentire, nec aliud spectare per illius decretum; adeoq. Synod. ipsam doctrinam gratiae ex se efficacis asserit, et confirmat, ipsiusmodi Hereticorum consecutionem reprobat, condemnatq..

Ob. 14 Illa potentia nomen est figmentum, quod repugnat in actum conagere. Atqui repugnat potentiam a gratia per se efficaci dissentiendi in actum erumpere, siquid. tunc gratia ex natura efficax suo effectu privaretur; quod absurdum est; ergo etc.

R. Ut potentia gratiae per se efficaci dissentiendi ficticia non sit, satis est, ut homo contra ipsam possit non agere nec cunctis requisitis, ut aliquando non agat. Et sane num quid ficticia est potentia Gratiae congrue dissentiendi? Atqui tamen repugnat eam in actum prodire, siquid. hum.a voluntatis consensus fuit a Deo praevisus. Numquid ficticia est potentia tacendi dum loquor? Atqui tamen repugnat eam a me exerceri, ita ut simul taceam, et loquar. Ergo pariter ficticia non est potentia Gratiam ex se efficacem respuendi, quamvis repugnet hanc potentiam in actum unquam erumpere; ideo autem, singi ... per hoc hujusm. gratiae nunquam dissentiunt, quia Deus tantum dat propter dilectionem ... inspirat, ut aut omni dissentiendi voluntatem abjiciant, et voluntatem consentiendi aperiat.

"Ogni uomo, che ama la sua vita, e che ha molto attaccamento alla med.a, è interamente convinto, ch'Egli ha il potere di precipitarsi. Non ostante niuno usi avere il suo buon senno, e la sua ragione, nè turbato [~~...~~] sarai da qualche passione violenta, non si vorrà neppure in mente di eseguire il suo potere, perciochè ci non [può] scorgere in ciò alcun vantaggio per la sua persona, e al contrario ci vede chiaramente, che ciò è pregiudiciale al suo bene vale a dire all'amore, ch'Egli porta alla sua vita, ed è interamente persuaso, che bisognerebbe essere un pazzo per far mostra di un tal potere. Ora la grazia onnipotente di G. C. fa sullo spirito, e sul cuore il med.o effetto per riguardo alla vita dell'Anima. Ella si libera dalle sue tenebre, e dalle sue passioni, e ci fa sentire, che la vera felicità consiste nell'unirsi a Dio, e nell'impiegare i suoi,

ch'egli ha stabiliti per giungere alla felicità eterna, quali sono la pratica delle buone opere, e la fedeltà nell'osservare i suoi Comandamenti. Sia a tutto, che la Grazia, la quale è l'ispiratore del S.° amore, farà una tale impressione nel cuore, non accadrà mai, che la volontà si porti al male, come non avverrà mai, che un'Uomo nemico di Afflizione, e che preferisce la sua vita a qualunque cosa, voglia gittarsi appostatamente dalla sua Finestra, quantunque egli ha un pieno potere di ciò fare, e non istà, che a lui di farlo. Potrebbe ei forse dirsi in tal caso, che il potere, che ha quell'Uomo di precipitarsi è immaginario, e chimerico, perchè non accade giammai, che sia mandato ad esecuzione?

Per essere libero a riguardo d'un'azione, che si fa, basta, che si abbia il potere di non farla. Egli è in questo potere, che consiste la libertà, e non nell'azione: imperciocchè s'ella consistesse nell'azione, non si sarebbe libero, se non che allora quando si agisce, e a proporzione del numero delle azioni; il che è evidentemente falso; poichè ognuno conosce, che per essere libero di gittarsi dalla Finestra, non è necessario di farne la prova, e di gittarvisi in effetto, ma che basta, che se ne abbia il potere, quantunque nello stesso tempo siasi infinitamente lontano dall'eseguirlo. Per essere libero nel passeggiare non è necessario di passeggiare attualmente. Un Uomo sedente è libero di alzarsi, se ne ha il potere. Nell'istessa maniera affine di esser libero di fare il male sotto la grazia efficace, non è necessario di farlo realmente, nè che accada, che una qualche volta si faccia; ma basta, che se ne abbia sempre il potere, quantunque siasi nell'estrema opposizione, a proporzione, che l'impressione del S.to amore agisce fortemente sul cuore."

11.20 In Augus[illegible] efficax gratia consistit in delectatione victrice sed delectatio victrix [illegible] voluntati ingerit juxta illud S. Aug. in expositione Ep. ad Galat. 5, [illegible] totum suum systema continere tentavit: "Quod amplius nos delectat, secundum id operemur necesse est" [illegible]
S. Aug. effatum intelligi debere de necessitate [illegible] pro infallibilitate connexionis actus non pro [illegible] potentiae ad opposita [illegible] semper voluntas quod magis delectat, sed plena [illegible] libertate, cum illud semper deserere possit, sed deserere non vult, [illegible] amat, quia magis delectat; magis autem delectat, quia sub majoris boni specie ipsi repraesentatur. Atque ea ad ipsam pertinent voluntatis constitutionem, quae ita formata est, ut quemadmodum amare non potest non praecognitum objectum, ita non potest non amare bonum, et sicuti necessario ferri debet erga objectum undequaque bonum, ita indifferens sit oportet erga boni simul et mali speciem ipsi exhibitum. Sed quia anima humana

determinationem actio voluntati percepta a bono delectatio, ideo semper eo rapit, quo majorem majoris boni delectatio ipsam trahit.

Ob. 21 Si cum gratia per se efficaci et determinante stare, et indifferentia liberi arbitrii, dicenda etiam licebit nos liberos esse ad ambulandum, quando catenis devincti immobiles consistere cogimur.

R. Inepte prorsus hujusmodi comparationem instituit: in actionibus enim, quae dicuntur imperatae a voluntate, cujusmodi est ambulatio, non solum necessitate cogi possumus, sed etiam coactionem, siquidem istae possunt a causa extrinseca impediri. Sed vero in actibus, qui dicuntur eliciti, qui nempe proxime ab ipsa voluntate profluunt, cujusmodi sunt velle, et nolle, in illa cadere potest coactio, quia voluntas nec dari potest invito, nec auferri nisi volenti: possumus tamen illa necessario, si in bono, quod volumus nullam apprehendere valeamus rationem mali, quemadmodum vincula cogunt, quando nullus patet aditus fugiendi. Verum hanc necessitatem non infert, et nihil est, Gratia Christi, quamdiu mortalem hanc vitam agimus, sed infert Gratia illa, quae coronat nos in misericordia, et miserationibus, id est vita aeterna, in qua Deum videbimus facie ad faciem.

Obj. 22 Necessitas agendi, et potentia non agendi opponuntur. Atqui posita gratia per se efficaci, ac determinante necesse est homo bene operetur. Igitur non remanet potentia non agendi.

R. Animus noster, amantissimus cum S. Aug.º dicimus posita Gratia per se efficaci, ac determinante hominem certissime, et infallibiliter bene operari; tamen non repugnamus, quin dici etiam possit necesse esse, ut bene agat, necesse, inquam, esse necessitate consequentiae, et hypothetica, non vero necessitate ~~antecedenti~~ consequentis, et absoluta. Necessaria siquidem est connexio inter has duas Prop.es: Deus operatur in Petro velle, et perficere, Ergo Petrus bene vult, et bene operatur; sicut inter has duas: Petrus se determinat ad amandum, Ergo amat. Verum ista necessitas non est in consequente, seu in amore qui est mere contingens, sed in consequentia, quae unum ex alio recte concludit. Porro talis necessitas nullatenus nocet libertati, quia non est in ipsa voluntate, sed tantum in connexione inter duo, quorum uno supposito alterum legitime infertur.

Observandum autem est cum Alvarez l. 3. de Aux. disp. ... aliquid actum esse necessarium, supposito hoc, ... aliud vero esse necessarium ex suppositione. Amor beatificus ~~erga~~ circa Deum est necessarius quantum ad exercitium supposita visione beatifica, ad quam sequitur; quia, nisi Beati viderent Deum per essentiam non ... necessitate illum diligerent. Illa tamen dilectio non dicitur necessaria solum ex suppositione

... simpliciter, et absolute, cujus ratio est, quia voluntas fertur in Deum medio ju-
dicio, quo intellectus judicat summum illud bonum habere connexionem necessariam cum bono
in communi, ad quod naturaliter determinata voluntas est, consequenter ex necessitate aman-
dum. Unde voluntas videntis Deum, quamvis spontanea ex necessitate diligit illum, et non li-
bere (libertate scilicet arbitrii); haec autem ratio non procedit de actibus, quos voluntas
producit in via, quamvis sint necessarii ex suppositione divinae voluntatis (impossibile siqui-
dem est, quod, teste S. Thoma 1. 2. q. 10 ar. 4. ad 3, ut Deus moveat voluntatem, et volunta
non moveatur) etenim decretum Dei non praedeterminat, nec movet voluntatem creatam ad
illos medio judicio ad unum naturaliter determinato, sed medio judicio rationis indifferentis,
quo videlicet intellectus judicat bonum illud pro quodam non habere necessariam con-
nexionem cum bono, ad quod amandum est naturaliter determinata voluntas.
86/13 Axioma est inter Scholasticos: "quod sequitur ex antecedenti necessario, necessarium est"
Si ergo gratia per se efficax cum effectu necessario conjuncta est, utpote quae datur ab
absoluta Dei voluntate, ipsa quoque operatio, quae voluntatem Dei consequitur, necessaria
erit. Similiter alterum axioma est inter ipsos Scholasticos "Possibili posito in actu nul-
lum sequitur absurdum". Atqui maximum sequeretur absurdum, si poneretur in actu possibi-
litas, quae ~~[illegible]~~ resonet cum gratia per se efficaci, frustratio nempe ipsius gratiae efficacis.
Ergo posita gratia efficaci ad unum actum, actus oppositus non est possibilis, adeoque tollitur
libertas. Denique in sententia gratiae per se efficacis, si quis gratiam objiceret, eique
reluctaretur, decreta Dei frustrarentur. Ergo non potest quis posse eidem reluctari, in-
vita sua potest Dei decreta, et propterea aut hujusmodi decreta non dantur,
aut, si dantur, non permittit cum eis potestatem liberi arbitrii divinae gratiae reluctandi.
R: Prima difficultas ex Scholasticorum axiomate petita, hac distinctione solvitur. Quod
sequitur ex antecedenti necessario necessarium est, si antecedens veram necessitatem infert,
tollitque potestatem non agendi; concedo. Si antecedens veram necessitatem non infert, potentiamque
non agendi integram relinquat, subdistinguo, necessarium est necessitate hypothetica et conse-
quentiae, concedo; necessitate absoluta et intrinseca, nego. Jam vero antecedens in casu nostro
Gratia nempe Dei per se efficax, quae ab absoluta Dei voluntate homini confertur, veram
necessitatem non infert, potentiamque non agendi integram relinquit, ut demonstratum est.
Ergo nec operatio, quae absolutam Dei voluntatem consequitur, ita necessaria erit
dicenda, ut arbitrii libertas aliqua ratione labefactetur. "Possibili ..." adeo certum est inter

vestr: Auctores de Gratia X^ti Salvatoris, ut eam quid. Petrus de Rivo, ide dicto Prop.^nis, istam Lovanii ... docuisset: Quidquid est necessarium, seu infallibilem vere quentiam sequitur ex antecedente inimpedibili, hoc est inimpedibile et necessarium, Sixtus Papa IV, ... de se ab se deleti jussit eam retractari. ... ibi Theolo- gus, post ... illam retractationem, eam assertionem postea iterum renovasset, ... ibi demum ... anno 1474, teste ... a S. Ignatio in ... ... Lectore 1. C. 10. n.º 259, ... in factis Academiae Lovaniensis. Typis editis.

Altera difficultas ex altero ... de ... et ipsa dilvitur, si dicatur Obi-bi: posito in actu nullum sequi absurdum, si eo modo ponatur, quo est possibile. Sin vero, si ponatur alio modo, quo non est possibile. Nam actus contrarius sub gratia ... efficaci est quid. possibilis simultate potentiae, vel in sensu diviso, non vero potentia simultatis, vel in sensu composito, neque non ... conjungendus cum ipso actu, quod ... ex ratione gratiae ponit; ut ... demonstravimus.

3^tia difficultas nullius momenti esse potebit, si animadvertatur D.ª Decreta Dei importare, neque, ut operetur, et, ut operemur libere, cum potentia. ad oppositum. Quare, supposito Dei decreto, repugnat quid. ... non operari, sed ... repugnat, immo ipsi consonum est Decreto posse non operari: ... ut in scholis dici ... , atque idem est, sub decreto Dei ... potentia possibilitatis, non positionis.

66 ... Si poneretur actus contrarius, odium ex. gr. cum efficaci gratia ad amorem, actum frustraretur efficax gratia Dei; Ergo si posset poni, posset etiam frustrari. ... ab actu ad potentiam ...tio.

R.^r cum P. Gazzaniga totam difficultatem in ambiguitate consistere ... , ut ipse ait, in antecedenti fit sensus compositus, qui est impossibilis, et ... se dicens ... impossibile actum conjungere odium cum efficaci gratia ad amorem dicit etiam impossibile consequens, scilicet Gra- tiae efficacis frustrationem: posito uno impossibili, ... in consequen- ti autem fit sensus divisus, id est, „si posset poni absolute, et in se odium, posset etiam ... gratia ad amorem”. ... autem illud: „ab actu ad potentiam ... que in scholis obtinet, ... non ... , ut in propositionem contingit, in ante- cedenti n. fit sensus compositus, in consequenti autem sensus divisus. Et id semper caute ani- madvertendum est: ut ... observavit ... c. ... C. 67. ... , et in ... lib., ... Dei ... de Gratia circa contingentia ... , re- ... compositionem, et divisionem fallunt”.

67 ... cum ... l. 1. de Gr. C. 24 ... distinctionem ... sensus compo

siti, et divisi [illegible], ad tamen certo sibi in ejus sensu aliquid ce libertate.
Ergo hæc potentia in sensu diviso, quæ dicitur in voluntate remanere sub gratia per se efficaci, non sufficit ad salvandam libertatem.

R. Tantum Thomistæ in hac re a Calvino distare, quantum veritas ab errore distat. Calvinus n. putavit de duo simul componi non posse cum motione ad amorem actum odii; at Thomistæ dicunt, sed nec potentiam ad odium, quod ipsi requirit. Potentiam vero in sensu diviso in eo ce contendebat, quod actus odii tunc tantum esset possibilis, cum motio, quæ actum amoris operatur, esset sublata. Nimirum existimabat hum. voluntatem, veluti inanimum stipitem modo a Deo, modo a Concupiscentia necessario agi. Thomistæ contra docent arbitrium vi activa pollere, quo seipsum flectat in alterutrum oppositorum; ac propterea quemadm. in hac seipsum determinante sub ipsa determinatione perseverat potentia ad oppositum, ita potentiam eam sub gratia per se efficaci perseverare dicunt.

Ob. 6 S. Thomas p. p. q. 14. ar. 13. ad 3 explicans distinctionem sensus compositi, et divisi, quod ille nominat secundum rem, et secundum dictum, sibi objicit hanc distinctionem non habere locum " in formis inseparabilibus a subjecto, ut, v. g., dicere, Corvum nigrum possibile est esse album, quia in utroque sensu est falsum. Huic autem difficultati ita respondet: " Hæc instantia locum haberet, si hæc ... importaret aliquam dispositionem subjecto inseparabilem. Gratia per se efficax est dispositio subjecto inhærens. Ergo in ea non habet locum hæc distinctio sensus compositi, et divisi; adeoque sub gratia per se efficaci item non manet libertas.

R. Etiamsi adhibere nolimus licet Thomisticam distinctionem sensus compositi, et divisi, non ideo tamen defendere non possumus hum. libertatem sub gratia per se efficaci, in promptu n. habemus alias rationes, quas superius dedimus, v. n. At distinctio hæc adhiberi commode potest, nec difficile est propositæ difficultati respondere. Nam, ut observat Doctissimus Thomistarum [illegible] Theologus P. [illegible] 1. p. de S.a Scientia Dei q. 8. ar. 4, S. Thomas est intelligendus de dispositione, quæ permanenter, et necessario subjecto inhæret. Id vero patet exemplo nigredinis Corvi, quod ibid. affert; ita siquidem Corvus niger est, ut ad designandam rem impossibilem proverbii loco fuerit: " Corvus quoque rarior albo" (Juvenalis Satyra 7.) Ergo tandem minime excludit Angelicus dispositionem transeuntem, ut ibid. docet, quod in hac Propositione album pot esse nigrum locum habet

distinctio rerum cognoscit, et dicit: albedo quae subjecto inhaeret. Multo ergo magis haec distinctio locum habere potest in divina motione, quae in voluntate humana habet cum libertate, quia ut Deus, eod. S. Thoma auctore, quodlibeto 1. ar. 7. ad 2, movet eam secundum modum suum; et ideo divina motio quibusdam partim est cum necessitate, a nam autem naturali cum libertate, propter hoc quod ista naturalis se habet ad opposita; et ideo sic Deus movet voluntatem hum. ad bonum, ut tamen possit huic motioni resistere"

Alias nonnullas hujus generis cavillationes objicere possent; quae tamen ex dictis facillime diluuntur. Opponi quoque possent quaedam veterum PP., et Chrysostomi potissimum textus, quae in speciem Molinistis, vel Congruistis favere videntur; verum ut illis respondeatur sufficiunt quae generatim in probationibus dicta sunt a.

Si qui autem in medium adducerent cum Congruistis illud Isaiae: "Quid est, quod debui facere vineae meae, et non feci?" (Cap. 5. v. 4), dicerentque quod si necessaria esset gratia efficax, haud quoque juste reputari deberet hujusm. Dei exprobratio, potuerunt quippe respondere Israelitae: Debuisti nobis gratiam efficacem dare, si quod jam quod, hujusm. textus dicere et, atque ita ratiocinarentur, possemus respondere primam hanc difficultatem pariter a Congruistis atque a nobis esse solvendam: nam etiam in Congruistarum sententia nihil impediret quominus [illegible] de Deo conquererentur, quod congruis largitus fuisset gratiae [illegible]. Addere deinde possemus jam sermonem haberi de institutione Legis Judaeorum, et de gratiis externis Judaeis ipsis traditis, usque cum notione vineae recensitis. Sic autem [illegible] tatem fuisse in cornu filii olei, id est, in montis caelestis pinguissimis, sepisse eam, seu tutasse ab incursione finitimarum Gentium, lapides [illegible] esse excussos, hoc est, ejecisse naturalia [illegible] ex ea cultoribus suis, aedificasse turrim in medio ejus, scilicet in munitissimo loco [illegible] urbis [illegible] externis in ea struxisse, videlicet propitiatorium, et altare perfecti [illegible] quae ratio ea [illegible] ad mysticam, et spiritualem etiam Xti [illegible] [illegible] possunt.

De Gratia
Liber 5.tus

Ac primo quid. ege non Prop: St.ᵃ invictis. Audis n. sic testatᵐ Xᵗⁱ: „ sine me ni=
hil potestis facere „ [Jo. c. 15. 5.] Atqui falsum esset hoc [illegible] Xᵗⁱ oraculum, si homo opus
aliqd. nat. ordinis ex oi parte bonum sine gratia perficere posset; Ergo. Quis n.
adeo subtilis fuerit dialecticus, ut aliquid vere boni inveniat, ubi ipsa summa ve=
ritas nihil prorsus vere boni dicente, renunciat? „ Non ait (Christus), inquit S. Augᵘˢ
Tract. [illegible] in Joann., sine me parum potestis facere, sed nihil potestis facere.
Sive ergo parum, sive multum, sine illo fieri n. pot, sine quo nihil fieri pot. „
Porro Paulus Apls. in 2. ad Cor. c. 3. 5. ita statuit: „ non qd. sufficien=
tes simus cogitare aliquid a nobis, quasi ex nobis, sed sufficientia nra ex Deo est. „ Pro=
fecto qui sine gratia ne quid. boni agendi cogitationem habet, multo minus ipsum opera=
tur: nullum quippe e opus ex oi parte bon. nisi aliqua cogitatio bona praecesserit:
atqui, teste Aplo, homo sine gratia, ne quidem boni agendi [illegible], ergo.

Rursus id. Apls. 1 Cor. c. 4. v. 7 ait: „ Quis te discernit? Quid autem habes, qd.
n. accepisti? si autem accepisti, quid gloriaris quasi n. acceperis? „ Quisquis ergo dicit
habere ex seipso opus nat. ex oi parte bonum, hac voce Aplica refellendus e: „ Quid
habes, qd. n. accepisti? „

Tand. idem Apls. haec habet: Deus „ operatur oia in omnib. [1 Cor. 12. 6] ipsius sumus fa=
ctura, creati in Xᵗᵒ Jesu in operib. bonis „ [Ephes. 2. 10] „ Deus e qui operatur in nobis
velle, et perficere pro bona voluntate. „ [Philipp. 2. 13] „ Deus aptet vos in oi bono. „ [Hebr.
13. v. 20 et 21] Atqui Aplus haec [illegible] sentis quidquid boni operis e in hoc, ecce vindicant.
Ergo.

Sacris Scrᵃᵉ bene conveniunt Conc., ac hum. Nat. definitiones, atq. Conciliorum
quid. Trad. Concᵘ Arausicanum 2, cujus quanta sit in Eccia auctoritas nemo nescit, sic de=
finit: „ Dⁱ muneris e cum et recte cogitamus, et pedes nos a falsitate, et injustia con=
tinemus „ [Can. [illegible]] Homo procul dubio [illegible] boni operatur, nisi recte cogitet, nisi pedes
nos a falsitate, atq. injustitia continens: Atqui illud Dⁱ muneris e, juxta PP. Arausicanos,
ergo et quidquid boni operis agit, sive natlis, sive supernatlis. „ Quoties n. bona agimus,
pergit Concⁿ, Deus in nobis, atq. nobiscum, ut operemur operatur... multa [illegible] in hoc, quae n.
facit homo: nulla vero facit homo bona, quae n. [illegible] praestet, ut faciat homo „ [Can. 20] „ nemo
habet de suo nisi mendacium, et peccatum „ [Can. 22]. Atqui haec ex Conc.ⁱⁱ effata a veritate sunt
prorsus aliena si homo ex solis naturae virib. aliquid ex oi parte bonum operetur. Ergo.

Jam vero qd. Conc. Arausicanum statuit, idem ferme Synod. Carthaginensi [illegible] et

Synn. Ep.^ma utrumq. in Iudicium pro fide ecclesiastica convenerat [illegible] in Ep.^a Synod. ad [illegible] Innocent. Rom. Pont., altera in Ep.^a synodica de gr., et lib. arb. [illegible] concilijs, non nihil de hum. nat.^ae definitionib. ad[illegible]mus.

Zozimus in Ep.^a ad Ep.^os Universi [illegible] pro condemnatione Pelagianorum pronunciat: „Quod ergo tempus intervenit, quo ejus (Dei) non egeamus auxilio? In omnib. igitur actib., causisq., cogitationib., et motib. adjutor, ac protector Deus orandus est. Superbum est enim, ut quicq. sibi hum.^a natura praesumat„ Atqui si homo ex solis naturae bonum aliqd. proprie dictum, cujuscumq. sit ordinis, perficiat, jam tempus erit, quo Dei auxilio non indigeamus, nec in omnib. actib., causis, cogitationib., ac motib. Deus adjutor, et protector orandus erit, poteritq. natura hum.^a aliquid sine superbia sibi praesumere. Ergo?

Eand. doctrinam profitetur S. Celestinus in Ep.^a ad Ep.^os Galliae Cap. 4.to et 5.to atq. ita ipsam prorsus servarunt S. Leo M., S. Gelasius, aliiq., quos brevitatis gratia praetermitto. At praeterire non possum, quin excribam verba S.^ti Greg. M. Lib.^o 33.º in Job [illegible] Sciendum inquit, quia mala nostra solummodo nostra sunt, bona autem nostra et omnipotentis Dei sunt, et nostra; quia ipse aspirando praevenit, ut velimus, qui adjuvando subsequitur, ne inaniter velimus, sed possimus implere quod volumus„ Greg. igitur M. id discriminis statuit inter mala, et bona nostra opera, qd. priora prorsus nostra sint, posteriora autem, et quid. ea, nullo prorsus excepto, et omnipotentis Dei sunt, et nostra. Atqui in adversariorum opinione longe aliter se res habet; quaed. n. opera vere bona, ex solo lib. arb.^o profecta, ita nostra sunt, ut nullam in his partem Deus sibi vindicet. Ergo?

Age vero in eand. sententiam ad humani dantisq, S.^i Aug. M. [illegible] [illegible] qui primus evenerat disputatio, ex singulis hic oppetere ceteris. Missis itaq. aliorum verbis, pauca, sed luculenta S.^i Aug.^i test.^a referamus.

„ Liberum arbitrium captivatum non nisi ad peccatum valet; ad justitiam vero, nisi divinitus liberatum, adjutumque non valet„ Sic habet S. Doctor [illegible] c. 8. [illegible] Pelagian. [illegible] et ibid. l. 1. c. 2 [illegible] in Pelagianis, inquit, tantum confidunt in lib. arb.^o, quasi in profundum demersus est homo, ut eo bene uti [illegible] sine gratia cum nemo illo bene uti possit nisi per gratiam„ Atqui si natura sola in opus vere bonum consurgere valet, erravit Aug.^s asserendo lib. arb.^m nihil valere, nisi ad peccandum et neminem eo bene uti, nisi per gratiam. Ergo?

[illegible] autem 150 de eccles. dogm. c. 11.mo haec pronunciat „ prorsus si defuerit (gratia) nihil boni agere possumus; ergo quid. illo non adjuvante lib. voluntate, sed male„

lib. de Corr. et g. c. :: liberum arbitrium, inquit, ad malum sufficit, ad bonum autem nihil valet, nisi adjuvetur ab Omnipotenti bono. Et tract. 5 in Joann.:: nemo, ait, habet de suo, nisi mendacium, et peccatum; si quid autem homo habet justitiae, et veritatis, ab illo fonte est, quem debemus sitire in hac eremo, ut ex eo, quasi quibusdam guttis, irrorati, non deficiamus in via.:: Et lib. de gr. Xti cap. 27:: quid boni faceremus, inquit, nisi diligeremus?... ubi non est dilectio, nullum opus bonum imputatur; nec recte opus bonum vocatur; quia omne, quod non est ex fide peccatum est, et Fides per dilectionem operatur.:: Denique l. 1 Retract. c. 9 praeclara haec habet: Quamquam in his libris, qui non contra illos omnino (scilicet Pelagianos), quippe illi nondum erant, sed Manichaeos conscripti sunt de lib. arb.; non omnino de ista Dei Gratia ratiocinamur, quam nefanda impietate (Pelagiani) conantur auferre: diximus quippe in 2. lib. cap. 19 non solum magna bona, hoc est, virtutes, sed etiam minima bona non esse posse, nisi ab illo, a quo sunt omnia bona, hoc est Deo. Atque quid..." Doctoris verba eo sunt validiora, quod in libris, quos ipse conscripsit adversus Manichaeos, ubi non gratia Dei, sed lib. defendebatur arbitrium, asserere profecto debuisset hominem sine Dei gratia, et per solas lib. arb.ii vires posse aliqua bona, saltem minima perficere.

Quantacumque itaque sit Adversariorum nostrorum in excogitandis novis distinctionib. subtilitas, nullam certe invenient, qua possint opinionem suam cum Aug.i principiis conciliare. Etenim ex una parte asserit S. Doctor, et quidem frequentissime, hominem, "si defuerit gratia, nihil boni operari posse, vel minima bona non esse posse nisi a Deo"; ex altera vero parte affirmant Adversarii, hominem sine gratia posse aliquid vere boni operari; hinc docet Aug.us lib. arb.m, "nisi adjuvetur a Deo, ad bonum nihil esse"; illinc contendunt Adversarii in lib. arb.o, etiam divinitus non adjuto, satis esse virium, ut opus naturalis ordinis ex omni parte bonum exerceat. Proh quanta cum S. Doctore discordia! Sed strictius adhuc ipsos urgeamus.

Nullum dubium est, quin ... Pelagianos excogitasse, aliter, quam ipsi senserint, aliquin nullus disputationi locus extitisset. Atqui Pelagiani contendebant hominem ex solis lib. arb.ii virib. nonnulla opera naturaliter bona posse perficere, neque posse virtutes vere habere. Ergo quicumque impugnavit Aug.us in ea fuit sententia, quod homo ex solis naturae virib. nihil boni operetur, nihilque vere virtutis habeat.

Nunquam, si Aug.us in ea fuisset opinione, quod homo sine Dei gratia boni aliquid ordinis naturalis perficere valeret, sed quod ad salutem aeternam promerendam nihil proficeret, cum Pelagiani contenderent hominem per hujusmodi opera Gratiam promereri, id sane respondisset Doctor quod reponere solent Adversarii, scilicet verum quidem esse, hominem, ex solis lib. arb.ii conatib., aliquod ordinis naturalis bonum proprie dictum posse operari, sed quod ad salutem, vitamque aeternam nihil conferret. Atqui responsionem hanc non adhibuit Aug.us, sed constanter docuit:: liberum arbitrium

non habere de suo nisi mendacium, et peccatum; non nisi ad peccandum valere, non posse aliquid boni velle, nisi adjuvetur ab omnipotenti bono, id est, a Deo; non solum hoc non habere sine Gratia, bene utendo lib.o arb.o, sed neque illo posse bene uti, nisi per Gratiam; agere quid. lib. arb.m sine gratia adjuvante, sed male „ fingit.s ergo a S. Doctoris sententia recedunt ii Theologi, qui volunt hominem sine Gratia naturalis ordinis saltem opera perficere, quae sint vere bona, ad salutem vero, vitamque aeternam nihil conferant.

Sed quid tandem in hac quaestione ratio Theologica docet? 1.o constat apud omnes Theologos nullum esse opus vere bonum, nisi ad Deum, tanquam finem ultimum referatur. Atqui Homo sine Gratia neque opera sua ad Deum, tanquam finem ultimum dirigit. Ut enim opera in Deo, tanquam fine ultimo conquiescant, eum diligat, necesse est. Nemo quippe agit propter aliquem finem, nisi pondere aliquo in eum feratur. „ Pondus, inquit Aug.s enarratione 2.da in Ps. 29. n.o 10, est impetus quidam cujusque rei velut conantis ad locum suum „. Pondus autem Creaturae rationalis non aliud est, quod ipsius amor: „ amor meus pondus meum, inquit idem sanctus l. 13 Confess. c. 9; eo feror, quocunque feror „. Sed homo sine gratia Deum non diligit, etiam quatenus auctorem naturae, ut deinceps demonstrabimus. Ergo homo sine gratia, actus suos ad Deum, tanquam finem ultimum non refert. Ergo nec opus vere bonum efficit.

2.o Homo in statu naturae lapsae, cujus ... naturalis ... viresque multo minus sine gratia opus aliquod vere bonum efficit, quam in felicissimo naturae innocentis statu. Atqui homo integer sine gratia bonum non operabatur; ut in dissert. 13. Prop. 1.a et 4.ta demonstravimus. Ergo multo minus homo lapsus sine gratia aliquid vere boni perficit.

3.tio ... definitum est, veritas utero christianae doctrinis de ... obtinet gratiam non secundum merita nostra dari. Porro si homo solis lib. arb.ii sui viribus aliquid, et ex se parte bonum operari, ... gratiam ... secundum meritum. Neque enim potest quis vere, et ex se parte bonum non esse dignus meriti apud Deum. Ideo propterea S. Aug.s disputans adversus Julianum admittentem in infidelibus verae virtutis actus steriliter bonos, contendit l. 4. c. ipso c. 3. n.o 21 „ fieri non posse, ut steriliter boni sint; sed boni sunt, inquit, quidquid steriliter sunt „. Et l. 2. c. 12. Ep.ae ad ... c. 7 ... enarrantis haec Apostoli verba Rom. 11 v. 6: „ si Gratia jam non ex operibus, alioquin gratia jam non est gratia „ sic loquitur: „ praecedit namque non debita, sed gratuita Gratia, ut per illam fiant bona opera, ne, si praecesserint bona opera, tanquam operibus reddatur Gratia, ac sic Gratia jam non sit gratia „. Pariter S. Bernardus serm.o 67 in Cantica n.o 10 ait sponsam, cum dicit: „ dilectus meus mihi, et ego illi „ profiteri se ad faciendum bonum gratia ...

hi peccatum fuisset aliquia, inquit … non est qui gratia intret, si meritum jam occupa… sed si quis de proprio inest, in quanto est, gratiam illi cedere necesse est."

Hoc argumento Sanctis PP. visitatis Adversariorum causam funditus evertunt. Dicunt opera bona, quae sine auxilio gratiae fieri posse contendunt, hoc ipso quod fiant sine gratia, nihil prodesse ad salutem, nullamque proportionem habere cum gratia, utpote quae sit ordinis sublimioris. Docent e contrario SS. PP. si quidquam boni in hoc auxilium gratiae praecedat (quod proinde non nisi ordinis naturae esset), gratiam indubitanter illi deberi, adeoque gratiam jam non esse gratiam, sed meritis redditam. Ergo opinio Adversariorum doctrinae SS. Patrum, ipsique rei, et rationi gratiae vel nomine repugnat. Sed jam ad objectiones veniamus.

Ob. 1. [illegible] constat hominem semper esse liberum. Atqui non est liber, si nullam … sit sine gratia opus vere bonum efficere. Ergo.

Deinde nihil in hac vita frequentius, quam Deus mandatum de vitiis omnibus declinandi, sectandique virtutibus. Sed [illegible] frustra id nobis praeciperet, nisi in nostra esset potestate opera vere bona perficere. Ergo.

Accedit quod … hominis arbitrium non nisi ad malum sufficeret, a libero arbitrio Dei non differet [illegible]. Ergo.

Ut difficultati primo loco propositae occurramus, distinguenda venit hominis potestas opus vere bonum sine gratia operandi: potest siquidem homo sine gratia opus vere bonum [illegible] potestate remota, non vero potestate proxima, expedita, et in actum reducenda. [illegible] enim quidem hominibus … superesse liberum bene operandi facultatem; "quam, ut ait Aug.nus, in eam [illegible] (de gr. Xti. Cap. 13), quamque id. S. Doctor " [illegible], ac possibilitatem naturaliter [illegible] (lib. de gr. Xti. cap. 24, et l. de nat. et gr. Cap. 39). liberum n. hominis arbitrium [illegible] inclinatum quidem fuit, et imminutum, non autem penitus extinctum. Verum id ipso [illegible] potestatem hanc, hanc possibilitatem a natura inditam, adeo remotam esse, impeditam et sine gratia nihil, totumque boni fructus [illegible], ut si gratia ipsa [illegible], homo, quamvis semper [illegible] bene agere, nunquam tamen aliquid [illegible] sit operaturus; non enim cum S. Doctore agnoscimus voluntatis arbitrium, [illegible] atque illud liberum statuimus, atque in malis bonisque (lib. 2. de [illegible]) sed ita se habere contendimus, ut [illegible] ad opus vere bonum [illegible], nisi adeo [illegible] "quae in nobis operatur velle, et perficere".

Veritatem hanc sic paucis, sed perspicuissimis verbis exponit Flor. Lugdunensis: "homo habet lib. arb.um ut possit bene velle, ut possit bene vivere, ut possit [illegible] adhaerere; sed ut bonum velit, ut bene vivat, ut Deo adhaereat non est suae virtutis, sed gratiae Dei miserantis" (l. p. c. [illegible] Scoti Erigenae C. 4). Certum est igitur, et lib. arb.um in hoc [illegible] non periisse, et

et ita se habere, ut numq. in opus vere bonum exeat, nisi Gratia Dei adjuvetur.
Neq. e[st] [illegible] frustra nobis praecipi, ut a vitiis declinemus, [illegible] [illegible] sectemur, si
in nra potestate opera vere bona perficere n[on] [illegible] e[st] siquidem suppositu Gratia Dei, q[uae]
nulli deest, nisi in quantum praecedat [illegible] Originalis peccati [illegible], ut [illegible] q. 109. ar.
4 ad 2. inquit S. Thomas: illud qd. possumus cum auxilio Dei n[on] e[st] nobis omnino impos-
sibile sec[undu]m illud Philosophi (in 3. Eth.) quae p[er] amicos possumus, aliqualiter nos possumus:
[illegible] autem dicitur homo (uter ejusd S. Doct. verbis 2. 2. q. 2. ar. 5. ad 1.) ad quae
n[on] pot sine gratia reparante, sicut ad diligendum Deum, et Proximum, et similiter ad
credendum articulos fidei; sed tamen hoc pot cum auxilio gratiae: qd. quid. auxilium quibus:
cumq. divinitus datur, misericorditer datur, quib. autem n[on] datur [illegible] n[on] datur in poe-
nam praecedentis, aut saltem originalis peccati:: Hinc etiam celebris illa S. Aug. oratio, qua adeo
offensus fuit Pelagius: :: Da quod jubes, et jube qd. vis:: (l. 10 Confess. Cap. 31.) jam
Deus ipse [illegible] [illegible] [illegible] dederat operis[illegible] significavit se etiam gratiam largiturum,
ut ea observarent. Deut. 5. v. 29 in hec verba: quis det talem eos habere mentem, ut ti-
meant me, et custodiant universa mandata mea?::
Sed [illegible] recte [illegible] lib. hominis arb. a libero Dei arb.o n[on] differre, si alter [illegible]
[illegible] ad malum [illegible]. Humani n[on] nisi voluntas hominis, mutetur ut bona sit, aut semper
appetat malum, aut numq. bene appetat bonum: [illegible] in rebus bonis, recto ordine
n[on] tenet Deo n[on] placeat, ut l. 2. de Veritate Praedestinationis, et Gratiae c. 5. scripsit S. Fulgentius
n[on] ideo tamen [illegible] ipsam hominis voluntatem, sive lib. ejus arbitrium a libero Dei arbi-
trio n[on] differre. Homines n[on] [illegible] vel solis naturae virib. [illegible] opera in objecto, sive
officio bona facere posse n[on] [illegible] :: id autem de Daemonib. nemo e[st] unquam, qui dicat.
Hoc praeterea etiam vitiis dedit [illegible] a Deo averni, et in [illegible] et [illegible] sunt
ut Daemones: Hominib. [illegible] [illegible] perversis [illegible] semper auxilium gratiae pot, quo ad
Deum convertantur; Daemonib. [illegible] nulla numq. gratiae opus [illegible] [illegible]; [illegible]
minib. liberum hom. arbitrium a Dei [illegible] libero arb. [illegible]
[illegible] [illegible] Paulus Apl[u]s ad Rom [illegible] [illegible] vit: :: Gentes, quae legem n[on] habent naturaliter
ea quae legis sunt faciunt:: Ergo ex se [illegible], et absq. gratia fieri possunt o-
pera ex o[mn]i parte bona.
R. Praedicta Apli verba quando a Pelagianis, et Semipelagianis fuisse usurpata [illegible]
[illegible] a Pelagio, [illegible] ad [illegible] (a Cassiano) Collat. 13, a Fausto (l. 2. de gr.
et lib. arb.o) ut ostenderent hom[ine]m sine grat[ia] [illegible] legis praecepta servare; sed [illegible]

tib. longe aliter visum est, qui licet in [illegible] Apli loco diversi fuerint, in eo tamen conveniunt omnes, qd. Apostolus hic statuere voluerit praecepta legis absq. gratia servari.

Alii autem quamplurimi, ut Aug.s (lib. [illegible] contra [illegible] c. 3 et l. de Sp. et l. c. 27) S. Prosper contra Collatorem (Cap. 22), S. Fulgentius (de Incarn. et Gr. C. 25) S. Joann. Chrisostomus (Hom. 5 in Ep. ad Rom.) S. Thomas (ad illum locum) contendunt ibi sermonem esse de gentib. fide Xti Mediatoris jam imbutis ita, ut vox naturaliter non opponatur gratiae, sed Legi scriptae: quasi dicat Apostolus: non est vobis admirandum Judaei, qd. Legem Mosaicam accepistis, quia Gentes ad Fidem conversae, quae Legem illam non habent naturaliter, id est, sine illius Legis adminiculo, [illegible] per naturam gratia reparatam "quae Legis sunt faciunt".

Haec autem interpretatio [illegible] P. [illegible] eo spectat Apostolus in Epla ad Rom. (C. 3) "ostendat sine fide Xti omnes tam Judaeos, quam Graecos sub peccato esse, omnes declinasse, omnes inutiles factos esse, et in omnib. eum habuisse hoc Prophetae verbum "Non est timor Dei ante oculos eorum". Atqui cum illo Apli instituto, ac scopo pugnat asserere nonnullos [illegible], quae observaverint Gentes sine Fide Xti Mediatoris, sine auxilio Gratiae, legem natural. observasse.

Praeterea agit Apostolus de ea legis observatione, qua homo justificatur; siquidem objectis verbis, ista praemittit: "Non enim auditores Legis justi sunt apud Deum, sed factores legis justificabuntur." Atqui certum est justificationem legis, per quam justificatur homo, locum non habere apud infideles; ergo loquitur Apostolus de Gentib. ad fidem conversis.

Alii locum istum interpretantur de Gentib. a fide alienis; sed per haec verba "ea, quae legis sunt faciunt" intelligunt non totam legem natural., sed aliqua tantum ejus praecepta, quae observantur ratione objecti, sive officii sine gratia. Qui vero sine fide nonnulla legis natur. praecepta ratione objecti tantummodo servant, opus undequaque bonum non efficiunt; "hoc tamen [illegible]," inquit Aug.s (l. 4. c. Julian. C. 3), qd. haec sine fide, non ad eum finem ista opera retulerunt, ad quem referre debuerunt." Qua posita hujusmodi interpretatione nulla apparet difficultas.

Nec vero quidquam contra priorem ex allatis interpretationib. facit damnatio Prop.is 22. [illegible] P., ita se habentis: "Cum Pelagio sentiunt, qui textum Apli ad Rom. 2: Gentes, quae legem non habent naturaliter ea, quae legis sunt faciunt, intelligunt de Gentib. Fidei Gratiam non habentib." Nam, ut animadvertit Vasquez (l. 2 [illegible] disp. 18 [illegible]), hujusmodi Propositio damnata fuit propter acerbitatem censurae. "Quis enim dicat, inquit Doctor, ille [?] Theologus, damnari sententiam hujus doctoris in eo, qd. docuit, illud textum de Gentib. fidelib. intelligendum esse, cum sit sententia S. Aug.i, et omn. PP." et infra [illegible] "causam hujus damnationis, fuisse [illegible]

...atum ē, constat eum Illustriss.º Dno Card.¹ Toleto, cum tunc Relator Lovaniensis, et Theologus esset anno 1566, eumque probavit, et personam de dixit, propriaque manu subscripsit, cujus subscriptionis exemplum apud me adhuc est. Quis autem potuerat declarationes sanam melius percipere, quam Toletus missus a Greg. XIII Lovanium in causa Baji, et ab ipso Pont. circa Bullam a Lovaniensibus recipiendam vel in scriptis instructus?

[illegible] quid-vero cum S. Aug.^{us} (verbis utor Clariss.ⁱ Bertii) doceat, ... in hodiernum ... accipiatur de infidelibus: stat adhuc ... inter legem et gratiam, neque hæc interpretatio objecerat ... ex hoc loco, docere in Infidelibus verum esse virtutem, constat ... eam interpretationem Bellarmini esse felicissimam, atque acutissimam. Id tamen addit ... Patres explicare locum Apli de Gentibus fidelibus arbitror esse falsum, et ... articulus Baji ... etiam Patribus injuriosus. Hactenus vir Clariss.us, qui deinde addit ... in sensu ab Auctore intento ... Baji ē solum esse falsum, sed et hæreticum significat ... infideles sine gratia ... quod totum Bajus admisit, et sine qua omnia opera infidelium asserit esse, ... posse observare legem naturalem, sed posse optime quoad substantiam aliquam ... quoad modum vero cum insp.^{ne} S.S.^{ti} vacatis, et non inhabitantis.

Obj. Deus Obstetricibus Egypti, Cyro, Nabucodonosor, Romanisque idololatris reddidit ... eadem temporalem ob virtutes morales. Atqui Deus non remunerat nisi verum bonum. ...

Accedit exemplum Jobi nobis ostendere Gentes sine gratia potuisse ... adaptati ... Job gratia Dei adjutus, eas illas graviter tentationes superasset, potuisset satan Deo ... laudanti respondere ... sine causa ... timet ... decertare, et non resistet ... satan non respondit Deo, concludere ... Jobum nullo adjutum D.º auxilio ... satan ...

R. Bona opera, quibus Deus mercedem rependit vel facta non fuisse sine gratia ... de Obstetricibus Egypti, de Cyro, et Nabucodonosor ... inter judæos ... vel idcirco mercedem illam fuisse a Deo operibus ipsius retributam, quod bona essent ex objecto, ... et ex fine proximo, licet antedicta fine ultimo. Et sane si bona fuissent ea ... eis mercedem etiam æternam rependisset. quippe, juxta S. Aug.^m quod undequaque bonum ē ordinatum ad vitam æternam. ... ē ipse S. Doctor ... de mercede temporali Rom.^{is} reddita ... quod primi Rom.ⁱ continuerunt, ... virtutibus, etsi non habentes veram pietatem ... quæ illos etiam in æternam Civitatem posset perducere; custodientes tamen ... generis probitatem, quæ posset terrenæ Civitati constituendæ, augendæ, conservandæque sufficere (Ep.ª 7 ad Marcellinum). Quibus ergo non erat Deus daturus vitam æternam cum ... angelis ...

in Civitate cœlesti, ad cujus ante societatem pietas vera perducit....., si neque hanc eis terrenam gloriam excellentissimi imperii concederet, non redderetur merces bonis artibus eorum, id est virtutibus, quibus ad tantam gloriam pervenire nitebantur. De talibus enim, qui propter hoc boni aliquid facere videntur, ut glorificentur ab hominibus etiam Dominus ait: Amen dico vobis, perceperunt mercedem suam (Matt. 6. v. 2). Sic et isti privatas res suas pro re communi, hoc est, republica, et pro ejus aerario contempserunt, avaritiae restiterunt, consuluerunt patriae consilio libero; neque delicto secundum suas leges, neque libidini obnoxii. His omnibus artibus, tanquam vera via, nisi sunt ad honores, imperium, gloriam: honorati sunt in omnibus fere gentibus; imperii sui leges imposuerunt multis gentibus, hodieque litteris, et historia gloriosi sunt pene in omnibus gentibus. Non est quod de summi, et veri Dei justitia conquerantur: perceperunt mercedem suam (l. 5 c. [illegible])".

Ad Jobum quod attinet respondet S. Prosper (c. Collatorem c. 15) sine dubio ejus [illegible] certamen, et de futuro triumpho a Deo fuisse; "a quo est salus justorum, et qui protector eorum est in tempore tribulationis". Immo id ipsum scriptis in ore habebat ipse Job, ut cum unus amicorum eum videntibus respondebat: "qui deridetur ab amico suo, sicut ego, invocabit Deum, et exaudiet eum" (c. 12. v. 4), et cum fiducia plenus dicebat: "Scio quod Redemptor meus vivit" etc.
Nec tamen meritum victoriae propterea non habuisse dici potest, quia, ut addit idem S. Prosper, "illa virtutis in tanta afflictione patientia, et Dei adjutorio, et libero arbitrio adscribebatur". Tanta autem est fortitudinis superbia, ut mirari nemo debeat, si [illegible] potuerit posse hoc etiam Deo auxiliante afflictus superare.

Ob. 4 S. Aug.us (l. de Spir. et Litt. c. 28) ait: "Gentes naturaliter plura, quae legis sunt faciunt, quae secundum justitiae regulam non solum vituperare non possumus sed etiam jure, meritoque laudamus" Cujus rei [illegible] rationem affert, "quia, inquit, non usque adeo in anima humana imago Dei terrenorum affectuum labe detrita est, ut nulla in ea velut lineamenta extrema remanserint". Ergo ex S. Aug.o aliqua Dei praecepta observari possunt sine gratia; ac proinde potest [illegible] sine illa aliquid ex omni parte bonum perficere.

R. S. Aug.us ibi loqui de operib. bonis ratione objecti, sive officii consideratis. Postquam enim dixit: "quaedam... facta vel legimus vel novimus vel audimus, quae secundum justitiae regulam non solum vituperare non possumus verum etiam jure, meritoque laudamus," continuo subdit: "quamquam si discutiantur quo fine fiant, vix inveniuntur quae justitiae debitam laudem, defensionemve mereantur."

Nec vero recte ex particula vix ab Aug. addita quis inferret saltē nonnulla
opera rectissime fieri ab infidelib. quandoq. putari. Nā p.° sine ∼ absurdo pot par-
ticula illa vix referri debere ad finē proximū, ita ut Aug.ᵘˢ verba hunc sensū pa- 66.
riferant, aliqua inveniri in infidelib. opera merito, recteq. laudanda, si consideremus in
se ipsis; si autē inquiratur finis, propter quē fiunt, vix inveniri aliqua fieri ex
puro bene agendi voluntate, sive ex parte finis proximi. Et cum eorud. opera
laudē veræ justitiæ mereantur ex parte finis ultimi, eo in loco ∼ discussit S. Doctor,
quia nulla tunc illud discutiendi necessitate, aut opportunitate urgebatur. Quod vero con-
tra Julianum scripsit.° id ipsum pertractat sine ulla dubitatione. docet, fidem infideles
in illis operib. quæ ab hominib. laudantur, non peccasse, qd. cum hoc sine fide essent,
ad Deum illa opera ∼ retulerint.

Præterea etiamsi concedere vellemus ex particula illa vix ab Aug.° addita in-
ferri posse infideles nonnulla aliquando ∼ ex oi parte bona perficere, nunquid
sequeretur S. Doctorē opera ipsa ab illis sine gratia putari posse censuisse? Nihil
profecto minus. Etenim in omnib. locis, ubi bonū aliquod Gentiles operatos fuisse fa-
tetur, docet etiā hujusm. bonū gratiæ esse adscribendū. Sic l. 4 c. Jul. c. 3 ait: „ex
quo colligitur etiā ipsa bona opera, quæ faciunt infideles, ∼ ipsorum ee, sed illius,
qui bene utitur malis.“ Et Ep.ª 144 laudata Polemonis continentia, qui quod libe-
ratus a dominatu luxuriæ fuit, addit: „ne id ipsum quid, qd. in eo factum est, hu-
manis tribuerim, sed Dō.“

Neq. hoc loco, ut quid. existimant, continentiæ donum ab Aug.° Dō quasi auctori
tribuitur. Nā licet formā, vires, salutē, et alia corporis bona commemoret quæ
∼ sunt nisi a Deo Creatore, et perfectore [illegible]; ea tamen ita commemorat, ut
argumentum, qd. a fortiori appellant, instituat: quippe subdit: „quanto magis ai tam
donare non alius pot.?“. Et continuo sensū suum manifestum faciens, ait: „Qua-
mo ergo si ex luxurioso continens factus ita sciret, cujus esset hoc donum, ut
eo rejectis superstitionib. Gentium, ipse coleret, ∼ solum continens, sed etiā veraciter
sapiens, et salubriter Religiosus existeret, qd. ei ∼ tantū ad præsentis vitæ hone-
statē, verū et ad futuram immortalitatem valeret. Ubi ex illo Sap. 8: „nemo ee
potest continens, nisi Deus det“ probat S. Doctor continentiā Polemonis fuisse ex gratia

q. prodest etiam eod. adhibito test. testo, eodemq. arg.to l. 4 c. Julian. c. 3, p. in loco certiss. de gratia augendi. ceremoniam instituit

66. 5 S. Aug. cit. loco de sp. et litt. ait: " sine aliquib. operib. bonis difficillime vita cuiuslibet pessimi hois invenitur." Q.o autem illustrandum evadit l. 5 c. 18 de civitate Dei de quibus gentilib. loquens, inquit: " in ceteris morib. parsimoniae, continentiae, castitatis, sobrietatis, mortis pro patriae salute contemptus, servatae fidei non solum civibus, verum et hostib., imitandi nobis proponuntur." Ergo S. Doctor et aliqua sine gratia ee posse credidit bona, et ita ee posse ex oi parte bona, ut ad ea imitanda nos hortari non dubitet.

In Epla autem ad Hesidium quas dixit S. Doctor: " multos ... quorum litteras non habemus, sed in illorum litteris (quorum habemus) didicimus secundum quendam hoim laudabiles fuisse, ut excepto Dei cultu, in quo erraverunt colentes ea, quae justitiae et colenda fuerant instituta, et creaturae potius, quam Creatori servientes, in ceteris morib. parsimoniae, continentiae, castitatis, sobrietatis, mortis pro patriae salute contemptus, servatae fidei non solum Civib., verum et hostib., imitandi nobis proponuntur", continuo subdit: " quae quidem omnia quando non referuntur ad finem rectae, verae pietatis, sed ad fastum inanem humanae laudis, et gloriae, etiam ipsa inanescunt quodammodo, steriliaq. redduntur." Quibus verbis ad excludenda bona opera ratione finis ultimi, ac propterea ex oi parte bona, nihil clarius, nihil expressius.

66. 6. S. Aug. serm. 4 c. 5 explicat primum amorem perfectum ad aeternam salutem adducentem, deinde de amore hoim in hoim, dicitq. ee amores perversos, flagitiosos, detestabiles, ab omnia

ipso Dan.^is, et Div.^i damnatos, cujusmodi sunt « amores adulterorum, amores incestuosi, inmundi amores »: ea vero amores licitos, honestos, nam connectuntur, eos nempe, qui a conjuge ad filios, a filiis ad propinquos, a propinquis ad extraneos, ab extraneis ad inimicos perveniunt ».

10.° Deuteronomii cap. 30. 11.mo legis: « mandatum hoc, quod ego praecipio tibi, non supra te est, nec procul positum. Et ibid. v. 14 subditur « juxta te est sermo valde in ore tuo, et in corde tuo, ut facias illud ». Marci 10. vv. 19 et seq. quidam audiens praecepta legis a X.^to commemorari, ait: « magister haec omnia observavi a juventute mea... Jesus autem intuitus eum, dilexit eum ». S. Paulus nondum sub gratia constitutus legis justitiam impleverat: dicit n. de seipso Philipp. 3. 6: « secundum justitiam, quae in lege est, conversatus sine querela », nempe, juxta Sct. ... di mandatum (Luc. 1. v. 6), sine culpa, et juste secundum legem X.^ti Matth. 25. 15 significare videtur gratiae distributionem sub parabola hominis peregre proficiscentis, ait: « unicuique dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem »: quae verba S. Hilarius in eadem, ait: « non ad dividendam referenda diversitas est: omnes namque secundum virtutem suam acceperunt; et vero ostendunt in dominis. ... tum ea vera virtute Isaias Deus ore suo de Cyro praedixit: « Pastor meus es, et omnem voluntatem meam complebis » (44. 28); et cap. 40. 11.mo Cyrum ipsum appellat virum vo-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

5 [illegible]

[illegible]

[illegible]

[illegible]

et [illegible]

[illegible]

contrarius neg. atqui l. ergo l.

1.° Objecta text.ª ad litteram accepta nimis probarent. Probarent siquid. totam Legem servari posse sine gratia, qd quod a veritate alienum sit nemo non videt. Indigent ergo interpretatione, quam quid. sic simpliciter, breviterque exhibebimus.

Et ad 1.m qd spectat ex Deut.º desumptum, respondemus ibid. significari mandata Dei et cognosci, et servari absolute posse, ita ut non reputent impossibilia. At numquid sequitur inde ea solis humanis virib. posse servari? Nonne ad ea servanda Dei adjutorium necessarium esse saecentis in locis Sc.ra testatur? Nonne, ut cetera omittamus, id testatur in ipso Deut.ii libro? Certe C. 5. v. 29 de Israelitis haec dicit Dominus: "Quis det, tales eos habere mentem, ut timeant me, et custodiant universa mandata mea in omni tempore, ut bene sit eis, et filiis eorum in sempiternum?" Et Cap. 30. v. 6 Dei gratiam populo promittit Moyses, inquiens: "Circumcidet Dominus Deus cor tuum, et cor seminis tui, ut diligas Dominum Deum tuum in toto corde tuo, et in tota anima tua"; quod est primum, et potissimum Legis mandatum.

2

Estratti di massime
da varij autori

Fascicolo imperfetto
del secolo XVII o XVIII

[illegible] laudo [illegible]

[illegible]

[illegible]

[illegible] contra

[illegible]

[illegible] quod communitas [illegible] quod quidam princi-

[illegible] aestimant, etiam [illegible] desiderio [illegible]

[illegible]

[illegible] peccatum mortale.

§ 1

[illegible]

[illegible]

[illegible] quia saepe saepius contingit [illegible]

[illegible] observantiae [illegible] videlicet [illegible] servant [illegible]

[illegible]

[illegible] consilio [illegible] vel [illegible]

[illegible]

[illegible] sequitur [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quod [illegible]

[illegible] sequuntur [illegible] peccato [illegible]

[illegible]

§ 2

[illegible]

[illegible] omnium [illegible] voluntatem obligare [illegible]

in omnibus quae possunt. [illegible]

Quae autem cadunt [illegible]

[illegible] ad tertium, quae pertinent ad religiosam conversationem pertinere [illegible] declarat [illegible] [illegible] 10: explicans quae sint ista quae [illegible] [illegible] tenet [illegible] inveniri contra [illegible]

sequuntur.

[illegible] 5. et 13. in [illegible] obedientia licita et illicita [illegible] disputantes de his quae cadunt sub voto obedientiae [illegible] quae contrariantur [illegible] de Sanctitate. 1. parte. [illegible] obligatione [illegible] et sequentes. Cajet. in 2a. 2ae. q. 104. art. 5. [illegible] 2a. 2ae. q. 104. art. 5. restituendo [illegible] maioribus [illegible] idem ad eundem locum in appendice [illegible] Navarr. 40: et nro 15. de statu [illegible] [illegible] 7 et 10.

[illegible] religionem [illegible] perfectionis [illegible] [illegible] [illegible] quae dicitur [illegible] obligatoria sunt 2a. 2ae. q. 10 [illegible] [illegible] ad observandum [illegible]

[illegible]

[illegible] habere tenet [illegible]

[illegible]

[illegible] sexto [illegible]

[illegible] esse [illegible] medium [illegible] conducens

directe, videlicet vel indirecte [illegible]

[illegible]

[illegible] [illegible]

[illegible]

[illegible]

[illegible] esse [illegible]

[illegible] dicendo [illegible] nec [illegible] possunt [illegible] nec

[illegible] probat

[illegible] Bonif. [illegible] in [illegible]

[illegible] 2° [illegible] de [illegible] statuis ac [illegible]

[illegible]

[illegible] vel alteri consentiunt [illegible]

[illegible]

[illegible] generaliter observant [illegible]

[illegible] nec aliquis

[illegible]

[illegible]

Innocentius 10 [illegible] die [illegible]

[illegible] 1652 [illegible]

[illegible]

[illegible] confirmans [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Concilii Tridentini [illegible] sess. [illegible] 25 [illegible]

[illegible] feminine [illegible]

[illegible] et [illegible] primis [illegible]

[illegible]

[illegible]

[illegible] nec [illegible] conservanda continentia [illegible] obediant.

[illegible] concilii et [illegible] Pontificum [illegible] quod [illegible] strictissime [illegible] et communiter victus et vestitus, ita et [illegible] [illegible] ut indies magis magisque proficiant in [illegible] [illegible] ad monasteria [illegible] nec regularis vitae, nec [illegible] servat [illegible] nec [illegible] iuvenes obedire tenebuntur [illegible] contra concilii [illegible] [illegible]

§ 4

[illegible] auctoritatis et [illegible]
Constitutionum et [illegible]

[illegible] constitutionibus nostris [illegible] cap. [illegible] [illegible] caste et sine [illegible] et [illegible] constitutiones non contemnere [illegible] constitutionibus [illegible] constitutiones [illegible] in omnibus [illegible] et [illegible] dispensationem [illegible]

[illegible] et etiam [illegible] ad [illegible] dispensationem [illegible] et comedendi [illegible] contra ordinem aliter non [illegible] [illegible] necessitate [illegible] necessitate non dispensatio [illegible] dissipatio [illegible] [illegible] in [illegible]

[illegible] constitutionibus [illegible] [illegible] et constitutionum [illegible]

[illegible] [illegible] ... [illegible] ita ut quocumque [illegible]

[illegible] [illegible] servantiam [illegible]

[illegible] teneat [illegible] simpliciter: [illegible] [illegible]

[illegible] constitutiones statuum [illegible] [illegible] potestatem

sicut et ab [illegible] [illegible] et authenticum documentum ab ipso pro-

[illegible] propria manu subscriptum [illegible] [illegible] diligenter obser-

[illegible] et [illegible] [illegible] [illegible] [illegible] in libro ad [illegible]

[illegible] assignato [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] eas vel eas [illegible] et decla-

[illegible] in poena [illegible]

[illegible] testimonio [illegible] pro certo [illegible]

[illegible] teneri [illegible] quod non [illegible] [illegible]

[illegible] non [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] Quomodo [illegible] potest [illegible]

petere conventum [illegible] [illegible] [illegible]

multa principaliora [illegible] [illegible]

[illegible] Quomodo [illegible] teneri [illegible]

[illegible] non [illegible] stricta obligatio [illegible]

[illegible] et [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] tenet

[illegible] [illegible]

§ [illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible]

[illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible] consignationem [illegible]

[illegible] inhabitant et ideo [illegible] in ordine [illegible]
[illegible] ad [illegible] conversationem [illegible] ecclesia [illegible] faciens
[illegible]
[illegible]
contra [illegible] [illegible] obedientia [illegible]
[illegible] faciens [illegible] obedientia [illegible]
[illegible] obedientia in omnibus [illegible]
Item [illegible] in [illegible] sententiarum in [illegible] 4 [illegible]
[illegible] in [illegible] defectu
[illegible] obedientia [illegible]
[illegible] in [illegible] contrariant [illegible]
[illegible] contrariant [illegible]
[illegible] in his dumtaxat que [illegible] non [illegible]
[illegible] tenet eam non [illegible]
[illegible] non tenet [illegible]
[illegible]

[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] destructione
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible] aliquid [illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]

[illegible] in sustentatione et observantia.
[illegible] esse uera si Deo magis obediendo [illegible]
omnia [illegible] omnem [illegible]
[illegible]
tamquam aliquo?

[illegible] dicebatur [illegible]

[illegible] nostra [illegible]
[illegible] 104 [illegible]
[illegible] tenet [illegible]
[illegible] comedat carnes [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] et conclusione [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] omnia [illegible]
[illegible]
[illegible]
[illegible]

[illegible] in monasterio [illegible]
[illegible]

[illegible] penitentiam [illegible]
[illegible] quod continuum peccatorum conatus [illegible]
[illegible] [illegible] et [illegible]
[illegible]
[illegible]
[illegible] 16 [illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible] naturaliter [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] peccandi [illegible]
[illegible]
[illegible]
[illegible] ordine [illegible]
[illegible] carnis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] excusant [illegible]

[illegible] si regulam [illegible]

[illegible] ad dominum Diabolo [illegible]

[illegible] dicens [illegible]

[illegible] monachi [illegible]

Diabolo [illegible]

Secundo [illegible] cap. 6 [illegible]

[illegible] regulam [illegible]

[illegible]

[illegible] subdito [illegible]

[illegible]

[illegible]

[illegible] alios auctores omittimus [illegible]

[illegible] concludentes [illegible]

[illegible] generali [illegible]

[illegible]

[illegible] in quantum [illegible]

[illegible] constitutum [illegible]

[illegible]

[illegible] intendebat [illegible] [illegible] [illegible]
[illegible] quinque [illegible] [illegible] Deo [illegible] [illegible]
constitutiones [illegible] [illegible] [illegible] comminatis [illegible]
[illegible] [illegible] [illegible] miserunt [illegible]
[illegible] [illegible] [illegible] [illegible] institutum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] concessionis
[illegible] [illegible] [illegible] religiosos [illegible]
[illegible] [illegible] [illegible] [illegible] superioris [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] peccandi necessitatem
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mandata [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] praemissis
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sublato [illegible] cadunt omnia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] observantia vorco in se[illegible] ac [illegible] consequendo [illegible]

[illegible]

[illegible] ex [illegible] speculatione dubitare procedamus quomodo [illegible] finem consequi [illegible] media non [illegible] quomodo [illegible] [illegible] quomodo [illegible] continentia [illegible] quomodo [illegible] non [illegible] [illegible] tenere majus quidem [illegible] quidem [illegible] in seculo [illegible] consequeretur nec [illegible] retardaret.

§. [illegible]

[illegible] de [illegible] [illegible]

[illegible] obseruantia [illegible] [illegible] in his conuentibus [illegible] [illegible] et tandem [illegible] [illegible]

[illegible] non [illegible] conventuales [illegible]
[illegible] nunc [illegible] [illegible]
[illegible] [illegible] maxis [illegible] [illegible]
[illegible] [illegible] divisionem [illegible] ac unitatem servant.
[illegible]
[illegible] quomodo dicent [illegible] divisionem in [illegible]
[illegible] quo [illegible]
[illegible]
[illegible] tenent [illegible]
[illegible] in militia [illegible] vel scola [illegible] non
[illegible] conventuales [illegible]
[illegible]
[illegible]
[illegible] non [illegible]
[illegible]
[illegible]
[illegible]
[illegible] hominum [illegible]
[illegible] venerationem [illegible]
[illegible] divisionem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] motus [illegible]
[illegible] conventual [illegible] non [illegible]
[illegible] non [illegible]
[illegible] scandala excitare, sed edificationem inducere
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible]

[illegible] ecclesiae [illegible] eorum [illegible] nomine [illegible]

[illegible] maturescentibus [illegible] desolabant [illegible]

non [illegible] dicendo [illegible]

[illegible] romanis

[illegible] gaudentia [illegible]

[illegible] omnibus [illegible]

[illegible] studia desolant [illegible]

[illegible] studia [illegible]

[illegible] non [illegible]

[illegible] Hispania [illegible] studia [illegible]

[illegible] rationem [illegible]

[illegible] monasterium [illegible]

[illegible] desolant [illegible]

[illegible] quam nimis [illegible]

[illegible] communi [illegible]

[illegible] memoria [illegible] non [illegible]

[illegible]

[illegible]

[illegible] sadio coriscar' aci

[illegible] colligga ai propri

[illegible] quoveri sar'

[illegible] Spirito

[illegible]

[illegible] estiman' nel lo

[illegible]

[illegible] dentro le

[illegible] contrasunda[illegible]

[illegible] sua fermar.

[illegible]

[illegible] finito il lato stato;

[illegible] adulatrice il [illegible]

[illegible] con la barca canura

[illegible]

[illegible] accento estremo

[illegible] inganar [illegible]

[illegible]

[illegible]

[illegible]

[illegible] di questo [illegible] solinter [illegible]

Avarus, dum dormit, [illegible] somniat [illegible]

[illegible]

Eccl. 5 Avarus non implebitur pecunia

[illegible] Avarus infirmo è simile

[illegible] Cum [illegible] ora vitia senescunt, sola avaritia [illegible]

[illegible]

[illegible]

extra acc

Contra iram quae mouet...

Ignorantiam...

misericordiam

... dominice ... altari

... quod omni potestati sub ...

... unde Paulus dicit ...

et ultane ...

... ad operta, ut dicunt ...

[illegible] visita sua [illegible]

[illegible] non usu mai di vigna [illegible] di una

[illegible]

[illegible] commune [illegible]

[illegible] dare [illegible]

[illegible]

[illegible] celebratur, et

[illegible]

[illegible] inter eos animum [illegible]

[illegible]

[illegible] Divina [illegible]

[illegible] unde [illegible]

[illegible] nunc [illegible]

[illegible] Parlamento [illegible] qui a' [illegible]

[illegible] et [illegible]

[illegible] antea [illegible]

[illegible]

[illegible] actio e [illegible] ad [illegible]

[illegible] sensualites in [illegible]

[illegible] constitutione [illegible]

[illegible] etiam [illegible]

9 [illegible] ad [illegible]

[illegible] ad [illegible]

[illegible] omnium bonarum [illegible] Athenas.

[illegible]

[illegible]

[illegible]

Ken autem [illegible] anis, [illegible]

[illegible] ibidem [illegible]

[illegible]

[illegible]

[illegible]

[illegible] autem [illegible]

[illegible]

[illegible] quod [illegible]

[illegible] ad [illegible] non [illegible]

[illegible] obedientie [illegible]

[illegible] unitam [illegible]

[illegible] et [illegible]

[illegible] et [illegible]

[illegible]

[illegible] si nominava santa

[illegible] continue [illegible]

[illegible]

[illegible] simile a l'[illegible]

[illegible] principato [illegible]

[illegible] dalli inimici uccisi [illegible] quando [illegible] fatto [illegible]

[illegible] uccisi [illegible]

[illegible] vecchio e duo [illegible] et assoluto.

[illegible] quaranta [illegible] anni [illegible]

[illegible]

[illegible] quattro giorni [illegible]

[illegible]

[illegible]

[illegible]

[illegible] carissimo [illegible]

[illegible]

[illegible] amor [illegible]

[illegible]

[illegible] quando [illegible]

[illegible]

[illegible] quando [illegible] et simil [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Gregorius, quem [illegible]

[illegible]

[illegible]

[illegible] Accia [illegible] [illegible]

fanciullo

[illegible]

[illegible]

Amicis [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] e [illegible]

[illegible] contra

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Franciscus Rossij [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Q[illegible] etiam [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible], et inquietum est cor nrum, do[nec]

requiescat in te.

[illegible] exprimit, et uerius est

[illegible]

[illegible] Quaecumque immunda [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Anij gaudium [illegible]

Item doctor multa [illegible]

[illegible]

[illegible]

[illegible] [illegible] conscientia [illegible]

[illegible] primum [illegible]

Non si sufficit [illegible]

Amicae conscientiam [illegible]

Gaudium ubi conscientia, ubi [illegible]

[illegible]

[illegible]

[illegible]

donat

conscientia e solus animae [illegible] dissipatio [illegible]

meritum.

[illegible] Habeant [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quod prius non fuerit in

[illegible] est mortalis

[illegible]

[illegible] nutantur, quia coitus [illegible]

[illegible]

[illegible] ardoribus [illegible], amarior [illegible]

[illegible]

[illegible] coitum mulierum, [illegible] coitus est

[illegible]

[illegible] coitus [illegible] per [illegible]

[illegible]

incitant ad coitum mulieres [illegible]

[illegible]

coitum [illegible]

[illegible] Corrumpunt bonos mores colloquia mala. [illegible]

[illegible] publicam, ubi [illegible] est meritorium

[illegible]

[illegible] Nec cibus [illegible], nisi [illegible]

[illegible]

Tob. 4 Consilium a sapiente semper exquire

qui autem [illegible] et opportune loquitur

[illegible] mulieris [illegible]

In 6° de animalibus Foemina [illegible]

[illegible] paucis hominibus [illegible]

[illegible]

D. Thomas [illegible]

[illegible] conveniat [illegible]

[illegible]

[illegible] cum [illegible]

Ludovicus [illegible]

[illegible] bonum [illegible]

[illegible]

[illegible] 13. cap. 3.

[illegible] quam [illegible]

[illegible] dispuet, et sic

[illegible]

[illegible]

[illegible] Sacerdotum, aut aliquem

[illegible] sunt teneri [illegible]

[illegible] et eum officium [illegible]

[illegible] non [illegible] voluntati

[illegible]

[illegible] hospitium habes, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

et [illegible]

et [illegible]

[illegible]

[illegible] cognovit [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

contermina:

[illegible] ut [illegible] Aug [illegible]

[illegible]

[illegible]

[illegible]

[illegible] quod [illegible] Romam

[illegible] Romā [illegible]

volunt per [illegible]

[illegible] quod Caeli[illegible]
[illegible] Quod cum intelligeretis
[illegible] primum in illud autem
[illegible]
[illegible] ex tunc et deinceps non
[illegible]
[illegible] Romano dicit,
quod [illegible]
[illegible] cum in [illegible] ligno [illegible]
[illegible] distabunt ei [illegible]
[illegible] ut [illegible] dies eius [illegible]
[illegible] aurum [illegible] majestate [illegible]
[illegible]
[illegible]
[illegible] maior [illegible]
[illegible]
[illegible]
[illegible] Regum, quod videant in
[illegible]
Sexto autem circumferentiam [illegible] milliarum
[illegible]
[illegible] terra [illegible] millia
[illegible] milliarum [illegible]
minorum, sphaera martis [illegible] milliarum, sphaera
[illegible] millionum, sphaera Saturni [illegible] mille
millionum [illegible] stellarum quod [illegible]
[illegible] mobile [illegible] millio
millionum [illegible] coelum [illegible]
Empyreum, [illegible]
Aula regalis Regis Dei

Pi... Clavi... et [illegible]

Josf: Quod autem [illegible]
hora ad [illegible]
ministerio a
[illegible]

Ut carnas ingratis [illegible]

Toris cand et uxoris [illegible]

[illegible]

Nemo bonus [illegible]
unam rase [illegible]

[illegible]

[illegible] Alexandrum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

11

[illegible]

Aug. Coronat Deus in te [illegible] [illegible]

Hieron. Non indiget Deus [illegible]

[illegible], nam qui Deum [illegible]

2 Petr. [illegible] nostri aliquos [illegible] ad [illegible]

[illegible] Deus [illegible]

D. Aug. [illegible] non [illegible]

[illegible] non [illegible].

[illegible] quæ sit [illegible]

[illegible]

[illegible] ornatam

[illegible]

[illegible] aeternitatis [illegible]

[illegible]

[illegible]

In libro [illegible] In quadam [illegible]

in [illegible] [illegible] et [illegible]

[illegible]

[illegible]

[illegible] ab oīs aīā [illegible]

[illegible] et [illegible]

[illegible] et induratur [illegible]

[illegible] cum [illegible] itenus [illegible]

oculum timenti, [illegible] eadem [illegible]

[illegible] malos. [illegible]

[illegible] imaginationem [illegible]

[illegible] in [illegible]

[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] [illegible]

[illegible] nec [illegible] maior [illegible]

[illegible] quoad aliquid non maior quoad [illegible]

[illegible] non est) non [illegible] est Dominus

[illegible] manibus de quibus [illegible]

[illegible]

[illegible] dormiat [illegible] inquinas

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ex [illegible]

[illegible]

[illegible]

Dixit, et [illegible]

[illegible]

[illegible]

[illegible]

[illegible] arbitrium [illegible] instituto

[illegible]

[illegible]

[illegible]

[illegible] Dei [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] m[illegible]

in quo omnes [illegible]

Charissimi [illegible]

[illegible] Dominum, [illegible]

[illegible]

[illegible] in [illegible] timor [illegible]

[illegible]

[illegible] ministra [illegible]

[illegible]

[illegible] sed [illegible]

[illegible]

[illegible] omnes, [illegible] invocant nomen [illegible]

[illegible] nomen Domini [illegible]

[illegible] timore

et [illegible]

[illegible]

[illegible] Diliges Dominum Deum tuum ex [illegible] corde tuo,

ex toto [illegible] tua ex tota mente tua [illegible] nos

et [illegible], ~~ex tota [illegible] tua ex tota [illegible] tua~~ [illegible]

[illegible] et [illegible]

[illegible] ad memoriam. 2° ex toto [illegible], quod

[illegible] intellectum. 3° ex tota mente, quod [illegible] ad

voluntatem, ut [illegible]

[illegible] animam, et [illegible] et corpus proprium.

[illegible] Dominus, et [illegible] dans manus, dans minas

dans munus [illegible] a Luc. 4

At ille singulis manus imponens curabat eos. [illegible] dedit [illegible]

et [illegible] [illegible] 2. 3 [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] et Rex magnus [illegible]

[illegible] nobis [illegible] nobis

[illegible] magnum tuam,

et impetus omnium [illegible] . Q[illegible] nos

[illegible] cum quo non [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Fr[illegible] annos 82 [illegible]

S[illegible] annos 44 [illegible]

[illegible]

[illegible] dixit, [illegible] filio non [illegible]

[illegible] eum non [illegible]

[illegible] Dominico, [illegible] et [illegible] videbat [illegible]

[illegible] in se [illegible] non [illegible]

[illegible] habbi, e bontà, [illegible] principale

Sia la bontà, che non [illegible] giusta

Non [illegible] al mio giudicio [illegible]

[illegible]

[illegible]

[illegible]

[illegible] naturam [illegible]

ut dum superfluationes [illegible]

et ideo [illegible] ut [illegible]

[illegible] acquirens.

[illegible] nomen [illegible]

[illegible] impossibile [illegible]

in [illegible] repleat [illegible], et [illegible]

[illegible] Omnis mihi [illegible] intentionem [illegible]

122 : 45 : [illegible]

[illegible] diamo [illegible]

[illegible]

[illegible] ut [illegible] quam [illegible]

[illegible] non [illegible]

[illegible] gratiam

[illegible] aeternam

[illegible]

[illegible] communium

[illegible] Regent

[illegible]

Lectio [illegible] numera [illegible]

diminuit et omnia [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

diminuunt [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Ann. [illegible]

[illegible]

[illegible]

[illegible]

Cap. 23 Noli a pueris [illegible]

unigenita morte, et animam tuam [illegible]

liberabis.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] cum [illegible]

Primus [illegible] animalibus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quam

et [illegible] et

[illegible] et [illegible]

[illegible] et [illegible] qui [illegible]

[illegible] de [illegible]

[illegible]

[illegible] et [illegible]

[illegible] terram

[illegible]

[illegible]

[illegible]

[illegible] cam [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] qui d[illegible]

[illegible] orunt

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] est [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

4

Sr. Simon in sui qui

Mulierem meam

Tono ait mora

Atos xramenta

D. Aug.s Famae odor omni

in detrahendo famam

Prouerbior. qui famam

Varium et mutabile semper femina

semper e

pazzi pensato, quanto morte

Ezechiel non credi femina

Et non in audita

Et amor in oculo tuo

S. Hieronimus Quid tibi cum feminis, qui ad altare cum Deo

fabularis

filii Dei osculans, quibus osculans ex filiam

in media

6. Dominus nobis

misericors

Filios enutrivi et exaltavi, ipsi non spreverunt me

Deut. 23 Non abominaberis Idumeum, at alieno

Amor qui

gratis

[illegible] quibus, [illegible]

[illegible] non parine

[illegible]

[illegible] quoquam [illegible]

[illegible] fundamentum

[illegible]

[illegible] dicerent, quantum [illegible]

[illegible] omnium et man[illegible]

[illegible]

[illegible] bonum

[illegible]

[illegible] bilis est

[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] tanto [illegible]

[illegible]

[illegible] nome [illegible]

[illegible]

[illegible]

[illegible] solus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] dialog[illegible] [illegible] quendam magni[illegible]

pr[illegible]

[illegible]

[illegible]

au[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

per [illegible]

[illegible]

[illegible] [illegible] in gratiam ac [illegible]

[illegible] quod [illegible]

et [illegible] [illegible] [illegible]

non [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
stolam candidam, et annulum in manu tua, et
[illegible] in [illegible]

[illegible] Omni [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible], doctrinam [illegible] illuminando, miraculis [illegible]ficando.

[illegible] iniquitati

[illegible] valent

[illegible] honor

[illegible] non gaudebit [illegible]

[illegible] animam [illegible]

ut nequam, eciam [illegible]

[illegible] per [illegible]

[illegible], qui potuit [illegible]

[illegible]

[illegible] horas [illegible]

[illegible]

[illegible] argenteos, et [illegible] aut

[illegible] aut [illegible] potius [illegible]

[illegible] innocentem

[illegible] nomen [illegible]

[illegible] et [illegible]

[illegible]

[illegible] non dum [illegible]

[illegible]

[illegible] chiari giorni e [illegible] tranquille notti.

[illegible]

[illegible] gaudium [illegible]

[illegible] optimorum [illegible]

[illegible] qui [illegible]

e proverbio, [illegible] come

[illegible] mundatium [illegible]

[illegible]

communio bonum [illegible]

[illegible] dottrina [illegible]

[illegible]

[illegible] signore, [illegible]

[illegible] vittoria [illegible]

[illegible] per [illegible]

[illegible] viriliter [illegible]

[illegible] murmurant [illegible]

[illegible] fuerunt [illegible]

[illegible] Gula plures interfecit quam gladius

[illegible] in [illegible] 37 Gulosi prius [illegible]

templum prius corpus [illegible] quam animam [illegible]

[illegible] quam [illegible]

Dio ti mi fido, guardimi Dio.

[illegible]

18

[illegible] diligendas, in

[illegible] diligit non [illegible]

[illegible] a patre est, et [illegible] in mundum venit

[illegible] et diminuto in [illegible]

[illegible]

[illegible] nihil aliud est, quam Deus

[illegible]

[illegible] nihil aliud, quam Deus in

humano corpori [illegible]

[illegible]

[illegible] politicum [illegible]

[illegible]

[illegible] non [illegible]

[illegible] non [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in [illegible] et in terra [illegible]

[illegible] non venit [illegible]

Sacros pani

prop... ...

Lactantius in p. 18 ...

...

Pagani et ...

... magni et ...

... in virtutibus ...

animam ... tradere ...

... nomen ... nunquam ...

... et non vincet, ...

... in festo ...

... ecclesiam ...

... et usque ad ... hom...

... cum laudibus, et canticis ...

... ut in ... mali sunt, in ...

... ut non ...

... quod non et ...

... aduendum est, ...

... illam ... illum ...

... et ...

... arua

... humanis ... servitutis ...

[illegible] ... [illegible] exterius, nil dico Etsimus,

[illegible] intimatius; quanto cuius maior o[illegible] in oculis

[illegible] in oculis Dei,

[illegible], et agit [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible].

[illegible] [illegible] de divino

Permissum [illegible] [illegible],

[illegible] catholici [illegible] [illegible]

[illegible] [illegible] [illegible] est

[illegible] [illegible] [illegible] [illegible]

[illegible] Amor [illegible] [illegible] et [illegible]

[illegible] [illegible] et nomen tuo

Aug. [illegible] ignorantia, in qua non cognoscebam [illegible]

Con. 80 [illegible] sunt [illegible] [illegible], [illegible] sciens,

[illegible] q. [illegible] malo melior [illegible]

[illegible], quam [illegible] in [illegible], quam in [illegible]

[illegible] candi[illegible]

Aug. contra [illegible] [illegible], et [illegible] [illegible]

[illegible] [illegible] quod [illegible]

[illegible] in [illegible] quod non [illegible] in [illegible]

[illegible] 42 [illegible] [illegible] [illegible] [illegible]

Improbitas nullo [illegible] obsequio

Eccl. [illegible] in terra [illegible] [illegible]

Maius est signum [illegible] Aug. [illegible] [illegible], [illegible] [illegible]

cælum, et terra

[illegible] [illegible] Ultimus [illegible]

[illegible]

[illegible] 5 [illegible]

In Bott [illegible]

Ps. 6. [illegible]

Sapien. de Ingratitudine [illegible] multo frigide

[illegible] formicatis [illegible]

[illegible]

5 [illegible] gratissima [illegible]

nec Lucifer [illegible] mirabilis

Summa est summa iniuria, [illegible] non [illegible]

Oratio [illegible]

[illegible] maria [illegible]

[illegible] Qui fauci bus [illegible] carere desiderat, [illegible]

[illegible] numeros prouidentium non [illegible]

[illegible] cum [illegible]

[illegible] nec [illegible] nec [illegible]

compositum

D. Tom. [illegible] sanctitatem [illegible]

[illegible] mirantibus [illegible]

[illegible]

D. Hier. Qui non irascitur, aut Deus, aut lapis est.

Si sapiens [illegible] summo [illegible]

[illegible] lib. de Benef. Ingratus est qui non [illegible] bene

Idem beneficium manent [illegible]

[illegible] caret, Ingratitudo [illegible]

[illegible] dixit, beneficium [illegible]

[illegible] nec nobis, nisi nobis [illegible]

[illegible] quod etiam solis ipsis [illegible]

[illegible] in morte [illegible] insuperabilis,

[illegible] immortalis [illegible]

[illegible] flagella [illegible]

[illegible] o mortem [illegible]

[illegible] animo in [illegible]

[illegible] ut dicitur cum devina [illegible]

[illegible] anima separata [illegible].

[illegible] quaedam [illegible] qui

ut [illegible] animo [illegible],

non calorem (quod non sunt capaces) sed quandam

[illegible] quantitatem [illegible]

[illegible] commistioni.

[illegible] 20 [illegible] natus sit (dicit melius est,

non esse, quam male esse.

[illegible]

[illegible]

[illegible]

[illegible] ad [illegible] 160

[illegible] nisi totus

[illegible].

[illegible] Sic non [illegible]

[illegible]

Amos. [illegible]

[illegible]

[illegible]

Ego Joannes [illegible]

[illegible] filius [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] annos 2000

[illegible]

[illegible]

[illegible]

[illegible]

Ambr. [illegible]

in Dialogo [illegible] lib. 2 cap. 7 [illegible]

[illegible]

[illegible]

[illegible]

[illegible] contulit. [illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] 21

[illegible]

[illegible]

[illegible] non [illegible]

[illegible] sanctitatis [illegible]

[illegible] malam [illegible]

[illegible] signum crucis [illegible]

[illegible] turba [illegible]

Dum [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... buon costume; [illegible]

Primum eius exercitationis [illegible]

[illegible] ... negari contensum.

[illegible] in anime qui est accusator sui ipsius.

[illegible]

[illegible]

[illegible]

divinum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quod [illegible] et non [illegible]

[illegible]

[illegible]

[illegible]

[illegible] lauais in [illegible]
[illegible] Damasceni [illegible]
[illegible] in [illegible]
[illegible] labyrinthi [illegible]

[illegible] dicitur est
[illegible], et [illegible] manifeste
[illegible]

[illegible] est [illegible] quam [illegible]
[illegible]
[illegible] qui [illegible] debet [illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] in [illegible] amorum [illegible] amorum.
[illegible] amoris [illegible] amoris

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]

... modus quod in tactu ... [illegible]

... [illegible] ... at ...

... [illegible] ...

... il morbo caduco

... [illegible] ... at animam, ...

[illegible]

[illegible] et mortuus [illegible]

[illegible] eius; idest, [illegible]

[illegible] quam Daudan obtinuit, [illegible]

[illegible] et imp[illegible]

[illegible] et talia operatur

[illegible] et vindex Veri dicat

[illegible]

[illegible]

[illegible] fuisti

[illegible] sunt ligna nutriunt [illegible] cogitatio

[illegible]

[illegible] et [illegible]

[illegible] et [illegible]

[illegible]

[illegible] verissime [illegible]

[illegible] ad [illegible]

[illegible]

[illegible] da [illegible] non [illegible]

M.

[illegible]

[illegible]

[illegible] martiono [illegible]

[illegible]

[illegible] diam [illegible]

[illegible]

[illegible] mandari [illegible]

[illegible] voluntat[illegible]

[illegible]

Con^ta contra di prouincia, via bordello [illegible]

[illegible]

et agendum [illegible]

[illegible] meliora [illegible] deteriora [illegible]

[illegible]

[illegible] servitute [illegible]

[illegible]

[illegible] et flagellis [illegible]

[illegible]

[illegible]

[illegible] inimicum

[illegible]

[illegible] fieri, quam inimicum

[illegible]

[illegible] tibi [illegible]

[illegible] amor [illegible]

[illegible]

Quis amicitiam [illegible]

[illegible] malum meditans

[illegible]

[illegible] ubi erit in terribili

[illegible]

in gloria, et in [illegible]

[illegible]

[illegible] tot mortibus [illegible] dignus est [illegible]

[illegible] terribilis [illegible] mors

[illegible]

[illegible]

[illegible] mariam [illegible] anno [illegible]

[illegible] consumpta [illegible]

[illegible] quam [illegible]

[illegible]

[illegible] ordin[illegible]

[illegible]

[illegible] nabend het enistimand [illegible] puto

[illegible] in marito [illegible]

[illegible] dicebant [illegible] in maria

[illegible]

[illegible]

[illegible]

multum [illegible] accidente [illegible]

[illegible]

Iudeum non [illegible]

[illegible] mundum [illegible]

[illegible]

[illegible] nouerunt [illegible] me; [illegible] non [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ettum est cum micro[illegible]

[illegible] nion [illegible]

[illegible] sene [illegible]

[illegible] mane [illegible]

[illegible] narrarat illa carmina,

[illegible] quod cum forte [illegible]

[illegible] doctorum, quod laus [illegible]

[illegible] quod non erant Catulli, sed Virgilii

[illegible] et cum [illegible]

ille [illegible] Virgilius [illegible]

Sic vos non vobis mellificatis apes.

[illegible] nidificatis aves

Sic vos non vobis [illegible]

[illegible] non vobis [illegible]

[illegible]

Juvenalis. [illegible]

[illegible]

[illegible]

[illegible] quam [illegible]

[illegible]

[illegible]

Aquinas Alius dr quod [illegible] carmine [illegible]

[illegible] laudandus

[illegible]

[illegible]

[illegible]

[illegible] adversarius

[illegible] in [illegible]

[illegible] adtrahit d[illegible],

[illegible] [illegible] reddit [illegible]

[illegible] [illegible]

[illegible] [illegible], qd [illegible]

[illegible]

[illegible] Pharaonis, tandem

[illegible]

[illegible] in [illegible] rubro

[illegible] in [illegible] Sodomam, et omnem [illegible] regionem, [illegible]

[illegible] [illegible] in [illegible] tantum in

1. Reg. 16. Quod Samuel Propheta sanctissimus [illegible]
[illegible] Regi Saul [illegible]
[illegible] fuit [illegible]
[illegible] non [illegible] filios tuos, et
filias, quoniam [illegible] malitia, [illegible]
[illegible] pro quibus [illegible]
[illegible] et nisi [illegible]tur

[illegible] humiliationum [illegible] 5 [illegible] Elias [illegible]
[illegible] 3 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] totum illud [illegible] quod [illegible]

[illegible]

[illegible]

[illegible] tua [illegible]

[illegible]

[illegible]

[illegible] Pastor bonus [illegible]

[illegible] qua [illegible] manna [illegible]

[illegible]

[illegible]

[illegible] manna, [illegible] sancta [illegible]

[illegible]

[illegible] extra salutis, nostra

[illegible] ab influentia sua

[illegible]

[illegible]

[illegible]

[illegible] hoc nobis dat

[illegible]

[illegible] Christi [illegible]

[illegible] et omni [illegible] multum fructum [illegible]

habent vitam [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Marc. 12 [illegible] amen dico vobis, quicquid

orantes petitis, credite [illegible], et fiet vobis

Unam [illegible] duobus in [illegible]

[illegible] nobis [illegible]

[illegible] quod videntur vobis [illegible]

[illegible] quod orando petimus [illegible]

[illegible] non [illegible], et ad hoc dat [illegible]

[illegible] bono [illegible]

[illegible]

non [illegible] quod [illegible] non [illegible] ad

[illegible] et in [illegible]

[illegible]

[illegible]

[illegible] Quintilianus. [illegible]

[illegible] et [illegible] cor [illegible] ambi[illegible]

[illegible]

[illegible] est [illegible]

[illegible]

[illegible] et qui [illegible] homicida est, ille corporis, iste animae

[illegible]

[illegible]

[illegible] ego autem obliviscar tui [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et

non entrant [illegible]

Tu prendai [illegible]

io [illegible] altrui, e [illegible]

lo [illegible] et [illegible]

Melior est buccella sicca panis cum gaudio, quam domus

plena victimis cum iurgio

[illegible] quod [illegible]

[illegible] Da bono et non receperis peccatorem. Benefac humili

et non dederis impio

[illegible] bonum [illegible] qui non

[illegible] animae illius [illegible]

Tob. Quomodo potueris, ita esto misericors, si multum tibi

fuerit abundanter tribue, si exiguum tibi fuerit

etiam exiguum libenter impertiri stude.

[illegible] Paulus [illegible] in

[illegible]

[illegible] in [illegible]

[illegible] in [illegible]

[illegible] omnium [illegible]

[illegible]

[illegible] dicebat D. Pius [illegible]

[illegible]

[illegible] fruiti, et cum magno contemptu Dei

[illegible] docent, si contritione [illegible]

[illegible] mortale; etiam placet [illegible]

[illegible] mitti sunt corruptioni sui spiritus, fine [illegible]

omnium, et cum magno contemptu Dei

[illegible] quamvis magna, et [illegible] consuetudinem [illegible]

[illegible]

Iure [illegible]

[illegible]

ro Gen [illegible]

Preuncou [illegible]

Pr[illegible] [illegible]

[illegible]

et tui frons [illegible], et sum [illegible] caput [illegible]

Poita [illegible]

Fiat gium [illegible]

. o Pellicano è un uccello [illegible]

[illegible] i morti [illegible]

Il Pellicano pone se il Pro [illegible] nutri [illegible]

[illegible] et esso difenderlo [illegible]

[illegible]

[illegible]

insurse contra il suo Fattore, et [illegible]

[illegible] a morti [illegible] peccato, a no[illegible]

[illegible] ragion[illegible] [illegible]

suo, liberandoci dal peccare [illegible]

[illegible] Paradiso [illegible]

Dio nostro Pellicano, et questo fu

[illegible] officio [illegible]

[illegible] alla [illegible] et il [illegible]

[illegible]

[illegible] Talis [illegible] erga homines [illegible]

nunquam [illegible] poenitentiam sibi [illegible] offerat

[illegible]

[illegible] coinservet amplexu [illegible]

[illegible]

[illegible] est eius nutritium [illegible]

[illegible]

[illegible] apparecanam [illegible]

[illegible] solamente [illegible]

[illegible] per discipulum [illegible] gante

[illegible]

[illegible] quam nunquam non dimicabit

Petrarca Era non [illegible] ai primi al [illegible]

Manuda ai uenti, et [illegible]

Hor [illegible]

[illegible] nulla [illegible] alsegno [illegible]

[illegible]

Senza nulla [illegible] iocunda è [illegible] socio

Ovidio [illegible] varat

Cum mala [illegible] commaimen [illegible] mora.

[illegible] filius dixit non [illegible] ad [illegible]

[illegible] Non [illegible] qui non [illegible]

[illegible] non [illegible]

[illegible]

[illegible]

[illegible] sicut auctores Germanie [illegible]

[illegible]

[illegible]

[illegible] Pl[illegible] [illegible] animati in terra inveniet

[illegible]

[illegible] animatum tractaverit

[illegible] Princip[illegible] [illegible]

[illegible]

[illegible]

[illegible] tyrannus efficitur.

[illegible]

[illegible]

[illegible]

[illegible] noto muta [illegible]

[illegible], quod non [illegible]

[illegible], quum habbat

[illegible] cubit, [illegible]

[illegible] mortes [illegible]

[illegible]

[illegible], Latinos, [illegible]

[illegible] et [illegible]

[illegible] sacrum, quod non [illegible]

[illegible]

[illegible] succurri,

[illegible]

[illegible] et [illegible]

[illegible]

[illegible] Philosophus non [illegible] ad [illegible], [illegible]

[illegible] in [illegible].

[illegible] 25. [illegible] et [illegible]

[illegible] ad [illegible], picturis et imaginibus

[illegible] et [illegible] quae erant [illegible]

[illegible]

[illegible] Romanorum [illegible]

[illegible] ad [illegible]

[illegible]

Populi Romani [illegible]

[illegible]

[illegible] accusarunt, ac [illegible]

[illegible] idoneos [illegible] iuratos, interrogatos [illegible]

[illegible] et [illegible]

condemnamus. Ducatur itaque ad locum [illegible]

et postquam cum multis verberibus [illegible]

[illegible], tali modo, ut [illegible] corpore [illegible]

m cuns dõnatis [illegible] anim [illegible]

nem in actõ

[illegible] promis [illegible] satisfacti [illegible]

criminum et [illegible] equit [illegible]

[illegible] et [illegible]

[illegible] in alapa accipit [illegible] et [illegible]

[illegible]

Pass [illegible]

[illegible]

[illegible]

[illegible]

[illegible] peccatoribus mali [illegible]

in peccati duriorsent

[illegible] contra [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] et [illegible]

[illegible] omnis insinuat [illegible]

[illegible] ut lectores animum [illegible]

[illegible] omnis modus poeticus elo-

[illegible] sumpserunt exo[illegible]

[illegible]

[illegible] studuit [illegible]

Abstinuit venere et baccho

[illegible] cano

[illegible]

[illegible]

[illegible] ut [illegible] dicit

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] humanum

[illegible]

[illegible] quando [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

60 [illegible] ii. 6. 3. [illegible] dubia [illegible]

[illegible]

[illegible] Dei

[illegible]

Sub potentia [illegible]

[illegible]

[illegible]

[illegible]

[illegible] alius [illegible]

modo habeat vocem subiectam, ut notat [illegible], ita est

[illegible] [illegible] [illegible]

[illegible] remittere peccata [illegible]

in remittendo peccata juxta illud [illegible]

[illegible]

[illegible]

[illegible]

a bono fine

[illegible] in a [illegible] in quo [illegible] nullus est, juxta [illegible]

[illegible] ponit [illegible]

[illegible] Pianeti, quanto piu [illegible]

[illegible]

[illegible] che e il piu vicino [illegible] in [illegible] torre

tutto il zodiaco, et [illegible] Saturno, che e

il piu alto, in [illegible] anni [illegible]

[illegible]

[illegible] seiunc[illegible]

[illegible] signum

[illegible]

[illegible] Spinis D. [illegible] animo

[illegible] [illegible] superioribus [illegible]

[illegible] [illegible] obedientia [illegible]

[illegible] [illegible] efficitur, charitati

[illegible] sine [illegible] [illegible] est innocenti falsum crimen

imponere [illegible] verum crimen occultum alijs [illegible]

51. [illegible] [illegible] ac Iudeus in intimidentes ac [illegible]

[illegible] hominis indiget aliqua [illegible] [illegible]

[illegible] animi [illegible]

D. [illegible] cant [illegible] Paradiso, ô [illegible]

[illegible] vbi [illegible]

ignorantia, vbi memoria sine obliuione, vbi [illegible]

[illegible]

Responsum D. Ambrosij ad D. Aug. [illegible]

[illegible], cum uo sum Mediol. [illegible] non

ieiuno, hic et tu, [illegible]

[illegible] quamquam [illegible]

[illegible]

Plato dicit Regimen Vrbis [illegible] [illegible]

[illegible]

[illegible]

[illegible] fuit Romae, quod [illegible] [illegible] et [illegible]

mittere [illegible] [illegible]

Oratius [illegible] Romae [illegible]

Scribere posse inter tot curas [illegible]

[illegible]

[illegible]

[illegible] omnis amat nemus et fugit urbes

[illegible] cum [illegible]

[illegible] ingrediendum [illegible]

[illegible]

[illegible] tibi, et [illegible]

[illegible] eo autem cum [illegible]

[illegible] et [illegible]

[illegible] populi, quem elegisti, [illegible]

[illegible] et [illegible] non [illegible]

[illegible] iudicare [illegible]

[illegible] bonum et malum [illegible]

[illegible] Salomon [illegible]

[illegible] Salomonem; [illegible]

[illegible]

[illegible]

Tiro di bargenti [illegible]

Plato [illegible]

[illegible]

Torno d'Atim [illegible]

[illegible] il suo [illegible]

Chiaro. Vbicunq. viderint [illegible] Commendarum, [illegible] gaudium [illegible], incurrunt [illegible]

[illegible]

[illegible]

Cardinale Re del [illegible] & l'Andreetto d. Arbaco [illegible]

[illegible] col suo monimento [illegible]

[illegible] volendo morir nel foro con li suoi cari amici et concubini, quando nel foro [illegible]

[illegible] grato [illegible] cordinato nell'amore

Pron. [illegible] ubi regnat pietas

[illegible] Anno [illegible] per bene vivere, [illegible] meglio bene morire.

Lucas [illegible]

et virtus [illegible]

[illegible]

Haue [illegible] corno in gran [illegible]

Non [illegible] ma bordello.

[illegible] caveat autem [illegible]

[illegible]

[illegible] inferni [illegible] quod [illegible]

nam [illegible] propter [illegible] bona opera [illegible]

numquam illuc [illegible], et qui solum [illegible]

[illegible], in [illegible] dimittit, illum [illegible]

[illegible]

[illegible] in bona faciendo [illegible]

[illegible] augentum, [illegible]

torum, [illegible] et bona opera [illegible]

[illegible]

[illegible] Deum et [illegible]

[illegible]

[illegible] liberabit eum a poenis inferni [illegible]

aeternaliter cum daemonibus puniendum.

Aeternis vero opera [illegible] in charitate facta

[illegible] bonum, nisi ex [illegible] bono.

[illegible] ita [illegible], dum [illegible], [illegible] tibi [illegible]:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Prov. 9. Statuam [illegible]

Hoc bonum [illegible] et nos et [illegible]

animam [illegible] in [illegible]

[illegible]

et [illegible] bonum [illegible]

[illegible]

[illegible]

[illegible] quod [illegible] est inter Deum, et omnem animam

[illegible]

[illegible]

[illegible]

distinguitur [illegible] cor

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ad [illegible]

[illegible]

[illegible] simulator ore decipit amicum suum.

[illegible] 47 Nam sciens bonum, et non faciens malum est illi, malum nō, qª non [illegible] bonum

In Tractatum de Deo ejusque Divinis attributis Praefatio

Cum multa clara, certa, et explorata sint, tum illud clarissimum, certissimum, exploratissimum est, et propria cujusque conscientia, et omnium gentium firmatum consensu, hominem ad veritatis inquisitionem esse formatum. "Natura siquidem, ut Tusculanarum quaestionum libro 1 asserebat Cicero, inest mentibus nostris insatiabilis quaedam cupiditas veri videndi", ac "tantus est, (eodem auctore in libro 5 de finibus) innatus in omnibus cognitionis amor, et scientiae, ut nemo dubitare possit, quin ad eas res hominum natura nullo emolumento invitata rapiatur". Nec sane mirum: nam in veritatis acquisitione, ejusque fruitione ita est beatitudo, in quam naturali impetu omnes rapimur; "beata vita, (ut est apud D. Aug. lib. 10 Confessionum) est gaudium de veritate.... hanc vitam beatam omnes volunt.... gaudium de veritate omnes volunt. Multos expertus sum, qui vellent fallere; qui autem falli, neminem.... et cum amant beatam vitam, quae non est aliud, quam de veritate gaudium, utique amant etiam veritatem". Quod idem repetit S. Doctor lib. 2 de libero arbitrio, inquiens: "Ecce tibi est veritas: amplectere illam, si potes, et fruere illa... quid enim petis amplius, quam ut beatus sis? et quid beatius eo qui fruitur inconcussa, et incommutabili, et excellentissima veritate?" Quod cum ita sit, quis erit tam iners, qui veritatem non inquirat? quis tam negligens, et inimicus sui boni, qui manibus, pedibus, omnibusque ut ajunt conatibus non eam assequi studeat? Et certe quidem quod sicut "Animus corpori ita etiam veritas ipsi animo praeponenda est, ut eam non solum magis, quam corpus, sed etiam magis, quam seipsum appetat animus", quemadmodum lib. de mendacio recte praecipit laudatus Augustinus: Atque propterea omni ope, et opera nobis contendendum est, ut eam adipiscamur: praesertim cum, ut idem ait S. Doctor lib. 1 de moribus Ecclesiae, "si non totis animi viribus concupiscatur, inveniri nullo pacto possit: at si ita quaeratur ut dignum est subtrahere se, atque abscondere a suis dilectoribus non possit". At vero quanam via progrediendum, ut ad rei tam praeclarae acquisitionem pervenire tandem feliciter possimus? "non aliam, respondet jam toties laudatus, maximusque veritatis amator, et doctor Augustinus in epistola 118 ad Dioscorum, non aliam tibi ad capessendam, et obtinendam veritatem viam munias, quam, quae munita est ab illo qui gressuum nostrorum tanquam Deus vidit infirmitatem: ea est autem prima humilitas, secunda humilitas, tertia humilitas, et quoties interrogares semper hoc dicerem". Macte ergo virtute juvenes ornatissimi, hac aperta, simplici, et directa via incedamus, ut veritatis cognitionem, qua nihil melius, nihil sublimius, nihil optabilius assequi tandem possimus. Et quoniam neque hac via incedere, neque propterea veritatem assequi possumus, nisi opituletur nobis ille, qui dixit, "Ego sum via, veritas", (Joan: cap: 14. vers. 6), qui scientiarum Dominus est (lib: 1 Reg. cap. 2 vers. 3) "qui docet omnem scientiam" (ps. 93. vers. 10), et "a quo omnis sapientia, omne donum perfectum et omne verum est" (Eccl: cap: 1, in epistola canonica divi Jacobi, in prologo libri divi Augustini de Doctrina Christiana), ideo ipsum frequenter oremus, ut sua nos veritatis luce illustret, dicamusque ei cum Propheta, "dirige me in veritate tua, et doce me", (ps. 24: vers. 5.) "disciplinam, et scientiam doce me" (ps. 118, vers. 66), atque pro certo inde habeamus, quod nobis neque vires veritatem inquirendi deficient, neque voluntate eam inveniendi carebimus: "fieri namque non potest, Auctore eo ipso, quem saepe laudavimus, Augustino, (in lib. de quantitate animae) quadam divina providentia, ut religiosis animis.... veritatem pie, caste, ac diligenter quaerentibus inveniendi facultas desit". Age igitur, lectissimi, atque ornatissimi adolescentes, tali proposito, tali voluntate, talibusque auxiliis freti, ac muniti de ipsa summa veritate, de Deo nempe, ejusque divinis attributis tractationem aggrediamur; atque eo quidem libentius in ipsam

affectu aggrediamur, quo inflammatus S. Aug: lib: 7 Confess: exclamabat: „O aeterna veritas tu es Deus meus, tibi suspiro die, ac nocte„, eaq: veneratione erga summam illam supremi Numinis majestatem qua perculsus, et obstupefactus doctiss: Cardinalis de Polignac in ipsos versus erumpit:

Magnum opus aggredior, Quinti, de Numine summo
Dicturus; quid enim toto praestantius orbe est,
Quam Sator, et Princeps Orbis? Quid dignius hominum
Et cura, et studio, et nostrae conamine mentis?
Quid, si metimur vires, magis arduum, et audax,
Quam rem infinitam brevibus comprehendere castris?

Dissertatio Prima ....

In qua de Dei existentia disseritur.

1 Recte, et merito scriptum reliquit Theologorum facile princeps, ac Doctor Angelicus Divus Thomas Aquinas lib: 1 de veritate catholicae fidei contra gentiles cap: 9 in rerum Theologicarum tractatione primo, quasi totius operis necessarium fundamentum demonstrari oportere Deum esse. nam si Deus non existeret, nihil omnino de rebus divinis dicere possemus atq: propterea tota Theologia tolleretur. Quod si Deum existere in omni Theologica tractatione primum demonstrandum est, multo magis id ipsum praestandum erit in eo tractatu, in quo de Deo ipso, ejusq: divinis attributis speciatim agitur.

2 Neq: quidquam obstat splendidissimam hanc veritatem multiplici argumentorum genere demonstrari solere a metaphysicis. Nam, ut sapientissime animadvertit doctissimus noster Cardinalis Gerdilius in suo opere inscripto „Saggio d'istruzione teologica„: Questo trattato de Dio e de' suoi divini attributi è come l'anello che unisce la metafisica colla teologia. Nella metafisica si tratta della esistenza, e degli attributi di Dio, in quanto col lume di ragione sono conoscibili per la contemplazione delle cose create... pure l'argomento è di tanta dignità, ed importanza, ch'egli è d'uopo, che il teologo raccolga, e ripigli le stesse nozioni per elevarsi dal lume naturale della ragione a più alti lumi della rivelazione.

3 Accedit alia quoq: gravissima causa, cur quam Deum existere Theologi ostendere debeant. Non defuerunt enim, qui dicerent Dei existentiam nullimode posse naturali ratione evinci, sed sola ejusdem Dei superna revelatione demonstrari; adeoq: ejusmodi dogma inter ea, quae sola revelatione constant, enumerari debere. Hujus opinionis fuerunt olim illi, contra quos agit Divus Thomas lib: 1 summae contra Gentiles cap: 12°, et q: 10 de veritat art: 12. In eandem quoq: sententiam iverant Gabriel Biel in lib: 2 Sententiarum distinctione 1.a q. 10 art: 12.° et Card: Petrus de Aliaco in prima parte q: 3 art: 2.° ; quos postea secuti sunt Faustus Socinus praelectionum Theologicarum cap: 2.°, et Christophorus Ostorodus institutionum Religionis cap: 2.° . Nostra autem hac infelicissima aetate nominis jam famosi Rousseau, Quesnardo, Voltairius, aliiq: non ita pauci credere non dubitarunt temerarium, ac periculosum esse, naturalibus rationibus ostendere Deum extare quod per idem eo studio, impropriaq: consilio projiciebant, ut non solum scepticismo, aut indifferentismo divina omnia inficiarent, verum etiam ut incredulitatem, atque impietatem disseminarent. Audiendus est paulo ante laudatus eminentissimus noster Gerdilius. „Se vorremo por mente, inquit ipse in aureo suo opere, cui titulus

Introduzione allo studio della religione, se vorremo por mente alle insidiose maniere con cui hanno procurato molti di spargere i semi dell'incredulità, vedremo tra gli altri usato spesse volte da loro questo artifizio, cioè di mostrarsi in primo aspetto persuasi per via di fede delle verità proposte dalla religione circa l'efficacia, e providenza di Dio, ma insieme attribuire tutta la lode di questa loro persuasione alla fede, cioè ad una volontaria, e cieca sommissione alla Autorità della Religione; e quindi farsi a sfidare, per così dire la ragione, a cui sono tali verità del tutto incomprensibili. Giunti poi a questo punto, ben tosto vi giungono, promovono colla maggior forza, che possono, tutte le difficoltà, per cui le verità di fede pajono ripugnanti affatto all'umano intendimento, e conchiudono col mostrare, che gli antichi filosofi più celebri, e molti tra moderni più rinomati col voler seguire nelle loro speculazioni la scorta della ragione, da questa finalmente condotti furono all'Ateismo.

Questa maniera di spargere, e di accreditare l'incredulità è al certo pericolosissima. Il rispetto, che mostrano questi di avere per la religione, toglie di loro ogni diffidenza agli incauti, e questi sono sempre molti. Rimanendo poi questi a poco, a poco persuasi di questa falsa, ma apparente ripugnanza tra la ragione, e la fede, si trovano la mente ingombrata di mille dubbj, sospetti, e diffidenze: la ragione ingannata diviene in esso loro un principio di contrasto contro la Religione; e finalmente per che l'autorità può sempre molto negli animi umani, nel fatto poi di tanti celebri filosofi, che si danno per atei, si appresenta loro un pregiudizio, ed un schermo contro l'estrinseca autorità della Religione, Itaque[illegible] in docti, et in vani eruditus. Nos igitur ut pernicioso, et funesto huic errori occuramus, sequentem propositionem statuamus.

Propositio I

Naturalibus rationibus demonstrari potest Deum esse.

4 Cum duplex apud Dialecticos demonstrationis genus habeatur, quorum alterum, quod ex causis effectum ostendat a priori, seu per causam dicunt alterum vero quod ex effectis causam manifestet a posteriori, seu ex effectis appellant, quaestio orta est inter scholasticos, utrum Dei existentia demonstrari possit a priori. ac nonnulli quidem sic demonstrari posse contenderunt, freti, ac commoti ab existendi necessitate, quae in idea Dei, seu entis perfectissimi continetur: Communior tamen, et nunc temporis jam plane constanter hominum Theologorum sententia est Deum existere, nulla ratione posse a priori demonstrari, eo quod nec Dei, nec ejus existentiae ulla possit causa proferri. Bene vero demonstrari posse a posteriori, seu ex effectibus. Nos itaque in communi hac, ac plane conveniente Theologorum sententia persistentes, sic demonstrationem ipsam exordimur.

5 Ac primo quidem Deum ex effectibus perspicue colligi sacrae litterae apertissime docent. Ipsae enim nos saepissime monent, ut a rebus ipsis, quae sub sensus nostros cadunt, conspicelent ad Deum earum Auctorem cognoscendum, venerandumque assurgamus. Sic Job: cap: 12 vers 7 scriptum est „Interroga jumenta, et docebunt te, et volatilia caeli, et indicabunt tibi: loquere terrae et respondebit tibi, et narrabunt pisces maris. Quis ignorat, quod omnia haec manus Dei fecerit„. Sic pariter ps: 18 vers 2 haec leguntur Caeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. Item ps: 19 vers 3 ita David homines alloquitur „Scitote quoniam ipse est Deus, ipse fecit nos et non ipsi nos„. Et Sap: 13 haec sunt „Vani sunt omnes homines, in quibus non subest scientia Dei; et de his, quae videntur bona, non potuerunt intelligere eum, qui est; neque operibus attendentes agnoverunt quis esset artifex.... a magnitudine enim speciei, et creaturae cognoscibiliter poterit Creator horum videri„. Hoc demum, ut alia multa

præterea D. Paulus Rom: 1 vers: 20 disertè ait, Invisibilia ipsius (Dei) a creatura
Mundi per ea, quæ facta sunt intellecta conspiciuntur, sempiterna quoq: ejus virtus,
et Divinitas, ita ut sint inexcusabiles. Non est autem cur dicatur hæc, aliaq: testimonia
non esse accipienda de cognitione demonstrativa, ut ajunt, et evidenti, sed de probabili
tantum conjectura, quæ Deum esse, suadeat, non probet, quemadmodum opinatur jam [illegible]
[illegible], et Gabriel Vasquez, ac nuperrime dictum fuit ab Auctore libri gallicè scri-
pti, cui titulus Analisi della divina Providenza, non est, inquam, cur ita dicatur: „Nisi enim,
„ inquit apposite doctiss: Guilielmus Estius in lib: 1 Sententiarum dist: 3 [illegible], nisi enim nati-
„ one necessaria, et [illegible] evidenti [illegible] posset Deum esse, non diceret Apostolus inexcu-
„ sabiles esse [illegible], qui ex visibilibus [illegible] Mundi Deum vel non cognoverint, vel cognitum n[on]
„ glorificassent. Id [illegible] lib: 1 [illegible] cap: 6 ad alios etiam homines extendit. Unde
„ et liber Sap: cap: 13 docet facilius esse Deum, [illegible] invenire, quam ipsum [illegible] esti-
„ mare, idest Deum ex Creaturis cognoscere, quam ipsarum rerum creatarum naturas cognitione ap[prehendere]
„ qui. Cum ergo multa in Creaturis demonstratione cognoscantur, consequens est ipsum quoq: earum
„ Auctorem demonstrative cognosci posse. Et ob id [illegible] eodem loco negat [illegible], qui in
„ rerum cognitione versantes, et exercitati Deum ignoraverunt„ Hactenus vir sapientiss:

6 Ad vero Testimonia Scripturarum accedit plane consentiens SS: PP:, ac Theologorum fermè omnium
consensus, qui tantæ auctoritatis est, auctore clarissimo Melchiore Cano lib: [illegible] cap: 4,
ut sine temeritatis nota contemni haudquaquam possit.

7 Accedit etiam veterum Philosophorum suffragium, qui Deum esse ex creaturis cognoverunt, invictisq:
argumentis demonstrarunt, quemadmodum videri potest apud Platonem, ac Aristotelem.

8 Accedit demum Argumentum quod in prima parte q: 2 art. 2° affert D. Thomas, quodq: sic habet.
Demonstratio a posteriori, seu, ut eam appellat [illegible] post Aristotelem demonstratio quia
est, quando ex effectu prius cognito ad causæ existentiam cognoscendam procedimus; effectus
quippe sine causa existere nequit. Cum itaq: contemplamur hoc Universum, quod a creatrice Dei
virtute dependet estq: ipsius effectus, facile ex hac contemplatione ad cognoscendam primæ illius causæ
Dei nempe existentiam venire, possumus. Quæ cum ita sint, jam ostensum est, ut propositionis
initio dictum fuit naturalibus nempe rationibus demonstrari posse, Deum esse: nunc iis ar-
gumentis occurrendum est, quæ in speciem suadere videntur Deum ex rebus creatis, [illegible] demonstra-
tive, ut aiunt cognosci non posse.

9 Ac primo quidem [illegible] veteres [illegible] in prælectionibus cap: 2° ea, quæ ad fidem pertinet, non ra-
tionibus demonstrari, sed humili mentis obsequio credi, ac venerari debere. Demonstratio autem
facit scire id est certo evidenterq: cognoscere. Fides autem, ajente Apostolo epistola ad Hebr: c: 11 „ est
„ rerum non apparentium„ Atqui Deum esse non solum ad fidem pertinet, verum etiam fidei
est fundamentum juxta illud ejusdem Apli ad Hebr: 11 „ sine fide impossibile est placere Deo.
„ credere enim oportet accedentem ad Deum, quia est„ Atque juxta primum Symboli articulum:
Credo in Deum ergo &c.

10 Huic difficultati sic respondet D. Thomas 1 p: q: 2 art: 2. „ Deum esse, et alia hujusmodi, quæ per ra-
„ tionem naturalem nota possunt esse de Deo, ut dicitur Rom: 1 non sunt Articuli fidei, sed præ-
„ ambula ad Articulos. Sic enim fides præsupponit cognitionem naturalem, sicut gratia naturam
„ et ut perfectio perfectibile: Nihil tamen prohibet illud quod secundum se demonstrabile est et scibile
ab aliquo accipi, ut credibile, qui demonstrationem non capit„ Hactenus Doct: Ang: „ Sed
„ huic responsioni, subdit [illegible] in 1: sententiis [illegible] obstare videtur, quod fides hujus
„ Articuli Deus est non tantum exigatur ab iis, qui rationum naturalium sunt incapaces,
„ sed ab omnibus omnino, et ad Baptismum venientibus quantumcunq: doctis, et ingeniosis; id
„ quod satis, et ex Symbolo, et sententia Apli adducta, imo, et ex consuetudine Ecclesiæ
„ eam fidem exigentis, videtur probari.

„ Quod etiam, sic ostenditur. Si enim fides illius articuli tantum exigeretur ab iis, qui de=
„ monstrationem non capiunt, ac qui a iis hoc idem tenerent per demonstrationem; cum fi=
„ des sit notitia certior scientia demonstrativa, sequeretur homines indoctos, et loicos
„ habere certiorem cognitionem hujus propositionis Deus est, ut pote per fidem, quam alios
„ doctos, atque subtiles, et in rerum divinarum contemplatione multum versatos, utpote ha=
„ bentes tantum demonstrativam de Deo scientiam, quod est absurdum. Sequeretur etiam,
„ eum, qui fidem haberet dictae propositionis, si postea ejusdem demonstrationem ac=
„ ciperet, fidem ejus, quam prius habebat amittere, atque ita propter demonstrationem
„ supervenientem certiorem notitiam cum minus certa commutare, quod non minus est
„ absurdum. Quocirca respondendum videtur secundum ea, quae ad distinctionem 24
„ lib: 3 tradit S. Bonaventura art: 2. qu: 1 2, et 3, quod quamvis in plena ratione fidei
„ includatur obscuritas, sive inevidentia rei cognitae, quantum videlicet ad modum
„ cognoscendi attinet: quatenus tamen in fide tantum consideratur certitudo cogni=
„ tionis accepta ex revelatione divina sic consistere potest fides cum demonstratione.
„ Nec id mirum, cum simul consistant in eodem, scientia, et opinio ejusdem, id est
„ altera ex necessariis, altera ex probabilibus accepta notitia, quemadmodum dicta
„ qu. 2 recte docet S. Bonaventura. Proinde nunc videtur negandum, quia hujus propos=
„ tionis Deus est possit in eodem esse scientia, et fides, nec quidem obstante eo
„ quod fides sit non apparentium, quia quamvis scientia sit certa, et evidens cogni=
„ tio, non tamen adaequat certitudinem fidei, neque evidentiam visionis, ad quam fides
„ ducit. Unde habita scientia alicujus articuli, non tollitur officium, ac ratio fidei, nec
„ quoad certitudinem, qua superat scientiam, nec omnino quoad inevidentiam, quam
„ non ita abstulit scientia, ut coaequaverit visioni, quae erit in patria „. Haec doctissimus
acensis cancellarius, quae, bona venia tanti viri dixerim plus mihi probantur, quam
ea quae respondet Doctor Angelicus.

11 Ceterum Apostolus ad Heb: 11 loquitur de cognitione Dei non solum prout Auctor est natu=
rae sed etiam, ac multo magis prout Auctor est gratiae, et gloriae largitor, quomodo certe
nonnisi per revelationem innotescit: loquitur enim vero Apostolus de illa fide salutari, sine
qua impossibile est placere Deo, et per quam veteres Patriarchae justificati, et salvi
facti sunt; quae quidem fides supernaturalis est, et habet pro objecto Deum gratiae,
et gloriae largitorem.

12 Atque idem dicendum est de primo symboli articulo, ubi statim additur Patrem; quod duo=
bus modis potest intelligi; videlicet vel respectu nostrum, quibus per gratiam datum est
ut Filii Dei nominemur, et simus, sicuti ait Joan: in sua Epistola 1 cap: 3, vel ad
designandam primam SS.mae Trinitatis personam, quare in altero symboli articulo sub=
ditur, et in Jesum Christum Filium ejus unicum. Sed jam alias obj: audiamus.

13 Jam sacrae litterae, inquiunt qui nostrae sententiae adversantur, quam plures omnem quam
de Deo habemus notitiam Dei ipsius beneficio, et gratiae adscribunt. Nam Apostolus Rom:
1. loquens de Philosophis, quos naturalis rationis lumine Deum cognovisse dicimus,
inquit: „ Quod notum est Dei, manifestum est in illis. Deus enim illis manifesta=
„ vit „ item in eodem loco „ quia cum cognovissent Deum, non sicut Deum glorifi=
caverunt, aut gratias egerunt; dicentes enim se esse sapientes (idest suis viribus

tribuentes sapientiam, quam adepti erant, et in seipsis de ea gloriantes, stulti facti sunt,, Quae sane satentis significant: Dei donum fuisse scientiam, quam de Deo Philosophi acceperant; de qua proinde non in seipsis, sed in Deo gloriari, Deoque gratias agere debebant. Atque hoc ipsum probant divinae Scripturae testimonia illa, quae omnem sapientiam omnem scientiam, omne donum a Deo esse aiunt, ut e.g. illa Eccl: 1. Omnis sapientia a Dno Deo est, et Ps. 93 qui docet hominem scientiam, et 1. Reg. 2 Deus scientiarum Dnus est, et Epistle 1 Jacobi, omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminum: et Epta 1 ad Cor: cap: 4: Quid habes, quod non accepisti, si autem accepisti, quid gloriaris quasi non acceperis, et ejusdem Epte cap: 10: qui gloriatur, in Dno glorietur. Quibus accedunt, et illud Concilii Arausicani can: 22. Nemo habet de suo, nisi mendacium, et peccatum, et illud Eccle: sine tuo numine nihil est in homine, nihil est innoxium, et multa PP. testimonia. Aug: enim laudatum Apostoli locum Epte ad Rom: sic intellexisse videtur, ut significetur ex eo praeter externam creaturae inspectionem, praedicationem necessariam esse internum Dei auxilium ad Dei notitiam ex rebus creatis percipiendam. Sic namque ait in sermone de Kal: Januarii: Non enim debebant sibi arrogare quod ille donaverat, nec se jactare ex eo, quod non a seipsis, sed ab illo habebant: gratiae utique Deo reddendum fuit, et ad hoc tenendum, quod videre poterant, ab illo sanandi fuit qui dederat ut viderent; Et serm: 55 de verbis Dni ait: Dicentes se esse sapientes idest donum Dei sibi tribuentes stulti facti sunt, Et lib: de spiritu, et littera cap: 12 inquit,, Dicentes se esse sapientes, quod non aliter intelligendum est nisi hoc ipsum sibi tribuentes. Atque similia habet in expositione Psalmi 47, in Epta 120, et in tractatu 2o sup Joannem. Lib: vero Confess: 10 cap: 6o posteaquam dixit caelum, et terram omnibus praedicare, et Deum amare, addit;, Altius autem tu misereberis, cui misertus eris: alioquin caelum et terra surdis loquuntur laudes tuas,, Et lib: 15 de Civit. Dei cap: 6o nihil prodesse,, scribit omnem praedicationem veritatis etiam Deo adiuvante loquente nisi accedat interna gratia. Ac demum lib: 11 de Civit: Dei cap: 4. ,, Mundum, inquit, esse conspicimus, Deum esse credimus,, Si autem Prosper Lib: 1 de vocatione gentium cap 4 haec scribit:,, Cum enim quidam non solum ad instituta utilissimarum artium, et doctrinas liberalium disciplinarum, sed etiam ad inquisitionem summi boni aciem mentis intenderint, et invisibilia Dei per ea, quae facta sunt, intellecta conspexerint, non agentes gratias tamen Deo, nec confitentes illum sibi esse hujus facultatis Auctorem, sed dicentes se esse sapientes hoc est non in Deo, sed in semetipsis gloriantes, quasi ad veritatis inspectionem suis studiis, atque rationibus propinquassent, evanuerunt in cogitationibus suis, et quod illuminante Dei gratia invenerunt, obcaecante superbia perdiderunt, relapsi a superna luce ad tenebras suas, hoc est ab incommutabili, atque aeterno bono ad mutabilem corruptibilemque naturam etc.,, Atque in Epta ad Demetriadem negat contemplationem creaturarum quidquam proficere posse ad cognoscendum Deum, nisi summus, et verus agricola (nempe Deus) potentiam sui operis adhibuerit,, vid. et S. Athanasius in Epta una ad Serapionem: Deus inquit, non demonstratione rationum traditur, sed fide, et pia cogitatione cum religione. Et Beda sup caput 34 Jobi:,, Nisi ipse Deus ait, dignatus fuerit se homini revelare quis est, non potest eum suis viribus intueri, vel perscrutando ad majestatem ejus accedere,, Tandem Clemens Alex: in libris Stromatum frequenter docet Deum esse fide credi oportere, ratione demonstrari non posse.

14 Hanc difficultatem sic diluit doctiss: Estius in lib: 2 sententiarum d. 6.
ajendo „ Veribimum id esse, q[uo]d Scripturæ palam docent omnem sapientiam,
„ et omnem scientiam, ac generaliter omne bonum hominis esse Dei donum, ac pote
„ ab Auctore Deo profectum, atq: homini datum; sive ad illud bonum consequen
„ dum sufficiant vires naturæ corruptæ, sive non. Deus enim omnium bonorum
„ Auctor, et largitor est, et prima omnium causa, qui omnia in omnibus operatur;
„ Cui proinde de omnibus, et in omnibus gratiæ sunt agendæ, sicut nonet Aug:
„ 2 ad Bonif: cap: ultimo; ac in quo solo gloriandum, ut alibi idem Author ipse
„ docet. Non tamen ad omnem scientiam opus est peculiari illuminatione seu re:
„ velatione, qualis est revelatio fidei; eo quod ad multorum rerum atq: etiam
„ ipsius Dei aliquam licet cognitionem percipiendam ex creaturis adhuc sunt proportio:
„ natæ vires humanæ naturæ, nondum per Xtum renovatæ; sicut sine gratia Dei
„ per Xtum multa potest homo in officiis humanis non perducentibus ad co:
„ lurem vitæ æternæ; sed solummodo conducentibus ad honestam conversationem
„ hujus vitæ temporalis: quæ tamen ipsa, in quantum bona sunt in Deum Aucto:
„ rem omnia sunt referenda. Unde Aug: Ep[isto]la 130 q[uo]d Polemon ille Atheniensis
„ non solum ebriosus, sed et ebrius in scholam Xenocratis ingressus, ejus sermone
„ in alios mores repente conversus est: „ idipsum, inquit, quod in eo factum
„ est, non humano operi tribuerim, sed divino „ Quod et probat verbis Jacobi 1. De
Beda l. 2 in Cant: Virtutes, et bona opera infidelium tribuit gratiæ idest dono, et benefi
cio Dei. Qua de re disputans S. Thomas q. 24 art: 14 de veritate generaliter docet,
quod nullum bonum, nec supernaturale, nec naturale, nec morale potest homo sine Deo. Quæ
autem ad salutem pertinent non potest homo facere sine gratia Dei, idest misericordia Dei,
qua dirigitur ad salutem; ea vero est gratia Dei per Xtum.

Dicendum igitur Ap[osto]lum ad Rom: 1 non loqui de peculiari revelatione, qualis facta est
prophetis, qualis et nobis fit per fidem, sed de manifestatione, quæ fit per creaturas visibiles,
Deo nihilominus intus operante, et illam sui cognitionem per rerum visibilium con
templationem illis tribuente: id q[uo]d Ap[osto]li verba, Deus illis manifestavit, et supra po:
litæ Patrum sententiæ significant. Itaq: merito reprehendit Philosophos q[uo]d de mani:
festatione tali modo facta, Deo gratias non egissent, sed sibi, suoq: ingenio suam illam
sapientiam tribuissent, sicut merito reprehensibilis est, qui victoriam sibi non Deo tribuit,
tametsi suis viribus industria, consilio partam. Quod et Scriptura nos docet Deuter:
8, et 32. atq: alibi; et ex Scriptura S. Thomas l. 3 de regimine principum cap: 8 docte
prosequitur.

Si quæ vero Patruum dicta forte exigere videntur gratiam, et illuminationem peculiarem,
ad ea respondere possumus ipsius prosperi verbis, qui lib. 2 de vocatione Gentium cap: 17
scribit tam acerbo vulnere naturam humanam sauciatam esse, ut ad cognitionem Dei neminem
contemplatio spontanea plene valeat erudire, nisi obumbrationem cordis
vera lux discusserit. In eo ergo q[uo]d ait plene, significat posse aliquos aliquousq: per
contemplationem spontaneam erudiri ad cognitionem Dei absq: peculiari illa, et superna:
turali illustratione divina. Quare ubi negant PP. Dei notitiam haberi posse sine
peculiari illuminatione divinitus accepta, poterunt intelligi de cognitione plena, et certa,
qualis est, quæ per fidem habetur, vel qualis haberi poterat ex viribus naturæ integræ...
cæterum pro majori declaratione supradictorum consideranda est doctrina S. Thomæ 1ma
2dæ q. 109 art: 2, ubi docet ad cognitionem cujuscunq: veri hominem indigere auxilio Divino

et intellectus ideo moveatur ad suum actum non autem indigere ad cognoscendam veritatem in omnibus nova illustratione superaddita illustrationi naturali, sed in quibusdam, quæ excedunt naturalem cognitionem. Nam in natura corrupta naturalem cognitionem excedit plena de Deo cognitio, non autem imperfecta, qualem Philosophi habuerunt. Unde dicit idem Doctor eadem q: art: 1° ad 3um quod natura humana magis est corrupta per peccatum, quantum ad appetitum boni, quam quantum ad cognitionem veri". Hactenus laudati doctiss: viri generalem responsionem exhibuimus.

15 Quanquam ad testimonium D. Aug: lib: 11 de Civit: Dei, ad Athanasium, et ad Clementem Alexandrinum alio modo responderi potest. Dici namq: potest Augustinum eo loci non sumere fidem prout opponitur demonstrationi, sed prout opponitur visioni corporali; quia Mundum oculis conspicimus, at Deum certe intueri nequimus. Dici potest D. Athanasium in tota ea orationem loqui de divinitate prout comprehendit divinitatis misterium. Agit enim ibi contra hæreticos illos, qui, ut Sp: Sancti divinitatem impugnarent, plures, atq: inanes in medium adducebant philosophicas cavillationes, quibus proinde merito respondet: Divinitas, hoc est divinum divinitatis misterium non demonstratione rationum traditur, sed fide et pia cogitatione cum religione. Dici tandem potest Cl: Alex.um loqui de demonstratione a priori, et per causam, quam solam veram, propriamq: demonstrationem cum Aristotele appellabat. Et certe lib: 8 Stromatum scientiam demonstrativam definit quæ ex prioribus constat, et certioribus, ac deinde addit, nihil est autem ante id, quod ingenitum est. Verum ad propositam difficultatem jam satis responsum est. nunc reliquæ objectiones diluendæ sunt

16 Ajunt enim nostri Adversarii, quod si vera essent, quæ hactenus a nobis dicta sunt ex D. Bonavent: ex D. Th. atq: ex Estio, melior esset hominis illiterati conditio, qui Deum esse fide supernaturali credit, quam philosophi, aut Theologi, qui eum demonstratione cognoscit. Certitudo namq: fidei in hactenus dictis longe major, nobiliorq: est certitudine demonstrationis. Adde fidem multum habere meritum; scientiam autem ex demonstratione deductam nullum.

17 Verum, qui ita loquuntur, si putare videntur Philosopho, aut Theologo deesse certitudinem fidei, qua Deum esse creditur; quod quidem a vero longissime abest. Philosophus enim, aut Theologus non habet illam fidem, quæ cum charitate conjuncta est, habet tamen certitudinem fidei, quæ non pugnat cum certitudine evidentiæ, sed illam confirmat. Neq: vero caret merito fidei, dummodo ita animo sit comparatus, ut etiamsi evidentia demonstrationis deesset intellectum tamen captivaret in obsequium fidei. "Cum homo, inquit D. Th: 2a 2æ q. 2 art: 10, habet promptam voluntatem ad credendum, diligit veritatem creditam, et super ea excogitat, et amplectitur, si quas rationes invenire potest; et quantum ad hoc ratio humana non excludit meritum fidei, sed est signum majoris meriti". Et in eodem art: explicans illud S. Greg: magni "Fides non habet meritum cui humana ratio præbet experimentum" subdit, hoc esse intelligendum, "quando homo non habet voluntatem credendi ea, quæ sunt fidei, nisi propter rationem inductam. Quando autem homo habet voluntatem credendi ea, quæ sunt fidei ex sola auctoritate divina, etiamsi habeat rationem demonstrativam ad aliquid eorum, puta ad hoc, quod est Deum esse, non propter hoc tollitur, vel diminuitur meritum fidei". Hactenus Doct: Ang., sed prosequamur.

18 Nulla est Deum inter, atq: Creaturas proportio, ajunt nostri Adversarii. Etenim Deus est Ens necessarium, et infinitum, Creaturæ vero sunt contingentes,

et finitæ: ergo etc.

19 R. huic difficultati cum D. Th: p.ma p. q. 2. art. 2. ad 3 = Per effectus non proportio=
=natos causæ non posse perfectam cognitionem de causa haberi; sed tamen ex quocunq
= effectu posse manifeste nobis demonstrari, causam esse; et sic ex effectibus Dei posse
= demonstrari Deum esse, licet per eos non perfecte possimus eum cognoscere secundum
= suam essentiam. =

20 Neq: est, quod dicant majorem esse proportionem inter Angelum, atq: hominem, quam
inter Deum, et Creaturas; et tamen ex quo homines existant non posse colligi existe=
re Angelos; adeoq: a pari ex quo homines sint, non consequi esse Deum. Non est, inquam
cur hoc dicant. Nam inter homines atq: Angelos major est proportio, quam dicunt simili=
tudinis, non autem habitudinis effectus ad causam: Angeli quippe non sunt causæ ho=
minum, sicuti Deus causa est Creaturarum. Ex quo igitur ex creaturis possimus evi=
denter cognoscere, Deum esse, non sequitur ex hominum existentia colligi posse existenti=
am Angelorum

21. Sed neque quidquam proficiunt, ajendo 1.o non posse nos ex Creaturis cognoscere naturam
Dei, adeoq: neque agnoscere posse ipsius Dei existentiam, quæ cum ejus natura unum,
idemq: est: ajendo 2.o Creaturas, ut existant, non requirere causam infinitam et necessa=
riam, cujusmodi est Deus, sed finitam, et contingentem: ajendo 3. contemplationem Cre=
aturarum erroribus, atq: superstitioni semper aditum præbuisse; propterea quod earum pulchri=
tudine homines delectati, in iis divinum aliquod inesse putaverunt; ut patet vel ex ipsa Scri=
ptura, quæ Sap: cap: 14. 11 dicit Creaturas factas esse = in odium Dei, et in tentationem ani=
= mabus hominum, et in muscipulam pedibus insipientium =

22 Nam primam objectiunculam solvit D. Th: l. 1. c.a Gentiles, respondendo non posse nos ex Cre=
aturis assurgere ad cognoscendum illud esse, quo Deus in se ipso subsistit. quod nobis
quale sit, ignotum est, sicut ejus natura; posse tamen ex Creaturis agnoscere, Deum existe=
re. Et hoc quidem certissime cognoscimus; quomodo autem existat, tum solum cognoscemus,
= quando videbimus eum, sicuti est = ut in sua Epla. 1. ait D. Jo:

23 Altera obj: facillime refellitur, dicendo Creaturas non postulare quidem causam proximam, et
immediatam, sive secundariam, quæ infinita sit, et necessaria, exigere tamen primam causam
infinitam, et necessariam.

24 3.am diluit Estius in primum Sententiarum dist: 3 §. 3., inquiendo = Creaturas, quæ in Scriptu=
= ris invitari ad laudandum Deum, et nominatim in ps. 148, et in Cant: 3.um Puerorum, idq: non
= ob aliud, nisi quia quantum in illis est, sufficiens argumentum præbent homini ad cognoscendum, et
= laudandum Deum. Quod ergo dicit Sapiens = Creaturas in odium, et tentationem, et musci=
= pulam esse factas = non finem significatum, propterquem factæ sint, et institutæ, vel ad
= quem per se ducant, sed eventum, qui consequitur ex hominum cæcitate, et malitia. Non
= enim ait generaliter hominum, sed addit insipientium: homines enim facturæ Dei per
= insipientiam auctores divinitatem iis attribuerunt. Itaq: contemplatio Creaturarum
= non est ad errorem via, nisi per accidens; nimirum ex vitio hominis æqui, ac depravati
= rebusq: visibilibus addicti, et ad invisibilia assurgere non volentis: per se autem via est recta
= ad cognitionem Creatoris, quia naturaliter effectus manifestat causam, et opus monstrat
= opificem. Quamquam Sapiens non de quibuslibet loquitur creaturis, sed de iis, quæ in ima=
= gines quasdam artificum opera conformatæ, stultorum animos ad sui venerationem, et
= cultum allexerunt =

25 Tempus tandem et operam perdunt dum hisce cavillationibus infirmare nos arbitrantur.
nimirum: Deus, et Creaturæ sunt duo correlata. Atq: unum correlatum non potest de=
monstrari per aliud: demonstratio quippe est progressus de re nota ad ignotam

relativa autem sunt simul tempore, et cognitione, ut habet philosophicum adagium. Ergo &c. Deinde prima veritas non demonstratur. Sed Deus est prima veritas. Ergo &c. Demum vera demonstratio esse debet ex necessariis. Atqui res creatae non sunt necessariae, sed contingentes. Ergo &c.

26 Etenim ad primam quod attinet, dicimus Creaturas praecise, vel reduplicative, ut ajunt Scholastici, ut tales involvere quidem relationem ad Deum Creatorem; atque idcirco ita consideratas non posse prius cognosci, quam Deum Creatorem. Quid vetat autem, quin Creaturas consideremus in se ipsis, veluti res contingentes, quae cum a se ipsis esse non possint, ad cognoscendam unam eamdem causam, nempe Deum, nos conducant?

27 Iam porro 2.a Cavillatio hac una distinctione diluitur. Prima veritas, hoc est primum cognitionis principium, utpote per se nimis evidens, prius non demonstratur quoad cognitionem attinet, at demonstratur quoad attinet ad existentiam. Sed Deus, prima veritas a nobis existere demonstratur. Ergo nulla omnino est objecta difficultas.

28 3.a demum futilitatis sua videbitur, si consideretur demonstrationem esse debere ex necessariis vel absolutis, vel hypotheticis non autem, ex solis necessariis absolutis. Hoc enim considerato perspicuum erit, quod cum res creatae, licet necessitate absoluta careant, quia potuerunt non existere, habeant tamen necessitatem hypotheticam, hoc est, posito quod sint, necessariam habeant cum Deo a quo pendeant, connexionem; ex iis nos ipsos attollere possumus ad Deum ipsum cognoscendum. Verum de ~~possibilitate~~ potentia demonstrandi naturalibus rationibus Deum existere haec quidem hactenus; nunc ad ipsas demonstrationes accedamus.

Propositio 1.a

In qua ex aspectabilium rerum contingentia Ens necessarium, sive Deus ipse optimus maximus existere demonstratur.

29. Metaphysicum hoc argumentum quod ad demonstrandam Dei existentiam primo loco evolvendum esse duximus, illud ipsum est, quo primo quidem utitur Hugo Grotius in lib. de veritate religionis Christ., tertio vero D. Thomas prima parte quaest. 2 art. 3. Sic autem declarari potest. Si omnia entia sunt contingentia. Ergo existit Ens necessarium. Sed Ens necessarium est Deus ipse optimus maximus. Ergo Deus optimus maximus existit. Prima propositio nullo negotio demonstratur. Etenim Ens contingens illud est, auctore D. Th. loco nuper citato, quod possibile est esse, et non esse, sive quod cum non existit, potest existere; et cum existit potest non existere. Quamobrem si entia omnia essent contingentia, omnia pariter entia tam possent existere, quam non existere; quod cum in primis falsum sit, sequitur non omnia Entia esse contingentia. Falsum, aio, in primis esse omnia entia ex aequo posse existere, et non existere. Nam ut in loco ~~non~~ paulo ante citato ratiocinatur D. Th., = si omnia sunt possibilia non esse (sicuti certe essent, si omnia entia tam possent existere, quam non existere, ut supra dictum est) aliquando nihil fuit in rebus. Sed si hoc est verum, etiam nunc nihil esset, quia quod non est, non incipit esse, nisi per aliquid, quod est. Si igitur nihil fuit Ens, impossibile fuit, quod aliquid inciperet esse, et sic modo nihil esset, quod patet esse falsum = Age vero falsum in primis esse omnia Entia ex aequo posse existere, et non existere, sic etiam demonstratur. Si omnia entia tam possint existere, quam non existere, fingi etiam posset ipsa non existere. Quippe, ut vetus habet adagium, possibili posito in actu, nihil sequitur absurdi; atqui id fingi nequaquam potest. Cum tunc entia omnia possibilia simul essent, et impossibilia; possibilia quidem, utpote contingentia; impossibilia autem utpote non habentia a quo produci possent: nec enim, produci vel a se ipsis possent, vel ab alio: non a se ipsis quia nihil se ipsum efficere valet, quin se ipso prius sit, ergo esset, quod manifestam contradictionem involvit, sed neque ab alio. Omnia quippe non existerent. Pro falso igitur vel in primis habendum est omnia Entia tam posse existere, quam non existere. Ergo praeter Entia, quae esse queunt, et non esse, quaeque proinde contingentia dicuntur, admittere oportet aliquod Ens, quod nequeat non esse, sed necessario existat. Sed Ens quod necessario existit

est Deus ipse optimus maximus. Item ens, quod necessario existit est omnium perfectionum genere cumulatissimum, sive adeo perfectum, ut eo nil melius esse, aut excogitari possit. Atqui talis est Deus optimus maximus. Ergo Ens necessarium est ipse Deus optimus maximus. Dixi quod Ens necessarium est omni perfectionum genere cumulatissimum, sive adeo perfectum, ut eo nil melius esse, aut excogitari queat. Enimvero Ens necessarium tale est, ut a nemine perfectionum limites posset accipere. Non a seipso, tum quia sui causa non est; tum quia si sui causa esset, omnem, quam posset perfectionem sibi tribueret, cum nemo sui sit inimicus. Non ab alio, quoniam a nulla superiori causa dependet. Non denique a sua naturae conditione; quippe verae quaecunque perfectiones ad Entis necessarii naturam omnino pertinent. Si enim Ens necessarium existit, ipsum profecto reliquorum entium caussa est; iisque propterea, et existentiam, et omnem, qua possunt, perfectionem impertitur. Quemadmodum igitur omnis existentiae, ita omnis perfectionis fons est, et origo. Quomodo autem omnis perfectionis fons, et origo aliqua perfectione carebit? certe id, unde omnis perfectio fluit, debet esse summe perfectum, ut tanta bona, quanta in ceteris rebus insunt, ex se sine sui diminutione effundere, et conservare jugiter queat. Accedit huc, quod nisi omnes perfectiones ad naturam Entis necessarii pertinerent, summa perfectio esset omnino impossibilis. Cum enim perfectio sit modus entis cujusque possibilis esse, quatenus in Ente aliquo esse potest. At vero nullo in Ente esse summa perfectio posset, nisi perfectiones omnes ad Entis necessarii naturam spectarent: omne quippe Ens vel necessarium est, vel contingens: sed Ens contingens summe perfectus esse nequit. Prorsus igitur impossibilis esset summa perfectio nisi omnes perfectiones, ex quibus ipsa coalescit ad Entis necessarii naturam spectarent. Atqui summa perfectio non est impossibilis; ejus enim ideam homines habent, ut qui meliora deterioribus anteponunt, quatenus haec a summa perfectione magis habere cognoscunt: rei autem impossibilis, docentibus Logicis, nulla esse idea. Ens itaque, quod necessario existit est omni perfectionum genere cumulatissimum, sive adeo perfectum, ut eo nil melius esse, aut excogitari queat. Sed hujusmodi Ens est Deus ipse optimus maximus, qui, ut ait D. Th: 1 p: q. 4 art: 2., cum sit ipsum esse per se subsistens, oportet quod totam perfectionem essendi in se contineat. Ergo Ens necessarium est ipse Deus optimus maximus. Sed Ens necessarium existit, ut supra ostensum est, ergo existit etiam Deus optimus, maximus. Sed jam ad ops: veniamus.

30 Principio nostri Adversarii negant fingi posse omnia simul entia non existere, tametsi entia omnia possent non esse. Id vero ex eo probatum iri contendunt, quod etsi omnia possibilia possint esse fingi tamen nequit ea omnia existere.

31 Sed hanc disparem. Latissimum enim inter unam, et aliam rem est discrimen. Quandoquidem si omnia Entia possunt non esse, profecto non esse queunt tum singillatim, tum universe, sive, ut Scholastici loquuntur, tum distributive, tum collective; cum, simulatque singula sint contingentia, etiam tota eorum collectio debeat esse contingens: nec enim ulla est ratio, cur mutet naturam. E contrario possibilia esse quidem singillatim possunt; sed universe non possunt: quoniam si omnia simul possibilia producerentur, infinita rerum multitudo extaret, quam existere non posse sic acutissime ostendit D. Th. prima p. q. 7 art. 4. = Sed hoc est impossibile, quia omnem multitudinem oportet esse in aliqua specie multitudinis: species autem multitudinis sunt secundum species numerorum. Nulla autem species numeri est infinita, quia quilibet numerus est multitudo mensurata per unum. Unde impossibile est esse multitudinem infinitam actu sive per se, sive per accidens.... Sed esse multitudinem infinitam ~~impo~~ in potentia possibile est, quia augmentum multitudinis consequitur divisionem magnitudinis. Quanto enim plus aliquid dividitur, tanto etiam plura secundum numerum resultant. Unde sicut infinitum invenitur in potentia in divisione continui, quia proceditur ad materiam..... eadem ratione, etiam invenitur in potentia in additione multitudinis. = Verum, sublimi Doct: Aug: Quamquam si omnia possibilia simul producerentur, non solum infinita rerum extaret multitudo, verum etiam, quod longe absurdius est, Dei ~~omnipo~~ exhauriretur potentia, ac possibilitas ipsa cessaret. Jure igitur fingitur omnia simul entia non extare, statim ac possint omnia entia non esse; at nonnisi perperam fingeretur existere omnia possibilia, tametsi ea vere produci, et esse possint.

32. Atqui, urgent continuo nostri adversarii, falso asseritur omnia contingentia universe accepta posse non esse, tametsi contingentia omnia singillatim sumpta non esse queant. Etenim a partibus ad totum, seu, ut loquuntur Logici, a sensu distributivo ad collectivum non tenet illatio. Eo ipsus ratione, qua falso quis ratiocinaretur dicendo: quilibet miles, non est exercitus, ergo, nec tota militum multitudo esse exercitus sic. Ubi liber aque gutta parvam habet extensionem. Ergo et guttarum aquearum collectio parum extenditur: eadem, inquam ratione non recte ratiocinantur qui ajunt: contingentia omnia singillatim accepta non esse queunt. Ergo contingentia omnia universe sumpta possunt non esse

33 At vero iterum dico ego, ut inculco contingentia, quoniam possunt non esse singula, posse non esse etiam universe. Ad id autem quod adicitur, nempe a distributivo sensu ad collectivum non valere consecutionem, respondeo hujusmodi logica canonem tum utique habere locum cum de iis agitur attributis, quae ad quantitatem pertinent, aut continuam, aut discretam, ea propter aut singulis seorsim, et non toti collectioni, aut collectioni, quatenus collectio est, eo singulis seorsim conveniunt, ut in objectis exemplis. At idem canon num certe non obtinet, cum de iis agitur attributis, quae nullam important quantitatem, quoniam haec conveniunt partibus, et singulis sumptis, et unitis cum aliis partibus, idque vel maxime si ad rerum essentiam pertineant. Et certe, ut uno vel altero exemplo rem illustriorem faciamus, sic licet argumentari. quilibet homo est rationalis. Ergo hominum collectio est rationalis. Unaquaeque aquae particula est fluida. Fluidus est igitur Oceanus, vel Fluvius. Nimirum, ut sibi animadvertit Gonetus Tract. 5 disp. 1 art. 1 n. 2 = collectio omnium particularium nihil aliud addit supra quodlibet particulare in illa inclusum, nisi quantitatem aliquam permanentem, vel successivam, continuam vel discretam. Cum igitur omnium collectio nulla alia ratione differat a singulis, nisi penes majorem, aut minorem quantitatem, quam addit supra illa, inde fit ut in iis tantum praedicatis, quae quantitatem aliquo modo important non liceat argumentari a singulis ad omnia, et a distributivo, ad collectivum. Omnino autem liceat in reliquis praedicatis, quae conveniunt rebus secundum se, et quae nullo modo quantitatem important =. Iam porro non existendi potentia attributum est, quod nullam quantitatem involvit, proindeque ad contingentium rerum naturam pertinet. Si igitur singulorum contingentium propria est, propria pariter est cunctorum, eumque dein ipsa dispertitur consecutio a distributivo ad collectivum vel in omnibus obtinet.

34 Atqui pergunt urgere, vel in iis attributis, quae nullam quantitatem important, reique in se spectatae conveniunt, non valet argumentatio a distributivo sensu ad collectivum. Nam posse corrumpi, et posse produci attributa sunt, quae nullam de se quantitatem connotant, quilibet enti composito essentialiter conveniunt; nec tamen fas esset dicere: singula corpora corruptibilia sunt. Ergo omnia. Siquidem corruptio unius, ut ajunt Philosophi, est generatio alterius, quae certe impedit, quominus omnia simul possint vere corrupta

35 Verum haec plena sunt sententiis. Etenim, ut recte animadvertit ex doctis Dominicus Theologus doctissimus Petrus [illegible] quod in posse corrumpi singulis corporibus et posse produci singulis possibilibus competit, eodem revera competit universis. Et enim corpora singula corruptioni obnoxia, sunt primum quatenus in nihilum redigi a Deo possunt, deinde vero quatenus propriam formam etiam naturaliter possunt amittere, ut novam accipiant, quod dum contingit, unum ex altero fabricatur, puta ignis ex ligno, et idcirco unius corruptio dicitur alterius generatio. Utroque autem modo corruptibilis etiam est corporum omnium congeries.

36 At vero nostri Adversarii, quoniam vident nihil ex hujusmodi objectis proficere, confugiunt ad Processum, sive progressionem quandam infinitam, eaque se non urgeri putant: nihil opus est, ajunt, praeter entia contingentia Deum non contingentem admittere. nihil namque prohibet, quominus entia omnia contingentia admittantur, ea ratione, ut unum quodque contingens existentiam mutuet ab alio item contingente, et hoc ab alio usque in infinitum, quin nunquam ad primam aliquam, et necessariam causam deveniatur. Et ita quidem res se haberet, si Mundus esset aeternus. Qui autem Mundum aeternum sectantes

Plato, Aristoteles, aliiq: e philosophis Ethnicis bene multi opinati sunt, ut testatur Theodoretus lib. 2 de hæresibus cap: sexto. Imo aliquot e Patribus ipsum sensisse ostendit Laurentius Mosthemius in dissertatione de creatione ex nihilo apud Radulfum Cudworthum de syst. intellectualis. S. vero Thomas p.ma p. quæst. art. 2. inquit = Mundum incepisse est credibile, non autem demonstrabile, vel scibile =

37\. At pudere deberet Adversarios nostros commentitiam hujusmodi progressionem causarum contingentium in infinitum, sublata causa necessaria, et omnium prima proferre. Cum enim nulla res producere alteram possit, quin existat: Entia autem omnia, quæ in Mundo sunt, utpote ipsi ad existendum, et non existendum indifferentia, existentiam a se non habeant, sed produci debeant, ut sint, atq: conserventur; ni causa aliqua non contingens, seu necessaria, a qua ipsa originem ducant, in promptu sit, nihil profecto erit, quamobrem existant. Atq: id sane non fugit eos, quorum de Mundi æternitate sententia nobis objicitur; ac propterea Mundum ipsum quem plane contingentem esse noverant, non a se æternum, sive increatum dixerunt, sed alii ab æterno factum, alii ab æterno fieri perpetuo autumarunt. Quæ opinio, etsi vel maxime absurda nobis videatur, quia, ut egregie ajebat Methodius Martyr in lib: c.a Origenem, = impossibile est id, quod initio productionis est circumscriptum, simul cum eo, quod finem, ac terminum = nullum habet, Æternum sine termino habere = ; quoniam tamen supremam ac necessariam causam Mundi effectricem supponit, tantum abest, ut propositioni nostræ obsit, quin etiam mirifice prosit.

38\. Nec me latet Adversarios in medium adducere nescio quam seriem infinitam circularem, quatenus nempe, ut ipsi dicunt, positis entibus A, B, C, D, et per circulum a b c d dispositis, eius rationem sufficientem suæ existentiæ habent in A, c in b, d in c, a in d, quin unquam ente necessario opus sit.

39 At simul non me latet, sane nescio quam infinitam seriem circularem non minus esse commenticiam, jam confutata progressione causarum in infinitum; quæ insuper ratione repugnare, quod contradictionem involvat: hac enim semel admissa illud necessario sequitur, ut idem simul sit, et non sit, nam cum A sit causa mediata D extare debet antequam existat D; sed idem A est effectus immediatus ipsius D. Ergo ante ipsum D, idest ante suam causam existere nequit. A itaq: debet ante D existere ut ipsum mediate producat et simul non existere, ut ab eo immediate producatur; quod cum apertissimam contradictionem involvat, eandem contradictionem involvit objecta series circularis.

40 Non ne, sic pergunt objicere Adversarij, in divisione continui in infinitum procedi posse, quin unquam ad primam partem perveniatur, multorum, eorumq: magni nominis physicorum sententia est? Cur igitur non eodem modo procedi in infinitum poterit in rebus contingentibus, quin primam aliquam, et necessariam causam reperire necesse sit;

42 At Adversarij nostri hæc objiciendo non animadvertunt maximum discrimen, quod inter utramque rem intercedit. Partes namq: in continuo non tanta, ut inter se colligatæ sint, nexuq: devinctæ, ut una ab altera tanquam a sua causa pendeat, ac una sine alia esse nequeat. Contra vero res contingentes ita a prima, eaq: necessaria causa dependent ut sine illa esse nullimode possit; ea ferme ratione, qua catena ad perpendiculum suspensa nequit immaginari, quin a fulcro aliquo sustineatur. Quapropter si igitur progressum in infinitum continui divisio non excludat, non ideo tamen ipsum in contingentibus poni posse dicitur. Atq: hactenus quidem eas objectiones solvimus, quibus Adversarij probare nituntur ex entibus contingentibus demonstrari non posse existentiam Entis necessarij. Nunc reliquum est, ut illam diluamus, qua contendunt Ens necessarium non idem esse, ac Deum opt: max.

41.2 Sunt enim etiam rerum creatarum essentiæ, aut necessariæ, nec tamen quis dicet esse Deum opt: max:. Ergo a pari etiamsi existat Ens necessarium, non sequitur ipsum esse Deum opt. max.

43 At vero etiam hic dicere debeo adversarios nostros non animadvertere maximum discrimen quod inter utramq: rem intercedit. Nam rerum creatarum essentiæ necessariæ dicuntur, quatenus sunt necessario possibiles, nec immutari possunt: non enim circulus v: g. potest non esse rotundus, aut triangulus tribus angulis non constans, aut homo non esse animal rationale. Non autem

necessariæ appellantur, quatenus necessario existunt, atq: proinde nihil de perfectione essendi eis deesse potest e contrario Deus illud necessarium, de quo loquimur, necessarium dicitur quatenus necessario existit; atq: idcirco totam perfectionem essendi in se continet, verusq: Deus est. Sed de argumento metaphisico existentiam Dei demonstrante satis dictum est; nunc de argumento phisico dicendum est.

Propositio 3.ª

In qua ex Mundi conspectu Dei opt: max: existentia probatur.

2(2) Phisicum hoc argumentum, quo potissimum usi sunt SS: Ecclesiæ PP., ut Deum opt: max: existere demonstrarent, quodq: aptissimum, invictissimumq: visum est ipsi Nicola L'Herminier, tametsi imprudenter nullius roboris esse contenderit metaphisicum illud, quod ex rebus contingentibus desumitur, et a nobis in antecedenti propositione explicatum est, phisicum, inquam, argumentum, non solum impudentissime respuitur ab impio auctore Systematis naturæ, verum etiam a nupero philosopho Maupertuisio in suo opere gallice scripto, cui titulus Saggio di Cosmologia. Diderotius autem in gallico suo opere inscripto Pensieri Filosofici § 17 eo audaciæ devenit, ut SS: PP. recte quidem argumentum haud quaquam adhibuisse contendat, eo quod illorum ætate mundi structura satis comperta non fuerit defectu phisicæ, quam vocant experimentalem.

45 Sed frustra hujusmodi scriptores nituntur. Nam ut recte animadvertit eruditiss: P. Valsecchi in egregio suo opere, cui titulus: Dei fondamenti della Religione, e dei fonti dell'empietà [illegible] cap. 1.° = Se possono i libertini coprire in qualche maniera la loro follia, scredimando certi piu sottili, e metafisici ragionamenti, che la confutano, ma che in certi libri son contenuti, cui gente di quel tempo non avvezza a pensare ne legge ne intende; non fia però, che nasconder la possano in faccia di quella luce, che riverberando dalle parti tutte ancorchè minute, e più vili del Universo, porta nella mente di ogniuno colle traccie d'un' infinita sapienza, e potere, l'idea d'un facitore perfetto, che lo formò, e che lo regge. Questo argomento ha fatto dimostrativo, e se qualor a dovere s'intenda, tutti gli altri contiene... trattato fù in ogni secolo dagli scrittori latini e greci, sacri, e profani non già per iscoprire ad alcuno novella cosa, o non risaputa, ma per far sì, che gli uomini riflettessero, sopra un'oggetto, il quale avanti gli occhi è a tutti, e in ogni tempo palese, non fù sopra gli animi soliti, come dicea Cicerone ad essere commossi più dalla novità, che dal valor delle cose quella impressione veementissima, che far dovrebbe. Assiduitate quotidiana et consuetudine oculorum (verba sunt ejusdem Cic: in lib: 2.° de nat: Deor.) assuescunt animi; neq: admirantur, neq: requirunt rationes earum rerum, quas semper vident, perinde quasi novitas nos magis, quam magnitudo rerum debeat ad exquirendas causas excitare &c.

49 Jam vidimus in propositione 2.ª nos argumentum ex Mundi conspectu petitum passim a sacris scriptoribus adhiberi; nunc videamus quid de eodem scripturæ interpretes Ecclesiæ Patres = Habet, inquit Tertullianus l: 1 c:ª Marcionem cap: 10 Deus testimonia totum hoc quod sumus, et in quo sumus = . = Mundus siquidem, subdit D. August: l: 11.° de Civ: Dei cap: 4, ordinatissima sua mutabilitate, et mobilitate, et visibilium omnium pulcherrima specie, quodammodo tacitus, et factum se esse, et nonnisi a Deo ineffabiliter, atq: invisibiliter magno, et ineffabiliter, atq: invisibiliter pulcro fieri se potuisse proclamat = Et vero = Quis est (utor verbis divi Athanasii, in lib: c:ª gentiles) qui cœlestem orbem intuens, ac Solis, Lunæq: cursus, = et reliquorum situs, conversionesq: siderum, quæ tametsi inter se differunt, eundem = tamen ordinem, sine ulla varietate retinent, non statim intelligit, non a seipsis illa = regi, sed esse alterum, qui hæc moderetur, et contineat auctorem eorum et = opificem? Quis Orientem per diem Solem aspiciens, et splendentem nocte Lunam

eandemq; paribus semper interjectis spatiis, incrementa, ac decrementa capientem: tum stellarum alias discurrentes, miraq; varietate cursus suos peragentes, alias citra evagationem, constanti agitatione conversas, non aliquem esse sentiat, qui ipsas prefixit, a quo sunt condita? = Hactenus Divus Athanasius, qui postea quam eodem modo, eodemq; argumentatus est de Terra, sic concludit loquens de rebus, quæ in Mundo non solum dissimiles, verum etiam dissentientes, ac contrariæ sunt. = Non ergo res illæ, quæ inter se pugnantes, et contrariæ sunt, se ipsas simul copularent, nisi aliquis superior, et Dominus eas colligaret, cui et ipsa elementa, tanquam servi hero, cum prompte pareant, cedunt, et obtemperant, ut nullum eorum propriam naturam spectans alteri adversetur, sed singula Deum colligantem agnoscentia, concordiam erga se servent, et quantumvis contraria sint natura, gubernantis voluntate ineant amicitiam. Cæteroquin si sine potentiore imperio simul invicem commiscerentur, quomodo gravia cum levibus, sicca cum humidis, rotunda cum rectis, ignis cum frigore, mare cum terra, Sol cum Luna, astra cum Cælo, aer cum nubibus sociari, et coire possent, cum unumquodq; dissimilem ab alio naturam habeat? Necesse igitur est, Deum, qui illa una congregavit, coarctavit, et conciliavit, mente, et cogitatione attingamus. Nam tametsi oculis non conspicitur ex ordine tamen, et concordia rerum contrariarum, earum moderator, rector, et imperator intelligi facile potest. Etenim quemadmodum si civitatem ex multis, et diversis hominibus, pusillis, et magnis, divitibus, et pauperibus senibus, et adolescentibus, viris, et mulieribus compositam, preclare administrari, et regi cerneremus, illosq;, qui eam componunt, tametsi diversos, concordes tamen inter se esse neq; divites adversus pauperes, neq; majores cum minores, neq; juniores cum senes pugnare, sed omnes æqualiter pacem habere; si hæc inquam videremus plane intelligeremus principis presentiam hujus concordiæ causam esse, etiam si eum Oculis non intueremur. propterea quod et ordinis perturbatio nullum esse qui presit argumento est; et ordo ipse gubernatorem ostendit. Pariter quemadmodum dum in corpore membrorum inter se concordiam videmus, ita ut neq; oculus cum aure pugnet, neq; manus a pede dissideat, sed unumquodq; citra dissensionem, munere suo, et officio fungatur, prorsus intelligimus animam in illo inesse corpore, quæ hæc omnia moderetur, quamvis ea oculis conspicua non sit. Sic ex universitatis ordine, ac concentu, principem, ac moderatorem Deum intelligi necesse est. = Hactenus apposite, et preclare laudatus S. Pater.

917 Jamvero eodem argumento multi alii ex SS. PP. usi sunt Crisostomus nempe, [illegible], Basilius, Gregorius Nissenus, Io. Damasc. aliiq; quamplures, idemq; adeo clarum, et evidens visum est D. Gregorio Nazianz:, ut in Oratione 34 scribere non dubitaverit, eum nimis profecto [illegible], et stolidum esse, qui non [illegible] sponte [illegible], naturalibusq; demonstrationum vestigia sequatur = [illegible] autem in [illegible] [illegible] cum Nat:, Cum non solum validissime urget, atq; exagitat ex Universi conspectu, ordine, et pulcritudine, verum etiam jure, meritoq; asserit communiora quoq;, et quæ vulgo minima, ac vilissima habentur, tantum in se admirationis habere, ut vel ipsa [illegible] sumpta divini Creatoris infinitam sapientiam, potentiamq; predicent, quemadmodum Apium edificia, Formicæ tabula, aranei retia, bombycis stamina, aliaq; hujusmodi.

918 At non solum Ecclesiæ PP., sed etiam Ethnici Philosophi hoc idem argumentum agnoverunt, adhibueruntq;, veluti in cæteros Plato, Aristoteles, Epictetus, [illegible] Simplicius, Diocrisostomus, Sextus Empiricus, aliiq;, quorum testimonia videri possunt apud eruditissimum Petavium in [illegible] de Deo, Deiq; proprietatibus: cap: 2. Preterire tamen non possum disertissimum Romanum Oratorem, acutissimumq; Philosophum Ciceronem, qui in libris de Divinatione, ac potissimum de nat: Deor:

egregie argumentum ipsum pertractat; atque inter cætera præclara hæc habet = Esse:
= præstantem aliquam, æternamq: naturam (nempe Deum), et eam suspiciendam, admi:
= randamq: hominum generi, pulcritudo Mundi, ordoq: rerum cælestium cogit confiteri=
Ita in 2 de Divinatione. Et in 2º de natura Deor: mentem illustrans Aristotelis,
sic scribit = Si essent (inquit Aris:) qui sub terra semper habitavissent, bonis,
et illustribus domiciliis, quæ essent ornata signis atq: picturis, instructaq: rebus his
omnib: quibus abundant hi, qui beati putantur, nec tamen exibissent umquam
supra terram; accepissent autem fama, et auditione esse quoddam Numen, et
vim Deorum. deinde aliquo tempore patefactis terræ faucib: ex illis abditis sedib:
evadere in hæc loca, quæ incolimus, atq: exire potuissent; cum repente terram,
Maria, et Cælum vidissent, nubium magnitudinem, ventorumq: vim cognovissent,
aspexissentq: solem, ejusq: tum magnitudinem, pulcritudinemq:, tum etiam efficienti:
am cognovissent, quod is diem efficeret toto cælo luce diffusa: cum autem terras
nox occupasset, tum cælum totum cernerent astris distinctum, et ornatum, Lunæq: lu:
= minum varietatem tum crescentis, tum senescentis, eorumq: omnium ortus, et occa:
= sus, atq: in omni æternitate ratos, immutabilesq: cursus; hæc cum viderent, profecto
= et esse Deos, et hæc tanta opera Deorum esse arbitrarentur =

49 Atq: hactenus quidem nonnihil attigimus de eo, quod in tractando argumento ex
Universi conspectu desumpto, ab Ecclesiæ SS. PP. atq: a veterib: Philosophis prætexitur,
ut Diderotij potissimum audaciam, atq: insolentiam castigaremus: nunc ad
alios ejusdem argumenti adversarios N° 44 nominatos magis, magisq: refellendos,
quid de ipso recentiores phi:ci, aliiq: scriptores proferant dicere possemus.
Sed quoniam ex una parte nos ad alia properantes, quæ vel maxime urgent,
nimis longum esset persequi singula, ex altera vero res per se nimis clara est, atq: perspi:
cua; ideo ea prætermittemus. At vero illud præterire omnino non possumus,
qd de homine, de miraculo nempe omni miraculo majori, ut ipsum lib: 10 de Civ:
Dei cap. appellat August:, tam Ecclesiæ Patres, quam Philosophi, tum ve:
teres, tum recentiores protulerunt.

50 Atq: ab Ecclesiæ PP. ut initium faciamus, sic est apud S. Basilium in homili:
a ad illud attende tibi ipsi = Exacta, et diligens tuiipsius contemplatio idonea
= tibi manuductionem præbebit ad Dei cognitionem. Nam si attenderis tibi ipsi,
= nihil opus habebis ex universitatis structura Opificem indagare; sed in te ipso ve:
= lut exiguo quodam Mundo magnam Conditoris tui sapientiam intueberis. Corpo:
= ris expertem intellige Deum ex Anima ipsa, quæ tibi inest corporis expers. Eandem
= minime locum circumscriptum agnosce: quandoquidem ne tua mens quidem
= primario, ac per se in loco moratur; sed propter conjunctionem cum Corpore,
= in loco est. Invisibilem crede esse Deum, cum tuam Animam consideraveris. Nam
= et ipsa corporis oculis capi non potest. Atq: vero S. Basilio concinit S. August.
qui lib: 22 de Civ: Dei Cap: 8, sic Atheos exagitat = Surgat Atheus atq: nobis, si potest,
= respondeat quid in corpore humano diversi motus, qd nervi, qd ossa, qd venæ,
= qd arteriæ, qd humores; explicet quomodo solus homo omnia consideret, discernat,
= judicet: quomodo præterita fideli teneat mente, quomodo in intellectu suo omnes
= Creaturas contineat, et in eo totum Mundum depictum habeat; unde sic divi:
= nitatis insimulator, qui creaturas omnes hominum usibus subjecerit, adeo ut
= alterius Numinis instar esse videatur. Profecto qui his perspectis Mundi Rectorem,
= Ens supremum agnoscere renuit, aut insania laborare, aut cæcitate maxima de:
= tineri dicendus est = Sed de Ecclesiæ PP. satis; nunc pauca de veterib: philosophis

52 Magnus R. R. Philosophus Tullius postea quam de reliquis Corporis humani partibus locutus
est, easque vim quamdam incredibilem artificiosi operis, divinique testari affirmavit,
sic elegantiss: prosequitur in l. II° de nat: Deor: = Quid dicam de ossibus? quae subiecta
corpori mirabiles commissuras habent, et ad stabilitatem aptas, et ad artus fi-
niendos accommodatas, et ad motum, et ad omnem corporis actionem. Huc adde nervos,
a quibus artus continentur, eorumque implicationem toto corpore pertinentem: qui sicut venae,
et arteriae a corde tractae, et profectae in corpus omne ducuntur. Ad hanc providen-
tiam naturae tam diligentem, tamque solertem adjungi multa possunt, e quibus in-
telligatur, quantae res hominibus a Deo, quamque eximiae tributae sint; qui primum eos
humo excitatos, celsos, et erectos constituit, ut Deorum cognitionem, Caelum intuentes capere
possent. Sunt enim e terra homines, non ut incolae, et habitatores, sed quasi specta-
tores superarum rerum, atque caelestium: quarum spectaculum ad nullum aliud genus animan-
tium pertinet. Sensus autem, interpretes ac nuntii rerum, in capite, tanquam in arce, mi-
rifice ad usus necessarios, et facti, et collocati sunt. Nam Oculi, tanquam specu-
latores, altissimum locum obtinent, ex quo plurima conspicientes, fungantur suo munere.
Et aures, cum sonum recipere debeant, qui natura in sublime fertur, recte
in altis corporum partibus collocatae sunt. Itemque nares, eo quod omnis odor ad supera fer-
tur, recte sursum sunt, et quod cibi, et potionis judicium magnum earum est, non
sine causa vicinitatem oris secutae sunt. Iam gustatus, qui sentire eorum, quibus
vescimur genera debet, habitat in ea parte oris, qua esculentis et poculentis iter
natura patefecit. Tactus autem toto corpore aequabiliter fusus est, ut omnes ictus
omnesque nimios, et frigoris, et caloris appulsus sentire possimus. Atque ut in aedificiis
architecti avertunt ab oculis, et naribus dominorum, ea quae profluentia neces-
sario taetri essent aliquid habitura: sic natura res similes procul amandavit a
sensibus. Quis vero opifex praeter naturam nempe Deum, qua nihil potest esse
callidius, tantam solertiam persequi potuisset in sensibus? Quae primum oculos mem-
branis tenuissimis vestivit, et sepsit. Quas primum perlucidas fecit, ut per eas
cerni posset; firmas autem, ut continerentur. Sed lubricos oculos fecit, et mo-
biles, ut et declinarent, si quid noceret, et aspectum, quo vellent, facile converte-
rent. Aciesque ipsa, qua cernimus, quae pupilla vocatur, ita parva est, ut ea, quae
nocere possint, facile vitet: palpebraeque, quae sunt tegumenta oculorum, mollissimae
tactu, ne laederent aciem, aptissimae factae, et ad claudendas pupillas, ne
quid incideret, et ad aperiendas: idque providit, ut identidem fieri posset cum maxima
celeritate; munitaeque sunt palpebrae tanquam vallo pilorum, quibus, et apertis oculis
si quid incideret, repelleretur, et somno conniventibus, cum oculis ad cernendum non ege-
remus, ut qui tanquam involuti quiescerent. Latent praeterea utiliter, et excelsis
undique partibus sepiuntur. Primum enim superiora superciliis obducta sudorem, a capite
et fronte defluentem, repellunt: genae deinde ab inferiore parte tutantur subjectae
leniterque eminentes. Nasus ita locatus est, ut, quasi murus oculis interjectus esse videa-
tur. Auditus autem semper patet: ejus enim sensu etiam dormientes egemus. A quo,
cum sonus est acceptus, etiam e somno excitamur. Flexuosum iter habet, ne quid
intrare possit, si simplex, et directum pateret, provisum etiam, ut si qua mini-
ma bestiola conaretur irrumpere, in sordibus aurium, tanquam in visco inhaeresceret.
Extra autem eminent quae appellantur Aures et tegendi causa factae, tutandique
sensus, et ne adjectae voces laberentur, atque errarent, priusquam sensus ab iis pulsus
esset; sed duros, et quasi corneolos habent introitus, multisque cum flexibus: quod iis natura

= relatus amplificatur sonus. Quocirca et in fidib: testudine resonatur, aut cornu:
= et ex tortuosis locis, et inclusis referuntur ampliores. Similiter nares, quæ semp pro=
= pter necessarias utilitates patent, contractiores habent introitus, ne quid in eas,
= quod noceat, possit pervadere: humoremq: semp habent ad pulverem, multaq: alia re=
= pellenda non inutilem. Gustatus præclare septus est: ore enim continetur, et ad u=
= sum apte, et ad incolumitatis custodiam, omnisq: sensus hominum multo antecellit
= sensib: bestiarum. Primum enim oculi in iis artib:, quarum judicium est oculorum,
= in pictis, fictis, cælatisq: formis, in corporum etiam motione, atq: gestu multa cernunt
= subtilius. colorum etiam, et figurarum venustatem, atq: ordinem, et, ut ita dicam,
= decentiam oculi judicant. Atq: etiam alia majora. Nam et virtutes, et vitia co=
= gnoscunt; iratum, propitium, lætantem, dolentem, fortem, ignavum, audacem, timidumq:
= cognoscunt. Aurium item est admirabile quoddam, artificiosumq: judicium, quo ju=
= dicatur, et in vocis, et in tibiarum, nervorumq: cantib: varietas sonorum, intervalla,
= distinctio, et vocis genera permulta, canorum, fuscum, leve, asperum, grave acu=
= tum, flexibile, durum, quæ hominum solum aurib: judicantur. Nariumq: item,
= et gustandi pariter, et tangendi magna judicia sunt.... Jam vero animum ipsum,
= mentemq: hominis, rationem, consilium, prudentiam, qui non divina cura perfecta
= esse perspicit, his ipsis reb: mihi videtur carere =. Hactenus de homine Creatorem
Deum demonstrante summus Orator, et Philos: Tullius; ex cujus eloquentissimis
doctissimisq: verbis, quisq: intelligere potest quam merito, ac jure celeberrimus me=
dicus Claudius Galenus texens suum opus de usu partium humani Corporis, ad=
miratione obstupefactus ob singulare prope, summumq: artificium, quod in
quaq:, vel minima parte detegitur, ac sapientissimi, omnipotentisq: artificis opus
manifestat scripserit se in ipso opere conficiendo hymnum Illum omni, omnib:
hecatombis gloriosius cecinisse. Sed de veterib: philosophis hactenus; nunc de re=
centiorib: reliquum est, ut dicamus.

5.12 At vero finem, et modum transirem, si quæ ab ipsis in hanc rem proferuntur
scribere vellem. Missis igitur quæ a nuperis physicis, atq: anatomes professo=
rib: dicuntur, nonnihil cum jam laudato D. Valicchio solumodo attingam de con=
venientia, quæ inter organum visus, ac lucem habetur = Ecco una palla, inquit
= ipse loco ſt.° 45 citato, non solo con squisito di sceltissimo lavoro organizzata, ma
= formata con tutte le proprietà, e proporzioni, che, posta l'indole della luce e
= le leggi della sua rifrazione, necessarie erano a ricevere l'impressione, e dipin=
= tura degli oggetti esteriore. Tutto qui vedesi lavorato secondo i precetti d'una esattis=
= sima matematica, o a dir più vero, ciò che qui si scorge, è d'una scienza fi=
= sico-matematica ed una scienza fisico-matematica l'argomento. Alterata
= per poco, che si fosse la machina, il giuoco della luce impedivasi, e la visione
= o non succedeva del tutto, o sommamente si perturbava. Or chiamo qui i liber=
= tini a rispondermi per qual ragione essendo la prima tonaca di questo globo
= nella parte di dietro opaca, come le altre tutte sue sono; nella parte poi di=
= nanzi diventi essa diafana, o trasparente; se non perche in tal guisa conce=
= desse ai raggi libero il varco. Ci dicano perche non uno, ma tre siano gli umo=
= ri, che nell'occhio rinserransi? se non perche con un solo frangimento uniti non si sareb=
= bero i raggi, se non dopo uno spazio assai lungo, che al diametro breve dell'occhio non
conveniva: ma appresso una triplice rifrazione tanto precisamente l'unione quanto
= si richiede, perche colà giunti de' lor pennelli toccando la retina gli oggetti esterni dipingansi

Ci dicano, perchè l'umor cristallino non sia in figura di globo, non di lente piana, non concava, non piano-concava, non concava-convessa, ma convessa da entrambe le faccie? Se non perchè questa sola figura, e non altra posta la natura della luce era valevole, e necessaria alle rifrazioni, che richiedeansi nell'occhio per la visione; ci dicano perchè al di fuori di questi due globi scorgansi quelle due membrane, che palpebre s'appellano formate di una pelle gentilissima, e delicata, ma però impenetrabile. Perchè sian queste rette da muscoli, che in un momento le piegano, o le distendono. Perchè sian provvedute di peli forti, e duri, che non stretti, e densi, ma tra di loro un poco distanti le cingono, e adornano. Perchè tutto ciò? Se non per coprire, come con sottil cortina queste machine tanto delicate per difenderle da ogni insulto straniero per impedire quando occorre alla luce l'ingresso, sicchè non istruisca il danno: per escludere de spiacenti oggetti l'immagine sicchè non offendan la mente; per rintuzzare con que' peli la troppa copia de' raggi; e impedire a corpicciuoli per l'aria volanti entrare nella cassa dell'occhio, o concitarne il moto, o in altra guisa offenderlo. E come adunque in codeste, ed in altre innumerabili relazioni di convenienza, e proporzione indispensabile tra i mezzi, e i fini, tra la cagione, e gli oggetti, tra l'occhio, e la luce, non si vorrà riconoscere, siccome riconoscesi in ogni effetto una cagione adeguata che di sapienza, e di potere infinito fornita la idea delle cose tra di lor confrontando, le abbia disposte con tale armonia, e lavoratele con tanta finezza, e il preteso fine con tanta certezza ne conseguisse? Ma dissi vorrà più tosto, che
Ei, che l'occhio formò, punto non veggia?

Ciò che detto abbiamo dell'organo del vedere per riguardo alla luce dir deesi di tutti gli altri sensi per relazione ai loro oggetti. E ciò parimente, che ne' sensi, e nell'Animale si osserva, scorgesi invariabilmente in tutto l'Universo composto di parti innumerabili non solamente tra le congiunte, e legate, ma ognuna delle quali si può per qualche riguardo mirare, come il centro comune di tutte le altre, a cui cioè tutte si riferiscano, ed essa a tutte: sicchè tutte siano scambievolmente, e mezzi, e fini. Questa però infinità di relazioni, le quali [illegible] ci pensa niun disordine, o confusione produce, fermi sempre stando i confini, che separano le nature, e serbano la moltiplicità delle parti nell'università del sistema. Dunque ripiglio io, esso è formato da un Artefice, che in un'occhiata sola ne ha veduto tutto il piano, tutti i fenomeni, tutte le conseguenze, in tante parti sì volte sì diverse, sì minime in tanti mezzi sì varj, in tanti incontri sì maravigliosi: da un artefice libero, e potentissimo, che tra gl'innumerabili mezzi, i più opportuni sceglendo, ha provveduto a ogni cosa, e come egli è appunto questo Universo, ha lavorato con infinito potere. Or questo artefice sì saggio, sì potente e buono noi diciamo essere quel Dio, la di cui gloria narrano i Cieli, e il poter del cui braccio, annunzia il firmamento; quel Dio, la di cui sempiterna virtù, e divinità dalle fatte cose mostrata ci viene, e però privi non siamo d'occhio per rimirarla. Hactenus laudatus vir doctiss: hactenus, et nos, qui jam aliquando pedem conferendo plenissime demonstratum censemus, quod propositionis initio proposuimus, nempe Mundi conspectu Dei Opt: max: existentiam probari.

At vero continuo consurgunt Athei, et ajunt Argumentum ex Mundi conspectu petitum esse obliquum, et pulcris descriptionibus coalescens, non vero demonstrationem Geometricam constituens, adeoque ad Dei existentiam evidenter ut necesse esset demonstrandum haud esse idoneum, nec ad convincendos qui ratiocinantur tametsi carent supellectili hominibus fucum facere queant.

56 At non ideo Atheistæ acquiescunt. Nam impius Auctor Systematis naturæ immortale Philosophiæ decus Newtonum carpens, atq: irridens, quod ad Dei existentiam convincendam argumento ex Universi conspectu desumpto utatur, sic impudentissime exclamat v. 2 p. cap: 5. Ma l'uomo sì grande, e sì forte finche siete geometra, ma poi sì picciolo, e debole, quando diventate teologo, cioè quando voi ragionate di ciò, che non può essere soggetto nè al calcolo, nè alle sperienza! E come ci fate voi menzione di un essere, cui confessate, che a' sì sguardi vostri è così invisibile, come lo è una dipinta tela ad un cieco? ... Dele gite voi fuori della natura a cercare negli spazj immaginarj delle cagioni, delle forze, una energia, che la natura mostrato vi avrebbe in se stessa, se voi avessi voluto con sulla coll' ordinaria vostra sagacità!

57 Oh impudentiam inauditam! Oh delirationem incredibilem! Impius Auctor Systematis naturæ arguit, irridetq: magnum Newtonum, quod mentionem faciat entis oculis corporeis invisibilis, quasi id solum nominari, ac credi debeat, quod videtur. Audiat iste Divum August: qui impudentiam, delirationemq: suam sic non minus acute, quam lepide ob oculos ponit, loquens in ps 73 n.º 25 c.ª ejusdem farinæ quemquam aelio .... Non video, inquit, quid crediturus sum? Anima enim tua videtur, ut opinor? Stulte, Corpus tuum videtur? Animam tuam quis videt? Cum ergo Corpus tuum solum videatur, quare non sepeliris? miratur, quia dixi: Si corpus tuum tantum videtur, quare non sepeliris? et respondet (sapit enim ad hoc) quia vivo. Unde scio quia vivis, cujus animam non video? Unde scio? Respondebis, quia loquor, quia ambulo, quia operor. Stulte, ex operib: Corporis agnosco viventem; ex operib: Creaturæ non potes agnoscere Creatorem? = Haec ans S. Doct: Cui egregie concinit Ugo grotius l: 1 de Relig: Xnã, sic impium nostrum Atheistam castigans et alios sui similes dehortans: = Quod ostendunt nonnulli, quia non videant Deum, eos nec credere, si quid vident, satis vident, quam hoc sit homine indignum, qui modo mentem habere se credat, quæ non videtur. Nec, si capere Dei naturam nostro ingenio non possumus, ideo talem esse naturam negandum est. Est enim id inferioris cujusq: proprium, ut quæ sibi superiora, atq: excellentiora sunt, capere non possint. Ne bestiæ quidem, quid Homo sit capiunt; multoq: minus sciunt, qua ratione homines respublicas instituant, ac regant, astrorum cursus metiantur, mare navigent, hæc enim omnia ipsarum captum superant. Atq: ex hoc ipso Homo, quippe supra bestias nobilitate naturæ constitutus, idq: non a se, inferre debet id, a quo superior bestiis est constitutus, non minus se esse superius quam ipse sit bestiis, ideoq: esse aliquam naturam, quæ, utpote excellentior, sui captus modum excedat. At vero impius auctor noster non solum Newtonum increpat, quod mentionem faciat entis oculis corporeis invisibilis, verum etiam, quod extra naturam, sive Mundum causas vires efficaciam quærat. = Povero Newton, dicam cum jam laudato doctiss: Valsecchi in ejus ope inscripto La Religion vincitrice p: 2 cap: 4, povero Newton, e per
= vero con esso lui l'universo genere umano, che non ha sin' ora saputo consultar,
= ed intendere la natura! Confesso veramente, che l'acuto Inglese, e noi con lui
= e chiunq. pensa davvero, ha dovuto fin' ora cercar fuori della natura (cioè fuori
= di questa machina mondiale) una cagione, che l'abbia fatta, e da cui venu=
= to sia le ordine, forza, ed energia. Ma a tal pensiero noi siamo stati condotti
= appunto, perchè in una materia finita, e mutevole non abbiamo saputo vedere
= la ragione della sua esistenza; in una materia indifferente al moto, ed alla quiete

non abbiamo saputo vedere essenziale più l'uno che l'altro stato. In una materia stupida, e cieca non abbiamo saputo vedere il principio dell'ordine, e dell'armonia. Questo ci ha spinto mercè di quell'assioma, che nulla v'ha senza ragione sufficiente, a conoscere fuori della natura l'artefice infinito, Omnipotente, e sapientissimo, e questi è Dio. A voi dunque tocca, che più vedete del Newton e più del genere Umano, mostrarci quello, che noi non sappiamo conoscere, ed additarci nella natura (Iddio levatone) la ragion del suo essere, e conservarsi. Eccovi alle strette, e al punto estremo o di smentire noi, o di restar voi convinto=. Videamus igitur quid ad hæc ille respondeat.

58= Non ci si dica, inquit: loco N° 56 citato, che noi aver non possiamo l'idea d'un opera senza aver quella d'un artefice distinto, che la formò. La natura non è punto un'opera: Ella ha sempre esistito per sè medesima... e li elementi eterni, increati, indistruttibili, sempre in moto, combinandosi diversamente, fanno nascere tutti gli esseri, e fenomeni, che noi veggiamo.... a produrre tutto ciò questi elementi non hanno d'uopo, se non che delle lor proprietà o singolari, o accoppiate, e del moto, che loro è essenziale: senza che sia necessario ricorrere ad un Autore sconosciuto per ordinargli, disporgli, combinargli, conservargli, e disciorli=.

59= Miserabile Sofista! la grazia idea (l'Abbelius loco citato) E che altro contengono queste voci, che la proposizione in quistione? Che la proposizione dimostrata falsa dal Newton, smentita in tutte le sue parti dalla sperienza, e dalla ragione, e da voi poi con un carattio [illegible] ripetuta [illegible] mille volte, ma non mai provata. Questa proposizione [illegible] qui enunciate, cioè che la natura non è un'opera, e che Ella ha sempre esistito da [illegible] medesima, questa proposizione, io ripiglio essa è appunto il teorema, che posto avete [illegible] per fondamento del sistema della natura; e che poscia adoperato avete per pruova di sè medesima; e che finalmente ora riproducete ad [illegible] dei obietti, che la conquidono. Se la ripetizione d'un'errore basta a provarlo voi certamente siete [illegible] più dimostrativo del Mondo: ma, se ciò non vale, che a dimostrar un spirito tanto irragionevole, quanto ostinato, qual sia il vostro carattere ognun sel vede=. Hactenus Abbadus Valsi, hactenus et nos. Quod attinet enim ad elementa æterna, increata, indestructibilia, [illegible] [illegible], atque omnia entia, fenomenaque producentia, quod ad hæc inquam, attinet, et ad [illegible] essentialem in elementis ipsis quatis omnino ab impio Auctore positum, deinceps iterum occurret sermo.

60. Sed interim ipse philosophum agens, sic magnum Newtonum impetit, omnesque illos, qui ex mundi aspectu Deum agnoscunt. "supponiamo inquit loco cit. per uno istante, che invisibile in conceptu l'Universo sia un'artefice, che l'abbia fatto, e che vegli a serbarlo. Dove collocheremo noi questo artefice? Sarà egli al di dentro, o sarà al di fuori dell'Universo? È egli materia, o moto? o pure [illegible] è egli, che lo spazio, o il nulla o il vuoto? in qualunque di questi casi o egli sarà nulla; o egli sarà contenuto nella natura, e [illegible] alle sue leggi. Se egli è nella natura, io non altro posso vederci, che materia in moto; e io devo conchiudere, che l'agente il quale la muove è corporeo, è materiale, e che per conseguenza è soggetto ad [illegible]. Se questo agente è fuori della natura io non ho [illegible] idea del luogo ch'egli occupa, nè [illegible] della maniera [illegible] materia, da cui Egli è separato.

[illegible] [illegible] Auctorem [illegible] deberet [illegible] hujusmodi [illegible] producere [illegible]

[illegible] a [illegible] [illegible], e una [illegible] excepte avere. Verum quoniam tanta impudentia [illegible], [illegible] rispondendo ciò, [illegible] verso laud: Valsf: in [illegible] voi con [illegible] [illegible] [illegible] tutte ma le dal primo istante del Mondo gridano ad una voce [illegible] [illegible] [illegible] genti: [illegible] ciò, se voi [illegible] [illegible] [illegible] abbiamo dimostrato con evidenza; vale a dire, ch'egli è impossibile concepire questo Universo senza concepire [illegible] artefice, [illegible] [illegible] formato e ch'è infinitamente [illegible], ciò dico una [illegible] supposto per [illegible] [illegible] quindi ne siegue, che tale artefice sia [illegible] [illegible] necessario, [illegible] [illegible] [illegible] [illegible], e in conseguenza [illegible] [illegible] [illegible] perciò [illegible] [illegible] [illegible], siccome ogni [illegible] [illegible] [illegible] [illegible] una sapienza, ed un potere infinito. Dunque [illegible] non è né materia, né spazio, né corporea affezzione veruna [illegible] [illegible], impotente, finita [illegible] [illegible] [illegible] [illegible], semplice e pura, a cui sola [illegible] convenir possono tali attributi. Ciò [illegible] a [illegible] vostra questione [illegible] collocheremo noi questo artefice? rispondiamo, che in niun luogo. [illegible] [illegible] [illegible] era pure [illegible] [illegible] [illegible] Mondo. Creato si da lui il Mondo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] collettiva, o contezza. Se vi fosse un corpo infinito, osservazione [illegible] [illegible] [illegible] [illegible] in ogni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quantità; dunque [illegible] [illegible] infinito esser dee ovunque [illegible] [illegible] [illegible] [illegible] [illegible] Iddio adunque di questo Mondo creatore, e governatore [illegible] [illegible], non è contenuto da cosa, perchè infinito non è lontano da checchessia. Egli è [illegible] [illegible] tutte le cose [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cosa per il flusso incessante di un [illegible] [illegible] empie il [illegible], e la terra non per estenzione di mole, ma per presenza di [illegible], e di potere [illegible] [illegible] [illegible] tutto in terra, tutto, e sempre in [illegible]. Così di Dio [illegible] [illegible] [illegible] [illegible] Mondo pensare, e parlare si dee non solamente per dettato di fede, ma per illazione [illegible] di raziocinio [illegible] [illegible] gli enunciati [illegible] colla più chiara evidenza della idea dell'Essere da se perfettissimo, ed infinito. [illegible], [illegible] queste ragioni è altre questioni vostre, e i dilemmi sopra recati, come impertinenti, e puerili, [illegible] [illegible] Iddio non è dentro e fuori dell'Universo ~~[illegible]~~ [illegible], quasi in luogo alcuno definito ma dell'Universo fattore, uno, e indivisibile, alle cose tutte è presente. Iddio non è contenuto nella natura, quasi parte di lei; né è soggetto ad [illegible], o a ~~[illegible]~~ mancare, come la materia, o il moto: ma del moto, e della materia Signore a l'una, e all'altro sommamente, e intimamente [illegible], e dirige. Iddio da l'essere a checchessia, [illegible] onnipotente [illegible] [illegible] [illegible] al suo effetto per contatto, o comunione, perchè [illegible] spirito [illegible] Valsechius

92. Ad hoc in loco Auctor Systematis naturæ fremens veteres atheistarum querimonias jactare non desinit, inquiens cum ipsis se nullam habere spiritus ideam, nec percipere modum, quo spiritus omni attactione expers agere possit in materiam, a qua est separatus.

93. Nos autem respondemus hujusmodi querimonias, propria esse illorum qui [illegible] [illegible] atque immaginationem [illegible] extollere sequuntur nec plus videre volunt quam [illegible] et [illegible] videat, quibus non est intellectus. [illegible] haec facultas quae in nobis est quaeque ex intimo sensu ipsam agnoscit [illegible] differentiam a materia [illegible], simul cum illa notitia quae [illegible] appellatur, evidenter cognoscit [illegible] materiæ expertem; [illegible] [illegible] [illegible] naturam [illegible], quæ et ipsam mentem scilicet [illegible] et Universum ex nihilo produxit tanta sapientia disposuit, tantaque potentia [illegible], moderatur, ac regit. [illegible] [illegible] [illegible] Socrate apud Platonem in [illegible], qui nihil aliud esse credunt, nisi illud, [illegible] quod manibus [illegible] [illegible] Et omne id [illegible] [illegible] [illegible] nihilum esse putant. Et certe quemadmodum effectus qui observantur causæ [illegible] existentiam ex necessaria illatione ostendunt [illegible] [illegible] demonstratur hujusmodi causæ naturam corporis expertem esse debere, et a materia diversam.

ita ut non solum fides verum etiam recta ratio, atq: experientiæ veritate
ideo vereor ne [illegible] vere [illegible] sequuntur, Invisibilia
enim ipsius Dei a Creatura Mundi per ea quæ facta sunt intellecta
conspiciuntur: sempiterna quoque ejus virtus, et divinitas. Dum igitur Auctor
noster dicit se non posse ideam [illegible] spiritus ac probrum posuit [illegible]
[illegible], et cum se amplectare fateatur, atq: [illegible] disperat supputationi
non obnoxio, et invisibili, veluti si omnium esset, atq: chimera, nihil
aliud profecto ostendit, nisi debilitatem incertitudinemq: suæ philo-
sophiæ, quæ a nemo sane irrideri debet, atq: rejici. Nam ut in lib: de Mundo
cap: 6 egregie aiebat Aristoteles: etiamsi illa eadem vi vel ab hominibus vi-
deri minime possit, vel non appareat, id nulla ratione prodimet,
quominus vel ipsa facere queat id quod dicimus, vel nos hujusmodi
rebus simus persuasi. Etenim vel ipsa Anima, qua vivimus, [illegible]
et Urbes, et Domos incolimus tametsi sub oculos nostros non cadat,
cernere ex operibus ipsius videtur: quandoquidem sicuti omnis civilitas, atq:
humanæ vivendi ratio ab ea inventa fuit ita ab eadem conservatur...
Jam porro eadem ratione, qua de Anima cogitamus, cogitare debemus
de Deo: de Deo inquam cujus si vim expendas omnipotens est; si pulcri-
tudinem formosissimus, si vitam immortalis, si virtutem præstantissimus. Quam-
obrem etsi mortali naturæ cuilibet invisibilis sit, tamen ex operibus
ejus cognoscitur. Hactenus in loco citato Aristoteles: vel alter ex veteribus
philosophis nescio quis. At enim indidit Auctor Sis: nat: com-
prendi minime posse modum, quo hujusmodi substantia corpo-
ris et pars agere possit in materiam. Bene est. Sed quid inde nam
igitur hanc substantiam aut non esse, aut non existere dicendum
erit. Nihil profecto minus. La Ragione, sic ratiocinabatur non multis
ab hinc annis doctus, ac laboriosus Anglus Wollastonus in suo opere in-
scripto Abbozzo di Religione naturale Sez: 2. art. 9. la ragione dimostra che
questo Mondo visibile è necessariamente debitore di sua esistenza
ad un essere onnipotente: cioè a dire la ragione mi mostra, che questa
dipendenza è un fatto costante. Ora noi non dobbiamo negare i fatti
a cagione che non sappiamo il come essi sono prodotti. Che? E'
ella forse strana cosa, che le facoltà della nostra Anima
ci scoprirci l'esistenza delle cose; e noi domandaremo allora
che intender vogliamo la maniera del loro essere. Quæ q:
laudatus Auctor ita clare, invicteque disserens ut nec explicationem
nec confirmationem opus habeat. Sed enim Auctor Systematis nat: se
haud quaquam concipere, [illegible] dicit quomodo Ens materiæ
expers producere potuerit hoc universum. Non aliam sane
ob causam causam, nisi quod Ciceronis Epicureum Velleium illum

imitatus comprehendere nequit quæ fundamenta, quos vectes, quas machinas adhibere potuerit, quibus brachiorum exortus ad fabricam illam tanti operis, vel quemadmodum obedire, et parere voluntati hujusmodi architecti aer, ignis aqua, et terra potuerint. At hæ inanes, impiæq: cogitationes sunt, quæ a Religione, æque ac a recta philosophia damnantur, irridenturq: . Ens enim, quod a se, ac necessario existit, cujusmodi est Deus, et natura, et potentia infinitus est. Non igitur ad ipsum, quemadmodum ad humanum finitum artificem pertinet materiei ab se non factæ formam tribuere; sed plane condere id, quod antea prorsus non erat.

Condens ex nihilo nulla existente creavit
Mundum materia, non sicut sculptor habeni
Rudere decoctam conficit vivere massam.

Sed Deus omnipotens ovem sine semine finxit
Nil erat, omne quod est: nil id, procedere, et esse
Atq: novum fieri, magisq: grandescere, jussum est.

Ut in apotheosi vers: 717 canebat Prudentius. Ad hujusmodi autem opus nec contactus nec motus requiritur sed solus ejus voluntatis nutus, qui omnipotens cum sit, plane idoneum est superare ut ita dicam, distantiam infinitam, quæ inter nihilum, et esse invenitur. „ Omnipotens autem Deus (ut ait magnus Aug: lib: de Gen: c.a Manich: c: 6) „ nulla re adjuvandus erat, quam ipse non fecerat, ut quod volebat, efficeret. Si enim „ ad eas res, quas facere volebat, adiuvabat eum aliqua res, quam ipse non fecerat, non „ erat omnipotens, quod sacrilegum est credere „ Atq: hæc est Creationis ratio, in qua non solum nihil est, quod rectæ rationi repugnet, verum etiam nihil est, quod ab ipsamet ratione clare non demonstratur.

64 At vero, inquit hic Bellius „ Una materia creata di niente non può concepirsi ad onta di qualunque sforzo si voglia fare per formarsi l'idea d'un atto di volontà, che converta in una sostanza reale ciò, che prima era nulla. Questo principio degli antichi ex nihilo nihil fit, niente si fà dal niente, si presenta incessantemente alla nostra immaginazione „ Hactenus Bellius in suo dictionario crit: art: Spinosa. Jam porro Bellio concinunt jam confutatus Auctor Syst: nat: Joannes Brandebourg in mathematica demonstratione, quod omnia entia rationis capacia necessario operentur, Voltærius in Philosophia Historiæ, Rossovius in Emilio, atq: in Epistola ad Episcopum Parisiensem data, aliiq: hujusce furfuris multi, qui opinionem suam confirmare se posse credunt ex eo, quod veteres philosophi sola ratione duce nunquam in cognitionem creationis ex nihilo venire potuerant: Cicero inde: lib: 2.o de divinatione cap: 10 ajebat: „ Erit ne aliquid, quod aut ex nihilo oriatur, aut in nihilum subito occidat? Quis hoc physicus dixit unquam? „ Atqui, subdunt Athei, si Deus Mundi esset Opifex, ex nihilo eum condidisse dicendum esset. Ergo &c.

65 Sed Bellius, aliiq: recentiores increduli, qui veterrimam Atheistarum objectionem tanta confidentia in medium adducunt, turpissime in ratiocinando errant. Et vero, ut Bellio ipsi directe occuramus, Questo principio, inquit ipse, ex nihilo nihil fit, presentasi incessantemente alla nostra immaginazione. Sed erit ne immaginatio nostra hujusce controversiæ supremus judex? Fateor ego, et quidem libenter quod inquit Bellius, nimirum = Che la nostra immaginazione qualunque sforzo ella adoperi non potrà

concepire una materia creata di niente, quotiescunq: talem hujusmodi creationem esse debere quis sibi suadeat, qualem eam sibi Bælius ipse fingit, nempe „ un'atto 6
di volontà, che converta in una sostanza reale ciò, che prima era nulla, eo plane modo, quo lignum in ignem, vel lac in caseum convertitur. Hoc in casu vetus axioma suum habet locum, frustraq; si talis esset creatio, immaginatio, ac ratio ipsa niteretur ad conversionem hujusmodi concipiendam. Sed talis non est creatio, quæ est actus efficax, non jam convertens (quæ vox præexistens subjectum denotat), sed efficiens, ut aliquid primo existat, quod antea omnino non erat. Prœclare Samuel Clarkius hic egregie hanc veritatem illustrans, ac simul ipsum aliosq. ejusdem furfuris incredulos confutans. Qual contradizione vi è mai a dire, che una cosa la quale per lo innanzi non era, ha cominciato ad esistere di poi? Evvi gran differenza tra un tal parlare, e questo qui alcuna cosa nel tempo istesso esiste, e non esiste. Questo ultimo è una contradizione diretta, e formale ma nel primo contradizione non vi ha ne diretta, ne indiretta. Vero egli è che accostumati essendo noi a non vedere se non le cose, che vengono al mondo per via di generazione, o altre che mancono per via di corruzzione, e veduta non avendo mai creazione, siamo soggetti a farci della creazione, un idea simile in tutto a quella della formazione. S'immaginiamo pertanto, che, siccome ogni formazione suppone una materia preesistente, così sia duopo supporre, ancorchè non vi si abbia nella creazione un non so qual nulla preesistente, da cui, come da materia reale sieno state tratte le cose create. Io accordo che in fatti questa nozione ha un grande aspetto di contraddizione: ma chi non vede altro non esser questa, se non che una mirabile confusione d'idee? Accade in tal caso, ciò che accade ai fanciulli, i quali, s'immaginano, che le tenebre sieno un essere reale, cui la luce sul mattino discaccia, o che in luce trasformasi. Per avere una giusta idea della Creazione non convien figurarsela (Atq: ita eam sibi fingunt Athei, sicq: fingere ostendit Bælius) come la formazione d'una cosa, che è tratta dal nulla, considerato, come causa materiale. Creare è dar l'esistenza a cosa, che prima non l'avea: cioè fare che esista cosa, che non esistea per lo innanzi. Io disfido chicchessia a mostrarmi contraddizione in questa idea. Recenter laudatus subtiliss: Auctor in suo opere gallice scripto, cui titulus dell'esistenza di Dio. P. 2, cap: 4°. Jam porro ~~explicatam~~ creatione sic 62
explicata in paucis ad objectum axioma respondeo. De nihilo, nihil fit Hoc est nulla res ex nihilo veluti ex causa materiali, et præexistente educitur id verissimum est. Ex nihilo, nihil fit, hoc est fieri nequit ut aliquid primo existat, quod antea nihil omnino erat et id quidem verissimum, at quoad Ens finitum non autem quoad Ens infinitum, cujusmodi est Deus omnipotens, qui ut inquit Apostolus ad Rom. 4 v. 17 vocat ea quæ non sunt tamquam ea, quæ sunt.
Nec vero, concedere Bælio, aliisq: incredulis possumus mentem nostram 63
concipere haud posse Creationem rerum ex nihilo. Recta enim ratio, sive Universum consideret, sive ad Deum attendat facile creationem ipsam percipit. Videt quippe si Universum consideret ipsum necessario non existere, sed in se ipso non continere rationem, ut existat; ex quo concludit necesse omnino fuisse ipsum ab alia causa produci. Videt insuper si ad Deum attendat ipsum esse debere, et quidem necessario existentem, ab Universo diversum omnib:

perfectione praeditum, atque propterea omnipotentem, et idoneum ad substantias finitas ex nihilo creandas.

66 Ad id quod increduli addunt, nempe veteres philosophos sola ratione duce nunquam Creationem ex nihilo assequi potuisse dicimus imo falsum esse, si generatim affirmatum. Nam Lactantius l. 2 divinar. Instit. Creationem materiae constantem fuisse ostendit Pythagoreis, Stoicis, Peripateticis, ac omissis ipsorum grege sapientibus ad Socratem usque atque Platonem. Inter recentiores vero Radulfus Cudworthus in systemate intellectuali hujus Universi cap. 5 sect. 2 § 4 et 14 nonnullos inter veteres sapientes, ac potissimum Platonem sapientes materiae creationem cognitam habuisse contendit. Atque in eandem intentionem iverunt Steuchus Eugubinus in opere de perenni philosophia, Daniel Huetius in l. 2 Alnetanarumque q. Albertus Fabricius l. 4 c. 2 Bibliothecae graecae, (Jo. Franciscus?) l. 11 comparationis Theologiae Platonicae, et Dnus Ludovicus Dutens in suo opere gallice inscripto: Origine delle scoperte attribuite a Moderni. Grotius, Sayrius, Editores Angli Historiae Universalis auctores, aliique multi quos nimis longum esset recensere. At praetereundi non sunt Hierocles philosophus Platonicus in schola Alexandrina saeculo 5. clarus et D. Thomas ex veteribus, et recentioribus eminentibus vero noster Gerdilius. Primus namque materiae creationem Platonem libere agnovisse multis evincere conatus est. Alter in hujusmodi cognitione Platoni adjungit Aristotelem. Tertius demum in aureo suo opere inscripto Introduzione allo Studio della Religione l. 2 § 9 disertissime ostendit notionem Creationis ex nihilo nedum philosophis pluribus, sed rudioribus etiam populis communem fuisse sub nomine emanationis a Deo. Deinde etiamsi creationem ex nihilo veteres philosophi assequuti non fuissent, nihil profecto aliud ex hoc inferri posset, nisi tantas esse rationis humanae tenebras offusas, et sine revelationis lumine neque ea detegere posse, quae aliogui ipsam minime excedunt. Animadvertit autem D. Thomas 1 p. q. 45 art. 2 ad 1 in eo fuisse veteres philosophos deceptos „quod non consideraverunt nisi emanationem effectuum particularium a causis particularibus quas necesse est praesupponere aliquid in sua actione: et secundum hoc erat eorum communis opinio, ex nihilo nihil fieri. Sed tamen hoc locum non habet in prima emanatione ab universali rerum principio". Verum audiamus alios incredulos Creationem materiae ex nihilo impugnantem.

67 Cela è contraria all'opinione più probabile, inquit ille: e noi crediamo, che il Mondo è stato tratto dal nulla e che di nulla Dio fare fatte le cose tutte. Ella è la fede sola, che ci costringe, e che tiene schiavo il nostro spirito, pronto a rivolgersi contro idee, che gli sembrano false allorche vuole esaminarle. Ita Marchio d'Argens in opere inscripto Filosofia del buon senso reflex. 3 § 7, qui deinde § 8 sic concludit. Egli era dunque impossibile che i Filosofi antichi privi della rivellazione non credessero la materia increata. Imperocche quantunque vere fosse tra loro, che avessero un principio intelligente, pure ciò che far potevano era accordarle del lume naturale era di riunirlo, come facevano alla materia".

68 Jam vero quam falsum ac absurdum sit quod asserit Marchio Argens, Creationis scilicet ex nihilo ideas a veritate alienas ac repugnantes videri debere sano cuilibet eas perpendenti, in antecedenti responsione vidimus. Ubi animadvertimus etiam veteres philosophos non pauco materiae creationem ipsam ex nihilo habuisse cognitam. Sed praestat ipsummet Marchionem d'Argens audire sic suo se gladio jugulantem in altero suo opere inscripto: Lettere giudaiche; Ecco alcuna cosa inquit litt. 84, la qual tanto

tanto ributti la debbole la nostra ragione, quanto il pensar, che di nulla si
possa far qualche cosa. e pare non solamente la delizione, ma la sana filo=
sofia c'insegna, che Iddio debba aver creato la materia. Imperciocchè s'ella fusse
coeterna con Dio, ella sarebbe indipendente da lui, giacchè ne essa
dovrebbe a lui la propria creazione, ne egli potrebbesi distruggerla. Iddio allora
non sarebbe omnipotente: vi averebbe un essere tanto antico, che lui, che non
sarebbe da lui dipendente. Sua divinità non averebbe punto infinità. Ella avreb=
be termini al suo potere: e l'infinito esser dee infinito in tutti i suoi attri=
buti. La materia sarebbe una divinità rivale della prima. Quali stravaganze
non seguono da tal sistema che amette la coeternità della materia con Dio.
Tosto, che si vuol far uso di sua ragione, si è forzato a confessare, che Dio
ha creato dal nulla tutti li esseri, Hactenus Marchio d'Argens seipsum egre=
gie confutans. Sed cur, inquiet quis, Auctor sic tam parum sibi constat,
immo tam aperte sibi contradicit? Ecco, apposite, ac lepide respondet
Valchchius, tutto in poche voci: quando il finto incredulo è divenuto filo=
sofo di buon senso allora ha cessato di far uso di sua ragione.

69 Nequivero dicere Bayleus cum veteribus atheistis potest Creationem, mutationem
in Deo importare. Deus enim ab aeternitate, immutabili voluntate Mundi
creationem in tempore, vel simul cum tempore futuram decrevit. Quare cum
Mundus ex nihilo prodivit Deus novus non exstitit creator, neque mutatio
ulla eidem accidit, qui idem semper voluit. Sed tota mutatio in Mundo fuit, qui
de nihilo transivit ad esse. Turpissime igitur fallitur Baelius Deum ex
Mundi creatione mutationem in Deo arguit, quasi Deus Mundum
ipsum condiderit ad instar artificis statuam efformantis: non vero
solo voluntatis nutu, ut apud naturae legem Psalterium, Dixit, et fa=
cta sunt ipse mandavit, et creata sunt; sed audiendus est D. Aug:
qui hanc ipsam obi: brevissime simul invictissimeque refellens l: 12 de Civ:
Dei cap. 17. In Deo non alteram praecedentem altera subsequens
mutavit aut abstulit voluntatem, sed una eademque sempiterna et
immutabili voluntate, res quas condidit, et ut prius non essent, egit
quamdiu non fuerant, et ut posterius essent, quando esse coeperunt. Hoc
autem S. Augustini argumentum sic illustratur ab Angel: Doct: 1 par:
q: 19 art: 7. Aliud est mutare voluntatem, et aliud est velle aliquarum
rerum mutationem; potest enim aliquis eadem voluntate immobiliter
permanente velle quod nunc fiat hoc, et postea fiat contrarium. Sed tunc
voluntas mutaretur si aliquis inciperet velle, quod prius non voluit,
vel desineret velle quod voluit. Verum contra Baelium satis. Nunc audia=
mus nuperum alium incredulum.

70 Incredulus iste [illegible] in opere inscripto Lettere [illegible] Persiane Epist:
99 suis interpretationibus audacissime respondens quaerit, utrum Deus [illegible]

propter seipsum, vel propter homines Mundum condiderit? 2º. Quid causae Deo fuerit, ut Mundi aedificator repente extiterit, innumerabilia ante saecula dormierit? 3 Ubinam fuerit Deus antequam Mundum crearet cum spatium esset nullum? Sibi autem in Animum induxit responsum non esse habiturum; atque idcirco Creationem se esse eversurum confidit.

Sed frustra. Interrogationibus enim hujusmodi iam propositis a veteribus: Velleio scilicet a Lucretio nimirum aliisque, responsum dederunt Ecclesiae Patres, atque Doctores. Dic primae respondet D. Thomas lib. 1 c. Gentiles cap: 32 in haec verba, Finis divinae voluntati, ex qua res in esse processerunt non potest aliud esse quam sua bonitas, quae quidem a Creaturis non dependet nec quantum ad esse, cum sit per se necesse esse, nec quantum ad bene esse cum sit eadem, et perfecta simpliciter. Atque Angelici responsioni suffragatur etiam D. August. inquiens in lib. 2 cont. Adversarium legis et prophetar: c: 7 istorum faciendorum causam fuisse solam Dei bonitatem, ex qua re ponitione colligitur Deum mundum creasse propter seipsum, non quod eo indigeret, ut beatus, vel beatior existeret, sed ut suam bonitatem etiam exterius communicaret, sive, ut verbis utar Angelici 1 p: q: 44 art: 4 ad 1, non propter suam utilitatem, sed solum propter suam bonitatem. Lactantius vero lib. 4 Divinar: Inst: c. 4 non dubitat concedere visibilia omnia facta fuisse propter hominem, qui his congruenter uteretur. Sed postea cap: 5 ipsum hominem propter Deum factum esse docet, ut esset nimirum, qui Deum coleret. Lactantio porro concinit fere S. Irenaeus lib. 4 c. haereses cap. 6 inquiens, non quasi indigens Deus hominem plasmavit Adam, sed ut haberet in quem collocaret sua beneficia. Verum omnium brevissime respondet idem laud: August. in ope de diversis quaest: octoginta trib: q: 28 dicens, Qui quaerit quare Deus voluerit Mundum facere causam quaerit voluntatis Dei. Sed omnis causa efficiens est omne autem efficiens majus est, quam id quod efficitur: nihil autem majus est voluntate Dei, non ergo ejus causa quaerenda est

72. Secundae interrogationi qua quaeritur, quare Deus citius, vel tardius Mundum non creaverit, paucis plures respondent Doctores, id a libera Dei voluntate pendere cujus consilia scrutari nec possunt, nec debent. In hac igitur re, sicut in multis aliis humana curiositas cohibenda est. Ut monet Apostolus Rom: 12. 3 inquiens: non plus sapere, quam oportet sapere sed sapere ad sobrietatem.

73 3ae Denum egregie satisfacit Tertullianus in lib. c. Praxeam c. 5 inquiens. Ante omnia Deus erat solus, ipse sibi et Mundus et locus, et omnia. S. autem Gregor: Nis: Eunomio similiter sciscitanti in haec verba responderat lib. 2 adversus ipsum Eunomium [illegible] nullius indigens et sempiterna et quae omnia suo complexu comprehendit natura neque in loco est neque in tempore. Sed ante haec est, et supra [illegible] [illegible]

Atq: hactenus quidem respondisse sufficiat interrogationi auctoris Epistolarum Cr[illegible] ... cararum; qui in ipsa citata Epistola 99 Creationem fidei vel invitus fatetur, dum planarium suum libertinum in haec verba prorumpere facit: „Tutti gli Uomini ci parlano d'un Sommo Padre: voi ci fanno vedere la natura umana rapiente„.

74. Sed hoc in loco iterum in medium venit Auctor humanis naturae ... ipse effutire reverdurcitat, si dice che questo Dio creò il Cielo, e la Terra e tutti gli esseri, che in essi s'hanno in veduta della sua propria gloria. Ma un Monarca superiore a tutti gli esseri ... non ha ne eguali, ne rivali nella natura, che non può essere paragonato ad alcuna delle sue Creature, può mai egli essere animato dal desio della gloria? può temer egli d'essere mai avvilito agli occhj de suoi simili? Sta egli sì sopra la stima, degli omaggi, e dell'ammirazione degli Uomini? Atq: ita quidem [illegible] Creatorem se labefactare credit impius Auct: p. 2. c. 3.

75. Sed omnino [illegible] illum ut egregie respondet Valsecchius in l: 87. cit: cap: 6 „Di nulla ha uopo il grande Iddio, che adoriamo. Nè il desio de nostri omaggi ... mosse nel amore di eterna gloria a creare il Mondo co' Spiriti. Egli è in se stesso, e da se stesso eternalmente glorioso, e pienamente felice. Milioni di mondi creati nulla gli aggiungono: Mille mondi annientati nulla gli levano. Alle creature ei dà l'essere, o pur lo toglie. Iddio è l'autore quello, che è sola dunque la sua bontà, che comunicar alle cose egli volle, questa ella è fu, che a produrre la Terra e il Cielo, e quanto avvi in essi lo mosse (Vide: vatur N° 72). La gloria che le create cose a lui rendono, o colla rappresentazione di cotesta partecipata di lui bontà o col libero omaggio de loro affetti, che non lo fa punto più glorioso, o felice. Ei però tal gloria da noi richiede, e questo lo rendono ora non già alcun suo vantaggio ma per il solo nostro bene (Deus, inquit S. Thomas 2. 2. q: 132. art: 1 ad 1. suam gloriam non quaerit propter se, sed propter nos; quod confirmat S. Doctor pulcherrima illa sententia S. Augustini Tract: 38 in Joan: notissima: expedit Deum nosse non illi) Queste sono le rette idee, con cui ragionar si debbe di quel Nume, ovvero da ... e vanta di riconoscerlo. Tutto sfreggia il nostro Filosofo, e così in tutto trova contradizioni; ma con ciò aumenta del numero egli dimostrasi di coloro de quali ... : bestemmiano tutte le cose, che ignorano„. Hactenus laudatus ... doctiss: vero dimissis objectionibus quas ab incredulis fieri contra Creationem olim, aut ex conspectu Universi Deum minime evinci contendant, jam ad alias objectiones scribendas atq: eluendas progrediamur.

76. Hac porro quidem contendit Spinoza in sua Etica Universum ab immutabili absoluta sive fatali necessitate productum fuisse, ac conservari. Spinozae porro consentiunt alii recentiores increduli, atq: inter ceteros jam pluries nominatus ac confutatus Mirabaudius impius auctor Sis: nat: qui in nota posita ad calcem cap: 5 haec habet. Se si dimanda in qual modo, o per qual ragione la materia esista? noi diremo, che Ella esiste necessariamente, o sia poiche Ella contiene la ragion sufficiente di sua esistenza.

77. Sed frustra Spinoza, aliiq: recentiores increduli nituntur. Nam ut doctissimus ... cardinalis Gerdilius in aurea dissertatione inscripta Dell'esist.

stenza di Dio, e della imaterialità delle nature intelligenti etc. Quare, misso hanc immutabilem necessitatem rerum omnium procreatricem ab [illegible] ipsis nulla ratione probari, eam invitis contentos, quod in ipsorum systemate vitium esset vel maximum, pugnantia ab ipsis loquuntur. Et sane immutabilis necessitas illa est, quae auferri non potest, quin contradictio sequatur, quia scilicet res sit eodem tempore, et non sit. Sic ut exempli res [illegible] evadet, ad immutabilem attinet necessitatem, quod triangulum sit figura tribus rectis terminata, quod circulus non sit quadratus, quod latus quadrati, et ipsius diagonalis sint incommensurabilia. At vero si Saturnus plures, vel minus unum satellitem haberet, si astra, secus ac nunc contingat, ab Oriente in Occidentem rotarent, esset ne aliqua repugnantia? mehercle nulla. Non modo enim in hoc nulla est intrinseca impossibilitas, sed etiam utrumque in seipso est possibile. Quare siderum ordo praesens, Mundique systema est immutabile, tale certe esse non potest ob metaphysicam necessitatem, quae locum faceret apertissimae contradictioni, quoties aliter esse poneretur, eo prorsus modo quo manifesta appareret repugnantia, si poneretur perpendicularem breviorem haud esse ex omnibus lineis, quae ex dato puncto duci possunt ad datam rectam, quia id perpendiculari convenit ex metaphysica necessitate. Ergo ejusmodi necessitas esse nequit physica. quatenus scilicet positis in materiae partibus talibus combinationibus, quae inter omnes exurgit equilibrium ut nulla ex causa earum ordo atque systema turbari possit. Et certe nec sensus exhibere, nec intellectus simplici perceptione percipere potis est rem quae metaphysice repugnaret, quippe ob metaphysicam repugnantiam res eodem tempore est, et non est. Sed sensus repraesentat Solis motum diurnum, hicque motus ab intellectu nostro percipitur. Ergo metaphysice non repugnat.

78 Ast vero totum hoc, quod hactenus dictum est, egregie quadrat cum notione necessitatis metaphysicae atque absolute quam [illegible] exhibet Spinoza. Docuit, secundum ipsum id solum tali necessitate est necessarium, cujus conceptus includit existentiam, adeo ut concipi minime possit, nisi ut existens. Atqui Universus, Universique ordinem concipi posse, quin concipiatur existere, [illegible] per se est atque perspicuum. Ergo ita argumentari licebit. per optimum Spinozae axioma, quidquid ut non existens potest concipi ejus essentia non involvit existentiam, atque propterea per definitionem primam ejusdem Auctoris causa sui esse nequit, nec existit necessario. Sed Mundum, Mundique ordinem concipi posse vel ut non existentem, vel secus ac in praesentiarum existat, [illegible] docet. Ergo etc.

Ulterius fatetur Spinoza in explicatione propositionis [illegible] concipi posse triangulum, vel quadratum, quin concipiantur existere; ac propterea eorum existentiam ab eorum natura non derivare. „Ora confessando ciò Spinoza [illegible] lodati Gandilli in citati libri. Et ne io dimando a chiunque non la voglia ingannare stesso, se non si può nella stessa maniera concepire il Sole, la Luna, la Terra, un Cavallo, una pianta, senza concepirli come esistenti? Certamente. Bene esista il Sole, e Luna e Terra, e cavallo, e pianta può certamente lo Spirito prescindere dalla esistenza loro, e contuttociò conservare il concetto, che ne ha, siccome io mi formo egualmente il concetto d'una montagna d'oro, che non esiste non meno che di una [illegible]

alcra cosa, che esiste, come del Pico di Tenериffe. Dunq. se ciò solo è cagione di sestesso, ed esiste p sua natura, il cui concetto è tale, che necessariamente comprende l'esistenza p la definizione pma di Spinoza, si dovrà concludere contro di esso, che niuna delle sostanze, cioè, i attributi componenti l'universo esiste p natura, e necessariamente.

79. Adde huc Aujusce Universi ordinem perpetuo se conferre vicissitudines, mutationesq: à corporib: particularib: ex quib: coalescit. Placidum siquidem modo stat ventis mare, modo fluctib: procellisq: agitatur, aer quieta modo silet, et subito furentes oriuntur venti; modo serenum jocundissimè Cœlum modo nubib: imbrib; grandine agitatur, ac fulgura, tonitrua, fulminaq: terrent. Ad multos annos autores cosicuæ fiunt boreales, ad multos cessant omnino. Solaris substantia magis minusve vicissim suis maculis obnubilata videtur. Cometæ in longo itinere conficiendo nunc a Sole longissime distant nunc eidem ita appropinquantur, ut in ejusdem atmospheram ingredientes centrifugam vim partim amittant, ac maximam vaporis copiam emittant. Animalia, et plantæ partim nascuntur, partim occidunt. Corpora alia modo moventur, modo quiescunt. Sed nimis longo sermone uterer, si omnes corpor peculiaris mutationes, vicissitudinesq: recensere vellem. Vis itaq: brevitér argumento perstringam polito pmo hoc utpote p se certissimo nullam unquam in corpore mutationem fieri nisi ex actione alterius corporis super ipso juxta universale Scholar: principio, quidquid movetur ab alio movetur nominetur A, B, C, D, E &c. singula, sive integra collectio corporum peculiarium ex quib: coalescit Universum, perspicuum erit profecto neq: A neq: B, neq: C, neq: D neq: E intrinseca metaphysica necessitate determinari ad quamlibet illarum mutationem, determinari, quæ ordinem universi ingrediuntur ut corpora eadem in uno loco potius sint, quam in alio quia hoc ex motu pendet, quem aliud imprimit corpus. Sed corporum collectio A, B, C, D, E a corporib: A, B, C, D, E non distinguitur. Ergo illius collectionis ordo intrinsece non determinatur, ut sit talis. Ergo est in Universo vis a corporum collectione distincta. qd Dei existentiam evincit.

80. Jam porro qd hactenus cõ Spinosam dictum est valet etiam cõ Mirabaudium, aliosq: recentiores incredulos, qui materiam necessario existere, et in seq: ipsa rationem sufficientem propriæ existentiæ continenter admittunt. Si enim materia necessario existeret, jam eq: impossibile esset eam non concipere existentem quam impossibile est concipere circulum quadratum, vel triangulum trib: angulis destitutum. Si autem materia in seipsa propriæ existentiæ rationem sufficientem haberet, jam Materia Ens esset perfectissimum, cum solum hujusmodi ens in se ipso habeat id unde intelligitur cur existat. At qui neutrum vel Mirabaudius vel alius incredulus demonstrat, nec demonstrabit unquam. ~~Ergo rationem~~. Ergo rationem ipsi sequere dicendus est, qui et materiam necessario existere, et in seipsa suæ existentiæ rationem sufficientem habere impudenter affirmat. Verum cõ eos qui necessitatem metaphysicam veluti rerum omnium causam defendunt satis dictum est nunc alii recentiores Increduli confutandi sunt qui summa proclivitati sive spon:

+ taneitatis, ut ajunt, elementor: ad datam positionem inter se in medium proferunt

82 Fingunt igitur isti Increduli Universum ita esse ordinatum atq: dispositum quia elementa corpora componentia habent naturales quamdam propensionem, ac spontaneitatem, ut ajunt, ob quam, mediantib: etiam nescio quib: attractionib: gratis, vel mollitiis quib: afficiuntur, determinatam inter se positionem requirunt.

83 Verum hoc systema ita ridiculum, absurdumq: est, ut ipse Gerdi: cum elegantia dicat, „Come i liberi pensatori arditiscono di esporlo, pronti come sono a tacciare di romanzi i discorsi de' Filosofi difensori della religione, qualora non sieno immediatamente fondati su di qualche sperienza, con tuttochè il soggetto nol consenta, ed abbiano d'altra parte forte ragioni et efficaci. Dunque, subdit ipse, quando si vede un sonator da violino muover le dita con tanta prestezza dovremo credere, che la cagione di que' esatti movimenti non debba riferirsi alla volontà del sonatore, ma sieno prodotti da questo, che gli elementi, che compongono i muscoli delle dita saltano in quel tempo alternativamente e subitaneamente da un accesso d'amore ad un accesso di odio, onde d'un momento all'altro si accostano, e si fuggono? Non pare, che tali follie, o stravaganze meritino un serio esame: ed è ben disperata, si può dire, la causa dell'incredulità, poichè in un secolo, come questo, altre chimere non le rimangono a cui voglia appigliarsi, Haecterus non solum Lepide; sed etiam vere vir Sapientissimus in dissert: cit: §° 40. Qui deinde, ut plenius faciat veritati modum non decere absurdissima quaeq: refutandi, sic ditissime oppositum systema cum trib: praecipuis, universalib: experientiis innixis, philosophorum omnium calculo probatis, atq: axiomatum instar receptis naturae, sive motus legib: recta sua gnare ostendit.

84 Jam vero tres ordinariae motus leges sunt ejusmodi: 1ª Corpus omne perseverat in statu suo quiescendi, vel movendi uniformiter in directum, nisi quatenus a virib: impressis cogitur statum illum mutare.
2ª Mutatio motus est semper proportionalis vi motrici impressae, et fit secundum lineam rectam, quam vis illa imprimitur.
3ª Demum Actioni contraria semper, et aequalis est reactio. Atqui hae naturae leges Newtonianae etiam ab earum Auctore Newtono honoratae conflictant mutuaq: elementor: uni versum componentium proclivitate componi nullatenus possunt.

E certamente, verba sunt cit: clarissimi: Auctoris, per la prima legge un corpo co' suoi elementi tende ad allontanarsi all'infinito e con progresso uniforme dai corpi a cui era prima vicino tali che abbandona senza rincrescimento la sua situazione, e colla stessa uniforme indifferenza con la quale si disloca da' suoi primi vicini si va esso appressando ad altri. Talchè se mancasse per esempio la forza centripeta ad un pianeta questo si moverebbe uniformemente nel vuoto, allontanandosi sempre dal centro del suo movimento. E intanto non si allontana inquanto è richiamato verso questo centro da una forza centripeta, ne è dicibile questa forza venire a punto l'effetto della inclinazione del corpo, io dirò che da ciò seguirebbe una contraddizione quale si è il supporre due inclinazioni, due tendenze contrarie in un medesimo soggetto, e relativamente al medesimo termine. Ora per la legge sopradetta il pianeta che si volge intorno al sole ha una tendenza inclinazione di posizione attuale, e fa uno sforzo continuo per allontanarsene

Dunq: se si piega verso il sole per una interna propensione, che abbia per esso,
si dovranno iporre agli elementi di pianeti due inclinazioni simultanee, e
contrarie ~~[illegible]~~ al medesimo oggetto. Ma più per inclinazione propria si
piega il pianeta, ma per azione del sole sopra di esso la quale azione posto
data la distanza è proporzionale alla massa del sole. E sarebbe al certo cosa
maravigliosa, che gli elementi componenti un pianeta per esempio elementi
tanto sensibili.... così facilmente s'invaghiscono della massa altrui, che quando fusse
questa maggiore con altrettanta maggiore inclinazione vi si portassero.

Per la Seconda Legge, che è un corollario della prima è il corpo determinato uni=
camente dalla forza impressa nella quantità e direzzione del suo slontana=
mento. Dunq: un corpo non si muove per l'interna inclinazione de suoi elemen=
ti a cercare una nuova positura loro convenienza. Imperochè qualunque si
voglia attribuire ad un giuoco d'inclinazione l'effetto stesso della forza impres=
sa questa sopravenendo ad un corpo non potrebbe mai produrre una mu=
tazione unicamente proporzionale ad essa; ma verrebbe alterata questa misura
dalla particolare sconvenienza, o disconvenienza del sito, in cui trovandosi il corpo
verrebbe a ricevere l'impressione della forza. Quindi avverrebbe di leggieri che una
tale impressione talora sarebbe conforme al movimento d'inclinazione, e l'ajute=
rebbe: nel qual tempo niuna resistenza, o riazzione dovrebbero fare gli elementi.
Il che toglierebbe, che la 3ª Legge fosse universalmente vera. Atq: Ita leges qui=
dem laudatus Gerdilius ostendit systema propensionis elementorum inter se cum
tribus primariis motus legibus recta pugnare egregie ostendens atq: idcirco illud
ab incredulis revincens. Sed jam ad aliud incredulorum systema exponendum
gressum facimus

§ 3 Sistema hujusmodi a recentioribus incredulis confictum supponit in materia aliquam vim nunquam ab ipsis definitam sed vitales plasticas, architectonicas
nuncupatas, ut strepitu, ac novitate verborum rei inanitatem ingererent.

§ 4 Verum hujusmodi vis, sive virtus quam supponunt increduli ordinasse materiam,
atq: elementa disposuisse in Chaos confusa h[...], inquam, vis sive virtus vel
aequabiliter diffusa erat in omnibus elementis; et tunc systema hoc plane con=
venit cum jam exposito systemate illorum, qui putant elementa pollere vi quam=
dam, ac naturali propensione ad determinatas positiones obtinendas inter se; atq:
idcirco superius expositis argumentis refutatum restat. Vel volunt, increduli hanc
vim sive virtutem veluti ex unico centro exeundo, seque per elementa diffundendo
ipsa ad proprias efficacias sequendas coegisse, atq: ita ad libitum suum ea
disposuisse; et tunc hujusmodi virtus quatenus una est in ipsa in unico cen=
tro sita, atq: inde per totam subjectam materiam diffusa, regit, ordinatq: ele=
menta, tunc, inquam, ob hanc unitatem, quae ei tribuitur ob hanc efficac=
iam qua materiae dominatur suae actioni omnino consequenti recipi a materia
absolvitur, atq: in aliquid reale transformatur, quod in seipso non est mate=
ria, quodq: tantum materiei unitum esse contenditur. Ex quo intelligitur in=
credulos, vel invitos fateri debere principium actionum, atq: distinctum

a subiecto passivo, sive a materia eidem subiecta; tamets[i] cos[ti] eidem facere confes[s]ionis peniteat ac principium ipsum e medio auferre, et cum materia confundere conantur. scirent tamen libenter ab ipsis quinam sit punctum materiæ adeo insigne et ab aliis distinctum a quo egredi debeat efficacia virtutis plasticæ, ut inde in reliqua cujusque massa distendatur, eiq: ordinem tribuat. Denique punctum hoc tamquam subiectum suæ nobilis virtutis vel debet esse indivisibile in se ipso, vel divisibile. Si indivisibile est, non video quomodo subiectum indivisibile tanta virtute præditum non sit Deus, atq: substantia a reliqua materia omnino diversa. si autem esse divisibile [illegible] erit vel esse inquam poterit ratio sufficiens ob quam ista virtus unica in sua concepta, ut tamen existere possit in parte divisibili non extendatur, totamq: æqualiter Massam non occupet. Quo in casu iterum objectum sistema recideret in sententiam illorum qui volunt unamquamq: materiei partem suam ordinare determinatam positionem exigendo, neq: amplius haberetur ut contenditur unica virtus Universum disponens.

LS. Ci [illegible] tale virtù è intelligente, piaccia enim ipsis verbis servirsi a quo [illegible] responsum mutuamur, li increduli ad invita redigeremo di ordina per via d'intelligenza. ed in questo caso, qual difficoltà può rimanere in riconoscere il vero Dio? È vero tutto [illegible] opera senza intelligenza; ed allora l'increduli ci propongono una maraviglia di più, e una gran maraviglia, che questa cieca virtù operi nonostante nella stessa maniera, se ci avesse intelligenza. Poichè nella disposizione de' corpi celesti vi ha un ordine, che fa maravigliare i più grandi astronomi, e nella fabrica del corpo animale scuopre l'anatomico una saviezza, ed un'arte da cui rimane sopraffatta la sua intelligenza, e così di tutte le altre parti del Mondo. Ma non è questa neppure la maggior maraviglia. Cosa molto più sorprendente si è, che cotesta virtù cieca, la quale è stessa nel agitare ciecamente una materia insensata, coll'organizzare alquante porzioni dia loro il senso, il pensiero, e l'intelligenza. E certamente non potendosi negare, che non sia cosa reale, e vera, ed esistente il sentire, il pensare, l'intendere, che sentiamo in noi stessi così vivamente, e per cui solo noi sappiamo di essere, ci accorgiamo della nostra esistenza, e sappiamo riflettendo su di noi stessi, che veramente siamo; Egli è un sommo dire [illegible] una virtù cieca e senza intelligenza lavorando su di una materia insensata parimente e senza intelligenza possa produrre una sorta di realtà, ed ente così magnifica, e vivace, di cui non v'ha ne in cotesta virtù ne in questa materia la minima scintilla. E che dunque non è questo, se si vuole parlare in buona fede, e senza frode, che far uscire un ente dal nulla il pretendere, che in un pezzo di materia organizzata succeda il senso, e l'intelligenza, mentre nella virtù organizzante potè conferirla al suo lavoro non avendola essa stessa, nè dalla materia potè trarla. Se non si può trarre da un soggetto ciò che non v'ha in esso? [illegible]

le meraviglie quando si parla loro della creazione della materia; quando per rifiutarla sono di nullità impegnati, e sommersi in un abisso di difficoltà inevitabili, forzati ad appigliarsi a cose, che certamente non sono meno portentose, e sono di tal natura, che avendole adottate in vece di servir loro poi di lume, è di guida li trae portano anzi di contradizione in contradizione, ut aeternus Gerdilius. Sed ad alias Incredulorum objectiones pergamus.

86 Ajunt ipsi non materiei vires, ac proprietates omnes non habere exploratas, adeoque certo definiri non posse quousque extendantur, nec certo statuere ad Mundum, ejusque ordinem efformandum, tuendumque sibi ipsis non sufficere.

87 At nihil nimium hoc est Incredulorum effugium. Nam nemo est philosophus unus, qui quousque materiae vis, et efficacia extendatur definiri haud posse, asserat. Et Cartesius siquidem, et Malebranchius, et Newtonus, et sane mentis Philosophi plane omnes materiam ex se, ac natura sua nullam omnino potentiam, ac vim habere, sed prorsus inertem, ac passivam speculantur, ita ut quidquid actionis habet, id accidens illi sit, atque extrinsecus a permanente summi sui Auctoris actione ad quasdam immutabiles leges liberas, sapientesque ab eodem statutas.

88 Verum sint in materia activae vires

An ne denuo cum experientia, atque observatione me doceant materiae proprietates aliquam negativas exempli gratia se ipsam loco movendi inertem esse decernere haud potero istam positiva proprietate huic omnino opposita carere, licet universae materiei quae dotes insint ignorem. Quis est tamen, qui hoc dixerit. Atqui si ponatur Mundum efformari non: turisse ejusque ordinem conservari a materiei ignotis viribus atque proprietatibus. Ut ponerentur in materia ignotae vires ac proprietates aut qualitatibus cogniti et protinus constanterque in ipsa observati evidenter repugnantes, et gradu infinito habere diceretur, quod finite tantum obtineri et positivae proprietates in ipsa admitterentur negativis qualitatibus ab experientia, atque observatione detectis omnino oppositis, ut per se patet evidentissime. Ergo dato etiam materiae vires et proprietates omnes non fuisse exploratas. Dato quidquid in ipsa virium esse per se esse nativum falsum tamen esse decernere quousque extendantur istae, comparate ad desperatissimum incredulorum effugium, certo statuere ad Mundum ejusque ordinem prorsus admirabilem efformandum tuendumque sibi non sufficere.

89 Quamquam, ut dicebam, falsum omnino est Materiam activis viribus ac proprietatibus pollere, vel quid virium nativum in se habere. Natura enim sua omnino est iners, et est [illegible] prorsus inepta; Nihilque, ut suo Religionis Specimine Sectione prop: 17 aiebat Angelus [illegible], nihilque in universa Physica est, quod materiæ ex se agendi impotentia, atque inertia magis demonstretur. Quare etsi materiæ realis essentia nobis incomperta sit, etsi accurate nondum liceat omnes, quas habere possit proprietates ac phænomena omnia, quæ parere queat; certissime tamen determinare possumus [illegible] ipsam ad mundum ejusque mirificum ordinem conformandum, tuendumque ineptam esse. atque idcirco impudentissimam imprudentiam incredulorum illorum reprimere, qui ex eo quod explicite ut ajunt, materiæ omnes proprietates nobis cognitæ minime sint inferre se posse credunt et universi conspectu Dei existentiam certo non posse deduci. Sed jam ad Auctorem systematis naturæ revertamur.

90 „L'Universo, inquit ipse p: 2 cap: 1, questo vasto complesso di tutto ciò che esiste, non altro dimostraci per ogni intorno, che materia, e moto„ Et p: 1 cap: 2° addit. „Per formar l'universo il Cartesio non domandava, [illegible] che della materia e del moto„ Et cap: 3 addit: „Il moto egli è quello in cui mercè producesi tutto ciò, che esiste, si altera, s'accresce, e si distrugge. Il moto cangia l'aspetto delle cose aggiunge, o toglie loro le proprietà: e fa sì, che dopo aver occupato una certa classe, od ordine ciascheduna cosa è forzata per una conseguenza di sua natura ad uscirne per occuparne un'altro, e contribuire alla nascita, alla conservazione, allo scioglimento di altri esseri totalmente differenti per la loro essenza, ordine e specie„ Et item p: 1 cap: 2° inquit. „Allorchè domandasi donde è venuta la materia? Noi diremo, che ella ha sempre esistito. Se si dimanda, donde è venuto il moto nella materia? noi risponderemo, che ella ha dovuto muoversi da tutta l'eternità; essendo il moto una conseguenza necessaria della sua esistenza, della sua essenza, e delle sue proprietà primitive. Contentiamoci adunque di dire, che la materia è stata sempre, che ella si muove per virtù di sua essenza; e che tutti i fenomeni della natura sono dovuti ai moti diversi delle varie materie, che in se rinchiude„ hæc eaque impius Auctor systemat: nat:

91 Quæ ita falsa absurda, atque insulsa ut delirare potius quam ratiocinare videatur. Atque principio falsum, absurdumque est quod ipse asserit p: 2 cap: 1°, nempe „che l'Universo, questo vasto complesso di tutto ciò, che esiste non altro dimostraci per ogni intorno che materia e moto„ In universo enim præcipuum obtinet locum homines, qui non solum materia, sive corpore, sed etiam anima constant; Animorum autem, ut egregie adversus Epicureos ajebat Tullius l: 1 Tusculanarum quæst: cap: 27 nulla in terris origo inveniri potest: nihil est in animis mixtum, atque concretum, aut quod ex terra natum, atque fictum esse videatur, nihil ne humidum quidem, aut flabile, aut igneum. His enim naturis nihil inest, quod vim memoriæ, mentis, cogitationis habeat, quod et præterita teneat, et futura prævideat, et complecti possit præsentia, quæ sola divina sunt, neque invenietur unquam unde ad hominem venire possint, nisi a Deo„

Deinde falsum asserendumque est ad Universum efformandum materiam, et motum sufficere, et ipse fidenter asserit, et alia illa ratione ostendat

92. At enim, prodit cap: 2. Per formar l'universo il Cartesio non domandava se non se della materia, e del moto. Verum, misso quod Cartesius, nunquam ita desipuit, ut assereret, sicuti Auctor noster asserit, Animum etiam hominum ratione, et intelligentia praedito et materia, et motu efformari potuisse, Ejus verbis utor clariss. Vallisoli in loc. cit: cap: 2., vi lo confesso, era un filosofo di primo ordine, e un ingegno de piu sagaci, ma qual Universo abbia e. formato... appunto lo stesso Universo. I suoi vortici dopo essere per alcun tempo, mercè la mano amica de suoi seguaci andati in giro, hanno finalmente languito da se e si sono disciolti: i suoi elementi si son dispersi; il suo Mondo Filosofico, siccome quello d'alcuni altri piccoli giovi serve presentemente per soggetto solo de Romanzi. E non vi aspettate voi che certo sicte qualche cola men del Cartesio una somigliante ventura? E sia nondimeno ciò si lasci per ora da parte. Il Cartesio a fabbricar il Mondo chiedeva materia, e moto. Appunto: ma ciò chiedeva Egli da una onnipotente cagione la quale è Iddio Ott. M., da cui creata essersi la materia, e impresso alla medesima il moto e confessava, e provava. Or siete voi su questo punto del parer del Cartesio, o non lo siete? Se lo siete dunque voi stesso avete atterrato il vostro sistema della natura lavorato per togliere l'esistenza di Dio. Se no. dunque nulla vi giova quel che ci dite di quel filosofo, da cui anzi riprovato siete, e smentito, e restate nel terribile impegno di formar l'Universo senza materia e senza moto, giacche questa materia, e questo moto per confession del Cartesio, e di tutto il genere Umano non d'altronde può aversi, se non da Dio. Hactenus Vallisoli verbis ad impium Auctorem reprimendum usus sum.

93. Iam porro ex hucusque dictis patet etiam quam insulsa tam magnifica de motu praedicat in objecto cap: 2. Ad hoc enim, ut talia de motu praedicando quid proficeret; oporteret ut demonstraret materiam et motum ad Universum efformandum, ordinandumque sufficere; et insuper materiam a se existere, et motum ad materiae ejusdem a se existentis essentiam spectare. Atqui nihil de hisce rebus demonstrat, sed eadem imprudentissime asserere contentus est, ut partim constat, et melius patebit inferius. Ergo inanissime motum ad Caelum effert, et aerem verberat.

94. Et vero dum cap: 2. se solicitatum fuisse fingit unde ortum habuerit materia, et motus, respondetque materiam semper extitisse atque ab aeterno tempore seipsam movisse, eo quod motus ad ejusdem essentiam pertineat, duo absurdissima audacissime profert, in quorum altero, hoc est in Mundi aeternitate statuenda, ab ipso diluditur Lucretio, cujus vestigia caetero:

pia religiosissime sequitur. Et certe Lucretius sic elegantissime philosophos Mundi æternitatis defensores irridebat l. 5 vers: 325.

Præterea si nulla fuit genitalis origo ~~Terrai~~
Terrai, et Cæli, semperq: æterna fuere,
Cur supra bellum Thebanum, et funera Trojæ,
Non alias, alii quoq: res cecinere poetæ?
Quo tot facta virum, toties cecidere? nec usquam
~~Æternis famæ~~
Æternis famæ monumentis insita florent?

At nostro Auctori hac in re potiusquam auctoritas Lucretii rite disserentis placuit sententia Ocelli Lucani, qui loquendo de Universo conceptis verbis ait: illud semper extitisse, semperq: extiturum. Verum quam immerito et ex ipsis Lucretii vestibulis patet, et ex innumeris prope testimoniis, tum Christianorum, tum Ethnicorum, quæ videri possunt apud Eusebium in l. 1 preparat: Evang:, apud Steuchium in l. 4 de Perenn: Philosoph cap: 5 apud Grotium in l. 1 de verit: Relig. Xnæ § 16, et apud Gerdilium in p. 2 introduct: ad Stud: Relig. § 9, et in quæq: Mundo cum tribuunt originem, quam ipsi tribuit Moyses in sacro l. Genesis. Sed audire placet mox laudatum Gerdilium sic ea Mundi æternitatem disserentem in pluries citata dissertat: de existentia Dei § 38 ...: secondo me, inquit, un argomento non disprezzabile c. l'eternita del Mondo: per intenderlo bene, bisogna che ci consideriamo noi, che esistiamo presentemente, come in mezzo a due eternità, o sia a due infinite successioni, l'una già scorsa a parte ante, e l'altra da venire a parte post. Ora egli è evidente, che se il mondo ha da durare eternamente, non si potrà assegnare qual de' due emisferi della terra sarà l'ultimo illuminato, perchè le rivoluzioni della terra non dovendo aver fine non sarà mai, che un emisfero non succeda all'altro per essere illuminato dal sole. Rivolgiamo adesso il ragionamento all'eternità a parte ante. Io dico, che per la medesima ragione non si potrà mai assegnare qual de' due Emisferi sia stato il primo illuminato dal sole: imperocchè ovunque ci vorremo fermare sarà sempre vero il dire, che prima l'altro Emisfero s'era già voltato al Sole. Altrimenti sarebbe assegnabile un cominciamento in questa successione di rivoluzioni e però non sarebbe infinita a parte ante contro la supposizione. Ma pure li Emisferi non hanno potuto essere amendue insieme illuminati dal sole: bisogna dunq: che l'uno sia stato prima dell'altro. Ma questo ripugna alla supposizione d'una successione infinita di già scorsa. Dunq: questa ripugna per ogni verso dunq: è necessario, che ab æterno vi sia stato un Ente assolutamente immutabile ed infinito, il che abbia potuto dare l'esistenza alle cose soggette a mutazione; giacchè ripugna l'eternità di queste. Hactenus laudatus Vir sapientissimus, qui deinde æternitatem convenire non posse, nisi Enti omnino immutabili, ac necessario

existenti sufficienter, vereque confirmat ex notione aeternitatis tradita a Spinosa in definit. 8, atque iterum concludit Mundum utpote mutationibus obnoxium, nec necessario existentem nulla ratione probari posse aeternum.

95. Age vero si Mundus non est aeternus, nec aeternum habet motum, quod est alterum absurdum ab Auct: Sist: nat: cap: 2 prolatum. Nec est cur dicat motum ad materiae essentiam spectare. Quandoquidem etiam si id verum esset, cum materia non existat a se, sed creata a Deo sit, ut a nobis ostensum est (vide potissimum A° 63 usque ad 70) cum ipso Deo, a quo habet existentiam, et motum habebit, quippe qui dat existentiam, dat etiam quod existentiam sequitur. Deinde falsum vel in primis est motum ad materiae essentiam pertinere. Etenim proprietas alicujus rei essentialis non est nisi illa sine qua res eadem concipi nequit. Atqui materiam sine motu concipimus: quippe, quae est ad motum, et ad quietem indifferens nec movetur nisi motum extrinsecus recipiat, juxta vetus, et probatum adagium quidquid movetur ab alio movetur: et hac quidem ~~[illegible]~~ materiae inertia nihil est, quod in universa physica melius demonstretur ut A° 89 cum Volaspono dictum est. Ergo motus ad materiae essentiam non spectat.

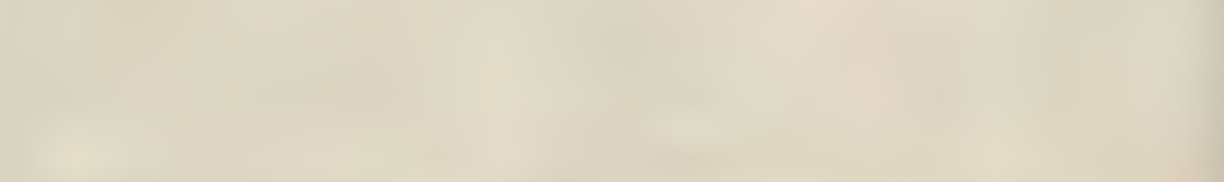
Praeterea, ut in paulo ante citata dissertatione A° 37 argumentatur Card: Gerdilius, Il moto non è di natura sua limitato ne gradi della velocità, potendo ricevere de maggiori, e maggiori all'infinito. Ora se pure nella materia è il moto essenziale, ne vi he nella materia alcun principio, che il limiti, pare, che nella materia sarebbe il moto, quanto mai può essere, a quanto è capace la materia di averlo. Dunque il moto dovrebbe essere infinito. Ma la supposizione del moto infinito è ripugnante, dunque sarà anche ripugnante la supposizione del moto essenziale alla materia.

Si nativus erit per sese in corpore motus,
Ut dos materiae, qualis, quantusve, rogabo.
Quam versus partem? lentusne? Citusne?
Rectus, an obliquus? forsan curvatus in Orbes?
Nam cuncti esse simul nequeunt, unum esse necesse est
Si talem, aut talem dicas, alium esse repugnat:
Nam secus esse nequit natura quod ipsa reposuit.
Sed motus nullae species cum corpore pugnant.
Cur ergo hanc potius pro cunctis corpus habebit,
Quo jure aliam potius non possit habere?
Hanc etiam cum jam se habeat, variare nequibit:
Nil quod naturae est, nulla est mutabile causa.
At motus semper variari posse videmus
Ergo materiae nativus haud esse fatendus est

ut rite, eleganterque more suo canit magnus Cardinalis de Polignac in suo Antilucretio [illegible].

Verum quod ipsemet Auctor Systematis naturae pugnantia loquendo sese hoc in re suo gladio jugulat? Quis vero cap: 2 p. 2 totam motuum generationem tam visibilium, quam occultorum duas in classes dividit inquiens: alcuni diconsi acquisiti, perche impressi in un Corpo da cagione straniera, ò da forza esistente fuori di lui; così dicesi acquisito il moto impresso dal vento nelle vele d'una nave. Altri moti spontanei si appellano, poiche eccitati in un corpo, il quale in se contiene la cagione de cangiamento, che in lui veggiamo a cadere: Onde allora diciamo, che questo Corpo agisce, e si muove per la sua propria energia. Di tal natura sono i moti dell'Uomo, che camina, che parla, che pensa. Con tutto ciò, se si mira la cosa più da vicino (perpendantur, quaeso,

hæc autem in
natura et co n
ergo non potest u
singuli ?ine aliorum
non potest prius co
natura, quam Creato
cognosci deberet c
et ipsa aperiret
in cognitionem Crea
nec tamen prop?itio
Philosophis Videtur Lo



3

Fascicoli di filosofia d'ignoto, incompleti e senza data.

[illegible] al Sole, e dal fuoco non solo viene ad essere più vigorosa, sicchè spicca de gran salti [illegible] l'opinione d'alcuni; ma il suo veleno diviene più attivo, e violento: onde è che l'esser morsicato da simili animali, allorchè [illegible] irritati dal fuoco, porta la ~~ge~~ morte in meno di mezz'ora.

[illegible] universale viene, che il veleno della vipera sia quell'umor giallastro, che trovasi nelle vescighette, che cingono i denti grandi, ed adunchi.

Essere la vipera di sua natura un animale freddo assai si può dedurre, che anche nella mattina di state [illegible] [illegible] levare del Sole stanno raggruppate in sè stesse col capo rivolto all'oriente. Levato il Sole, e massime bene inalzato si riscaldano, e allora [illegible] [illegible] [illegible] fuggono.

[illegible] Elmonzio, e [illegible] sostengono, che il di lei veleno ~~[illegible]~~ provenga dagli spiriti [illegible] di [illegible] [illegible] che contiene in gran copia di sal volatile acido, che insinuandosi per la morsicatura nel sangue, lo coaguli; e [illegible] fermi il corso. Il [illegible] nella lettera sopra il morso della vipera [illegible] [illegible] non essere il di lei veleno, che gran copia di effluvj freddi, che nell'atto del morso comunica al corpo umano accompagnati, e vibrati da tutto lo sforzo del suo copioso spirito messo in movimento dalla sua collera naturale s'introduce nel sangue. Che la vipera morda con rabbia la maniera di aprire la bocca e lo [illegible] dei denti grandi ne fanno testimonianza [illegible] indica un movimento violento, e [illegible] di [illegible] il corpo è [illegible] [illegible] [illegible] [illegible] adormenta, e [illegible] i [illegible] del [illegible] [illegible] nella guisa appresso a poco che fanno gli oppiati, l'azione de quali è già [illegible] consistere nell'eccesso della loro frigidità. L'azzione di questi rigidi effluvj, è molto violenta; [illegible] accompagnati da gran parte dello spirito vitale, di cui la [illegible] è [illegible] copiosa, e [illegible] [illegible] con prestezza nel coagulare il sangue, insinuandosi [illegible] la porosità della cute. Si unisce a persuader ciò [illegible] il più pronto rimedio contro il morso di questo animale sia il fuoco, e avvicinandovi un ferro rovente sino ad alzarsi la vescica, o accendendovi sopra polvere da schioppo, il fuoco violento toglie la forza alla violenza del freddo, e discioglie il coagulo.

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De Locis Theologicis
Libellus Tertius

99 Ad 3um Assertio in statu legis naturæ, sive ut aptius loquamur, in statu legis non scriptæ revelationem et orali traditione atque divino inspiratione viguisse, et secundum ad ordinata Sacrificia fuisse, et etiam cætera, quæ ad Dei cultum spectarent. Primi Patriarchæ, inquit Natalis Alex: in hist: veteris Test: 1a Mundi ætate dissert 3 art 1o, a prima Mundi origine sacrificia Deo obtulerunt, in quib. adoratus est odore suavitatis idest eo apparatu habitus animi interioris quod ipsi ostendebant sacrificii signa. cumque fide facerent secundum illud ad Hebræos 11: fide plurimam hostiam Abel, quam Cain obtulit Deo. certum est nonnisi revelante, et per interiorem afflatum præcipiente Numine id egisse. olim enim Deus docere potuit modum ritusque, quo se vellet coli. [illegible] Mundorum tantum animalium ad sacrificia præparatio a Noaco jussu Dei gen. 7, et 8 [illegible], sive inflammatio sacrificii igne cœlitus emisso frequenter facta, quæ honorificum erat Dei approbantis testimonium, præceptum Abrahæ datum a Deo de Isaaci oblatione in holocaustum, et Arietis pro ipso immolatio genesis 22. præscriptum ipsis a Dno sacrificium vaccæ triennis, capræ trimæ, et arietis annorum 3 [illegible] turturis quoque et Columbæ sacrificium et Xti in cruce offerendi adumbratio præ cætera sacrificia, quæ ut ait Aug: offerebant Deo, sicut re tanta dignum erat, prophetia celebrantes futuræ victimæ quam Xtus obtulit, hæc inquam probant omnia sacrificandi ritum non ex instituto, et arbitrio humano, sed a præcepto divino... originem suam in Patriarcarum religione derivasse

De hoc forte igitur, subdit hic apposite Valsechius revelationis haud immediatæ, aut mediatæ, hoc est per traditionem ab primo homine, sacrificia, ritusque illi extitisse dicendi sunt, quos Patriarchæ et viri primæ Mundi ætatis grati acceptique Deo adhibuerunt; nec nisi per audaciam scelestissimam Naturalistæ, docere fit in numero horum virorum, quos [illegible] quod Abel Enoch Noe, Lot, Abraham, Melchisedech, Iob ante scriptam legem extiterint, idcirco nullo alio quam naturali lumine dirigerentur, eorumque idcirco Religionis ratio merus esset Naturalismus. At vero, quos ipsi adhibent libros, ut historias, et encomia desumant horum Virorum pro homines summa temeritate vocant prædecessores suos, ii inquam libri ipsos non vocant, fide in Deum, ac manifestatione voluntatis Dei divinarumque [illegible] gratos Deo extitisse, statum et tunc naturæ puræ, sive nonnumquam ductorum solo lumine rationis merum esse, omnino meram nugam. Quod quidem probat etiam Valsechius ex ea infelici experientia, quod statim ac ab Revelatione ista per traditionem propagata recessum est, concessumque est nimis naturali rationi, constat extiasse illico fœdos, et abominabiles ritus gentium illos, quos jam in probationibus exposuimus

Sequal vero inspiciat Decretus in examine critico Apologiarum Religionis, ut Evangelicas potissimum veritates ab veteribus philosophis præcognitas omnes ostendat fuisse. Est hæc [illegible] intentio Abbatis [illegible] jure Parisiensis Facultas condemnavit anno 1752, [illegible] vero religio revelata nec est, nec esse potest alia a lege naturali magis evoluta, quam Abbatis [illegible] [illegible] divinam rejicit, et revelationes naturæ limitibus coercentem, satis accommodate [illegible] in ope [illegible] titulus Animadversiones in [illegible] Domini de Prades pag. 59, et [illegible] in examine propositionis Domini de Prades pag. [illegible] loco [illegible] [illegible] referat se Decretus ad [illegible], ut, quæ ad [illegible] attinent naturalem [illegible] in Evangelio præscripta ab Philosophis reperiuntur, hoc ipsum diximus in [illegible], ubi primo ostendimus, quædam etiam [illegible] gentiles philosophos vestigia remansisse [illegible] parentum, et Patriarchis factæ revelationis, et per traditionem oralem propagatæ; atque idcirco, quæ etiam naturalia [illegible] mina videntur, ea tamen ex revelatione emanasse, 2o veritates hasce nonnisi paucis [illegible] compertas fuisse, cæteris vero incompertas; atque idcirco necesse fuisse ut beneficio revelationis omnibus vel rudioribus hæc fierent manifesta. 3o loco inter philosophos ipsos ita dogmata omnia adducta in controversiam fuisse, ut eorum certitudo nedum apud vulgus, sed et apud sapientes ipsos minime constaret, [illegible] deficiente constantia [illegible]

illorum evidentia rationum, pondere auctorum

De notis veræ Revelationis

100 Postquam revelationem non modo possibilem atque utilem esse ostendimus, verum etiam neces-
sariam, reliquum illud est ut ex tot quæ divinitus datæ revelationes dicuntur, quæque quot modis
fingi possunt, tot etiam sectas diversas, et veluti religiones constituunt, ea tot in quam,
quæ revelationes dicuntur quæramus, atque decernamus, quænam tuto vere, ac proprie divi-
na revelatio dici debeat. Illustranda etenim omnis esset pro falsa, et erronea revelatione
inquisitio, atque concertatio. Istæ igitur revelationis veræ nobis quidem caracteres erunt illi,
qui possint prudentem hominem convincere, revelationem definitæ hanc omnino ex Deo
esse posse. Quod simul ac compertum sit etiam illud aliud manifestum fit non aliam scilicet
quam hanc ipsam, quæ necessario a Deo sit veram revelationem esse posse. Deum enim ve-
rum aut dissentientia, aut contradicentia revelare vetat ipsius majestas, sapientia, ratio- 101
nis atque ordinis constantia, quod et nos fusius ostendemus, quando contra tolerantissimum erit a-
pertior decertatio. Illæ vero notæ hæ quæ omnino ab Deo demonstrent revelationem esse oportere
communius statuuntur sanctitas doctrinæ, convenientia, constantia, pro ipsa sancita exquisi-
ta supplicia ab hominibus, miracula, prophetiæ. Nos ne hic plus æquo prolixi simus, pos-
teriores has notas duas divinæ revelationis assumemus, quæ præcipuæ quidem sunt miracula
scilicet, et prophetiæ; atque hæc ut cavillis illico locus auferatur ita definiemus, ut miracu-
lum quidem, seu signum, seu prodigium (nam licet hæc profanis scriptoribus designare diversa
soleant, tamen apud sacros scriptores idem sonant) nihil aliud sit nisi opus quod fit præter
ordinem totius naturæ creatæ. Est hæc definitio S. Thomæ prima p. q. 110 art. 4 atque æqui-
valet communiori theologorum definitioni, qua miraculum dicitur esse eventus quidam superans
vires, et ordinem totius naturæ creatæ [illegible]. Definitio hæc secundum sensum communiorum om-
nium est. Illud si miraculum poneretur inter vires [illegible] humanæ naturæ, tum quælibet etiam
callidi hominis vafrities, aut astutia miraculum dici posset. Si vero humanam utique excede-
ret non autem angelicam etiam naturam, tum malorum etiam demonum maleficia aut
præstigia miracula dici possent, quod contra communem et [illegible] sensum [illegible] est [illegible]
hæc in solutione etiam difficultatum dilucidius ostendetur. Nunc [illegible] hanc miracu-
lorum descriptionem, quæ definitionem consequitus ita exponemus ex S. Th. p. 1 q. 105 art. 8
Nam triplici sub respectu intelligi miracula posse docet ibi, ac est ... primo modo inquit quoad
substantiam facti, sicut quod duo corpora sint simul, vel quod sol retrocedat, aut quod corpus
humanum glorificetur, quod nullo modo natura facere potest, et ista tenent summum gradum in mi-
raculis. Secundo aliquid excedit facultatem naturæ non quantum ad id quod fit, sed quantum
ad id in quo fit sicut resuscitatio mortuorum, et illuminatio cæcorum, et similia. Potest enim
natura causare vitam, sed in mortuo non potest, præstare visum sed non cæco. Et hæc tenent
secundum locum in miraculis. 3° modo excedit aliquid facultatem naturæ quantum ad modum et
ordinem faciendi, sicut cum aliquis, subito per virtutem divinam a febri curatur absque
curatione et consueto processu naturæ in talibus et cum statim aer divina virtute in pluvias
densatur absque naturalibus causis, sicut factum est ad preces Samuelis, et Eliæ primo Reg. 12
et 3 Reg. 17, et hujusmodi tenent infimum locum in miraculis. Hæc ita exposita distinctio
eo spectat quemadmodum manifestum per se est, ut tamen diverso modo nos intelligere pos-
simus, utrum factum miraculum aliquod sit, sed non vetant, quominus licet alia aliis re- 102
motiora ab naturæ viribus sint, omnia tamen vim effectricem infinitam, ac divinam requi-
rant. Atque [illegible] classes miraculorum ita possunt referri quæcumque etiam excedere
quidem generatim naturæ vires non videantur, sed prodatis tamen circumstantiis [illegible]
[illegible] divinam virtutem miracula præstanti [illegible] Ita est c. licet naturæ vires

generatim non excedat, ut repente dextera loquenti [illegible], ut voratique pueri ab fera, ut stater in ventre capti piscis inveniatur; tamen cum legitur 3° Regum manum Jeroboam cum Prophetam apprehendi juberet illico exaruisse, 4° Reg. Eliseo maledicente voratos pueros ab ursa, Matth. 17 Christi imperio captum piscem, qui staterem in ventre contineret; cum hæc inquam leguntur, tot rerum ipsarum circumstantiæ suadent prudentem quemlibet nec hæc in rerum natura, sed in una Dei voluntate miraculorum auctoris causam extare potuisse.

Hinc etiam miracula distingui ab illis beneficiis debent, quæ impetrantur ab SS. quæque gratiæ nominantur, quando licet [illegible] nec positive præter naturæ ordinem nec vezitus ex naturæ viribus constet aliquid evenire, sed ex ope SS.rum naturæ vires juvante, atque moderante; ita ut gratiæ propemodum mira quidem S.torum [illegible] opera possint, at miracula talia qua dici debeant, qui ut est in ps. 135 facit mirabilia magna solus. Atque hæc de definitione, descriptione, partitione miraculorum satis sit dictum.

101 Prophetias quod spectat hoc, seu Hebræi corahiæ vocem sunt, quibus Prophetæ nominabantur, quæque virum videntem, sive providentem innuebant. Ex quo nomen prophetiæ, nomen visionis, sive provisionis fuit juxta græcum scilicet vocabulum προφητεία, prout placuit [illegible] in proœmio lib. 5 demonstrationum evangelicarum, atque hoc est propria quod divinatio, sive vaticinatio a latinis dictum fuit. Definitur itaque Prophetia ab Isidoro apud S. Th. 2.2. q. 171 art. 6: inspiratio vel revelatio divina rerum eventus immobili veritate denuntians. Ac licet generatim [illegible] Prophetæ definiantur [illegible] q. 17 in Exod. [illegible] ipsi sint enunciatores verborum Dei [illegible] Deum vel non [illegible] audire tamen quod præstantius objectum Prophetarum sit futurorum eventus, ideirco communiter Prophetæ [illegible] futura juxta S. Basil. illa in cap. 3 Isaiæ [illegible] 102. Propheta est qui juxta spiritus revelationem futurum enuntiat, et S. Gregorii [illegible] illa hom. 1 super Ezechielem Prophetia dicta sit quod futura prædicat, quando de præterito vel præsenti loquitur rationem sui nominis amittit. Ex his definitionibus eruere est proprietates, quibus Prophetiæ [illegible] veris distinguantur. Prima etenim Prophetiæ proprietas est, ut certa sit, et a conjecturis mere probabilibus distinguatur. Secundo ut et eventus futuri differatque ab mera manifestatione præteritorum aut præsentium [illegible]. Tertio ut eventus in causis naturalibus non sit provisus itaque differat ab prædictionibus eventuum per cognitionem causarum [illegible] medici morborum, astronomi syderum vicissitudinem aliquam prædicunt. Unde ut appareat esse divinitus inspiratam, quatenus eo [illegible] debeatur tanquam divinitus revelatum [illegible] sit nulla intelligentia [illegible] hujus generis sint item [illegible] quæ ab Dei voluntate unice dependent. Ita ex [illegible] Deo revelante [illegible] diluvium ab Noe [illegible] conceptionem ab Angelo, nomen, [illegible] ab Isaia. Itaque et prophetiæ species quædam miraculorum sunt, quatenus præter naturæ [illegible] miraculis in demonstrando officio hoc scilicet modo, ut [illegible] ex præsenti effectu illa ex futuri veritate testimonium providentiæ divinæ virtutis exhibeant [illegible] his premissis [illegible] de miraculis agemus.

Propositio
Miracula veritatem Revelationis probare apta sunt.

102 Dum [illegible] Miraculorum nomine quid veniat definivimus superius est. Probationes quæ ex miraculis [illegible] referri debet ad moralem evidentiam, et ad argumenta ea, quæ catholicæ religionem evidenter credibilem faciant. Veritatem revelationis rem [illegible] dicimus [illegible] qua revelatio per miracula firmatur, eam revera divinam esse, verba [illegible] dicimus esse miracula ad veritatem [illegible] cum miraculorum circumstantiæ ipsæ demonstrant esse hæc ad probationem ~~veritatis~~ ~~ordinata~~ religionis ordinata [illegible], et quando id fiat, apertius ostenderetur in solutionibus difficultatum.

Sub illa [illegible] ... multis Protestantibus faverit, et postliminium [illegible] in orationem [illegible]
[illegible] cap. 6, qui quod probare miraculis suam sectam non posset, ideirco abierit, non doctrinam
ex miraculis, sed miracula ex doctrina esse discernenda. Impedit etiam [illegible] Auctorem que
[illegible] Philosophici, qui contendunt miracula impossibilia esse, quod [illegible] decreti [illegible]
[illegible] [illegible], qui in suis sermonibus, et [illegible] in 3º Algebrica, inquit, [illegible]
[illegible] de prodigiis [illegible] commemorant. Impedit denique Abbatem de [illegible], qui
in thesi postea damnata [illegible] Facultate Parisiensi miracula [illegible] ab Prophetis [illegible]
[illegible] esse ~~[illegible]~~ monumenta veritatis. Atque [illegible] recentiores [illegible] et
incredulos, [illegible] 3 [illegible], [illegible] que [illegible] della [illegible] Auctorem [illegible] detecti, [illegible] Philosophi, [illegible] Philosophicarum, et multorum hujus
generis, qui vel negant miracula [illegible], vel [illegible] esse [illegible] veritati; vel
utilitatem potius, quam detrimentum ad Religionem afferre posse [illegible] ita [illegible]
103 [illegible] [illegible] [illegible] ex communi [illegible], miracula apud omnes gentes tanquam Divinitatis certa
signa ac testimonium [illegible]. Hoc Pagani, hoc Mahumetani, hoc Judaei, hoc Christiani [illegible]:
[illegible], Religionis causam ex Miraculorum pondere maxime pendere. [illegible] causam
Religionis inventor aut Propagator [illegible] minus vera, at [illegible] falsam, et commentitia
in [illegible] [illegible], miracula, prodigiaque ostentavit, [illegible], homines natura duce [illegible] ea probanda veluti vera, et divina [illegible] portenti [illegible]
mentur. Atque experientia ipsa compertum est, qui certiora, evidentioraque Dei signa
potuit ostendere, is maximam multitudinem [illegible] gratiam, et [illegible] hominum
[illegible]. Cessit Moysis miraculis [illegible] [illegible], et [illegible] [illegible] [illegible].
Cessit Miraculis Christi Judaeorum obstinata, et infinitas [illegible] incredulitas [illegible]
Apostolorum, et ipsorum sectatorum prodigiis immensa gentilium, et magna [illegible]:
et confirmata superstitio. [illegible] in quo consentiunt omnes gentes, id ex lege naturae
[illegible] [illegible] consentiunt omnes in [illegible] miraculis tanquam [illegible] divinae Religionis,
[illegible] ex lege naturae [illegible] ut homines [illegible], [illegible] miraculis [illegible]
[illegible] ut Auctores Religionum [illegible] non credantur, quando [illegible] [illegible], [illegible].
[illegible] natura nos [illegible] Deo [illegible] rerum creatorem [illegible], ita etiam
[illegible] Deo [illegible] rerum immutationem [illegible], quae cum [illegible] vires naturae
omnes superet, [illegible] nonnisi ab Auctore, et Domino ipsarum legum, et virium naturae potentissimo, et sapientissimo esse potest.
104 [illegible] Ratiocinio hoc, quo videntur [illegible] omnia [illegible] miraculorum [illegible] efficacia
nonnisi [illegible] esse [illegible]. Atqui, quae efficiuntur [illegible] Deo in contestationem [illegible]
nonnisi veritatem designare possunt. Ergo miracula non possunt quin denotent veritatem
Religionis in cujus gratiam eduntur. [illegible] miracula vera [illegible]
[illegible] [illegible] primo [illegible] definitione, ut sit opus [illegible], et ordinem
totius creatae naturae, quo loco etiam notandum est, non [illegible] Miraculum ut quidquam
exigat infinitam Dei creantis vim, uti ex [illegible] vim tamen exigit creatio [illegible]
[illegible], quae tamen inter miracula non ponitur, sed exigit [illegible], ut res, quae miraculum
dicitur, sit extra ordinem naturae. [illegible] vero nisi qui leges et ordinem instituit, eum leges et ordinem
suspendere, interrumpere, immutare non posse, et dominii ratio, et ipsa effectuum proportio ad
causas postulat. Nam si aliter esset, [illegible] Creatura [illegible] [illegible]
et in dominio Deo compararetur, et vim ita infinitam contineret, ut infinita vis est, quae
rerum Universitatem moderatur. Secundo loco probatur [illegible] propositio ex communi sensu hominum, qui in magnis difficultatibus et [illegible] [illegible], [illegible] Deum [illegible]
[illegible], et ab ipso [illegible] [illegible] [illegible] maxime [illegible], [illegible] tamen
[illegible] ipsam fere necessitatem opem, et sperant, et postulant. Tertio loco ita hoc de:

monstrari potest iis, qui Scripturas admittunt, professionem revelationem [illegible] miracula non admittunt. [illegible] Deus, ita cecinit David, Ps. 76, magnus sicut Deus noster, tu es Deus qui facis mirabilia [illegible] et Ps. [illegible] Benedictus Dominus Deus Israel, qui facit mirabilia [illegible]. [illegible] [illegible] est, qui ad res implorandas potissimum invocatur, [illegible] [illegible] nomen [illegible] [illegible], ut dividat Mare rubrum Exodi 14, [illegible], ut reducat umbram [illegible] [illegible] [illegible], et restituat Isaiae 38, Elias ut [illegible] resuscitet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fides est, qui [illegible] propiorem [illegible], Petrus quidem Apostolus [illegible] [illegible] [illegible] Deum ipsum contestari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Actorum 3. In nomine Jesu Christi [illegible] dixit surge, et ambula. [illegible] [illegible] [illegible] [illegible] Viri inquit, Israelitae quid miramini in hoc, aut nos quid intuemini, quasi nostra [illegible] aut potestate fecerimus hunc ambulare? Deus Abraham, et Deus Isaac, et Deus Jacob, Deus Patrum vestrorum glorificavit Filium suum Jesum [illegible] et fides quae per eum est dedit integram sanitatem [illegible] [illegible]. Similia de aliis Apostolis narrantur, quae hic afferre nimis prolixum esset.

105 Minor propositio habet duas partes, quarum prima spectat altera ad quandam significationem divinam, et veluti locutionem [illegible] [illegible], [illegible] in gratiam miracula eduntur; altera ad divinam veracitatem spectat, quae fallere homines in rerum judiciis [illegible] non possit. Secunda pars [illegible] de divina veracitate vocare in dubium non potest, nisi qui aut attributa Dei notiora non cognoscat, aut non sciat quid sit veritas. Primam partem probat quod [illegible] illa necessaria connexio quae est inter novitatem eventus, et judicium de causa eventus. [illegible] enim [illegible] [illegible] ita [illegible] conditio, et natura hominis, ut [illegible] [illegible] [illegible] videt [illegible] rationem quaerat illico, et rationem, causamque rei [illegible] esse judicet, quod rerum circumstantiae [illegible] indigitant [illegible] [illegible] miraculum videmus quaestionem comitari de rei [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] miraculum esse [illegible] solutionem quaestionis ipsius. Quod cum judicium commune omnibus sit, cumque ex natura, et conditione ipsa hominum [illegible], [illegible] [illegible] fallax [illegible], [illegible] ab ipsa natura, [illegible] ab Auctore naturae Deo falli necesse esset. [illegible] [illegible] quemadmodum [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], quae [illegible] Auctorem [illegible], et benefactorem [illegible] [illegible] [illegible] [illegible] [illegible] ab Deo [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] veritatem ejus [illegible] [illegible], cujus in gratiam haec ab Deo ipso fiant. Ita ut aut [illegible] [illegible] [illegible], [illegible] Deum alloqui nos per ipsa sua opera, quod stultissima esset insania, aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est alloqui potissimum [illegible] miracula existimanda sint, praesertim cum de veritate, de Religione, de via felicitatis deque aliis hujus generis [illegible] [illegible] agatur.

106 Probabiliter etiam ex divina auctoritate ad eos potissimum, qui non negant Scripturas, sed negant revelationem miraculis probari. Ex veteri testamento videre licet inter alia quae Exodi [illegible] Moysi dicuntur [illegible]. Cum enim Moysi Deus apparuisset in flamma [illegible] jussissetque, ut [illegible] adiret [illegible] ad [illegible] Pharaonis [illegible] Moyses respondisset: non credent mihi, [illegible] dicent non apparuit tibi Dominus, [illegible] Deus ipse, ut Moyses certam faceret voluntatem suam [illegible] [illegible] oculis diversa miracula patravit [illegible] [illegible] deinde multa fecit per Moysen in populi conspectu, atque ita certam, et [illegible] ipsius missionem [illegible] facit. In novo testamento [illegible] ipsius missionem et divinitatem miraculis potissimum constat probari. Cum ad Jesum venirent viri, dixerunt [illegible] Joannes Baptista misit nos ad te dicens: tu es qui venturus es, an alium expectamus? in ipsa autem hora multos curavit a languoribus, et plagis, et spiritibus malis, et caecis multis donavit visum, et respondens dixit illis: euntes renuntiate Joanni, quae audistis et vidistis, quia caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt etc. Et Joan. 9 caecus ille [illegible] [illegible] ab Jesu scimus, inquit, quia peccatores Deus non exaudit... a saeculo non est auditum, quia quis aperuit oculos caeci nati nisi esset hic a Deo non poterat facere quidquam

cap: 10 loquor inquit vobis et non creditis. Opera, quae ego facio in nomine Patris mei
haec testimonium perhibent de me... si non facio opera Patris mei nolite credere mihi;
si autem facio, et non vultis mihi credere, operibus credite, ut cognoscatis, et credatis
quia Pater in me est et ego in Patre. Denique cap. 20 multa quidem, inquit Joannes Apostolus,
et alia signa fecit Jesus in conspectu discipulorum suorum, quae non sunt scripta in
lib. hoc; haec autem scripta sunt ut credatis quia Jesus est Christus filius Dei. Sunt et alia
in Evangelio quae docent, adeo inexcusabiles, ideo fuisse [illegible], [illegible] ipsi ea opera fa:
ceret quae nemo alius facit, et neminem posse [illegible] signa quae ipse fecit, [illegible] nisi
Deus fuisset cum eo. Sed dicta hactenus sufficiant ut constet Deo [illegible] [illegible] placere ut
per miracula suam legem, et revelationem et doctrinam voluerit confirmari.

10° Opp. 1 c.a possibilitatem, et convenientiam miraculorum: Io obiezo, inquit Auctor, [illegible]
philosophiques, che un miracolo è una cosa impossibile. Un [illegible] è miracolo? una viola:
zione delle leggi matematiche divine immutabili eterne. Ma una legge non può essere ad
tempo stesso immutabile, e violata. È impossibile che l'Ente infinitamente saggio ne
abbia fatto per mutarle in appresso e violarle egli medesimo. Egli è evidente, che essendo
Dio la machina di questo Mondo l'ha egli fatta quanto perfetta mai fu possibile. quin:
di non s'introdurrà mai veruno [illegible] nè [illegible] mutazione di sorte alcuna
e non ha egli fatte le leggi per violarle, e le ha fatte perchè siano il principio costante
dell'ordine e dell'Armonia dell'Universo. E qual ragione può indurlo a sfigurar
qualche tempo il suo stesso lavoro? Voi direte in grazia degli huomini; ma non
è assurda follia, che l'Ente infinito sovverta, e sconvolga in grazia di tre o quattro
cento formiche [illegible] in questo picciol mucchio di fango il giuoco eterno di quelle
[illegible] immense che mettono in moto tutto l'universo. quasi ch'ei dicesse, non ho po:
tuto riuscire colla fabbrica dell'Universo co' miei divini decreti colle mie leggi eterne
di compiere i [illegible] disegni. Voglio dunque mutarla l'eterne mie idee le leggi mutabili,
per procurar di eseguire ciò, che non ho potuto fare per mezzo di quelle. non [illegible] questa
una confessione di debolezza e non di potenza? [illegible] habet similia Spinosa in tractatu
theologico politico cap. 6 ubi totus est ut miracula doceat repugnare immutabili:
tati Dei nec proinde aliud esse nisi opera [illegible] quorum caussam naturalem
exemplo alterius rei explicare non possimus. Quae quidem omnia ex Stratone, Anaxagora
et [illegible] defensoribus veteribus alii deducta referri ad [illegible] [illegible] volunt quod
ita simpliciter exponit [illegible] [illegible] 105 art. 6. Ordinem naturae Deus instituit; [illegible]
rur praeter ordinem naturae Deus aliquid faciat, videtur [illegible] [illegible] [illegible] mutabilis.

11. Vollstonus vero [illegible] [illegible] insistens quae miracula in Evangelio narrantur nonnisi
allegorica sumenda esse [illegible] [illegible] ex. c. Mulierem illam, quae ex fluxu sanguinis [illegible]
dicitur esse, non esse nisi Ecclesiam, quae postquam bona sua, ut ipse inquit [illegible] Clericorum
[illegible] [illegible] [illegible] frustra [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible]
ta hoc est ad ipsius doctrinam, et [illegible] integram [illegible] [illegible] [illegible] [illegible]
[illegible] Atque hanc allegorice miracula explicandi rationem primo quidem deducit ex miraculo
raculorum realium impossibilitate, 2° vero ex auctoritate [illegible] aliquorum et [illegible]
Origenis, ex quo pro allegorica [illegible] interpretatione sententias plurimas adducit

3. [illegible] hic etiam S. Augustini illa de Genesi ad literam cap. 13. nec ipsa miracula
[illegible] c.a naturam [illegible] [illegible] [illegible] [illegible] [illegible] naturae [illegible], non autem De
cui hoc est natura quod fecerit. Quae videntur eo [illegible], ut praeter naturalem ordinem
aut nihil fiat, aut si fiat non solum id praeter, sed etiam c.a naturae ordinem fieri ex:
timandum sit.

4. [illegible] hic etiam [illegible] posse Abbatis [illegible], qui quae miracula c.a Spinosam tueri velit,
ipse videtur imprudens de medio tollere [illegible] [illegible] habet [illegible] [illegible] cap. 5 [illegible]

ac inscribitur la Xna Religione provata p. qi fatti e piu grandi prodigj inquit si potevo
supporre come legati coi decreti eterni di Dio nel governo dell' universo... E che l'ine
inviluppati in ragione di effetti nel piano delle leggi Universali Poichè tanto Iddio alla
materia il grado preciso di moto, che aver dovea p. tutti i secoli, si concepisce, ch'Egli ha potu:
to determinar di tal sorte la legge delle comunicazioni: che in tal tempo p. esempio il Mondo
ha dovuto vedere tal guarigione, tali Eclissi, tal risurrezione etc. Ita vero si hec preter natu:
ræ ordinem dici non debent, jam miracula esse desinunt; si autem dici debent, ipsum hoc esse
preter naturam evincit quidem causas occultas, et incognitas, non autem evincit suspensionem
aut interruptionem ordinis totius naturæ ille si illiusmodi definitioni standum sit miracula aut esse
desinant, aut intelligi alio modo quam ab Theologis definiuntur
108 Verum hæc eo tendunt, ut ne Deum immutabilem faciant, faciant impotentem, sicque arbitrii ac
compitem, compitem in rebus creatis pro libitu mutandis. At mirum est, qua simul brevitate, ac
simplicitate solvat omnia hæc S. Thomas in responsione ad primum, citato ejus art: 6. Deus sic
rebus certum ordinem indidit, ut tamen sibi reservaret, quod ipse aliquando aliter ex causa
esset facturus, unde cum preter hunc ordinem agit non mutatur. Hoc aliquanto declaratius
affert q. 6 art: 1 de potentia: Deus sapiens non facit contra rationes naturales mutabili voluntate,
nam Deus ab æterno previdit, et voluit facere, quod in tempore facit, sic ergo instituit naturæ
cursum ut tamen preordinaretur in æterna sua voluntate quod preter cursum istum quandoque fa-
cturus erat
Ita scilicet ea sophismata omnia, quæ suspensionem, aut interruptionem consueti cursus naturæ im:
possibilem aut inconvenientem vellent ostendere, ea inquam omnia sophismata diluuntur
una hac distinctione; ordinis scilicet, prout est in mente Dei, et in causa prima, et ordinis
prout est in viribus naturalibus, et in causis secundis, quæ causæ secundæ mutare ordinem cau:
sæ primæ utique non possunt, sed ab ipsa causa prima possunt in suo ordine immutari, eo quod causa
prima, et libera sit, et domina omnium. Si ordo rerum, aperte hic apposite S. Thomas considetur
prout dependet a prima causa, sic contra rerum ordinem Deus facere non potest. Si enim sic fa:
ceret, faceret contra suam præscientiam, aut voluntatem aut bonitatem. Si vero consideretur rerum
ordo prout dependet a qualibet secundarum causarum sic Deus potest facere preter ordinem
rerum, quia ordini causarum secundarum ipse non est subjectus sed talis ordo ei subjicitur, quasi
ab eo procedens non per necessitatem naturæ, sed per arbitrium voluntatis, potuisset enim
et alium rerum ordinem instituere. Unde et potest preter hunc ordinem institutum agere cum
voluerit puta agendo effectus secundarum causarum sine ipsis, vel producendo aliquos effectus
ad quos causæ secundæ non se extendunt. Atque hoc neque indecens, neque ineptum esse ita ut si
reliquos præsertim incredulos demonstravit idem S. Doctor, qui post exemplo aliqua agitium
contra id quod est neque consuetum in natura: si ergo, inquit, per aliquam virtutem creatam
fieri potest, ut ordo naturalis mutetur ab eo quod est frequenter, ad id quod est raro
absque mutatione providentiæ divinæ, multo magis divina virtus, quandoque aliquid facere
potest sine providentiæ suæ præjudicio preter ordinem naturalibus inditum rebus a Deo.
Hoc enim insuper ad suæ virtutis manifestationem facit interdum, nullo enim modo melius
manifestari potest quod tota natura divinæ subjecta est voluntati quam ex hoc, quod
quandoque ipsa preter ordinem naturæ aliquid operatur; ex hoc enim apparet, quod ordo
rerum processit a Deo non per necessitatem naturæ, sed per liberam voluntatem. Nec debet
hæc ratio frivola reputari, prosequitur idem S. Doct. quasi auctorem computans servire
officii quod Deus aliquid facit in natura ad hoc, quod Deus ipsi se mentibus hominum
manifestet; constat enim (atque hoc idem ipse probat [illegible] 3 contra gentiles cap. [illegible]) quod
omnes creaturæ corporales ad naturam intellectualem ordinantur quodammodo sicut in finem
ipsius autem intellectualis naturæ finis est divina cognitio (quod pariter idem eodem loco
demonstravit) non est ergo mirum, si ad cognitionem de Deo intellectuali naturæ credendam
fit aliqua mutatio in natura corporali

fit aliqua mutatio in natura corporali. Hæc si animalis stomo lexici philosophici non percipit, quæ Dei sunt sibi inquiet, necessarium est, ut quæ attulimus ad ipso quidem ostendi repugnantia non possint, ab iis vero probentur, atque admittantur, quæ sensu humano non carent. Addo unum hic contra hos impii [illegible] peccatores potest, ipsos scilicet impios, et ineptos [illegible] hac in re etiam ab iis, qui sane non parum revelationi adversantur, [illegible] nos homines male [illegible] [illegible] in articulo Spinoza. La vostra disputa, inquit, de miracoli è un puro giuoco di parole. Parlate chiaramente, e senza equivoci. Dite che le leggi della natura non essendo fatte da un legislatore divino, il quale conoscesse ciò che facea; ma essendo l'azione di una causa cieca, e necessaria, nulla può addivenire, che contrario sia a queste leggi; voi allora allegherete contro i miracoli la vostra medesima tesi; questa sarà una petizione di principio; ma almeno voi parlerete schiettamente. Rousseau vero in iis, quas vocat Lettere dalla Montagna: Dio può Egli, inquit, far de miracoli? val dire può Egli derogare le leggi, ch'Egli ha stabilite? Questa quistione seriamente trattata sarebbe empia, se non fosse assurda. Sarebbe un far troppo onore a chi la risolvesse negativamente castigandolo; basterebbe rinserrarlo, e deriderlo.

109 Ad [illegible], cum hæc ita se habeant [illegible] in [illegible] doctrinæ Christi lib. [illegible] cap. 16. Se mai venisse in capo, inquit, a alcuno di voler intendere in tal mistico senso, io vorrei ch'egli far lo potrebbe certamente colla medesima giustizia, e diritto, che della storia evangelica fa qui il [illegible]. Sfortunatamente però fin ora per quanto io sappia, non si è veduto ancora nella repubblica de' letterati. Sic enim vera cum cætera omnia, tum præsertim Christi miracula in Evangelii narrata [illegible] aeternum rapere liber [illegible] per [illegible] [illegible], quod Christus Iesus ea fuisse miracula [illegible] cum enim copiosus credere, idque jubet in ipsis, nec [illegible] licet habere, quod operibus non credant, ut manifestari inquit gloria Dei per opera illa, quæ nemo alius facit, cum in digito Dei ejici demonia [illegible] ex eo, quod demones [illegible] [illegible] [illegible] quod omne regnum inter se divisum desolabitur, cum hæc in qua omnia Christus [illegible] [illegible] [illegible] confitendo; [illegible] sane ostendit vera et realia, non autem mystica et allegorica miracula extitisse quæ si mystice, et allegorice ab Iudæis [illegible] potuissent, [illegible] [illegible] [illegible] [illegible] omnia, et [illegible] [illegible].

[illegible] est [illegible] [illegible] veterum exempla [illegible] [illegible] veterum allegoriis plurimum fuderunt [illegible] maxime [illegible] apud Iudæos et apud [illegible] Origenem quos quidem deinceps [illegible], [illegible] interpretes [illegible] [illegible] [illegible]. Verum [illegible] quidem in commentariis de emigratione Abrahami levitati et subtilitati eos incusat, qui rerum umbras, a [illegible] [illegible] [illegible] proprium, et literalem rerum [illegible] Origenes vero non modo [illegible] [illegible] condemnat qui neglecto literali [illegible] mysticam unice intelligentiam consectantur, verum expresse etiam in libro contra Celsum n. 6. Miracula Christi [illegible] ad veritatem doctrinæ ipsius probandæ, eaque non magica arte, sed divina potentia peracta fuisse omnibus [illegible] contendit ita denique concludens. An non [illegible] est, inquit, ex Moysis et Jesu miraculis, quibus integræ gentes constitutæ sunt, [illegible] divina potestate effectum, ab illis facta fuisse, [illegible] [illegible]. Neque enim [illegible] artibus magicis [illegible] [illegible] [illegible] fuisset gens tota, quæ despectis non [illegible] [illegible] [illegible] [illegible] quæ reliqui homines colebant, sed etiam rebus omnibus creatis ad Deum rerum omnium principium, principio carentem ipsum [illegible]. [illegible] hæc convenire possent cum [illegible] [illegible] Origeni de Christi miraculis allegorice interpretandis? Sed pudet jam redargui tam inepti hominis tam [illegible] communi sensui repugnantia [illegible] [illegible].

[illegible] S. Augustinus non solum [illegible] [illegible] [illegible] [illegible] [illegible] fuisse, et sua etiam ætate contigisse, et suis oculis [illegible] vidisse miracula ita manifeste contestatus ipse est pluribus in locis, et [illegible] opera opus in [illegible] demonstrandis occupari [illegible].

quod alicubi videtur de gradu miraculorum contrarietate protulisse, id secundum hæc alia sancti Augustini germana ejus interpretandum est. Cum ipse lib. 21 de Civ: Dei cap. 8 dixisset portenta non esse contra naturam, quomodo inquit, est enim contra naturam quod Dei fit voluntate cum voluntas tanti conditoris conditæ rei cujusque natura sit? portentum ergo fit non contra naturam sed contra quod est nota natura.... sicut non fuit impossibile Deo, quas voluit instituere, sic ei non est impossibile in quidquid voluerit quas instituit mutare naturas. Et de natura boni contra Manichæos cap: 3 Deus creator inquit, et conditor omnium Creaturarum nihil contra naturam facit, quia id est naturale cuique rei, quod facit a quo est omnis modus numerus, et ordo naturæ, quæ divi Augustini verba innuunt manifesto duplici modo sumi ab ipso natura, prouti scilicet consideratur in ipsa quatenus libere fuit ab Deo constituta, et libere mutari potest, et vero prouti considerata in voluntate Dei, quæ voluntas immutabilis per quam cujusque leges naturæ absconditas potest immutare. Hoc in sensu fusius docet etiam S. Th: ea, quæ Deus facit præter ordinem naturæ non esse tamen contra naturam in genere, etsi videantur esse contra ordinem proprium alicujus naturæ, ut cum per actionem superiorum corporum in æstibus maris aquæ elevantur, id ~~præter~~ contra naturam non est, licet natura aquarum propria deorsum tendat. Et ratio hujus est, quod creata omnia sint veluti instrumenta primi agentis Dei; ac proinde subdit idem Doct., non est contra naturam cum res creatæ moventur qualitercunque a Deo, sic enim naturæ institutæ sunt, ut ei deserviant

110 Ad 4 Respondemus citatam miraculi definitionem Wolfianam novi nomen [illegible]. Nam sunt quidem hæ leges occultæ, quæ legibus manifestis opponantur quoque effectum edant cum ipsis tamen legibus manifestis in generali ordine connexum neque intelligibiles, neque probabiles quidem sunt. Actus vero liber Dei, qui ordinem consuetum ad sui dominii ostensionem interrumpat, aut suspendat res per se clara, et probabilis est et conveniens Deo. Ne suspensio hæc legum ~~[illegible]~~ actui libero Dei, neque necessitatem involvit, nec viam claudit ad supernaturalia. At leges istæ inter naturales res occultim contentæ aut armoniam præstabilitam supponunt, qua scilicet talis machinamus tali debeat respondere prodigioso taumaturgorum imperio, quæ ~~[illegible]~~ porro armonia præstabilita probabilius quidem necessitatem creditur involvere ab philosophorum bona, et magna parte aut vero ita naturalem effectum faciunt ut etiam sine jussu taumaturgorum res illa mira sequi debeat per se, et proinde neque naturalium effectuum sphæram transcendat neque ad supernaturalia pertinere habere ullas possit. 3° loco si simplicior Wolfio videtur ratio hæc qua scilicet in natura et leges naturales, et legum interruptiones dispositæ jam in ipsa creatione Mundi fuerint multo simplicius videri hoc alterum debuit, ut hæc [illegible] ipsa in mente Dei contineantur suo tempore præstanda præsertim cum omnia in Deo actu simplicissimus sint, ac proinde multo facilius hæc præstari omnia immediate ab ipso modo simplicissimo possint quam possint præstari hæc ab rebus connexis, ac creatis extra Deum existentibus. 4° loco adversantur hæc illis quæ ab scripturis dicuntur gratiæ virtutum et curationum, quæ juxta sensum obvium consistere debent non modo in cognitione legis illius occultæ, quæ mirum effectum eliciat, cum hæc cognitio potius pertineat ad gratiam prophetiæ, sed consistere debet in ipsa actione, et effectione miraculi per opem specialem Dei, et præter leges omnes naturæ. 5 loco [illegible] [illegible] relinquatur ut miracula quomodocunque contineantur in legibus naturalibus, jam

miraculis ea auferretur vis contestandi veritatem per invocationem Dei quod tamen vix auferri profecto Utrillius non vult utpote naturalistis infensus hostis. Addendum tandem est, ipsum Malebranchium voluntatum, et legum generalium simpliciorumque tam acrem defensorem non tamen ~~abnuere~~ audere miracula iis legibus inhaerere, quos Deus quomodolibet naturali rerum ordini incidierit. Nam in lib: de nat: et gratia ser. 1 art: 59 = Niente inquit si fa nel mondo, che non provi questo sentimento (legum scilicet et voluntatum generalium) se si eccettuino solamente i miracoli, i quali nulladimeno non avrebbero miracoli differenti dagli effetti che appellansi naturali se non in ciò, che Dio opera d'ordinario con volontà particolari poiche i miracoli non sono tali, se non perche non accadono secondo le leggi generali. Iure igitur optimo rejecta hac Utrilliana Miraculi definitione vix demum sit difficultas omnis miracula ponendi tanquam exceptiones ordinis naturalis, et tanquam opera quae praeter naturalia merito dici debeant

VII. [illegible] usum miraculorum ad doctrinae veritatem probandam S. Aug., inter alios sit aperte, ajunt, criterium veri, et caelestis doctrinam ab falsa, et erronea discernendi non in miraculis, sed in claritate ~~[illegible]~~ reponere. Ita tract 13 in Joan: No 17. Nemo inquit vobis fabulas vendat [illegible] Pontius fecit miracula, et Donatus oravit, et respondit ei Deus de caelo 2 Aut falluntur, aut fallunt. Postremo fac illum montes transferre etc. videamus utrum obvient charitatem credere si non divisisset unitatem [illegible], ut si [illegible] Mirabiliarios cautum me fecit Deus meus dicens in novissimis temporibus exurgent pseudoprophetae facientes signa, et prodigia, ut in errorem inducant si fieri potest etiam electos. Ecce praedixi vobis ergo cautos nos fecit Sponsus, quia et miraculis decipi nos debemus. Teneamus ergo unitatem fratres mei, praeter unitatem, et qui facit miracula nihil est

II. Idem Aug. in lib: de unit. Eccl. cap. 19, postquam miraculis, quae [illegible] Donatistae miracula majora catholicorum opposuisset, ut tamen in miraculis vim nullam ~~[illegible]~~ esset esse ad veritatem probandam: quaecumque talia, inquit, in catholica fiunt ideo sunt approbanda, quia in catholica fiunt non ideo ipsa manifestatur catholica, quia haec in ea fiunt. Non igitur Aug. doctrinam ex miraculis probari vult, sed miracula potius ex doctrina. Quam rem ita explicat idem [illegible] interiat [illegible] sensui mortui, et discipulorum oculis videndum, manibusque [illegible] corpus [illegible] offerret, ne quidem tamen [illegible] se fari [illegible] magis eos testimoniis legis, et psalmorum confirmandos esse judicavit

III. Verum haec Aug. sumenda sunt relate ad controversiam quae ipsum inter et Donatistas agebat, non autem absolute, quasi ipse majorem vim non poneret in veris miraculis ad rectam doctrinam probandam. Esset namque hoc contrarium ceteris Augustini sententiis, quibus scripta ipsius abundare nemo in operibus Augustini versatus ignorare potest. Ita ex c. in lib: de utilitate credendi cap 16 [illegible] miracula enumeraverit, ea facta esse dicit opportunissime, ut his multitudine credentium congregata atque propagata in ipsos mores utiliter converteretur Auctoritas. Cap autem 17 hortatur omnes, ut condant se in sinu catholicae Ecclesiae = quae frustra, inquit, haereticis circumlatrantibus, et partim levis ipsius judicio, partim Conciliorum gravitate, partim etiam miraculorum majestate damnatis culmen Auctoritatis obtinuit. [illegible] Tract. [illegible] interrogari jubet ipse miracula [illegible]

loquantur de Xto habent cui [illegible] intelligantur linguas suas; Sermone vero 88. N.2 [illegible]
de miraculis Xti. quia inquit illa non videbantur, non credebantur, per ista temporalia
quae videbantur curationes, scilicet infirmorum, et suscitationes Mortuorum aedificabatur
fides ab illa, quae non videbantur. Ut quod est apud diversa Augustini opera [illegible],
unum [illegible] opus maximum de Civit. Dei, ita res certos faciat de Augustini [illegible] et [illegible]
[illegible] nullam [illegible]. [illegible] hujus [illegible] suo [illegible] praedicantibus [illegible]
credidisse, quia [illegible] non [illegible] tantum, sed etiam [illegible] [illegible], quae [illegible]
signa summatim enumerat. Porro ejusdem lib. cap. 8 interrogantibus Ethnicis, cur Augustini aetate
ea miracula non fierent, quae [illegible] Evangelii temporibus fiebant, ita ipse respondit = Miracula
necessaria fuisse priusquam crederet Mundus ad hoc ut crederet Mundus, deinde vero resur-
rectionem Xti ejusque ascensionem in coelum, quae duo Mysteria incredibiliora videbantur [illegible]
[illegible] miraculis ab Apostolis credibilia [illegible]. Porro postquam [illegible] [illegible] miracula [illegible] Dei [illegible]
[illegible] posterioribus temporibus commemoravisset, ita denique concludit [illegible]
[illegible] ista miracula in quo praedicatur Xtus resurrexisse in carne, et ad Coelum adscendisse
cum carne esset infinitum opus colligere [illegible]. Augustini omnes in hoc [illegible] opere [illegible]
[illegible] de probatione doctrinae ex miraculis. Haec sufficiat attulisse [illegible] [illegible]
sententiis [illegible] amplius in hac re S. Augustini Auctoritate
Ita igitur et ipsa necessitas non faciendi Patrem [illegible], [illegible] contradicentem, et ad-
versariorum genus, [illegible] citata [illegible] Adversariis [illegible] Augustinus [illegible] faciat
ita ad rectum [illegible] explicandi, [illegible] Augustinus non de [illegible] miraculorum, quae
certa, et explorata [illegible], sed de [illegible] miraculorum quae aut falsa penitus sint, aut demonum
praestigia, aut denique ejus generis, ut pro veris probari perdita et frustranea opera [illegible]. Erant
[illegible] miracula, quae Donatistae jactitabant, quae quidem vel penitus dicit esse commentitia, cum [illegible]
[illegible] fabulas vendat, aut fallantur, aut fallunt vel vero si quid admirationis continent
tamen dicit non constare, utrum miracula potius essent quam visiones, aut deceptiones, aut fal-
[illegible] demonis, cujusmodi esse debebunt Antichristi prodigia; atque [illegible]
[illegible] ista vel figmenta mendacium hominum, vel portenta fallacium spirituum [illegible] vel frus-
traneam, vel perditam operam esse dicit de veritate horum quaerere miraculorum, quando [illegible]
[illegible] aperte [illegible] ipsa impietas [illegible] vestem Xti inconsutilem dilacerare ad disser-
pere dissolvendo Ecclesiae unitatem [illegible], neque quaerendum esse, utrum Deus in confirmatio-
nem impietatis [illegible] miracula voluerit, et quando [illegible] dubitationibus et [illegible]
[illegible] miracula, quorum totus Orbis [illegible], quibusque non [illegible]
tur doctrina, sed imo cum ipsis conspirat amice doctrinae veritas, et Sanctitas [illegible]
praeter vetustiora miracula refert Augustinus prodigium illud, cujus Mediolani testis [illegible]
fuerat, [illegible] Martyrum Gervasii et Protasii [illegible] [illegible], [illegible] quidam
tota Urbe notissimus, toto inspectante populo ad [illegible] attactu reliquiarum [illegible], et [illegible]
vit. Quae ita commemorat S. Augustinus, [illegible] miraculorum comparatione [illegible]
manifesto causam Donatistarum [illegible] oporteret; sed tamen hanc quaestionem tractare [illegible]:
[illegible] frustraneum negotium esset, nimis, [illegible] in suis miraculis se obstinantibus Donatistis;
et igitur alia via potius adeunda, in qua utrique conveniant [illegible] [illegible], scilicet, [illegible]
[illegible] ut ex [illegible] parte [illegible], [illegible] sanioris, tutiorem [illegible] esse [illegible]
certamen.

quia in catholica fiunt non ideo ipsa manifestatur catholica, quia haec in ea fiunt

113 Et hic facile eluit etiam [illegible] non vanum [illegible] ut [illegible] miracula in [illegible] Jilem catholicae Eccl. confirmandam, etenim contra Donatistas reprehenderat
quod se ab Ecclesia Catholica separaverint, quae [illegible] misericors, et vero certissimis miraculis
ab Xto fundata, et perpetuo confirmata fuerit; quae reprehensio iam non valuisset, si
non Augustinus implicite eadem ipso [illegible] miracula [illegible] non [illegible]
iudicatur, fidem eam probare [illegible] quantitas [illegible], [illegible]. Non igitur de iis, id
de realitate, et credibilitate Miraculorum agebat cum dixit. ideo sunt approbanda
= quia [illegible]. quasi diceret si constet haec in Ecclesia Catholica fieri [illegible] eorum credibi-
litati opponi poterit; at si non constet in catholica Eccl. fieri perperam [illegible] credibilia
venditabuntur, cum ipsi Catholicissimi [illegible] namque [illegible] ex re veritate suspen-
= sum [illegible] veracissimo ingerere. Itaque eundem habent [illegible] etiam quae de testi-
monio Legis, et Prophetarum, et Psalmorum possit inferri, quod probare etiam [illegible]
[illegible] ne [illegible] tamen fallaciae [illegible] arbitraretur. quasi diceret credendum
effecta fuisse miracula. Atque et omnem sublatam praestigiorum suspicionem [illegible]
ipso, quod Prophetarum, et [illegible] convenienti auctoritate firmarentur. Ita scilicet =
quod et postea Catholici animadverterit, [illegible] Augustinus, et miracula ab doctrina,
et doctrinam ab miraculis firmitatem accipere pro diversis [illegible]
ut scilicet, supposita recta doctrina, veracitatem miraculorum ipsa probet, et suppo-
sitis miraculis certis rectitudinem doctrinae ipsa comprobent

114 Opus 3 Ca usus Miraculorum [illegible] multa naturalium [illegible] Miracula [illegible]
[illegible] [illegible], officere potius quam prodesse ajunt credibilitati Religionis.
Voltenius [illegible] inquit, se vedessi un miracolo, diverrei Manicheo, e direi che vi è un prin-
cipio, il qual distrugge ciò che edifica [illegible] altro. Auctor [illegible] inquit
all'estrema costanza, che io ho nella mia ragione [illegible] mia fede non teme di n.
mutarsi [illegible] delle imposture. Pontefice di Maometto [illegible] pur degli oriuoli,
fa parlare de muti, resuscita morti vuoi tu ch'io diventi tuo proselito? [illegible]
tutti questi prestigij, e ragioniamo. [illegible]: La verità, inquit, e la
certezza non han bisogno di miracoli per farli adottare, e non è egli sorprendente,
che la Divinità trovi più facile sconcertare l'ordine di natura di quello che insegnare
agli Uomini delle verità [illegible] atte a convincerli. I miracoli non furono inventati
che per provare agli Uomini delle cose impossibili a credersi; quindi sono essi delle cose
incredibili che trovano di provare ad altre cose incredibili. Rousseau [illegible] come
mai inquit, [illegible] avrebbe adoperati de mezzi tanto contrarj al
fine che proponevasi. Come non avrebbe preveduto che i miracoli [illegible] accreditava
l'autorità de suoi inviati produrrebbero un effetto del tutto opposto che renderebbero
sospetta l'autorità della [illegible] tanto rapporto a miracoli, quanto rapporto alla
missione, e che fra tante pruove [illegible] altro non sarebbe questa, che
rendere più difficile [illegible] illuminate, e [illegible] del vero contra tutte
le altre [illegible] o [illegible], [illegible] alla credenza
o al massimo [illegible] togliete i miracoli dal Vangelo, e tutto il mondo [illegible] di
C. C.

[illegible] Rusponius, Xtum ~~[illegible]~~, miraculis suam missionem probandam censuisse olim non miraculis, inquit,
sed praedicatione probavit, apud populum, a quo tamen multos comparaverat discipulos cum multa [illegible]
prodigia in sui commendationem edidisset. Dicitur enim in Evang. primum signum fecisse in nuptiis
Canae Galilaeae, cumque primum profecerat in praedicatione quod [illegible] [illegible] videntes Prophetae
munere fungi, decrevere ipsum ab ipso Reg. missioni postulare [illegible] Xtus resonabat generatio
prava illa signum nullum accipere debere, et aliud signum aliquod non tribueram praeter signum
Ionae prophetae, quod quidem signum subdit Rusponius Ionae praedicatio [illegible] divinitas; neque enim quam resurrectio-
nem ibi Xtus innuere videtur non in signum esset probationem [illegible] ab eo petere, quod post mortem
venturum esset; ut si quid Iesus praeter praedicationem ibi innuere voluerit id vel [illegible] [illegible], vel
ad extractionem ex sepulcro post dies tres poterit referri quae quidem [illegible] miracula non sunt.
atque idcirco Iesus hic miraculum nullum innuere videtur ad probationem missionis. Quod
si miracula in probationem Missionis Xtus edidisset, an credibile esset, Iudaeos assidue postu-
laturos miracula aliqua ab Xto ad experimentum Missionis aut instantes interrogaturos ita
[illegible]: quod signum [illegible], ut cum viderimus credamus in te. Moyses dedit in deserto manna
[illegible] nostris, tu vero quodnam opus facis? Questo è [illegible] Rusponius avrebbe io stesso come se
alcuno domandasse al Re di Prussia, che cosa ei faca per avere il nome di gran Capitano.
Imprudenza di un [illegible] discorso è ella mai concepire [illegible] Si troverà egli [illegible]
al Mondo capace di tenere questo linguaggio. Ex his denique concludit hoc modo: Ut quid
quid sit probatum semper ipsius Xti testimonio illud est si quae miracula in vita ediderit eorum
tamen nulla in probationem suae missionis edidisse.
Cum ipse Xtus inquit idem Rusponius, miracula ad probationem missionis improbare visus est [illegible]
cumque abiit, Iudaei quaestiones [illegible] experimenti ab Xto [illegible] tulavere, semper [illegible] rejecti cum contemptu [illegible]
[illegible] neque [illegible] ipsis vel minimum quid [illegible] quae charitati gratia [illegible], ea in proba-
tionem Missionis [illegible] prohibebat. Alios reprehendens, nisi inquit opera et prodigia videntis
non creditis. Ut hic [illegible] Rusponius sive profert, qui prodigia in probationem suae missionis
haberi velit. Accedit Xtum ipsum [illegible] non cum pompa venire decere [illegible] illud [illegible]
non in populi rumoribus, et [illegible] versari [illegible]. Hae res apparatum et ostentationem mira-
culorum profecto excludere videntur. Quare et [illegible] Xtus inponebat iis, quos prodigia
curavisset, ut non facisset, si ordinata ad ostensionem missionis virtus miraculorum fuisset. Itaque
etiam eius prodigia non tam miracula, quam charitatis opera haberi volebat, tacite ut plurimum
et occulte uti erat eius vita humilis et sine pompa [illegible] [illegible] [illegible]
[illegible] fuit quinque mille hominum [illegible] [illegible] [illegible], hoc tamen prodigium maximum
in probationem Missionis non fuisse demonstrat discipulorum [illegible] negligentia in hoc quod [illegible]
maximum fuisset, argumento adhibendo ad Xti missionem comprobandam. [illegible] vero [illegible]
[illegible] adeo [illegible], ad fidem probandam miracula ab Xto adhibita fuisse, ut nihil frequentius
sit in Evangelio, quam fidem prius ad prodigia impetranda postulari, fidemque quasi [illegible]
ipsa miracula extitisse; quo in [illegible] etiam apud populares suos [illegible] [illegible]
patria dicitur Xtus [illegible] nullum edere potuisse propter incredulitatem eorum. Tandem [illegible]
[illegible] inquit Xtus [illegible] [illegible] [illegible] judicatur. Quid est inquit Rusponius, unde [illegible]
an edita miracula? minime [illegible] Verbum inquit Xtus [illegible] [illegible], ipsum condemnabit.
Probatio igitur ex verbo non ex miraculo est. Et totam de his disceptatione ita denique conclu-
dit: Accordiamo, che altri passi dell'Evangelio presentino un [illegible] contrario a questo, esso
[illegible] presentano un [illegible] contrario a quello. E allora usando del mio diritto [illegible]
[illegible] [illegible] [illegible] mi sembra il più ragionevole, e il più chiaro

115 [illegible] immorari oportere [illegible] adeo mirabilius esse alicui,
qui decipi [illegible] tam inani verborum strepitu patiatur. Et an [illegible] potest,
quod necessariam esse connexionem miraculis [illegible] atque Manichaeis [illegible]; quasi miracula ad
malum sint, aut quasi non potuerit Deus ita constituere rerum ordinem, ut sibi aliqua prae-
ter naturalia reservaret, quibus sui dominium, majestatem, potentiam ostenderet, quamque vo-
luntatem hominibus gerere [illegible] locutioni mirabili ac divino demonstraret, et [illegible] deinque
in genus hominum singularem largitatem illam, quae etiam praeter naturae postulatum ipsi bene-
faceret. Alterum vero, quod credibilitatem eorum [illegible], quae miraculis probantur adeo ma-
gis [illegible] communem [illegible] ex hac comuni miracula doctrinam credibilem non facerent,
[illegible] totus Orbis cessisset Apostolis dum ipsi praedicarent, [illegible] confirmarent, [illegible].
An qui etiam falsas religiones instituere adeo diligentes miraculis affingendis studuissent.
ac [illegible] miracula ipsa refutare nostrae Religionis [illegible], atque inimici [illegible] conati essent.
Ita ne [illegible] paucis isti minuti philosophi reputant, ut illi ipsi bonum [illegible]
[illegible] populorum omnium, omniumque aetatum ac temporum latere, [illegible] existiment. Atqui [illegible]
mo minus his naturam novit humanam, quae profecto et admiratione traditur, et magnis [illegible]
[illegible] multis [illegible]. Hoc si apud populum valeat, multo valere aptius apud doctos debebit qui
si multis praejudiciis infecti sint [illegible] ut plurimum contingit, nonnisi magna excussione motis,
quam excitat miraculum [illegible] potuerunt, uti [illegible] multi [illegible]
motu pectus percutere dicentes vere filius Dei erat homo ille. [illegible] et
integritate in [illegible], et praestantia facinorum [illegible]
[illegible] dignioresque [illegible] cognoscant ut loquenti Deo nequaquam videant contradicere.
Mitto hic eas ineptias, quibus miracula [illegible] impossibilia supponuntur
ut ex his incredibiliora [illegible] demonstrentur; atque illud tantum hic [illegible] respondeo,
Si indocti homines sint, eos certissime [illegible] oportere. Si vero docti
sint verique amatores [illegible] miracula ipsa [illegible]
[illegible] pectus [illegible], invenient veritatem [illegible]
tione inquirant mirabuntur divinae providentiae [illegible]
[illegible] tot et tanta veluti sigilla divinitatis [illegible]
[illegible] ad [illegible] ineptias misereas revocare.
116 Ad [illegible] miracula [illegible]
agere jure suo, [illegible] negamus [illegible] esse [illegible]
[illegible] Evangelii miraculis ad probationem [illegible]
[illegible] Hoc vero in partem contrariam [illegible] traxit [illegible]
[illegible], aut nescientis aut non [illegible] germano in [illegible]
[illegible], fecit [illegible]
[illegible] initium signorum Jesus in Cana Galileae, et manifesta-
vit gloriam suam, et crediderunt in eum discipuli ejus. Quid apertius probare [illegible]
potest. Deinde falsum est [illegible] praedicationem et [illegible]
[illegible] effectum fuisse. [illegible] ut mitto tot prodigiis [illegible], Angelos
[illegible] praedicantes [illegible] adoratores adducentem; [illegible] probaverat

missionem Xti illud quod ita protulit Joan: Baptista Jo. 1, qui misit me baptizare in aqua ille mihi dixit; super quem videris spiritum descendentem, et manentem super eum, hic est qui baptizat in Sp. S. et ego vidi, et testimonium perhibui, quia hic est Filius Dei. Nonne aut [illegible] Joannes nuntiaverat plures discipuli secuti sunt Jesum, aut confirmati sunt in ipso sequendo per promissionem miraculorum, cap. Joannis 1°. majus his videbis... videbitis caelum apertum et angelos Dei ascendentes, et descendentes &c. Nonne quo in versu dicitur, et circuibat Jesus docens in Sinagogis, et predicans evangelium regni Matth. 4, eodem in versiculo [illegible] subduntur: et sanans omnem languorem, et omnem infirmitatem in populo, et versu sequenti additur. et abiit opinio ejus in totam Syriam, et obtulerunt omnes male habentes &c et curavit eos; quod dicitur magis stultum aut impium dici potuit, quam Xti predicationem longo tempore ab probatione miraculorum sejunctam fuisse.

Ad quod postulantibus doctoribus signum missionis negaverit esse concedendum probat id pertinendam [illegible] obstinationem eorum cum signa tam patentia jam facta; non probat, signa nulla Xtum et quidem evidentissima edidisse. Non de hoc instar nullius fuit quod [illegible] scandalum accipientibus quod Xtus Paralytico dixisset remittuntur tibi peccata tua, desuper ut sciatis, inquit, quia Filius hominis habet potestatem in terra dimittendi peccata dixit Paralytico. tolle grabatum tuum et ambula: et ambulavit et sanatus est.

Si quod autem Jonae propterea predicationem esse aut ridiculum aut impium est quando manifeste quid hoc signum sit expressit Xtus iis verbis Matt. 12: sicut enim fuit Jonas in ventre Ceti tribus diebus, et tribus noctibus, sic erit filius hominis in corde terrae tribus diebus: et tribus noctibus. Sed vero hoc quod Xtus signum esse vult, [illegible] esse non vult, quod [illegible], inquit extrahi ex terra mortuum miraculum non sit, quasi Jona, qui similitudinem Xti expresserat non vivus, sed mortuus extractus ab Ceti ventre fuerit. Resurrectionis inquit, nulla ibi commemoratio. Non quidem expressa, neque etenim necesse fuerat, sed implicita, et aperta. An post tres dies hominem vivum ab sepulchro exurgere praeter manifestam resurrectionem quod aliud significare homini sano, et intelligenti debeat [illegible] non video.

[illegible] vero est [illegible] Resurrectionem jam proponere [illegible] ut vitam probet. jam enim [illegible] ipsa probatam esse ostenderat cum [illegible] ipsa tractarentur, cum predicarat Jesus. Si in digito Dei ejicio demones profecto advenit in vos regnum Dei non praesentem igitur, sed futuram probationem intendit ut licet non habebit &c., quasi diceret si [illegible] multis miraculis restitit ad miraculum aliquando tale extabit quod et ipsi invito ei [illegible] universum suadere debeat atque erit hoc illa ipsa resurrectio cui adeo semper obtrectabunt increduli, quod adeo semper magnum hic verae fidei argumentum noverint existere.

Quod vero Moysen Hebraei cum Jesu compararent non erat id ex defectu miraculorum, cum ea adeo multa essent, ut ipsi Principes Sacerdotum et Pharisaei eorum potestate timentes consilium inirent dicentes quid facimus quia hic homo multa signa facit; sed ex ea ipsa impudentia, qua opera Christi respuere eosque nitebantur Hebraei, ut tot calumniis et mendaciis Evangelistis illuderent, ex ea inquam impudentia, qua tot miraculis in bonum populi peractis restiterunt, qua voci Patris de Caelo, et Spiritui S. apparenti in specie columbae, qua testimonio Joannis Baptistae contestationi caeci nati, illuminatione [illegible] renitentes fuerunt, qua denique prophetiarum complementis, morum sanctitati, doctrinae integritati, caeterisque argumentis, quibus constitit deitas totius Christi, cedere ipsi noluerunt, in ea restitere obstinatione, quae praedicta fuerat a prophetis, qua scilicet videntes nolebant videre, audientes non audire, ne forte converterentur, atque sanarentur. Nihil enim etiam miraculum de caelo ita ubi miracula tot praecedentia interrisit nonnisi obstinationem incredulitatemque auxisset.

Atque nihil magis deinde ridiculum, quam contradictio illa Russi, qua negat pro missione ea opera, quae nos hucusque adeo manifeste docuimus facta esse, quibusque addi etiam celeberrima Lazari poterit resuscitatio, et quae hanc ipsam resuscitationem comitata sunt; Lazarus inquit Joan: 11 mortuus est, et gaudeo propter vos, ut credatis; et postquam alii qui dicebant: non poterat hic qui aperuit oculos caeci nati facere, ut hic non moreretur, Jesus autem gratias elevatis sursum oculis dixit: P. gratias ago tibi, quoniam audisti me. Ego autem sciebam, quia semper me audis, sed propter populum qui circumstat dixi, ut credant, quia me misisti. Adstare cum his poterunt ea Russonij impudentissima: Lei faceva de miracoli in vita, non ne fece però alcuno in argomento di sua missione

117 Ad 8 Respondeo Judaeos signa postulantes rejectos et reprehensos quidem ob eorum caecitatem, et duritiem, qua crimini incredulitatis crimen tentandi, atque adeo irridendi Deum adjungere volebant, non vero quod signa missionis suae nollet ex omnibus de quibus haec inquit ipse Joan: 15: Loquor vobis et non creditis, opera quae facio in nomine patris mei haec testimonium perhibent de me ... si non facio opera Patris mei nolite credere, si autem facio et mihi non vultis credere, operibus credite ... si opera non fecissem in eis, quae nemo alius fecit &c ut in pros.

Sed vero cum dicit Jesus nisi videritis non creditis, reprehendit eos Jesus homines incredulos et invidos, qui non ad consolationem, sed ad commodum proprium miracula exposcebant qui condemnationem sibi ex incredulitate augeri quaerebant qui se arbitros [illegible] sumebant operum Dei qui a Caelo postulabant portenta postquam multa [illegible] vidissent in terra, qui postquam unum, aut alterum conspexissent alia rursus et alia sine fine, sine fructu assidue exigebant qui denique totidem fuerant [illegible] ex ipsis prodigiis objectionum et calumniarum fomenta sibi occasionem perennem. Haec aperta [illegible] ratio cur Christus conquereretur, non autem ea, quam semper Christus laudavit, fidem [illegible], quae ipsius operibus praestabatur.

Sed quae nugae de signo Dei sine ratione, de humili vita et [illegible] scientia eo verbo uno dissolvuntur. Aliud enim est prodigia Dei [illegible] [illegible] curiositatis, ambitioni [illegible] inani [illegible] atque ostentationi, aliud est sine praestitione [illegible] [illegible], quae potius ad hunc finem instituta fuerint, cujusmodi praecipue fuere recensita ad Joannem, [illegible] natio [illegible], Lazari resuscitatio

Ac operas deinceps Xti sacra Rusporius charitatis, pietatis, virtutum moralium insignire nomine voluit. Quod etenim in bonum populi hec fierent non idcirco miracula esse desinebant. Ac si virtutes vocari ea velint non repugnabimus si modo virtutis nomine potestatis prodigiosa faciendi summam, juxta ea Matth: 7: : nonne in nomine tuo prophetavimus, demonia ejecimus, et virtutes multas fecimus; et juxta illa altera: Ecce dedi vobis potestatem calcandi supra serpentes et super omnem virtutem inimici, et nihil vobis nocebit. Ceterum vero et si Xti morales virtutes vincere quemque poterit, tamen aptiora ad hoc miracula fuisse et iniquitas Judeorum probat qui bene acta in partem malam vertebant, et vero historia ipsa prodigiosa. Xtus enim ut cetera mittam quando sanaturus fuerat paralyticum non dixit: ut sciatis quia filius hominis habet charitatem [illegible] quia habet potestatem; nec eam operationem adstans turba tamquam singulare beneficium admirata est sed ut est apud S. Luc. cap. 5: stupor apprehendit omnes, et magnificabant Deum, et repleti sunt timore dicentes quia vidimus mirabilia hodie. Quis vero nisi amens Rusporio similis timorem extare ex operibus misericordie putet potius, quam ex prodigioso facinore vim omnem nature, potestatemque dominante.

Ridicule porro aut dubitatione, aut animadversione discipulorum nescio qua de causa Rusporius desiderat in facto quinque mille hominum saturatorum. Res hic loquitur ipsa et sine ambagibus [illegible] turba ipsa [illegible] ex hoc facto Xtum [illegible] deducebat: illi ergo homines, inquit Joannes cap: 6, cum vidissent quod Jesus fecerat signum dicebant quia hic est vere propheta, qui venturus est in mundum, quin et regem voluisse eum facere sequenti versiculo exponitur. An in tam preclara totius hominum [illegible] quos aplis [illegible] admonitionibus et consiliis Rusporij, ut multis verbis certum facerent de re jam certa et explorata populus Judeorum.

Sed quod si per Deus fidem aliquam exigeret, quodque apud incredulos miracula agere recusaret, probat id argumentum aliquod Xtum expostulavisse ne sua miracula ad pejus potius, quam ad melius essent, non probat miraculorum nullam vim ad fidem stabiliendam extitisse. Pertinet enim hoc ad excellentem economiam Dei, ut dum iis favet qui bene usuri beneficio sunt, iis porro beneficium neget, apud quos male collocarentur. Hoc prestitit apud Herodem [illegible] exponit [illegible] Lazari, et [illegible] narratione hoc etiam bene apud incredulos operatur, ut prodigia negent ii, qui vel prodigia refutarent vel eorum etiam irriderent auctorem. Eadem, quam de Xti [illegible] more Judeos condemnante affert Rusporius, iis opponi debent, qui de Xti operibus [illegible]: mus. Hec [illegible] comparatio rite attendatur, constabit [illegible] damnato in Judeos ab Xti verbo non nudo quidem, et probationibus carente, sed credibilitatis characteribus et precipue miraculorum ornato, comitatuque roborato

Ultimum de jure ambigua pro [illegible] interpretandi jam initio ipso [illegible] fuit neque hic [illegible] aliud, nisi ut graviter reprehendendus Rusporius dicatur qui Deum [illegible] [illegible] [illegible] inconstantem [illegible] cat, aut [illegible] ambages et equivoca loquentem itaut liberum sit in partem quamcunque [illegible] [illegible] gelii, more protestantium doctrinas assumere. Ita nempe verum falsum bonum malum [illegible] periculo est, dummodo vitiis indulgeant, [illegible] hominibus [illegible], qui jura vocari [illegible] qui incomoda [illegible] [illegible] generis humani

Opp: 4 difficultatem veri miraculi decernendi. Miraculum, inquit Rusporius est actus immediatus Omnipotentie divine nature ordinis immutatio exceptio legis naturalis [illegible] exceptio ut certo [illegible] dijudicetur leges naturales [illegible] complectere oporteret, quod, qui tale opus pronunciet esse miraculum, ipse [illegible] naturi [illegible]

profiteri et certo scire hanc legem omnino veram exceptione esse. Et vero quotusquisque est, qui omnes se internoscere praesumat leges naturae. Non profecto sibi Newtonus hoc unquam arrogavit. Ac prudens quisque, qui factum testari inauditum velit contestari profecto poterit, se ipsum vidisse, et poterit de hoc etiam sibi fidem facere; at numquid factum illud quantumvis admirabile, atque praestantissimum miraculum esse contestari poterit. Quinam etenim non ipse poterit decernere. Nam nonne ex legibus naturae, extare certa aliqua ignota potest, quae in quibusdam circumstantiis spectatoribus non cognitis effectum earum legum immutet quae vulgo cognoscuntur. Negi etenim omnium possibilium limites, et cancello constituere hominis est. Atqui tamen ut proprie quidque mira[culum] sit casus omnes, et limites possibilis excedat necesse est. Ergo sive miracula dentur, sive non dentur prudenti homini nunquam erit factum ullum, tamquam miraculum vere, ac vero decernendum.

12. Avere non in dies progressus a studio naturae cum fiat, poterunt fortasse, et quedam occultae leges in natura reperiri, quae eos effectus edant quos nunc miracula esse dicimus. Atque hic affert Rousseau magnam pompam praecipitationum, detonationum, fosforum, pirofororum, Voltae Physicum apparatum, quod magicum ait esse laboratorium, et mathematicas solutiones, quas totidem esse asseverat miracula. Olim sic prophetae nunc uno ecclo in se devocabant. nunc idem pueri praestant vitri exiguo frustulo. Josue sistere Solem fecit, et Lunariorum Auctor ostendit ... . I sacerdoti, inquit di Baal, se avessero avuto in lor compagnia il Sig. e quelle la lor catasta avrebbe preso fuoco da se stessa, e di Elia ne avrebbero fatto zimbello. Captorum remedium est demersos aquis ad vitam revocandi. id quoddam exquiritur artificium, suspendio interemptos lege excitandi: Chi sa ... ridit ... che ... ... morte non ... venga a restituire la vita a de corpi che si credono veduti morti. Ita et non extendit Rousseau ad futuras curationes morborum etiam mortalium; nam ... morbi, et mors a natura sunt cur ... morbis et morti remedia esse e natura non possint. Quibus imperiis promittit ita demum concludit ... naturae ... utpote vestro magis in scientia ipse naturam ... disposuisse potuisse, quae ignoto caeteris ... , quo ... patescat mirabilia quae dicimus miracula dicta sint.

(13) Verum pauca haec Bergerii verba egregie quidem si rite perpendantur, hujus Rousseau sophismata diluunt: noi non conosciamo inquit tutte le leggi patricolari della natura ma conosciamo una legge generale, che ne assicura della certezza di quelle che conosciamo. La stessa sapienza, la stessa bontà, la stessa providenza che vuol ... il ... del mio ... degli oggetti miei, del mio ... e ... mallevadore della certezza delle leggi fisiche. Quae ut ... evolvantur ... adnotandum est, errare ... sophismate ipso, quod in Epicureis et materialistis ipse redarguit, negare scilicet non posse leges quandam ignotas, quae nobis lapidibus ... possibiles naturae dispositionis. Ita ... eadem ratione volebant Epicurei, negari non posse athomis vim sibi ... existentiam naturam, eo quod vires omnes possibiles athomorum ignorarentur. et materialistae volebant negari non posse possibilitatem materiae cogitanti quod qualitates materiae omnes ... ... At vero ubi

Epicureis et materialistis prona illa responsio est; satis esse invenire in athomis, et in materie quę creatrici ei, vique cogitandi apertissime repugnant, quia possibilitatem de his cetera nascantur, ita prona hic Rossovio responsio est, utique esse si in natura ea sit quę eventuum prodigiorum quemlibet suadeant, nihil contra notas leges exstare ab ipsa natura opposite. Sunt autem quę id suadeant haec. 1° quidem natura ipsa legis quę idem quoddam constantem et uniformem exquirit. constantia vero, et uniformitas non esset in hoc, ut semel tantum neque amplius unquam, quocunque experimento quatriduanum mortuum eque natura ipsa resuscitaret, et impenetrabilitatem vinceret, et sisteret Solem, aut alia denique his similia faceret, quę etiam ex hoc ipso exceptiones ordinis naturę dicantur, quod stabilitate, serie eventuum uniformi, et ceteris legis naturalis caracteribus careant; una legge inquit citatus Auctor passaggiera, momentanea, che dalla creazione fino al di d'oggi non si manifestò, che una, o due volte, non è una legge, ma piuttosto eccezzione dell'altre leggi; se con altro nome si apella, si fa abuso de termini, e si confondono tutte le idee. 2° loco probat id, ipse rebus inditus ordo pro rerum indigentia, et natura, proque divina sapientia disponente omnia in pondere, numero, et mensura, quę quidem requirunt, ut nihil fiat, vel sine causa, vel ex causa non sufficienti. ita ex. g. quod verba simplicia nunquam apta fuerint ad morbos quoslibet sanandos, si sanantur morbi per simplicia verba, id praeter rerum naturam esse censendum erit. 3° loco probatur id ex connexione phisici ordinis cum morali, qui quidem moralis ordo male perturbaretur, si esset in natura, quod notas phisicę ordinis leges everteret. Quę enim bonorum proprietas, quę jus hereditarii, si naturaliter sic mortuus resurgeret, ut dormiens ab somno excitatur; quę vis esset effato illo: omnia tempus habent si naturaliter everti possent celestium corporum conversiones, et temporum significationes; quę conjunctio hominum, si naturaliter sine Patre exoriri liberi possent; sunt propemodum infinita in morali disciplina, quę Rossovianus hic perturbaret phisicus scepticismus. Nam si ordo phisicus, [illegible] continuo vis constat certus non est in iis, quę cum moralibus commutantur, neque profecto moralis ipse ordo qui ab phisicis pendet certus esse, et tutus poterit. Etenim igitur contra propriam sententiam moralia perturbat omnia Russovius, dum phisica evertere conatur. 4° loco probant id etiam circumstantiae miraculorum eorum, quę adhibentur ad doctrinam firmandam, ac de quibus hic est potissimum controversia. Nam in his neque solum apparet, nec necessitas, quod omnino deberet, si ex legibus aut ignotis aut notis hęc essent. sed apparet determinata ratio ex judicio libere volentis eorum aliquod peculiare ex facto illo praeter naturali extare aut scilicet confirmationem veritati, aut hominum salutem, aut malorum repulsionem, aut morum conformationem: quę quidem determinatio omnium ad bonum finem machinamentum, et certam efficientiam causarum naturalium excludit. Denique probat id etiam consensus hominum, ipsa ad Deum contra naturę necessitatem recurrentium; nec in prodigiis [illegible] homines quid conspicerat, nisi sensus communis, et experientia suaderet, aliquando ab Deo cursum et vim omnem naturę superari. Ex his omnibus contra Russovium integrum ratiocinium: quę legis conditio, quę causarum natura, quę ordo moralis, quę vis actionum liberarum, quę sensus communis ab natura excludit, ea nedum ex notis, sed neque ex ignotis naturę legibus esse possunt. Talia esse miracula hucusque singulas partes demonstravimus.

Ergo miracula neq: ex ignota qualibet lege naturę esse possunt.

120 Et si facile ex dictis ... responsio, quæcumq. etenim exempla mirabiliora afferant
ea semper ab miraculo distinguuntur in hoc, et positis iisdem circumstantiis eadem repeti
pro subitu possint eorumq. effectus sequatur ex necessitate non ex mero, et libero impe
rio, ubi jam superius de miraculis ostendimus contingere. Accedit Mortui quatriduani
suscitationem, retentum motum solis, et hujus generis prodigia, cum ab orbe condito
non nisi semel aut iterum contigerint, tum ridiculum profecto hæc ad legem aliquam na
turæ referri, quasi leges naturæ annis plus sex mille otiosæ, inertes, et sine actione
stare debeant nec nisi semel ad verba hominis unius suum edere effectum.

Nam quæ ineptiæ de studio naturæ afferantur, eas circumstantiæ miraculorum ipsæ
facile refutant. Una materia cotanto seria, inquit hic apposite Bergerius, richiederebbe
obiezzioni meno puerili. Raunate pur quanto vi piaccia gli elaboratorj di fisica, le fiere
di Parigi, i prestigj delle convulsioni, tutte l'arti d'Europa, voi stordirete bensì il po
polo, ma nol convertirete. Voi avete un bel dire, che gli Europei coll'arti loro pas
sarono sempre per Dei presso i barbari. Questi Dei però e potenti non poterono convertir
ne le menti, ne i cuori. I barbari osservano ascoltano, ammirano e tornano poi tran
quillamente ai lor Pagodi. G.C., e gli Apli operarono la conversione del Mondo. Cæterum
quod addit Rassovius æque ex natura esse morbum, et sanationem, casum communem esse,
qui novit naturæ quodam semper esse limites, et quasdam determinationes. Un' Uomo
sequitur citatus auctor, con un colpo di martello può, schiacciare un orologio. lo ri
metterà egli poi con una martellata senza miracolo. S'egli è vero che un Uomo può
del pari guarire subitamente, e morire subitamente, pare non ci aggiugnete, ch'egli
può anche subitamente risuscitare? Ah jucularitur sapientes philosophi sine ...
Quid vero ineptius, quam ad majorem sapientiam confugere, qua Taumaturgi leges cæteris
ignotas cognoverint. Quasi miraculorum patratores scientissimi fuerint omnes. aut
quasi vim dandi miracula dare his non possit, qui det talem spiritus scientiæ, ut
sine studio ea sciantur, quæ nec docuerit quisquam, nec tum unquam magistrorum potuerit
saeculorum decursu potuerit: Quod si tribuitur ... miracula ... eadem potesta
te, qua remittit peccata; qui et hanc potestatem discipulis communicaverit, eamq. non suæ
virtuti, sed fidei, et sui nominis invocationi tribuat. Denique tot patrata miracula ...
erint, quid est, quod hæc ars tam exoptata ... nunquam ... propagari potuerit, uti
artes cæteræ; licet novissimæ disci potuere. Quid est, quod isto nostro saeculo ...
ut aut nunquam, aut magis rariori ætate, quam in luce artium, et scientiarum efflorescentia
erit? Sed nihil ineptius quod hujus commenti potius quam philosophi ... miraculis,
quod quidem ... reputare aptius potest, quam nuda ipsa, et simplex ... verborum, et
miraculo expositio, præsertim Math. 11, et 18 Joan. 3, et 17, Lucæ 3, et 18. Nam si per
judicio et modo miracula agendi aut quadam societate actionum naturalium et ...
quadam determinatione rerum præceptarum, hanc suspicionem repellere debet ipsa ratio
divinæ Sapientiæ, quæ uti numerum quemdam, et certum ... in rebus creandis
esse voluit, licet eo ... eoq. numero minime indigeret; ita licet nulla re ad
miracula opus Deo esset; tamen ipsa etiam miracula quibusdam determi:
nationibus contineri voluit, quæ licet ad naturales actiones spectarent ta:

men ad efficientiam miraculorum nihil facerent. Ceterum vero Posto che inquit Bergerius Un uomo abbia date delle pruove di sapienza, e di prudenza straordinaria, non si comincia a condannare tra le sue azioni quelle, delle quali non rilevasi a prima vista ne lo scopo ne 'l motivo. Si suppone, ch'egli abbia i suoi ragioni e ciò che tace; vostra confessione fù il Nazzareno dobbiamo noi presumere, ch'egli non abbia fatta alcuna cosa, che non abbia delle ragioni superiori e bene spesso impercettibili agli occhi del volgo

Opp: 5 difficultatem vera miracula ab prestigiis Hominum, aut Demonum discernendi. La stessa autorità, inquit Sapientius, che attesta i miracoli, attesta altresì i prestigii, e questa autorità pruova inoltre, che l'apparenza de prestigij non differisce in nulla da quella de miracoli: Exodo cap: 7 Moysis miracula de virga in Dracones, de aqua in sanguinem, de ranis adductis super Terram ita imitati sunt Magi Pharaonis, ut ipsi dicantur. Per incantationes Egyptiacas, et arcana quedam fecisse similiter, atque Moisè; similiter, hoc est ita ut miracula illa haberi debeant, quemadmodum habita sunt opera Moysis. Onde gli uomini, subdit Sapientius non possono giudicar de miracoli se non per mezzo de sensi; se la esteriore è la stessa pei miracoli, e pei prestigij, il segno, come segno non pruova, punto, più per una parte, che per l'altra ne il Profeta in questo ha più vantaggio del Mago ... da quei reciprochi assalti di prodigij tra Mosè, e i Maghi, Faraone potea benissimo conchiudere non altro, se non che Mosè era più esperto Mago di loro. Voi che avreste risposto.

R In Scris multa prodigia fieri dicuntur ab iis, quibus super prestari fides non licebat. Deut: 13 dicitur: si surrexerit in medio tui propheta, aut qui se somnium vidisse dicat, et predixit signum, atque portentum, et evenerit quod locutus est, et dixerit tibi: Eamus et sequamur Deos alienos, et serviamus eis, non audies verba prophete illius, aut somniatoris, quia tentat vos Dominus Deus vester. 2a ad Thessal: 2o Antichristus erit venturus secundum operationem satane in omni virtute, et signis et prodigiis etc. et mittet illis Deus operationem erroris ut credant mendacio

Luglio 2.°

Osservazioni fatte nel leggere il Primo Tomo della Raccolta di Panegirici sopra tutte le festività di Nostro Signore, di Maria Vergine, e de' santi Recitati da' più celebri Oratori del nostro secolo = = In Venezia appo Agostino Savioli 1749

S. Agostino ad Macedonium epist. 151 dice: In hac vita virtus non est, nisi diligere, quod diligendum est .... Paneg.° 1.° sopra il Sangue di Gesù, che si conserva in Mantova al principio.

È vero, che il sangue di Gesù Cristo in ogni Città del Cristianesimo sopra innumerabili Altari al perenne, e invariabil culto del Popolo Fedele si consagra, si espone, e si adora, ed hanno essi i Cristiani la sorte di prenderlo alla Divinità ancor unito, dono inestimabile chi può negarlo? Ma tale ciò non ostante, che alla sola sola lor fede appresentasi, non già agli occhi loro. tesoro dovizioissimo, ma non così manifesto, tesoro nascosto sotto il velo di misteriose specie Eucaristiche, e non come il vostro nella sua naturale vermiglia sembianza apertamente svelato, tesoro in somma che se nel crederlo col vostro ossequioso intelletto a merito potete recarvi la vostra fede, nel vedere il vostro ancor tuo il sangue a voi quivi donato, potete pregiarvi, che generoso, e che splendido oltre modo si fu l'amore divino verso di voi ...... d.° Paneg.° pag. 3.

Io mi immagino, Ascoltatori, che meditato dal Divin Donatore il liberale disegno, tutti gli Angioli guardatori delle Città gli si presentassero a gara, e ciascheduno gli esponesse della sua le glorie, la grandezza, i meriti, i vanti, perché venisse alle altre non men bramose, e pretendenti Rivali in sì fatto dono anteposta. Che se contesa e disputa di tal [illegible], siccome [illegible] [illegible], trattandosi della fredda spoglia del trapassato Legislatore Mosè: Michael Archangelus altercabatur de Moysi corpore (Jude cap. 9.) quale mai per cagione di questo incomparabile divino pegno potea allora accaderne? Tanto più, che se l'Arcangelo disputò con Lucifero del Cadavero di Mosè per sottrarre agli Ebrei una facile occasione d'idolatrare, qui si sarebbe alla fin contrastato dell'acquisto d'un sangue, per infiorare [illegible] [illegible] con un culto di latria un ossequio dovuto di Religione. ..... d.° Panegi.° d.° pag. 3.

Tra le molte splendidissime meraviglie, che notarono i Padri operate da Dio a pro del suo diletto Israele non fu la minore, che dopo aver loro piovuta dal Ciel la Manna, volesse innoltre lor conservarla per tanto tempo in [illegible] [illegible] [illegible] [illegible] [illegible] Custodiscati ella disse Dio a Mosè acciocchè dopo un lungo corso di anni la veggano i Posteri, e veggano di qual cibo io li ho alimentati. custodiantur in futuras generationes, ut noverint panem, quo alui vos. exodi 16. 32. e tu Aronne prenditi un vaso [illegible] e dentro riponvi la Manna, perchè vi si conservi. Sume vas unum, et mitte ibi Man [illegible] [illegible] [illegible] vandum. e infatti non fu provvidenza degna di Dio, che in tante vicende in quel [illegible] [illegible] [illegible] per inospiti deserti, per torride arene, in tante ostinate guerre acerbissime, in mezzo a' nemici [illegible] e si potenti, la Manna si conservasse saporosa, e fresca qual fu da prima? .... d.° Paneg.° pag. 8.

Gloriosa dicta sunt de te Civitas Dei Psalm. 86 dovendo lodare o Roma, o Venezia, o altra città cristiana delle più [illegible] ecco il Tema.

Vergine senza esser fedele nella sua gioventù, come cantata [illegible] [illegible] [illegible] [illegible] [illegible] dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

S. Giuseppe santificato nel ventre materno, come Geremia, e il Battista vedi S. Gio: [illegible] [illegible] Isidor. Ilarone. Confess. Teofilato, e più altri nel Cartagena de arcanis Deipara [illegible] [illegible] [illegible] Homil. ultima. Anche Maria SS.ma lo rivelò alla venerabile Suor [illegible] [illegible] [illegible] [illegible] mistica della Vita di Maria SS.ma num. 253. — D.° Paneg: pag: 15

[illegible] [illegible] [illegible] [illegible] [illegible] luoghi, sebbene Iddio per la sua immensità è da per tutto, più [illegible] però esser come nella Regia del Cielo, ove a' Comprensori balla mostra fa della sua gloria, come nel Tempio sua Regia qui in Terra ove a' Viatori a larga mano dona la sua grazia [illegible] [illegible] [illegible] [illegible] Dominus in Cœlo sedes ejus. Psalm. 10. n. 4 Di fatti qui egli qual Padre amoroso Tribunale di Misericordia qui esaudisce le nostre preci, e accetta i nostri sagrifizj qui ci promulga i suoi oracoli, e ci piove continui favori, [illegible] [illegible] [illegible] [illegible] [illegible] suscepimus Deus misericordiam tuam in medio Templi tui. Per questo [illegible] [illegible] [illegible] [illegible] ci comanda la Chiesa (Ritual. Roman. de Benedict.) Prima terminare che sia, si [illegible] [illegible] ogni [illegible] si benedica ogni Tempio, ma prima anche di incominciarne la fabbrica, si benedetto il luogo. [illegible]

Vedi se puoi d'avi cosa sopra alla S. Sindone di Torino

[illegible] [illegible] [illegible]

[illegible] predica innanzi ch'ella stessa mattevila in [illegible] la prima sua pietra ... pag: 17.

[illegible] l'inviamolo se v'aggrada nel celeberrimo Tempio di Gerosolima. Per questo con regia magnificenza [illegible] tesori che mila milioni preparò Davide, e Salomone impoverì il Mare di perle, la Terra di gioie svenò monti, sviscerò miniere 3. Reg: 6. 7. 22. 30. Pineda de reb. Salom. c. 4. 9. [illegible] selve, vuotò erarj, e continue flotte da Ofir infinite rarità gli portarono. Sette anni costò la [illegible] [illegible] si lambiccavan gl'ingegni, sudavon le fronti, s'incallivon le mani di ducento, e [illegible] Quando l'edificavano tal fu il rispetto a questo luogo non ancor consacrato, che [illegible] per miracolo colpo di martello, scalpello, o scure [illegible] e pure tutto era di finissimi marmi con nobilissimi colonnati e artificiosissime [illegible] con tavole di cedro vestito, e poi d'oro: ut nihil esset in Templo, quod non auro tegeretur [illegible] [illegible] (di quanto [illegible] ammirava [illegible] secolo ora appena immaginar si può il pensiero) fosse la maraviglia delle maraviglie .. (pag: 17. 18

[illegible] mai a ruggine, ma sempre anzi risplende .... d. pag: 15.

[illegible] io so, ch'è odorifero, balsamico [illegible] 3. Reg: c. 5. Plinio lib. 6. c. 10. e resiste ad ogni [illegible] mai [illegible] eterno nemico. Più però il Frassino, di cui testimonio di vista, scrive Plinio [illegible] che anzi contro i morsi del serpe potentissimo antidoto, al serpe poi essere sì antipatico, che se altro scampo non ha prima di toccarne foglia nel fuoco si lancia, anzi più che dalla morte fugge fino dall'ombra - D.º Panegº 2. [illegible] la Concezᵉ di Maria SS.ᵐᵃ [illegible]

[illegible] dello stesso Inferno è cruciato il Demonio sino dall'ombra, e del nome [illegible] Maria: Nome [illegible] Cantici [illegible] S. Bernardo sermo 15 super Cantica, oglio, ma di [illegible] per Lucifero ardentissimo [illegible] sempre [illegible]

[illegible] 20

[illegible] l'Arca Exodi 31. 30. [illegible] e riempito [illegible] e voi anche sapienza intelligenza scienza, et omni doctrina

[illegible] perdé l'innocenza, e la [illegible]

[illegible] udire solo la voce ma il solo nome di Davide 1. Reg. 25. 37. 38 restò per lo spavento di sasso e [illegible] morì [illegible] Lucifero [illegible] ma per maggior suo eterno martoro [illegible] non mai a risorger si accede ciò che in ammirare sempre si manca) tutto attonito, e atterrato [illegible] udir la venuta, e il Nome di Maria, subito, [illegible] Inferno, odiando quel micidiale, la luce [illegible] 24

[illegible] anniversaria solennità celebrano gli Ebrei quel [illegible] giorno in cui il valoroso Giuda Maccabeo debellato il perfido Lisia, edificata una nuova fortezza nel santo Monte di Sion, e nuovo Altare nel Tempio, con tutto se stesso lo consacrò all'Altissimo. Noi con più ragione, perché più solenne non solo In questa serenissima Dominante ..... con tutta [illegible] celebriam ogni anno un tal giorno veramente serenissimo, perché ..... d. Paneg.º pag: 24.

[illegible] tutto lo spirito all'Immacolata Concezion vi raccomando. Con un riflesso mi spiego. [illegible] corona tutto [illegible] corona né il capo, né [illegible] del corpo. L'anello è corona del dito, le maniglie del braccio, le perle [illegible] del collo: ma [illegible] dito braccio, e collo son coronati. Con [illegible] di massicci ossequj tutti coroniamo [illegible] i Mariani Misteri, belle membra di bellissimo corpo, ma con ispecialità [illegible] il capo ..... d. paneg.º pag: 24.

[illegible] Mare non trasgredisce mai i termini prescrittigli da Dio così noi non trascorderem mai più i divini Precetti

Niente però meno rinfranco il cuore la divota speranza, e collo addottrinamento luminoso di S. Bernardo tutto il mio potere farò, per divisarvi con brevi, e pochi caratteri i principali fregi della Santità di Luigi Gonzaga (che l'annoverarvene ad una ad una le virtù di lui sarebbe tentare d'innoltrarmi più in là di quella meta che il costume a' dicitori prefigge, ma in oltre più un voler tor via ogni limite al mio mal acconcio ragionamento) Ponendo dunque mente con S. Bernardo a quella santità descritta in fronte a Luigi diremovi un carattere di gloria .. distinguovi un carattere di grazia .. [illegible] un carattere di [illegible] .... Paneg.º 2. [illegible] di S. Luigi. pag: 28

Vi accennerei per ultimo il [illegible]

[illegible]

Foglio 2.°

Vi accennerei per ultimo il novero delle Mitre, de' Pali, delle Laureè; ma per non fare mal uso di vostra sofferenza, dirovvi sol, che siccome nella Torre di David le ostentavansi a mille a mille gli scudi di questa Villa clypei pendent ex ea. così i caratteri di gloria a mille a mille contansi nella Compagnia di Gesù .... Santo, e nulla più basterebbe per commendazione della santità d'un eroe, ma tanto, e molto più richiedesi per elogio della santità di Luigi non contento egli di — d.° Paneg.° pag. 32. e 33

Per un discorso sopra lo Spirito santo vedi il Panegirico 4.° in ordine, ch'è sopra S. Vincenzo de' Paoli Fondatore de' Missionarij

Spirito santo.

Il Pontefice S. Gregorio dice di voler considerar le sovrane operazioni dello Spirito santo, e insieme dice sentirsi tosto venir meno il pensiero, imperciocchè un Fanciullo sonatore di cetra, qual'è Davide ei lo fa Autore di salmi, e di Canzoni divine, un Pastore, che guida il Gregge, e sfronda gli alberi, qual'è Amos, egli lo fa Profeta; un Giovanetto astinente, qual'è Daniello, ei lo fa Giudice de' vecchi; d'un Pietro, pescator rozzo e semplice, d'un Saulo, persecutor della Chiesa, d'un Matteo publicano, egli ne forma un eloquente Predicatore, un Dottor delle genti, un Maestro dell'evangelio. Oh che operator portentoso è egli questo — sclama subito il gran Pontefice lib. 33. Moral. c. 2. Oh qualis, qualis è artifex iste Spiritus! .... S. Agostino così compose serm. 185 de Temp.

S ... elogio allo Spirito santo: voi siete il successor misterioso del Redentore destinato a compier con alto vigor di Spirito tutti i Benefizj incominciati da lui, a santificare ciò, ch'ei redense a custodire ciò che acquistò. Vicarius successor Redemptoris, ut beneficia, quae ille inchoavit, peculiari Spiritus virtute consumet, et quod ille redemit, ipse sanctificat, quod ille aquisivit ipse custodiat...... d.° Paneg.° a lode di S. Vincenzo de Paoli. pag. 49. et 51

S. Gio: Nepomuceno una rinunziò la Prepositura di Wissegrad, rifiutò il Vescovato di Leutmeritz, e alcuni in ciò lo criticarono d'ipocrisia, ed era vera umiltà. — Paneg.° 5. ad onor suo pag 56

Imperador Wenceslao si pregiava delle sue laidezze, come delle sue macchie il Pardo pag 57

I Nomi SS.mi di Gesù e di Maria sogliono far divenir leggera ogni pena

Le ambascie di quaggiù valevoli non son di scomporre un Anima grande, come i Turbini, le Tempeste, ed ogni sconcerto dell'Aria i corpi non toccano superiori celesti, ma bensì i bassi, e caduchi

In questo a me nulla vo' far di più, che mettere con nudezza la di lui semplica storia, a voi lasciando la facoltà di giudicare per voi se indovinata l'abbia nell'incontrar il gran Personaggio ... Ad una ... bellezza disdice l'adulazion del Pennello.... Paneg.° 6. a lode di S. Pietro Orseolo Doge di Venezia al fine dell'esordio pag: 64.

Pier Candiano IV Doge di Venezia ... fu buono dopo divenne malvagio. Impose nuovi dazj sopra ... l'udendo ripudiò la Moglie, e prese seconde nozze ... ne' mali, perchè irritati i Veneziani diedero fuoco al suo Palazzo e così ... e degli occhi e dal Mondo l'odiato Tiranno.... d.° Paneg.° pag: 66.

La Chiesa di S. Marco in Venezia fu fabbricata da Pietro Orseolo. .. pag: 67.

P. ... rinunzia il Principato ... Moneco, parte da Venezia, ... de' cittadini lo seguono ... arrivano, e lo riconoscono ... pag. 65

Amano i Beati lo ... perchè intendono chiaram.e quel sommo Bene amano Dio ... perchè la fede passa a spiegarne all'lor intelletto l'amabilità, e la grandezza... Paneg.° 7. ad onor di S. Caterina di Bologna pag: 74

S. Caterina diceva Vita mea Christus meus.... Potete bene rendervi infinitam.e da me, ma già farmi dimenticare di voi. è mia colpa l'avervi perduto, ma non sarà mai vero, che io mi penta di ricercarvi. ... pag. 75.

S. Caterina vide la SS.ma Trinità e l'ebbe nelle braccia Gesù Bambino. pag 76

S. Caterina chiese a Dio la grazia di veder la gloria che godeva ... Bernardino ... in Roma fu ... al ruolo de' santi, ... ottenne la grazia ... pag. 77.

S. Caterina con le sue orazioni ottenne da Dio la conversione di ... peccatori ... che dalla Giustizia condannato alla morte, ... de' suoi peccati. ... p. 78.

Non est finis veterum malorum, exitus vero initium novorum.... Phil. Hebraeus. devita Moy. pen. 4

Petronio Vescovo di Bologna da tutti i Santi tolse sempre qualche cosa da imitare. onde dall'uno imparò gl'[illegible] fierimente [illegible] dall'altro le [illegible] implacabili del suo Corpo: da chi ne ricopiò le notturne vigilie, e le misure scarsissime del riposo: da chi le contemplazioni più estati:che, [illegible] orare: qui ne trascrisse le lagrime, là il silenzio qui ne copiò i ruvidi letti di [illegible] il disgustoso alimento mendicato dall'amarezza dell'erbe, e dalla insipidezza dell'acque. Imitatore glorioso di que' tanti esemplari di Santità dipinse al vivo in se stesso quanto di rigido, e di generoso ne ammirava in ciascuno; simile a quel pennello ingegnoso, che al riferir di Plinio lib. 1 [illegible] Zeuxis per formar l'imagine di Giunone raccolse su d'una tela, quelle bellezze [illegible] [illegible].... Panegirico 6. a lode di S. Petronio. pag. 44.

Parve tanto difficile all'Appostolo delle Genti il ritrovare chi maneggiasse o le pubbliche rendite, o l'altrui sostanze con fedeltà, che affannosamente ne scrisse 1. Corint. 4. v. 2 Hic jam quaeritur inter Dispensatores (e pur troppo si può ripetere anche a dì nostri l'inchiesta) hic jam quaeritur inter Dispensatores ut fidelis quis inveniatur: ma se avesse veduto Petronio trattar con mani illibate il pingue erario di Cesare, render l'oro santificato ne' stipendj della giustizia [illegible] de' poveri ..... oh questi si avrebbe detto è il Miracolo de' Ministri ... d. Paneg.° pag: 56.

S. Papa Celestino offre a Petronio l'Arcivescovato di Bologna, ricusa d'accettarlo Petronio, alla fine per [illegible] al Papa l'accetta ..... Il primo lume d'un Principe che dee passar al Governo [illegible] [illegible] dalla [illegible] del sangue, ma dalla libera volontà di chi elegge, è soggetto [illegible] [illegible] costanza [illegible] d'Autorità [illegible] Seneca, ma veramente [illegible] [illegible] conoscer di saper [illegible] moderazion dell'animo anche i risalti della fortuna [illegible] è vero) i più meritevoli degli onori chi la [illegible] [illegible] Serenissimo il Dominio diventano [illegible] a ottenerlo. [illegible] con cui fe risaltare il suo Diadema Trajano. Recusabas scrisse di lui [illegible] di lode Plinio il Panegirista (in Paneg. Trajani [illegible]) recusabas enim imperare, quod [illegible] erat imperaturo. Igitur cogendus fuisti. obstinatus recusare imperium, nisi [illegible] fuisses. Ha un gran capitale di merito chi ha spirito per dar la ripulsa agli onori. Meriti praerogativa è honoris repulsa è sentimento del saggio Eusebio Emiseno Homil. de S. Maximo. Fu mai sempre costume dell'anime più illuminate, e più sante l'opporsi (quant'era loro possibile) a quegli onori medesimi, e a quelle cariche a cui erano elette fin nel parlamento di Dio. Quanti [illegible] contradizioni propose Mosè, allorchè l'Altissimo il destinò Principe, condottiere, e Liberatore di tutto il Popolo [illegible] [illegible] adoprò Geremia allorchè fu destinato dal Cielo per maestro delle Nazioni, e de' Regni, e per Interprete de' divini Oracoli [illegible], che a' Monarchi! Isaia c. 1. 6. Ripeta adesso chi può (Ah che è troppo difficile il dirlo) quanto si opponesse [illegible] di Celestino, o per meglio dire, agl'inviti, ed a' Decreti del Cielo allor che udì riserbata al suo Capo la Mitra gloriosa di questa Patria. Sospiri, gemiti, [illegible] [illegible] del santo [illegible] testimonj ma sinceri della sua renitenza e del suo dolore. Oh che lunga gioventù [illegible] del supremo Pastore colla modestia di quel [illegible] Ministro! Ben potea dire Celestino a Petronio quello appunto, che registrò Plinio del [illegible] Trajano [illegible] modestia tua [illegible] praecedentia vicinity [illegible] Paneg. Trajani pag. [illegible]. Il vinse è vero, ma coll'autorità, e col comando, e colle preghiere, o colle persuasioni e dopo averlo fregiato delle sagre Pontificali divise, l'incamminò a quest'ovile. Dolce spettacolo da vedersi, tutta rapita fuori di se stessa quest'amorosa Città, per incontrare, ed accogliere in Petronio il suo e Pastore e Principe, e Padre. Che folta schiera di Popolo! Che divota assiepa [illegible] de' Nobili, de' Cittadini, e del Clero, per vedere un uomo eletto dal Cielo alla cura di questo Gregge! Quai celesti [illegible] [illegible] contentezza [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

canticj, ed Armonie, voci de

In S. Petro[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] di Maj[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Mep.° [illegible]

Foglio 4.

Cantici, ed Armonie, voci di giubilo, e rituoni di applauso, rimostranze di ossequio, e tenerezze d'amore il corteggiarono, in dentro le mura mirarono ma rovine di questa desolata città fatta in que' tempi, per tronco lagrimevoli a rammentarsi il bersaglio infelice d'un furor coronato. Pianse il Redentore nel rimirar benchè in lontananza, e con pupille profetiche, il funesto deplorabile eccidio della Città di Gerusalemme: videns Civitatem flevit super illam Luce 19. 41. Non più mi do a credere si replicasse Petronio incontrando a ogni passo nella sua amata Città eccidj, e desolazioni, mirando per ogni luogo lacrimevoli avvanzi del ferro, amare vestigie del fuoco: videns Civitatem flevit super illam. ...., d. Paneg.° 4. pag: 87, e 89

Chi porta carattere di Principe, e vanta governo d'Anime, o di vassalli ha da prender per iscopo de' suoi pensieri il giovar a tutti, e lasciar ancor dopo di se perpetue memorie della sua generosa Beneficenza. Questi sono i due fregi più luminosi del Principato. Non per altro il Divino Monarca stabilì nel sole il suo Padiglione: In sole posuit tabernaculum suum Psalm. 18, al dir del coronato Profeta, se non perchè il sole è il geroglifico della più belle prerogative del Principe, avvegnacchè quel luminoso Pianeta si fa gloria di giovare a tutto il coro de' sullunari, e lascia dopo il suo Occaso quasi brillanti memorie della sua beneficenza le stelle. Se io sapessi mettere in chiaro quanto giovasse Petronio a tutta l'università del suo Gregge, se io potessi numerare partitam.te l'altre gloriose memorie, ch'ei lasciò o là.... d. Paneg pag: 88.

S. Petronio fece un libro in cui descrisse i nomi delle vedove, de' Pupilli, de' Cagionevoli, e degli Impotenti della Città. Questo era il volume che rileggeva ogni giorno con pupille di Padre l'adorato Petronio. Su questo raggiravano i movimenti simpatici del suo cuore. Segnava ad ogni ora le penurie, gl'affanni, le oppressioni di tutti, per sovvenirle egli solo. Passava dagli Spedali a' tugurj de' poveri scorreva qual Fiume benefico dagli avidi colli delle Famiglie de' Nobili già cadute alle valli infeconde de' Cittadini più afflitti, e quasi Nilo, che quella secca infecondità, dove passa, lasciava in ogni luogo ubertosi soccorsi, e il ristoro più convenevole a' tribolati. Qui catechizava ad' udir là i primi elementi a' Fanciulli Qui sante esortazioni a' traviati, là consolazioni a' tribolati. Tutto raccoglieva in un tempo il paterno zelo dello spirito per rinforzo dell'anime, e il rinforzo de' corpi per lenitivo a' disastri. Pasce il Divin Redentore ben tre volte intimò a Pietro di pascere le dilette sue pecorelle: Pasce oves meas, fu per avvertirlo ad alimentarle colla Dottrina, coll'esempio e colle orazione, come insegnò con un riflesso ingegnoso il . Abate di Fioravante c. Pasce verbo pasce exemplo, pasce sanctarum fructu orationum: ma il zelante Ministro Petronio non contento di ristorare tutto il suo Gregge colle dottrine, cogli esempli, colle Orazioni, s'impiegò fin nel pascere coll'alimento corporale le turbe fameliche de' calamitosi, e de' poveri. p. 89

Voi o Bolognesi potete con tutto ciò verità esclamare di Bologna ciò, che scrisse con qualche iperbole di lode di Papo Isocrate in Paneg. della sua Atene: Nostra urbs caeteris cum sapientia, tum eloquentia tantum antecelluit, ut ejus Discipuli aliorum sint magistri. .... S. Petronio cinse Bologna di Mura, ottenne dall'Imperadore, che fosse Città libera, fondò ivi l'università.

Il difendere i sudditi entra tra i più bei lumi del Principato... d. Paneg.° pag 90

Dopo v'è un Ragionam.° sacro fatto dal P. Bortolomeo Daglio Agostiniano alla Serenissima Repubblica di Venezia la Domenica delle Palme.... pag: 92.

De' santi altri trovo che ebbero il zelo nella conversione dell'anime in altri ammiro la rigorosa mortificazione in altri l'umiltà lor profondissima, in altri....

Vedi il Panegirico X.° a lode di S. Michele Arcangelo. Qui si tocca nell'esordio la potenza di quegli spiriti celesti, che con un moto della lor volontà girano i cieli si vasti, e molle sì grandi e lo stesso luminare maggiore ha chi presiede Si tocca la loro agilità, ch'è sì ammirabile a testimonianza di molti teologi che in un istante da un polo all'altro volan del Mondo, e perciò al vento, e al fuoco si assomigliano nelle divine scritture quanto finalmente ... ... varam.te in descrivervi la gloria loro, e la loro capacità, se un esser, rappre: ... senza

sentare volendo la Maestà, e la gloria di Assuero nel reale suo Trono sedente, e quindi ca:
gione a lei di terrore, e quasi di sfinimento non ad altri, che ad un Angelo va pareggiare il Terri:
bile suo Signore: vidi te, Domine, quasi Angelum Dei, et conturbatum est cor meum præ timore
gloriæ tuæ, e se come avvenne per [illegible] da Dio, che in genere invisibilmente vegga dello Scrittore
[illegible], ommessa ha la creazione degli Angeli, onde levare agli [illegible] ogni occasione all' idolatria incli:
nati occasione d' idolatrare, come pur troppo sarebbe stato credibile alla contemplazion di nature
sublimi tanto, e eccellenti: neppur questo tuttavia essendo bastato a far sì, che fin nel nascere
della Chiesa dall' eresiarca Cerinto, da Simone il Mago, e da loro seguaci non fosse il culto degli
Angeli portato all' eccesso, e cangiato in superstizione, e quasi idolatria, proponendo essi l'onore, e
la venerazione degli Angeli quasi grado necessario assolutamente per elevarvi alla cognizione di Dio,
che senza questo, come asseriva falsamente Cerinto, ci sarebbe inaccessibile oggetto per riuscire
i loda qui [illegible] S. Michele Arcangelo per quello che fece a gloria di Dio e salute degli Angeli
S. Michele combatte contra Lucifero - - - - pag: 102, e 100.

Discordano tra loro i Teologi in definir di qual genere di superbia peccasse [illegible] Lucifero
Davide non si insuperbì per esser fatto Re - - - vedi la dignità dell' umiltà - - pag: 105. 106.

Margin note: e Iddio ciò [illegible] e [illegible] qui d'onde guerra [illegible]

Magister [illegible] exemplum. Christus factus est nobis exemplum.
S. [illegible] era [illegible] della Sinagoga [illegible] della Chiesa. pag. 109
Dopo segue un [illegible] sacro Ragionamento fatto dal P. [illegible] Antonio Costanzio Agostiniano [illegible]
serenissima Repubblica di Venezia sopra il Mistero della Risurrezione.
Inter mirabilia opera Christi, Resurrectionis ejus mysterium præcipuum [illegible] locum [illegible]
Riflettiamo che in Dio la Trinità delle Persone fa, che più debba ammirarsi l'unità dell' essenza
perchè se a Dio si attribuisse solamente l'esser uno, sarebbe un unità ordinaria: ma che l'unità non
lasci d'essere una, benchè sia identificata con un numero Trino in questo apparisce per mag
giormente ammirabile: in quella guisa che una gran fiamma comparirebbe per maggiormente in
focata se anche medesimata col gelo sapesse mantenere il suo fuoco - - - d.° Ragion.° pag. [illegible]
Erit sepulchrum ejus gloriosum [illegible] predetto da Isaia del sepolcro di Cristo [illegible] che si vergogna
[illegible], e stia già in man de' Turchi. - - - pag: 114.
È osservazione di Agostino come Iddio abbia per costume premettere alla creazione de' veleni quella
degli Antidoti, affinchè gli uomini abbiano pronto prima che il male, il rimedio. Con ciò il Santo Dotto
re intende discorrervi non permettere l' Altissimo vengano nel Mondo empj nemici a dilacerarne l' incor
sutile sua carissima veste, quando che prima non abbia armati alla difesa [illegible] campione - - - Panegirico
ad onore di S. Gaetano Tiene. pag. 117
Diceva Matatia: Veh mihi, ut quid natus sum videre contritionem populi mei, et [illegible] [illegible]
sanctæ! Ecce sancta nostra, et pulchritudo nostra, et claritas nostra desolata est, et coinquinaverunt
ea gentes. 1. Machab. 2. 7.
Oh vedeste voi mai un torrente, che divenuto forte per acquisto d'acque non sue, [illegible] i termini
[illegible] [illegible], e tirandosi dietro le spoglie de' campi desolati, corre ad accrescere le [illegible]
vaste di mar tempestoso! [illegible] che [illegible] figurarvi di vedere in Gaetano, che [illegible]
[illegible] l'eresia ne' [illegible] più forti [illegible] nelle sue già munite trincee, senza che [illegible]
[illegible] disagj, insidie alla sua fama, alla sua vita ancora. Exuberans fortitudinis torrens in
majora effusus incrementa. Diede luogo alla similitudine colle acconcevoli parole sue la Sacra
Ruota. Ne avviene quindi a Roma in Napoli nelle città tutte, ove egli compiacque coll' alito d'ogni
le conseguenze scandalose ne avviene, dissi, quello, che accade talvolta ne' campi ai fiori, i quali ab
tuti dalle vampe di sole indiscreto pallidi, ed agonizzanti piegansi verso la Terra in atto di seppel
lire se stessi in quel seno medesimo, da cui ebbero poc'anzi la vita: ma quando nell' Alba del giorno o spiri
un aura vezzosa, che li ravvivi, o scenda una ruggiada amorevole che li ristori, vedonsi ripigliare
in un punto le smarrite bellezze, e con più leggiadri colori compensare la ingiurie primiera. Così
per opera del Tiene accade, che risorga rediviva alle sue glorie, ove era cadavero la Fede, e
colla Fede rifioriscano le virtù, che erano tutte non guari avanti, o moribonde, o morte. Ne

trema pure Lutero

Foglio 4.

Frema pure Lucero scorgendo avverati a suo dispetto que' presagi i quali formò sclamando: Magnus nobis Romæ paratur bellum; ma frema pure, avvegnacchè io trattanto alle sue rabbie il furore, (passando ad ammirare una bell'immagine del mio gran Padre nell'invitto Davidde .. p. 119.

La Api ne' campi posano unicam.te sopra quel fiore che promette spoglie migliori ... pag: 120

Io per me so, che bestemmiò Faraone, negando di riconoscer il signore Nescio Dominum exod. 5. 2 e il signore per farsi conoscere usò più che l'eloquenza di Mosè, l'energia delle piaghe Bestemmiò altresì un Lucero ... e Gaetano .... pag: 121

Davide una volta per fuggire di non cader nelle mani di Saulle si raccomandò ad una fune, col di cui mezzo da una fenestra scendendo fuggì .. Deposuit eum per fenestram porro ille abiit, et aufugit. 1. Reg. 19. S. Paolo Apostolo: a fratribus per murum demissus sum in sporta .. Dominus regit me, et nihil mihi deerit .. Salmo 22

Dovendo tu lodare la Provvidenza di Dio vedi q.sto Paneg.° ad onor di S. Gaetano. La statua di Nabucco cadde a terra percossa da un picciol sasso, chi guidò il colpo? Iddio

Parla l'Appostolo Paolo 2. ad Corinth. 8. 1. della generosità de' Macedoni nel sovvenire a' poveri e la descrive a' Corinti colla bella idea che serva a persuasiva a' secondi bell'esempio de' primi

L'Oratore q.do ha fatto questo Panegirico a onor di S. Gaetano, l'ha fatto q.do fu aperta per la prima volta la nuova Chiesa fabbricata coll'elemosine ad onore di S. Gaetano. E onde in occasione simile vedi questo bel Panegirico, et il Ragionam.to che segue fatto da un altro in Venezia per l'apertura della riedificata Chiesa de' SS. Gervasio e Protasio.

Iddio non volle che Davidde gli fabbricasse il tempio, perchè avea sparso il sangue d'Uria e David, conformò alla volontà di Iddio. Iddio promosse Saulo all'Appostolato, e di persecutore della Fede lo fece divenir promulgatore della medesima.

Dopo segue un Paneg.° a onor del B. Pietro Gambacorta di Pisa, fondatore dell'Ordine di S. Girolamo. ei morì in Venezia, ma sin ora non si sa dove sia il suo sepolcro. Tre sono le Chiese, che vantano aver il suo corpo. S. Marco, S. Girolamo, e S. Sebastiano.

La Santa sapienza, per quanto si faccia udire nelle città, ne' piani, rivolti sentire ne' boschi giusta l'attestazione di quelli che ne provarono Audivimus eam in Ephrata, invenimus eam in campis silvæ. Psalm. 131. v. 6. .. Coronam assumpsi pari magna martyrii est. S. Agost.° serm. 96. de Sanctis

Non è impresa d'ogni uomo la vittoria dell'amor proprio: anzi par, che richieggasi nulla men d'un prodigio per far che un animo non si ritenga nè si commuova all'offerta d'una Corona, di cui sprezzi il peso e sdegni di far pompa lo splendore.

S. Girolamo Commentar. in Epist. ad Galat. Lib. 3. c. 5 disse perdersi il merito del Martirio da chi morendo a' mio troppo sensualm.te il suo nome. Martyrium ipsum si ideo fiat ut admirationem, et laudi habeamur a fratribus, frustra sanguis effusus est.

S. Cipriano Lib. de duplici Martyrio dice, che quando all'uomo non manchi la generosa disposiz.e di morire ne' suoi tormenti, non perde tuttavia nè la gloria, nè il merito del Martirio huic prompta voluntas pro Martyrio deputatur.

S. Sebastiano dopo aver per alcun tempo, come leggesi nelle lezioni del suo offizio tenuto secreto a i Romani il suo corpo, rivelò poi alla Beata Lucina, ubi esset, et quo loco humari vellet; io scappo io lo letto del Corpo di S. Cipriano Martire.

Il Baronio all'anno di Cristo 1184 dice che desiderando il Papa mandar un Corpo santo a Cracovia di Polonia S. Floriano alzando la destra mostrò ch'ei vi sarebbe ito volontieri, come di fatti vi andò, e da quei di Cracovia fu ricevuto con molto onore.

Scrive S. Ambrogio Lib. 2 Comment. in Luc.m c. 1 proprie fine aver questo di proprio i nomi de' gran santi, che da Dio il nome ricevano, e sia il nome loro, quasi un modello agli altri, norma e vestigio della grandezza loro, appunto perchè la divina sapienza sulla chiara notizia di quai formarli divisa lo impone siccome quello del Precursore Battista impose .... Paneg.° ad onor di S. Giovacchino Padre di Maria Vergine all'esordio pag: 147

Pertinace ....

Tertulliano dice che Iddio nel formare l'uomo a sua somiglianza di tai doti lo fornì che capace lo rendesse di corrispondere a suoi altissimi fini e opportunam.^{te} supplire agli offizj, per i quali crearlo.
Provvedrò di più, ecclesiastico [illegible] esser la buona moglie un dono altissimo della Provvidenza suprema d[illegible] a giusti e timorosi del Signore qual degna ricompensa d'ottime [illegible] ... [illegible] 148.
La conversazione degli Angeli in Cielo sta tutta in communicarsi a vicenda lumi, e ardori, onde sempre più riconoscere la bellezza di Dio, amarne la bontà, e magnificarne la gloria ... pag. 149
Del discorso sopra la Concezione di Maria, vedi questo Paneg.^o ad onore di S. Gioacchino. pag: 153.
come ancora vedilo per i Discorsi di S. Giuseppe, di S. Anna, SS. Appostoli.
L'Angelico Dottor S. Tommaso 3. p. quest. 27. Art. 5. stabilisce assai dottamente, che siccome nel cielo le creature poste a Dio più familiari e vicine maggiore abbiano della sua gloria la parte altresì nella Terra quelle chiamate più d'appo al Divin Salvatore, o per agnazione, o per ministero, più o [illegible] della sua grazia [illegible] doni poco appresso [illegible] a maniera che gli astri e le stelle ai sol più vicine più [illegible] ... d.^o Paneg.^o pag. 156
Non tutte le disgrazie ci vengono per nuocere. Saulo cade di cavallo, si converte, e divien Appostolo. Il B. Girolamo Miani cade in mano de' nemici, conosce il suo stato, lascia la milizia, si converte a Dio [illegible] la Religion Somasca .... Paneg.^o ad onor del B. Girolamo Miani pag. 160
Chi mai avrebbe detto di Paolo allora che spirante dagli occhi minacce, e morte, con gente armata di seguito, era in attuale spedizione militare, che dipoi egli dovesse in sua persona la Chiesa quell' Appostolo, il quale fatto vaso d'elezione portò il nome di Dio alle genti, ai Re, ai Popoli d'Israele!

S. Paolo

De' Santi chi attendeva alla riforma del Clero, chi era tutto applicato a convertire gli eretici, questi a convertir peccatori, [illegible] a promuovere la frequenza de' sacramenti [illegible] abbandonati [illegible] ... Girolamo Miani ... [illegible]
Il Sole Dio illumina tutto il Mondo e l'uomo viene rappresentato con le [illegible] [illegible] Dio sua confidenza, già il tutto può in quello, che lo conforta .... d. pag: 16[illegible]
Del discorso della educazion de' Figliuoli vedi esto Paneg.^o a carte [illegible]3
D[illegible] [illegible] [illegible] 30 [illegible] 18. e 19. i voli dell' Aquila al Cielo, gli strisciamenti del serpe sul suolo, e il solcar, che fa la nave l'acque, di quello siasi le pieghe, che pigliano costoro sul fiore de' loro anni .... pag. 160
Pensi[illegible] [illegible] [illegible] Quante volte [illegible] [illegible] pag 164
[illegible] avevan cura di Mosè, lo fece ammaestrare in tutte le scienze [illegible] come scrive Filone ebreo, nelle arti liberali, e nella Musica stessa. eruditus est om. Moyses omni sapientia Egyptiorum

[illegible] educaz. di Mosè

At. cor. 7. 22. .... Che se ne è poi uscito da così colta educazion di Mosè! voi già sapete uscitone è quel Reggitor supremo di tutto il Popolo d'Israello, quel Maestro di Religione, e Promulgator della Legge delle due Tavole, quell' [illegible] che più [illegible] ammesso ai favori del sommo Dio, ai consigli, ai segreti e fino a parlar con lui faccia a faccia .. p. 165
Ne' pensate dirò col S. Agostino in Psalm. 54 gratis esse malos in hoc Mundo, et nihil boni de illis agere Deus, [illegible] [illegible]
Girolamo Miani vicino a morte per consolare i poveri disse loro: di maggiore ajuto vi sarò io nell'altra vita, di quello, che potrei essere nella presente. ... d.^o Paneg.^o pag: 167
[illegible] qualunque [illegible] azione viene a [illegible] sopra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contraddizioni [illegible] que' primi [illegible] Vangelo [illegible] nella coltivazion della vigna per l'intera giornata dove altri [illegible] [illegible] affaticati, che per un ora. Anche Giacobbe pretese di porre in giusta con[illegible] di [illegible] per lo corso d'intero [illegible] di quattro lustri .. [illegible] [illegible] pag. 170
[illegible] [illegible] fa sempre più grosso, sempre più nuovo, ed ammirabile conquiste

à Massima molto plausi:

Tomo 5.°

È massima molto famosa quella di Seneca de Benef. che siccome il grato tiene mai sempre alla memoria del beneficio, così il benefattor liberale compartito che l'abbia, mai più non debba rigettarlo; statim debet oblivisci dati. .... d. Paneg.° pag. 174.

Un bello spirito meditando la passione di Cristo disse: Actio displicuit, Passio grata fuit

Dopo segue un Ragionam.° intorno al Patrocinio della Beatissima Vergine a favor di Venezia. p. 177

Il Damasceno dice: Matris Dei, et servorum Dei infinitum est discrimen .... d. pag. 177.

Mi sapreste mai dire, Ascoltatori miei carissimi, la cagione onde Iddio fra tante altre ragguardevoli Nazioni eleggesse per oggetto parziale del suo Divino Amore la sola stirpe d'Abramo, dalla quale volle egli stesso secondo l'umana generazione discendere? Portiamci nel Deuteronomio e ne rinverremo ben tosto, io credo, Tu mi adori o Israello, così ragiona il sacro Testo Tu mi adori, o Israello colla fragranza degli odori, colla preziosità delle vittime, e colla santità degli olocausti. Tu in somma mi eleggesti fra tutti li Dei e con ragione mi riconoscesti pel tuo Creatore, per il tuo Dio: è ben cosa convenevole, che ancor io ti elegga fra tutti i Popoli pel più diletto, e da me con dimostrazioni di parziale Amore distinto: Dominus elegisti hodie, ut sit tibi Deus et Deus elegit te hodie .... pag. 180

S. Bernardo dice, Agnoscit Virgo (id est Maria) diligentes se

Di Venezia si può dire quello che di Abner disse Davide: Manus eius non sunt ligatæ.

Habitabatur Ierusalem absque muro dice la Scrittura, perchè Dio ne era il Protettore.

Lo Spirito Santo disse di Gerosolima: Ponam te in superbiam sæculorum, et mamilla Regum lactaberis: lo stesso si può dir di Venezia, e più di Roma

... di Tiro mandò a Salomone in regalo e legni di cedro ... Salomone in contracambio gli mandò del grano, e gli ampliò lo stato. I Romani per la Patria spargevano i cittadini il sangue, e Roma gli onorava con le statue, scrivea i loro nomi ne' suoi Annali

Giunto Davidde ad un età ormai impotente a sostenere il peso, ahi quanto grave, del governo, doveva questo necessariam.te ... ad uno de' due Figliuoli che ancora gli rimanevano. Abiatare intanto Sommo Sacerdote e uomo di grande Autorità, per quanto puoti, per vedere sublimato nel Trono Adonia, ma per quanto grandi fossero li di lui sforzi, andò a vuoto il suo disegno; poichè a petizione di Bersabea fu dal vecchio Padre nomato Salomone per successore del Trono, e ne ottenne ben tosto, malgrado la resistenza de' congiurati, la investitura. Salito per tanto sul Regal Trono ordinò, che trucidato fosse Adonia, nè di ciò contento, si fece condurre innanzi Abiatare, già sollecito fautore del suo Rivale e disse ... le sue parole equidem vir mortis es, sed hodie te non interficiam, quia portasti arcam Domini

S. Antonino parlando di Maria disse: Impossibile est eam Nexaudiri .... pag. 184

Hæc est virtus ... pag. ...

... populus ... pag. ...

Pretese Mosè di obbligare ... osservanza della Divina Legge col rammentare ad esso che Iddio lo avea a tal fine prescelto fra tutte le Nazioni per ... diletto. Deus te elegit ut sis ei in Populum peculiarem de cunctis gentibus. Lo stesso argomento dovrò o dire a questo mio ... mo Popolo di Venezia, e di Loreto per animarlo a quella pietade e gratitudine, che deve ... Vergine, la quale .... d. Paneg.° pel Patrocinio di Maria parte 2 pag. 184

Iddio si sdegnò contro la superba, et ingrata Città di Tiro ..

Dopo segue un Panegirico ad onor della SS.ma Spina .... pag. 187.

Tacito dice, che la virtù è bastante corona a se stessa: Ipsa sibi virtus, et gloria, et honor est.

I Teologi vogliono che tutti gli stromenti della Passione di Cristo si onorino egualmente.

Silveira al lib.° 4. al cap.° 29 sopra S. Marco dice Gesù Cristo essere stato il primo, che patì la Corona di spine: Dirum et sævum tormentum spinarum adhuc in orbe inauditum. pag: 193

Iddio, che io sappia non ha mai permesso, che alcun de' Martiri sia coronato di spine ...

Iddio rivelò alla B. Agata dalla Croce: Christus in illo dolore (id est spinarum) sæpius ... acuta edidit suspiria veluti moriturus. Origine disse: Corona spinea semel imposita, nunquam fuit detracta .... d. Paneg.° pag. 194

Al cap.° 16 del Levitico comandò il Signore agli Ebrei che ogni anno in un giorno ... dovessero soddisfar degl'ordini per tutti i peccati da lor commessi nell'anno, del qual sagrifizio una cerimonia era questa ... Sommo Sacerdote ... dovevano ...

dell'[illegible] [illegible] [illegible] del [illegible] sopra una [illegible] tutti pregando [illegible] a trasferir sopra
l'[illegible] di que' [illegible] la pena e [illegible] consegnandolo ad un uomo [illegible] perciò dell'uomo l'
[illegible] era [illegible] Deserto [illegible] sue [illegible] le fiere e l'uomo, che là condotto io avesa sino alla
sera doveva per immondo tenersi, di modo che con particolarità in luogo sotto egli [illegible] non [illegible]
[illegible] .... Paneg.° sopra [illegible] Sangue prezioso di Gesù Cristo pag 207
Geremia [illegible] 2. 3. e 4. cangiò una volta [illegible] i Treni, e fatta nascere nel suo animo dal dolor
la speranza [illegible] gl'occhi al Profeta [illegible] [illegible] [illegible] [illegible] facierem
[illegible], et qui [illegible] rinnovatolo [illegible] quella Plebe [illegible] d'anime a Dio [illegible] For-
sitan dissi, Forsitan pauperes sunt, et stulti ignorantes viam Domini, judicium Dei sui. Forse ignorando
nel dispetar [illegible] animoso anderò, disse a Primati di Gerusalemma [illegible]. Sanctori del gran consiglio,
[illegible] i [illegible] da cui si reggono e la Republica, e il Tempio. Ibo igitur ad optimates, et loquar
eis. Questi, cui è noto ciò che pensi sa Iddio, emenderanno l'errore del volgo, che ignorante [illegible]
questi che sanno esser suo dono e la Republica, e il Regno gli renderanno quella giustizia, che in-
volta tra gli errori, [illegible] gli può render la plebe. Ipsi enim cognoverunt viam Dni, et judicium Dei
sui. così il Profeta, e così oggi a me tocca in sorte, o Venezia, vengo io chiamato [illegible] andò di che-
rione, ch'è quanto dire, dal Tempio al Trono, dalla Plebe al Senato, da chi ubbidisce a chi regge. ad
optimates, ... et loquar eis .. Ragion.° sopra la Passione di Gesù Cristo all'esordio pag 2. [illegible]
S. Basilio [illegible] [illegible] pensò che la Rosa senza spine nascesse nel Paradiso Terrestre, e [illegible]
colpa dei primo Padre, e per lo [illegible] [illegible] Terra [illegible] Dio sulla Terra Spinas et tribulos
germinabit [illegible] d'intorno da una importuna corona [illegible] [illegible] [illegible]
che più [illegible] da quelle [illegible] di quello [illegible] dalle fragranze [illegible] [illegible]
[illegible] della natura, e in que' pungenti caratteri [illegible]. Florida quidem est Rosa, sed mihi [illegible]
[illegible] effigie: quoties florem hunc video [illegible] mei admoneor, [illegible] quod terra ut spinas et tribulos ger-
minaret, condemnata est ..... d.° Ragionam.° pag 2.[illegible]
Dopo segue un Panegirico sopra la Concezione di Maria Vergine. vedi [illegible] Paneg.° a carte 220 [illegible]
Festa della Venuta dello Spirito Santo. Qui si dicono molte cose sopra tal venuta.
è celebre anche a di nostri il trionfo di Davidde, allorchè uccise in Duello il Filisteo Golia, ed è
[illegible] [illegible] trionfo [illegible] [illegible] di nostri [illegible] celebre. Era il Nemico di gigantesca
statura, armato da capo a piedi di impenetrabile Acciajo, avvezzo fin da Fanciullo, [illegible]
ed a vincere. Bastava ch'egli parlasse, per shalordire un esercito, bastava che si facesse vedere, acciò
l'Israelitiche Truppe cercassero con la fuga l'asilo della salvezza. Or che Davidde superasse un
nemico così agguerrito, così forte, così terribile, fu un trionfo degno d'essere applaudito dalle Vergini
Ebree con quell'elogio: Percussit Saul mille et David decem millia 1. Reg. 18.7. ch'è quanto a dire
un trionfo da segnalarsi al pari di dieci mila. e pure [illegible] cede alla vittoria segnalatissima, che
dalla Vergine Immacolata si riportò. Davidde vinse un Gigante che tutti [illegible]
a tutti la morte: La Vergine trionfò d'un peccato, che tutti uccideva .... d.° Paneg.° pag. 229 e 230
un trionfo che ha esempio conta per una sola vittoria. una vittoria che non ha esempio val per dieci
mila Trionfi. Non è mirabile il trionfo di Banaja che uccise un egiziano dietro l'esempio di Davide
1. Reg. 23.21. è mirabile il trionfo di David [illegible] [illegible] uccise il Gigante Golia
[illegible] [illegible] [illegible] Filippo Benizi servita [illegible] [illegible]
ancor egli eroi fu santo .... Paneg.° lode di S. Pellegrino Laziosi pag 233
Pellegrino Laziosi per trenta anni, oh cosa mirabile non fu mai veduto a [illegible] [illegible] 236
[illegible] dei Purgatorio [illegible] [illegible] [illegible] pregate per tre titoli. 1.° perchè son a noi vicine per
~~[illegible]~~ [illegible] della Fede, 2.° per la congiunzion del sangue, 3.° per la poca distanza che passa tra
noi e loro .... erano lontanissimi fra di loro di tempo degli Appostoli que' Fedeli che dimora-
vano in Gerosolima, e quelli che abitavano in Antiochia. Possedevano gli Antiocheni cumolo con-
veniente di facoltà, ma i Gerosolomitani erano assai mendichi, e doveva aggiugnersi alla loro miseria
la carestia universale de' viveri, la qual seguì sotto Claudio. Profetizzato agli Antiocheni [illegible]
gio gravissimo, a cui dovean ridursi i Fedeli di Cristo nella Giudea, [illegible] crebbero in debito di
[illegible] una [illegible] colletta, proposero di ciò fare, eseguirono il loro disegno, e per mezzo de
SS. Paolo e Bornaba, Actor. 11. 29. 30, inviarono a' Cristiani della Giudea un opportuno
soccorso

Cristo vinse il Demonio [illegible] ferro.

[illegible] del Purgatorio.

Foglio 6.

soccorso. Discipuli autem, prout quis habebat, proposuerunt singuli in ministerium mittere habitantibus in Iudæa fratribus, quod et fecerunt, mittentes ad seniores per manus Barnabæ et Sauli. ...Nota quelle parole = Proposuerunt, quod et fecerunt, ma tra noi di molti può dirsi: Proposuerunt, ma non può già dirsi, Quod et fecerunt. ... Ragionam.° per l'Anime del Purgatorio pag: 245

Ho [illegible] ma è la durezza di quel ricco epulone, che banchettando ogni giorno con splendide mense [illegible] permetteva, che Lazzaro, il meschinello [illegible] lacero di vesti e di membra su la soglia del suo palazzo giacea, languisse di tormentosa fame, dando [illegible] mentre alla propria miseria lo spettacolo continuato d'altrui delizie. Avea il mendico moderatissime brame, desiderando solo che satollarsi de' rimasugli, che dalla ricca mensa cadevano. Cupiens saturari de micis, quæ cadebant de mensa divitis. Luc. 16. Onestissima brama, ma però non già stette da alcuno. et nemo illi dabat. Gran crudeltà, gran durezza! Ma poi, poi Lazzaro non aveva parentela coll'epulone non apparteneva al suo sangue, non era della sua stirpe. Crudeltà assai più barbara stata sarebbe, [illegible] il ricco lasciato avesse languire nella persona di Lazzaro un Padre, un Figlio, un Fratello, una sorella, una Madre, una sposa, permettendo, che sotto i loro occhi scialacquassero in sola sua gli Adulatori, gli Istrioni, gli asteri, i Cani, negandosi [illegible] a que' tormentati congiunti un briciolo miserabile del sontuoso dispendio. Diciamo di più. Quel mendico vero è che vedea le copiose, e sovrabbondanti delizie ed era a lui di tormento, che una gran parte [illegible] expise senza un menomo impiego pel suo ristoro, ma finalmente le Ricchezze, che dissipavansi in conviti sì splendidi, erano del Ricco, non del Mendico: da questi non ereditò l'epulone [illegible] in tutto nè in parte nè con obbligazione di sovvenirlo nè senza [illegible] rade [illegible] Ricco fu disumano, fu barbaro, è vero: ma oh Dio! che si ritrovan cattolici più barbari, e disumani di questo ricco infedele, e questi sono, che [illegible] ne bagordi e poi lasciano languir fra le pene un Anima tormentata del Purgatorio. Questa, a cui dovrebbe toccare la [illegible] ma parte, s'appaga pure, che la facciamo partecipe di quel solo residuo, che non può divorare la nostra stessa ingordigia.... si contenta d'esser soccorsa di ciò, ch'è superfluo al loro dissipamento Cupiunt saturari de micis, e tuttavia tanto poca ristoro: Nemo illi dabat nemo illi dabat. Con questa tanto deterior differenza, che negano [illegible] soccorso a chi è più congiunto con essi, di quel che con epulone fosse Lazzaro, e negano un soccorso meschino a chi fu verso di loro Benefattor generoso..... d.° Ragionam.° pag. 247, e 248.

Anno [illegible] Purgatorio

Tace che [illegible] debba avvertirsi per voi ancora da Rocchi [illegible] Faciat vobiscum Deus misericordiam sicut fecistis cum mortuis .... Ruth. c. 1. n. 8. ... Quamvis consolationis defuncti impendimus, tantum [illegible] ... [illegible] [illegible] De [illegible] Beda [illegible] [illegible] omni suffragio qui defunctorum immemor fuit in sæculo

Beldisorso per le Anime del Purgatorio

Nacque in Terra l'Incarnato Verbo e dopo aver passato il muto soggiorno di trenta anni [illegible] [illegible] detto di Nazarette, sparso gloriosamente quel giorno trionfale, [illegible] Nuvole del Giordano voce [illegible] che lo dichiarò Figliuolo diletto del sommo Padre. Hic est Filius meus dilectus: e uscì dall'eremo della Palestina un Battista Precursore, che l'accennò col dito per l'Agnello di Dio per Redentore de' peccati del Mondo. ecce agnus Dei, ecce qui tollit peccata Mundi. ... Panegi.° in onore de' sette Santi Fondatori dell' ordine De' servi di Maria Vergine beatificati poche anni sono. all'esordio pag: 252.

Uomo quando [illegible] [illegible] Fondatori

Questi servi di Dio dopo cinque secoli dalla lor morte sono posti su gli Altari. essi fondarono l'ordine de' serviti nell' anno 1232. ... d.° Paneg.° all' esordio pag. 253.

S. Bernardo dice: Plus diligitur Deus amore animi, quam corporis.

Per il discorso sopra lo Spirito Santo vedi questo Panegi.° al S. Fermi col piede pag. 254. ah S. è pur vano la gloria, e seguenti pag: 256, e 257.

Non [illegible]

S. n trovai consolatori, qdo fui in Terra alla morte del mio Unigenito, oggi gli avrò dal Paradiso, e va: levaranno questi tardi conforti per temperare le malinconie de miei passati martirj. pag. 257.

La Vergine ha dato quest'ordine, acciochè predichino i suoi dolori.. Stabat juxta crucem Jesu Mater ejus.

Piangeva il Giovanetto Alessandro, qdo udiva, che Filippo il Padre, il quale con Pellicola, [illegible] [illegible] rompeva eserciti, espugnava Piazze, soggiogava Nazioni, e che [illegible] diceva qto anco [illegible] Magno Principe, che cosa rimane da vincere a me, se tutto vince mio Padre: Omnia [illegible] [illegible] nec ullus grande, a [illegible] facinus ostendere mihi sic reliquens... pag. 257.

[illegible] [illegible] delle stelle, nondimeno si dice che stella differt a stella, e la differenza del [illegible] [illegible] non [illegible] maggioranza di splendore e di corpo. [illegible] [illegible] [illegible] una proprietà, che si può dire, che tra loro siano simili, e che [illegible] [illegible]: similis [illegible] fecit in gloria Sanctorum, et [illegible] inventus similis illi: Ogni santo può aver certe virtù, per mezzo delle quali [illegible] [illegible] [illegible] [illegible] similem illus fecit in gloria Sanctorum e qualche altra virtù speciale può avere, col cui mezzo gli altri santi [illegible] simili a lui: Non est inventus similis illi. Nel numerare i quattro [illegible], che [illegible] il misterioso carro [illegible] si dà nome di Animale anco all'uomo, che [illegible] in compagnia del vitello, dell'Aquila, del Leone: Quatuor animalia: facies Hominis, facies [illegible], facies [illegible] [illegible] [illegible] ciascuno dava egualmente alla mole ciascuno secondava gl'impeti del Divino spirito, nondimeno l'uomo avea tanto più di signoria, [illegible] [illegible] [illegible] [illegible] animale degli altri animali.

Se se una stella luminosa sul Cielo di Betlemme fece intendere, che dentro una spelonca v'era Dio Incarnato: se una fiamma ardente su l'Orebbe fece sapere, che v'era un Dio Liberatore: se un fuoco e un fumo sulle cime del Sinai fece capire, che v'era un Dio Legislatore, posso ben dire anch'io che ...

Ricordiamoci, che oggi vengono esaltati al campidoglio dell'ecclesiastico culto, e si può ben credere [illegible] [illegible] fare de' donativi nel glorioso giorno del loro Trionfo.... d.o Paneg.o in fine pag. 262

Dopo segue un Panegirico Nella incoronazione della SS.ma Vergine nel Sabbato Santo, con a solita a farsi [illegible] [illegible] PP. Serviti. Il tema del Panegirico è qto: exuit se vestimentis viduitatis, et induit se vestimento [illegible] in exultatione Filiorum Israel

[illegible] questo Paneg.o pel Paneg.o della Madonna de' sette dolori.. uno de' particolari caratteri della carità, secondo quello insegna l'Appostolo a' Romani c. 12. scrivendo, si è conformarsi l'Amante o nelle [illegible], o nelle [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] d. Paneg.o pag. 264

Maria vide Gesù tra due Ladri... vide Giacobbe la insanguinata veste del suo Figlio Giuseppe, e credendolo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] amore paterno. Fera pessima comedit eum, Bestia devoravit Joseph. Genes. 37. n. 33.

[illegible] [illegible] prova che Cristo prima di ogni [illegible] apparisse a Maria sua cara Madre [illegible] [illegible] [illegible] in Regina, e gli disse [illegible] [illegible] Quid vis [illegible] Regina? [illegible] dimidiam partem Regni petieris dabitur tibi. Mio figlio [illegible] o Signore [illegible] allora [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Il Regno del quale Iddio [illegible] pompa tra noi è la potenza, e la misericordia .. Il dio [illegible] [illegible] [illegible] a Maria la misericordia

[illegible] [illegible] il consueto corso del sole, perchè Giosuè lo comanda: obediente Deo voci hominis. Iddio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dimitte me, ut [illegible] [illegible] meus

Dopo v'è un Panegirico sopra il Cuor SS.mo di Gesù. Qui si descrive [illegible] qdo, e come è nata cotesta festa ... I Padri del Concilio di Costanza ammetteno, e approvarono le Rivelazioni fatte a S. Brigida.

Dopo evvi un Paneg.o ad onor del B. [illegible] [illegible].

Pietro liberato viene dalle carceri d'Erode.... Pietro dietro la scorta dell'Angelo passò le prime, [illegible] seconde Guardie. Batté la pubblica via, scorse la pubblica piazza, corse e nessun s'accorse, che [illegible]

[illegible] de' cuori, qdo sono abbandonati da loro Padri. Dei [illegible] Psalm. 44. S. Bona: [illegible] [illegible] la ragione.

[illegible] B. [illegible] in se è morto, vive però ne' Figli. [illegible]

Foglio 7

Il R.do P. Preposito D. Giuliano ... mi ha favorito di darmi a leggere questa Raccolta nel 1756.

Seguono le Osservazioni fatte nel proseguire a leggere = La Raccolta di Panegirici sopra tutte le Festività di Nostro Signore, di Maria Vergine, e de' Santi Recitati da Più Celebri Oratori del Nostro Secolo e poi stampati in Venezia Appresso Agostino Savioli nel 1749.

Tomo Secondo

S. Tommaso di Villanova conc. 3. de Nativit. B. Mar. Virginis dice: Parentes transfundunt in filios non solum passiones, et aegritudines corporales, figuram, colorem, sed etiam passiones animorum, mores, et ingenia . . Oraz.e 1.a in lode di S. Anna Madre della Vergine SS.ma pag: 5.

Gellio lib. 12. cap. 1. scrive che gli Animali pel nudrimento del latte mutano a poco a poco la condizione delle lor pelli, e simile a quella delle nudrici rimettonla: Si ovium lacte hoedi aut caprarum agni alerentur in his lanas duriores, in illis capillos gigni teneriores. . . . D. pag: 5.

È vero che a Dio non riesce impossibile trar da una madre volgare una figlia illustre. È vero però altresì che quantunque abbia egli dominio e virtù per gli effetti più stravaganti, pure dice la Scrittura Sapientiae c. 12. v. 18, con grande riverenza le umane cose dispone, e vuol dire, che gli ordini della provvidenza sua stabiliti conserva né il corso giammai ne arresta, quando i mezzi capaci sono di contribuire a' suoi fini. D. Oraz.e 1.a d.a pag: 6.

Opus grande est, neque enim homini praeparatur habitatio, sed Deo . . 1. Paralip. c. 29. v. 1.

Le gemme di smisurata grandezza, e di insolito ritrovamento appena trovar si sogliono, perchè ad ogni prezzo son superiori . : . . D. Oraz.e pag: 6.

Idem probatur in fra acconi: ... di v. 2.

S. Tommaso l'Angelico 3. p. q: 27 art. 4. Respond. ha = Illos, quos Deus ad aliquid eligit, ita praeparat, et disponit ut ad id ad quod eliguntur, inveniantur idonei.

Illicitum est ut a quocumque portetur Arca Dei nisi a Levitis quos elegit Dominus. 1. Paralipomenon: cap. 15. v. 2.

Osservi chi è Sacerdote questo §.

Sapete voi, o Signori quali regole di mondezza, di santità e di consacrazione fossero nel vecchio Testamento ai Leviti prescritte? Si voleva in prima, che compiuta, ed elegante avessero la simmetria del corpo, e la minima delle macchie o manifesta, o nascosta, senza più dal sacro ministero li allontanava: Qui habuerit maculam, non offeret panes Deo suo, nec accedet ad ministerium eius Levitici cap. 21. v. 18. In appresso lor comandavasi la riserva da quei costumi del popolo, e che ogni poco avevano di basso, e volgare, e la più tollerabile inosservanza de' Laici ai Leviti era un delitto, che delle rigorose soddisfazioni esigeva. Quante astinenze poscia, quante purificazioni, quanti e quanto misteriosi lavamenti premetter dovevano per esser degni di farsi all' Arca da presso? Io so dall' Apostolo ad Corinth. c. 10. v. 11, che tutto questo accadeva loro in figura, ed era come un visibil modello degli occulti misteri, che nella Legge di Grazia si compirebbono . . . D. Oraz.e pag. 6.

Plinio lib.

Plinio Lib. 35. cap. 10. scrive d'un celebre Pittore, che non potendo formar degnamente il sembiante d'un Padre, con un velo il coprì e ottenne coll'arte la debolezza dell'arte: Vultus velavit, quem digne non poterat ostendere . . . D. Orat.ne pag. 7.

La sapienza d'un giardino, prodotta dalla virtù dei semi, e dalla fecondità del terreno s'attribuisce al Giardiniero, che ne tiene la coltura e l'economia . . . pag: 48.

Ne' Panegirici per la Natività della Madonna, per le feste de' SS: Gioseppe, Gioacchino, S. Gio: Batista, et altri vedi la detta Orat.ne a lode di S. Anna.

S. Petrino serm. 299. in Natvit. Apostol. n. 5. dice, che l'infermità delle Anime prevaricatrici, quanto furon gravi e perigliose, altrettanto rendono ammirabile il Medico, che le guarì e del pari laudevole l'inferma, che la guarigione quantunque operata con rimedj violenti, e rincrescevoli, vittorioso e saldo sostenne. . . . Panegirico sopra la Conversione di S. Paolo . . . pag: 16.

Certamente la Poesia unendo insieme le stravaganze tutte, che finse negl'innamorati eroi, per esprimere come trasporti l'uomo sopra sè stesso e fuor dei limiti alla sua piccola Natura prescritti, la passion dell'amore, se una volta del cuor suo prenda lo imperio non giunse a figurare per fantasia quello, che con verità disse Paolo, e fece in virtù dei suo santo, e ardentissimo innamoramento con Gesù Cristo, ben potendosi a questo scopo lo stupendo passo di S. Ambrogio ripetere: Minus est quod illa finxit, quam quod iste gessit Lib. 2. De Abr. cap. 2. ... di Panegirico pag: 21.

Nazareno per quello che è registrato nel sesto capo de' Numeri, vuol dire una certa condizione di uomini o Donne a Dio per profession consagrati, ai quali il servire al Tabernacolo serviva di primo passo, per indi avvanzarsi alla servitù del Tempio: e perciò Nazareus non voleva dir altro che segregatus, congregatus, coronatus vel floridus. Philo Lib. de sacrific. poichè Persona specialmente a Dio Dedicata e doveva segregarsi dal commercio del Mondo e congregarsi in divota adunanza, e fiorire d'ogni virtù e coronarsi di merito ben distinto. Le loro Leggi risguardando come principale oggetto l'onestà de' costumi comandavano una certa moderazione nel vivere, che prescriveva e sobrietà ne' cibi, ed astinenza dal vino. Per argomento di spirito sempre vivo vietavano il toccar morti, e nel crescimento della barba, e capelli, de i quali proibivano la tonsura, manifestavano l'incremento quotidiano delle virtù. In fine la distinzione del culto, con che offrivano gli ossequj di Dio, appariva dalla distinta specie de' sacrifizj, che ordinavano da offrirsi di tempo in tempo a Dio. Chiunque s'eleggeva per profession questo stato, a Dio con solenne voto si consagrava, ed era questi, se crediamo a ciò che scrive Filone al luogo citato, e conferma il mio gran Dottor S. Cirillo de adoratione in spiritu, il più grande, il più solenne voto di quei tempi: Hoc votum magnum appellatur. Dal che io ne raccolgo come la differenza, che distingueva da ogni altro ognun, che era per Profession Nazzareno, consisteva nel qualificarsi ogni giorno coll'aggiunta di virtù, e di meriti aspirando sempre mai all'acquisto d'una maggior perfezione . . . Panegirico del Nome SS.mo di Maria . . . pag: 48.

Dovendo parlare sopra la Vergine SS.ma vedi sopra il Panegirico.

Beatissima Virgo in Templo hanc sibi regulam statuerat, ut a mane usque ad tertiam orationibus insisteret, a tertia usque ad nonam operi manuum intendebat, a nona orationem suam iterum incipiebat, a

Foglio 8.

...irenus incipiebat, a qua non recedebat, quousque Angelus appareret, de cuius manu escam accipere solebat .... S. Bonavent. tom. 2. Meditat. Christi cap. 7... vedi pag: 39.

Tema in un discorso sopra l'ultimo di dell'anno.

Ducas te, parla Iddio al suo Popolo uscito dall'Egitto, in terram, quam Dominus Deus tuus invisit: et oculi illius in ea sunt a principio anni usque ad finem eius... Deuteron. c. 11. v. 12.

Dopo evvi un bel Ragionamento detto da un P. Cappuccino in Venezia il primo dì dell'anno nella Ducal Chiesa di S. Marco.

Iddio elegge Gedeone per liberare il suo Popolo dalle angustie de' Madianiti Gedeone resta attonito di ciò, e in conferma della sua elezione gli chiede due segni, et Iddio ce le fa.... D. Ragionam.º pag: 46.

Petea, quae cognoscitis praestita, discite sperare promissa ... S. Agost. serm. 179.. pag: 47.

Salvi esse non possumus, nisi etiam ore profiteamur fidem, quam corde gerimus... S. Agost. de Fide et symbolo

Per mettere in sicuro la virtù, non basta il separarsi dagli empj. Che giova ad Abner sottrarsi con sollecita fuga agli insulti di un Asaelo se anche sorpreso il perseguita? Che vale a Giacobbe l'abbandonare Labano, se già ostinato per la durata di sette giorni qua e là impaziente il viciniа?.. Panegirico ad onore di due SS. Martiri Fratelli Felice, e Fortunato Protettori della Città di Chiozza. pag: 52.

Crux illa fidelibus facit opprobrium, sed triumphus ... Agost.º in symbolo ad catec. lib. 2 no. 4.

Hoc signum (parlasi della Croce) praesidium est amicis obstaculum inimicis... p. 53.

Per quae laedere veritatem videtur, per ea clariorem eam ostendit.... Chrysost. Hom. 57.

Dove il nemico prendeva speranza d'opprimervi, incontravano la bella gloria di superarlo pa: rendosi più crudel il martirio, che tormentava il cuor di Eufemio di quello fossero le pene ordinate da Eufemio per opprimere di Felice e di Fortunato lo spirito. unde victor visus est apparere, inde victus compulsus est erubescere August. De sanctis. Accadeva a quel misero ciò, che appunto a Saule, che impegnato nell'insultare Davidde vedea ordinata da superior Provvidenza a punire un Saule, che perseguita la felicità di un Davidde che dal furor degli insulti a miglior gloria si esalta. Facta est concertatio inter Domum Saul, et Domum David, David proficiscens, et semper se ipso robustior 2. Regum c. 3... D.º Panegirico pag: 56.

Sembra in fatti, che le fortune più favorevoli abbiano per principio le più fatali disgra: zie. Allora si giudica più florida la palma, quando si miete nella difficoltà dei cimenti. Gl'infortunj sono sovente della grandezza i pregj.... vedi D.º Paneg.º pag: 57.

Diu desiderata ... dulcius obtinentur cito autem data vilescunt... Agost. serm. 5. de Nativ. Domini.

Davide ammaestrava i suoi Figli: venite filij, audite me, timorem Domini docebo vos. Psalm. 33 v. 12.

Il Venerabile P. Francesco Caraccioli fu il Fondatore de' Chierici Regolari Minori.

I Padri del concilio Niceno dicevano. Aut in sua sede manere, aut episcopum esse non desinere.

Dopo seguono. Panegirici ad onore del B. Girolamo Miani Fondatore de' RR. PP. Somaschi, per l'elezione a Pontefice di Benedetto XIV., per S. Margherita di Cortona, due ad onore del nro B. Alessandro Sauli, ad onore di S. Ignazio di Loiola del

P. M. Fra Giu:

P. M. Fra Giuseppe Maria Platina Minore Conventuale recitato in Padova nel 1721 in occasione del Provinciale Capitolo, ad onore di S. Gio: Nepomuceno

S. Ambrogio ci assicura, che non senza avveduto consiglio ci taccium gli Evangelisti ciò che il Battista operò ancor fanciullo, giacchè nulla fece se non se cose di grande. Tempus silentii infantie, quia infantie impedimenta nesciuit .... d. Panegirico ultimo di sopra citato cioè ad onore di S. Gio: Nepomuceno pag: 136.

Nel Breviario di S. Gio: Nepomuceno stanno registrate queste precise parole: Ad eius conciones Populus in maximo numero confluebat, et multi convertebantur, et contrito corde confitebantur..... pag. 137.

Dal Re erode quantunque iniquo pur si temeva e si rispettava qual uomo giusto e santo il Battista. Gli stessi nemici amano la virtù.

S. Giovanni Nepomuceno riprese l' Imperador Venceslao per l'ingiusto barbaro decreto, col quale ordinato avea, arrostito fosse su d'uno spiedo il Regio Cuciniere, che gli avea posto avanti non so quale mal condita vivanda .... d. Panegir. pag: 137

La lingua di S. Gio: Nepomuceno si conserva intatta, cioè vivida ed incorrotta, colorita trattabile, e piena di carne dopo quasi tre secoli e mezzo ... pag: 140

Dopo v'è un bel Panegirico ad onore di S. Michele Archangelo

Plinio dice: Homo flens nascitur, a suppliciis vitam auspicatur unam tantum ob culpam, quia natus est .. apud. Orat. ad laudem S. Catherine de Bononia pag. 152

S. Catterina, sprezzava il Mondo, ed abborriva, ed era portata ad amar la virtù in quella guisa ch'è portata la calamita a piegarsi verso quell'astro, ch'ella non sa, che vale a dire per naturale occulta simpatia di affezione .... d. pag: 152

Dopo seguono due Panegirici uno ad onore di S. Vincenzo Ferrerio e l'altro di S. Massimo secondo Vescovo di Padova di cui non si sa altro di certo se non che fu nel Vescovado successor di S. Prosdocimo

Io veggo che i più celebri abitatori delle Foreste ebbero quasi per impossibile il trovar salute nel secolo; ond'è, che all'ombra della sua celebre Chiaravalle io veggio fuggire a ricovrarsi sì timoroso un Bernardo: su gioghi alpestri di Granoble miro portarsi a nascondersi solitario un Brunone: fra gli antri taciturni di Alvernia entrar a seppellirvisi tutto remanente un Francesco; sul più alto degli Appennini vedo correre a rintanarsi tutto orror Romualdo, e senza far qui lunga menzione degl' Ilarioni, de' Macarj, de' Girolami, de' Serapioni, degli Arsenj, e di mille altri, odo risonarmi all'orecchio le loro voci di spavento, e di esortazione; che chi vuol conservare illibata la sua innocenza, benchè abbia o rugosa la fronte, o nevoso il crine, convien che al mondo volga fuggitivo le spalle, e da lui si nasconda e tu fanciulla di pochi lustri ..... pag: 183

..... e a me succede come a coloro, i quali avendo prima veduto in Costantinopoli, al dir di Procopio, l'antico famoso Tempio di S. Soffia, ai rivederlo poscia dopo le sue ruine tanto più vago e tanto più augusto, avean piacere, che la passata desolazione fosse stata la bella cagione d'un sì magnifico ristoramento. .... Panegco. De' S. Gregorio pag. 194

Ciò era buono a dirsi in Padova atteso porzion del Tempio di S. Antonio.

L' Apostolo S. Paolo 1 Corint. 2°. dice. nessun conosce ciò, ch'è in Dio, se non lo spirito di Dio: io posso dire ~~nessun~~ che non conosce ~~Gesù~~ niuno Gesù Cristo se non quello, a cui Gesù Cristo si fa conoscere .... Panegirico a lode di Gesù Cristo tratto dal Francese in Italiano pag: 196

Applica al discorso pel cuor di Gesù.

S. Gregorio Papa rendendo la

Foglio 9.

S. Gregorio Papa rendendo la ragione per cui peccarono e Lucifero, e Adamo dice: Subesse noluit, praeesse voluit..... D. Panegirico. pag. 197.

Del discorso della venuta dello Spirito santo vedi foglio 8

Gesù Cristo è principio riguardo all'esser divino, all'essere divinamente umano, all'esser naturale e soprannaturale. Mi spiego. È principio riguardo all'esser divino, né riguardo al Padre, poiché né tra il Padre v'è un principio né riguardo a lui medesimo, poiché il Padre è il principio, dal quale, e nel quale il Figliuolo è ab eterno. Ma lo è riguardo allo Spirito santo, che dal Padre, e dal Figliuolo procede; imperocché esso è chiamato lo spirito del Figliuolo come lo Spirito del Padre. Spiritus Filii. Galat. 4. 6. Verità di fede che rivelato ci ha egli medesimo. Quando lo spirito di verità sarà venuto dice esso, insegnerravvi tutte le verità. ei non parlerà da se medesimo ma dirà ciò tutto che averà inteso. Egli mi chiarificherà, perché piglierà da me ciò che mi si aspetta dalla [illegible] della Divinità mia e della mia sapienza. Joann. 16. 13. Non solamente è il principio del Santo spirito nell'eternità lo è ancora nel tempo, poiché appunto ei lo invia e il dona, mittam eum ad vos. L'invia come Dio, perché procede da esso, e in qualità di uomo meritato ci ha questo gran dono. Dono sì necessario, che S. Paolo ci manifesta, che se non abbiamo lo Spirito di Gesù Cristo non siamo di lui: si quis spiritum Christi non habet, hic non est eius... D. Paneg: d.a pag: 197.

In questo solo egli è permesso secondo l'Appostolo ad Titum 3. 8. di affettare il primato, curent bonis operibus praeesse qui credunt Deo. Che coloro, ei dice, a cui Dio si è fatto mediante Gesù Cristo conoscere, sieno sempre i primi a por in pratica le opere buone, che ci ha esso insegnate. Da per tutto altrove il principal posto è per i Cristiani l'ultimo, ma quando trattasi di fare il bene, debbono disputarsene gli uni agli altri l'onore, e tale primato non s'opporrà unque mai a quello di Gesù Cristo, giacché egli medesimo sarà il principio del loro fervore, come lo è di tutto ciò ch'essi sono, e di quel tutto, che possono. Curent bonis operibus praeesse qui credunt Deo. Giusta questa regola coloro, che nel mondo occupano i primi posti, son ancora più obbligati degli altri ad occuparsi nella Religione, e la stessa Provvidenza, che li fa grandi, li fa in un egual misura Cristiani. Quanto gelosi sono di sostenere i diritti della lor nascita, e ricchezze loro, devono altrettanto esserlo di compiere i doveri della lor condizione, e qualunque grandezza presumino, sarà ella difettosa, se i primi nello stato essendo, sono gli ultimi nella Chiesa .... d. Panegir. pag: 203

Fassi menzione da Esdra al libro 2. c. 9. v. 27. che i gemiti del popolo nella schiavitudine Babilonica ammollirono il cuore di Iddio: In tempore tribulationis suae clamaverunt ad te. E voi Dio di Misericordia, e di compassione che mai vi faceste! et tu de caelo audisti eos. Fin qui, uditori, la faccenda cammina del pari tra gli schiavi di allora ed i nostri. Ma ciò che segue, per quelli fu storia, per li nostri fu Profezia; et secundum miserationes tuas multas dedisti eis salvatores ...... Ragionam.o nella [illegible] degli schiavi liberati, e condotti da Costantinopoli a Venezia da' PP. de' Trinitarj l'anno 1727 pag 216

Io so benissimo che non è adequato il paragone dell'amore de' cani in paragone verso de' viatori con l'amore, con cui i viatori qua giù si portano fra di loro. So bene,

che l'Amore

che l'amore de' viatori qua giù cessa d'essere più ardente alla comparsa d'un oggetto più amabile verso l'oggetto di minore attrattiva, ed amabilità. Così Giacob amò più Rachele che Lia; così Abramo amò più Sara, che Agar; così Assuero amò più Ester, che le altre donzelle per lui raccolte. Quindi è, che non ha cosa più rivale all'amore d'un altro amore. Ed è grave il comune errore di chi dice che il rivale dell'amore sia l'odio. Signori no. Il rivale dell'amore è l'amore. Ed è impossibile, che due amori, se s'incontrano in un medesimo cuore, pacificamente vi stieno. Uno solo, ed è quello, che sarà verso l'oggetto più caro, è quel che trionfa. Ogni altro convien, che vi ceda. In quella guisa appunto, che l'inimico maggiore della luce è un'altra luce maggiore. La luna nel cuor della notte risplende con tutto il chiaror de' suoi raggi, ma all'apparir del sole, il suo argentino minor chiarore a quell'aurea maggior comparsa smarrisce. Lo stesso segue all'amore. Alla comparsa d'un oggetto più caro, subito il meno caro dilegua. E così segui in riguardo . . . . Panegirico del nostro P. D. Slurani recitato in Venezia ad onor di S. Marco. pag: 222. e 223.

Dopo seguono due Panegirici del P. D. Bernardino Dall'Asta de' PP. Cherici Regolari minori in occasione del Triduo solenneggiato per la Coronaz.e della Beata Vergine delle Grazie in Iesi, l'anno 1745. Vedi il primo di questi due Panegirici per i discorsi sopra la Madonna Addolorata, et Assunta in cielo a carte 232. Vulnerasti cor meum soror mea sponsa, veni de Libano sponsa mea, veni de Libano veni et coronaberis. Cant. 4. 9. Vedi ancora per l'Assunta il Discorso seg.e

S. Epifanio 78. c. ii. 23. molto inclinava a credere che avesse Iddio accordato alla santa Vergine la Grazia dell'Immortalità. Ma noi troviamo in alcuni assai antichi monumenti, fra quali è il Concilio d'Efeso, aver ella terminato i suoi giorni: e secondo la comune credenza della Chiesa ciò accadette lungo tempo dopo Gesù Cristo . . . Panegirico per l'Assunz.e di Maria Vergine tradotto dal Francese . . pag: 240

Beata virgo præ amore et sine dolore mortua est. . . . D.o Panegir. pag: 240.

La Grazia è imperfetta, se la paragonate alla gloria, poichè ella non n'è che il principio e chiunque possederà in maggior copia la grazia, desidererà più ardentemente la gloria. Si può dir anzi, l'aumento della grazia produce l'accrescimento di tal desiderio, e come faceva Maria del continovo nuovi progressi nella grazia, raddoppiava tuttor altresì la brama d'entrar nella gloria . . . D.o Panegir. pag. 245

[illegible] anamenti, ad ea quod loquor. S. Agostino.

Ed in questo miei cari uditori, essa è, la figura della Chiesa, che dopo d'aver perduto di vista il divino suo Sposo il cerca del continuo nelle persona di quelli che come membri suoi gli appartengono, per adunar e riunire i figliuoli di Dio qua e là dispersi per tutto l'universo. Joann. ii. 52. Cercandolo, ferita ella vien sovente dalle persecuzioni che gli suscitan i suoi nemici. Cantic. 5. 7. Ma le piaghe, ch'essa riceve, il suo ardor non rallentano, ed invece di temerle, le desidera, perchè dice S. Ambrogio in

[illegible]

Foglio X.°

in Psal. 118. vet. 7. per parte sua piaghe son della carità: Hæ vulnera non metuenda sunt, sed optanda, quia vulnera charitatis sunt.... d. Panegi. pag. 246.

Tutta la vita cristiana è un assiduo studio a cercar Gesù Cristo, e Iddio col di lui mezzo, giacchè n[illegible] il Figliuolo, dice S. Paolo abbiamo [illegible] il Padre ed il cercavio Fratelli miei, come l'ha cercato Maria e come la [illegible] ancora lo cerca......

Nella Novena di Natale vedi q.to §.

Vero è, che nella morte di Gesù Cristo non è tutto imitabile. I Martiri, che l'han più assimigliato, tenuti non erano senza alcun dubbio a far come lui ecclissar il sole, aprire i sepolcri e tremar la terra. Dovettero solam.te imitarlo nel non render maledizion per maledizione, nè minaccie per minaccie, e nel darsi con una incomprensibile mansuetudine in mano a colui, che contra giustizia lo sentenziava. 1. Petr. 2. 23. ...... Morti son nell'esercizio della carità i Martiri, ed han morendo date prove d'un eroico amore, non essendovene alcuno più simile giusta l'Evangelio Joann. 15. 13; quanto il morire per ciò che si ama...... d. Panegirico pag. 246. 247.

Subito che le spie di Giosuè ebbero dato alla famosa cortigiana di Gerico il cordon scarlatino, che preservarla doveva dai saccheggiamento, non tardò un punto ad appenderlo alla finestra della sua magione, e tale il letterale senso del sacro Testo: Dimittensque eos appendit funiculum coccineum in fenestra c. 2. Josue. n. 21. Sembra pertanto ciò, che questa gran diligenza fosse inutile, e a formar giudizio dalle apparenze quando non fosse ella tanto pressata, non arrischiava nulla. Dovevano le spie tenersi per qualche intervallo nascoste nelle vicine caverne. un esercito, che a stento dimuoversi, e marcia a passo a passo non poteva così presto arrivare. Durar doveva l'assedio probabilmente qualche tempo, ed il segno non era necessario se non per lo giorno dello assalto. Non importa, ella non evita [illegible] di cautelarsi per tema di cangiamento in alcuna di queste circostanze e tosto che le ne fu dato l'avviso, d'onde dipendea la sua salute, lo abbracciò: Dimittensque eos, appendit funiculum coccineum in fenestra. Se tale femmina è stata così saggia che ridotta non si è all'estremo perchè ci riduciam noi? Lo scarlatino cordone è il simbolo dell'amor di Dio, che ha impegnato la sua parola di non perder nell'ora della morte veruno di quelli che ci troverà nella consuetudine d'un tale amore. Per qual cagione non ne pigliare ad amarlo subito, che ci dà esso questa sicuranza? La gioventezza, e la sanità ci persuadono essere la morte lontana. Ma la sperienza pur troppo insegnaci, che queste son deboli mallevadrici. Chi ci ha detto..... Bisogna dunque usar cautela, e replico per morir nell'abito dell'amore, fa d'uopo vivervi.

Parlando co' peccatori, che differiscono la lor conversione vedi q.to §.

La ragione, dice S. Bernardo, si è, che ogni uomo, il quale non vive nell'amore di Dio viva necessariamente in quello delle creature; concossiachè il cuor dell'uomo esser non può senza qualche amore..... d. Paneg. pag. 247 e 248

Vedi S. Tomm. a Trattato dell'Amor di Dio......

Noi temiamo la morte, ma un tal timore è meritorio, quando è modificato dalla sommessione. Predisse il Figliuolo di Dio a... Pietro Joann. 21. 18. che avrebbe della ripugnanza a soffrire il martirio malgrado però tale ripugnanza non restò per questo di soffrirlo spontaneamente, e con coraggio. Quanti giusti veggiamo che bramerian di prolungar la vita loro. Mentre li avvisiam del momento della lor morte non si rincrescono di morire. Viver vorrebbero perchè sono uomini, ma voglion morir quando

Dio

Dio lo comanda, perchè sono giusti. Coloro, che muojon in tale stato, dice S. Agostino, hanno due volontà l'una delle quali opposta è all'altra. Ex desiderio presentis vitæ fit quædam lucta cum morte. Il natural amore della vita combatte contra la legge della morte, ma finalmente a questa rigorosa legge soggettasi, e la debolezza della natura cede alla forza della grazia. Se l'uscir di vita in tale maniera non è un uscirne come Maria nelle dolcezze d'una carità egli è però non un morire santamente, poiché è un morir volentieri .... D. Panegir. pag: 247. 248

La qualità di Martire, d'Apostolo, o Evangelista, o d'Angiolo non ha punto che fare con quella di Madre di Dio: Imperocché la perfezion delle Creature consiste nel rappresentar [illegible] Creatore, e non possono i più perfetti rappresentarlo se non per mezzo di qualchuna delle sue perfezioni. Li Cherubini lo rappresentano qual luce, qual amore i Serafini, e li Troni qual riposo. Laddove Maria .... D. Paneg. pag: 251

[illegible] seguente il Panegirico per il Nome SS:mo di Maria per il Cuor SS:mo di Gesù Cristo: e di S. Giuseppe sposo di Maria Vergine.

Quando osservarai l'uso [illegible] degl'uomini, [illegible] che quelli di debole ingegno sono gran ciarlatori, come hanno una ristretta capacità ...... Paneg.° ad onore di S. Giuseppe pag: 279.

Cave, ne quæras scire, quod nescire [illegible]. Tertull. lib. de an. .. pag: 282

Vuole Iddio, che noi sappiamo, aver esso amato Giacobbe, ed a Esaù portato odio. Rom 9. 13. Non saressimo imprudenti che il negassimo, ma Dio non avendoci svelato d'un tale amore, e di questa malavoglienza le ragioni, noi ci mostriamo sì temerarj, che pretendiamo arrivarne alla cognizione. Iddio a credere obbligaci, che [illegible], che possederà la fede e ricevuto averà il battesimo sarà salvo. Marco 16 e si meritarebbe il rimprovero d'ingrato non riconoscendo tal grazia. Ma avendoci Dio celate le ragioni per cui tanti fanciulli muojono senza esser [illegible] la [illegible] di Gesù Cristo, rei saremmo, se pretendiamo di scoprirle, e incontreremmo delle difficoltà più insuperabili nella ribellion della ragione di quello sia nella sommission alla fede. S. Ambrogio [illegible] dirà meglio di me ciò, che ora ho detto dopo di lui. Quæ Deus occulta esse voluit, non sunt scrutanda: agl'ignoranti e deboli uomini non appartiene di cercar tanto innanzi ciò, che occultato ha Dio negli arcani di sua sapienza. Quæ autem manifesta [illegible], non sunt [illegible], e nemmen debbon negare quello che la sua [illegible] lor ha disvelato. Ne [illegible] curiosi et in illis damnabiliter inveniamur ingrati, per tema, che indagando ciò, che serbato siè a lui solo, non si [illegible] curiosità [illegible] dalla miscredenza, e che per rapporto a quello, [illegible] l'ingratitudine non tiri a se l'ostinazione ..... D. Panegir. pag: 282

Vedi [illegible] luogo nella Predica della Predestinazione

La Scrittura dice, aver Iddio fatto ad ogni uomo un cuor in particolare: Qui finxit sigillatim corda eorum. Psalm 32. 15. I nostri corpi formati son tutti di una commune natura, ma per ciò, che ai cuori nostri s'aspetta, i sentimenti son quelli, che li distinguono e senza dubbio, possiede ciascuno i suoi, ne averemo né il [illegible], né 'l potere di ben conoscerli, se non quando Dio ce li renderà manifesti. .. D. Paneg: pag: 284

Quamdiu ponam consilia in

Foglio XI.°

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem? Psalm. 12. 2. Quanto tempo, o Signore, lascierete durar la mia pena? ella è una consolazion ad ogni uomo, che forma de' disegni, il poter mandarli ad effetto. Ma formarne di necessarj, e difficili senza venirne all'eseguimento, egli è un dolor insoffribile ... D. Paneg.° ad onore di S. Giuseppe pag: 285.

Chiunque fa più di quel, che non deve, è temerario, e presuntuoso. Chi non fa ciò che dee, è sconoscente, ed infedele. Il Cristiano saggio, ed illuminato osserva il tempo, ed il vigore, per non fare nè dir nulla imprudentemente. D'onde conchiudo, che bisogna, che i buoni Cristiani sieno nel mondo rari, poichè la saviezza vi regola così poco le azioni, e le parole ..... D. Paneg: pag: 288.

Dopo segue per ultimo un bel Ragionamento fatto nell'ultimo di dell'anno in ringraziamento a Dio de' Beneficj ricevuti, e recitato in Venezia dal M. R. P. Carlo Maria Rosini Servita.

S. Lorenzo Giustiniani nel discorso sopra S. Marco evangelista dice: Marcum vero evangelistam inter caeteros praecipue habeto devotus. L'istesso dico io a voi o Ottimani: D. vero Leopardum inter caeteros praecipue habeto devotus.

Tomo ~~Secondo~~ Terzo
Della Detta Raccolta

+ [illegible] concorda [illegible] Vedi f.

Non si prende dunque letteralmente la famosa predizione di Malachia,+ che parlava del Battista come d'un Angiolo: egli è vero, che ne ebbe il zelo, la purità, e santità. Ma n'era Angiolo, che per grazia, e ministero, laddove era uomo per natura ..... Panegirico ad onore di S. Gio: Battista tradotto dal Francese. in principio pag: 3.

La presenza del Santo Spirito va sempre accompagnata colla gioia, e pace del cuore Rom. 14. 17. e come dice S. Ambrogio lib. 2. in Luc. la nascita d'un santo è un ben così grande, e sì generale, che tutto il Mondo dee rallegrarsene. Habet sanctorum editio laetitiam plurimorum, quia commune bonum est. Cagiona un sacro santo la felicità della Terra tutta: colle sue virtù la consacra, coi meriti suoi la onora, la protegge colle sue preghiere, e cogli esempli suoi la edifica. Rallegriamoci miei Fratelli allorchè possediamo un santo. Affliggiamoci se il perdiamo, e sopra tutto di [illegible] questi [illegible] Giudei a' quali il Salvatore rimproverava di non conoscere la misura de' misfatti degli avi loro, che veduto [illegible] senza perseguitarlo. Ella è una grazia ed una benedizione, allorchè concede Iddio alla sua chiesa degli uomini in piena eccellenza e de' Pastori di zelo, e tenerezza forniti. ... D. paneg. pag. 7

Rifiutò Elia le buone grazie d'Acabbo a costo della verità. Il Battista per la stessa ragion disprezzò quelle d'Erode. Separò l'uno le acque del Giordano; l'altro ne fece un salutevol lavacro. Iddio trasportò in ciel l'uno per farlo vivere in lui in un modo ineffabile

ineffabile. Discese Dio per manifestarsi col mezzo dell'altro. E come il Battista è
stato il Precursore della prima venuta del Messia, lo sarà Elia dell'ultima. Tal no:
vello Elia dunque esortava tutti a far penitenza a cagion, diceva egli, che questo Re:
gno del Cielo era vicino. Matth. 3. 2, e come i Giudei non avean avuto da molto tempo
alcun Profeta, si portavano in folla ad udirlo dalle rive del Giordano, e da tutte le
parti della Giudea. Dava a ciascun d'essi le necessarie istruzioni secondo lo stato loro,
e adempiva in tal maniera la predizion di Zaccaria lor procurando il conoscimento
della salute, acciocchè ottenessero la remissione de' loro peccati.... D. paneg. p. 9.

vedi ciò che v'è ricavato per il discorso sopra il rō B. Alesso sanl.

Se il secolo ha bene spesso chiamati grandi coloro, che fatto han delle temporali conquiste,
qual doveva esser la grandezza d'un uomo, che faceva tante conquiste spirituali? Ne'
gli occhi di nostra Fede il guadagno d'un Anima è maggiore, e più importante di
quello dell'universo tutto - - - - - - - - D. paneg. pag. 10.

S. Gio. Battista è stato tenuto per Gesù Cristo senza che il fosse, e quanti uomini nel mondo
riputati son per Cristiani senza che lo sieno. Ma come diceva il Battista con una dis:
infinita umiltà: io non sono il Cristo, e unqua non posso divenirlo, che ciascuno di voi, Miei
Fratelli, con un opposto sentimento dica: io non sono Cristiano, come Gesù Cristo vuole,
che lo sia, posso però divenirlo, e se voglio salvarmi, fa mestieri, che il diventi - - - D. pa:
negirico pag. 28

Dopo evvi un' Omelia fatta dal nuovo Vescovo di Modena e recitata da lui al
suo clero e popolo Modanese. vedi quest' omelia [illegible] Vescovo.

La nobiltà fu sempre in tanta stima tra gli uomini, che Pindaro ebbe a nominarla Base
d'oro, senza di cui non può comparire in buon lume il merito della virtù... Panegirico
del Sig. Gio: Antonio Volpi di Padova a onore di S. Francesco di Sales pag. 30.

Esaltino adesso gli antichi storici la clemenza di Paolo Emilio, perchè piangesse la sventura
di Perseo Re di Macedonia dovendolo condurre legato in trionfo per le strade di Ro:
ma. Non è maraviglia, che una sì strana mutazione abbia forza di commuovere un
animo, che non sia barbaro, e disumanato. Ma che le ordinarie calamità de' mendici alle
quali, per così dire, abbiamo avvezzi gli occhi eccitano compassione, e cordoglio in un
Giovane Cavaliere, a me sembra effetto d'indole tutta celeste. Pur troppo è vero, che il
sentimento delle miserie altrui naturalmente alligna in coloro che alcuna volta sono
stati infelici; nè sa ben credere al dolore chi non fu mai bersaglio de' suoi strali. Guai
a quel povero, che sempre sperato di trovar sollievo alla sua penuria in mezzo alla su:
perba Pentapoli, dove l'abbondanza ... . [illegible] pag. 3.

S. Francesco di Sales temeva d'avere a dannare, d'esser del numero de' riprovati. S. Franc.o
di Sales nacque di sette mesi.

S. Francesco di Sales s'era dato agli studj non per vana curiosità di sapere, ma per servirsi
delle scienze a divenir virtuoso sicchè di lui potea dirsi e per avventura più giustam.e
quello, che lasciò scritto Cornelio Nepote di Pomponio Attico in eius vita cap. 17: Prin:
cipum Philosophorum ita percepta habuit praecepta, ut iis ad vitam agendam, non ad ostenta:
tionem uteretur. Ascia

Foglio XII. et ultimo.

tiores acerrimi. Nulla giova per certo intender le occulte cagioni delle cose, misurare il giro de' Cieli, discorrere sottilmente dell'onesto e del dilettevole, e trionfare degli umani voleri con l'armi della eloquenza, quando sia d'animo scomposto, e soggetto a tanti Tiranni, quante sono le sregolate passioni, che vi s'annidano. Sentivasi chiamato il santo Giovane allo stato ecclesiastico, e perciò veggendosi nato al Mondo per la salute di molti, tutto s'impiegava in quegli esercizj, che posson formare un Apostolo, abborrendo di fare come que' sciocchi derisi da Mario presso Salustio che aspettavano d'essere eletti condottieri d'eserciti e allora allora follemente mettevansi a leggere i fatti degli Antichi, e le storie de' Greci, volendosi divozzare nell'arte della milizia quando era tempo d'esserne perfetti Maestri. ego scio Quirites, sono parole del valoroso Romano, qui postquam Consules facti sunt, acta majorum, et Graecorum militaria praecepta legere coeperint, homines praeposteri. Nam gerere, quam fieri, tempore posterius, re atque usu prius est. Salust. Bello Jugurth. Detto Panegirico pag: 32.

Se tace Francesco il suo silenzio è facondo. Nella fronte, negli occhi, come in uno specchio fedele traluce ciascuna voce del cuore. Muovesi dal suo volto un aria di Paradiso che addolcisce gli odij e gli sdegni che umilia il fasto che sbandisce la tristezza che conforta la diffidenza. Se parla, le sue parole sono catene, che legano gli affetti somiglian l'arpa di David, che appena tocca mette in fuga i Demonj. Se scrive, i suoi caratteri spirano soavità, accendono amore, apportano benedizione, e salute. Se prega, la sua preghiera è comando, tanto ha in se d'efficacia. Se comanda, il suo comando è preghiera, tanto ha in se di dolcezza. Insomma egli si incammina all'eredità de' Beati per le strade impraticabili degli Antonj, de' Macarj, degli Ilarj, miracoli del rigore: egli si comparisce con faccia squallida e smunta, in abito rozzo, e selvaggio da impaurire il dilicato genio del secolo; ma vivendo in mezzo agli uomini, vuol far loro intendere, che la santità può esser convenevole, e civile; e vuol persuaderli di questo gran Paradosso: che durasi maggior fatica ad esser peccatore, che santo .... d. Paneg. pag: 33.

A tutti è necessaria la virtù della Pazienza, massimam.te a Principi a vescovi, et ad altri superiori ... Filippo il Macedone importunato da una vil donnicciuola a voler ascoltare certa sua causa, e ributandola egli con dire: ora non posso: ebbe da lei questa ardita risposta: e come dunque puoi esser Re? .. pag: 33. e 34

I santi se ne stanno nelle mani di Dio, come starsene il marmo sotto i ferri dello scultore, non dolendosi ove a lui piaccia di formarne un vil piedestallo, e non ricusando di ricevere le sembianze d'un Alessandro o d'un Cesare.

S. Francesco di Sales amò la Pudicizia, e la sofferenza tanto raccomandate dagli antichi sapienti con quel celebratissimo motto: Sustine, et abstine: .. pag: 34.

Tre sono gli Assalitori, che mettono al paragone la Fortezza d'un uomo: Fatica, Dolore, e Dispregio. Con tutti e tre cimentossi il nostro eroe. ... pag: 35.

Qui mi conviene, o

Qui mi conviene, o signori, solamente accennare ciò, che disteso nelle sue parti passerebbe i confini della dovuta brevità: e son forzato d'imitare i Geografi, che nel giro angustissimo d'una carta ristringono Provincie, e Regni, segnando con una linea sottile il Nilo, e il Danubio, e quasi dissi con un semplice punto le più famose Metropoli. eccolo Stesso già fatto Vescovo, a sgombare dall'infetto suo gregge il contagio mortale dell'eresia, che serpendo .... d. Paneg. pag: detta 35.

S. Francesco di Sales nella morte d'un suo amato Fratello senza mutar colore alzò al cielo sereno il volto, e disse a Dio col Profeta: Obmutui, et non aperui os meum, quoniam tu fecisti... Psalmo 38. n. 10.

Quindi è, che Francesco, quantunque nel rivendicare i torti fatti all'Altissimo nella persona de' suoi sacerdoti dimostrisi un Elijeo, [illegible] alle calunnie, alle maldicenze, a' rimbrotti, che si scagliano contro di lui, più che se fosse d'insensato macigno imitando la moderazione di David rimproverato da Semei. - d. Paneg. pag: 130.

oh che belle riflessioni si può somministrar [illegible] [illegible] [illegible] [illegible] Alessandri [illegible]

Veggiamo alcuna volta certi critici malaccorti tutti affaccendati a comporre i disordini de' loro [illegible], nulla curandosi, che i domestici loro interessi sieno un laberinto di confusione. Altri poi con tanta rabbia s'avventano al delinquente, e con sì austero parlare il mordono, e ne fan scempio, che riempiendolo di vergogna e di collera, il fanno [illegible] contumace di quel che [illegible] ma fosse, e molte volte avviene, che seguiti a peccare per impegno di [illegible] [illegible] chi da principio peccava per semplice suo diletto........ d. Paneg. pag: 37

Ogni volta, che mi sovviene quel santo costume da molti anni in qua fra noi introdotto da un solenne, e spontaneo comando del nostro Principe Serenissimo, che nessuno pubblico Notajo di questa comun nostra Patria (ch'è Verona) autentichi, sugelli, nè dia per valido alcun Testamento, senza che innanzi suggerisca al Testatore, se vuol far parte delle sue facoltà, e de suoi beni ad alcuno di que' luoghi pij, che qui si contano; io vi confesso, o signori, che con qual gioja dolcissima me lo risovvenga, [illegible] oggi esprimervelo ...... Ragionam.° a favore de' luoghi Pii detto in Verona dal P. Vincenzo da S. Giacomo Veronese Agostiniano Scalzo. ... in principio del Ragionam.° pag. 39

È vero il Proverbio che dice. [illegible]

Il mondo crede d'essere grato, quando Nei è ingiurioso.

Nel il Panegirico adonore di S. Pietro Apostolo vedi il d.° Ragionam.° pag. 45 dove descrive il Miracolo da lui fatto nel risuscitare Tabita grandissima Limosiniera.

Di nuovo il d.° Ragionam.° pel discorso dell'anime del Purgatorio

Qui l'Oratore è tutto in dimostrare a Verona bene esser ad ajutar i poveri in particolare, meglio assai in generale ed ajutare specialm.° i poveri luoghi Pij.

D. Thomas 2.2. q. 32. a. 6. in corpore dice laudabiliter esse facere eleemosynas ecclesiis in gravi, vel extrema necessitate

[illegible] Isaia 1. Reg. c. 10. di Davide 2 Reg. c. 22. di Salomone 3. Reg. c. 7 e di Giobbe Iob. c. 1

e di Giobbe dichiarò: Non est similis illi in omni populo. Non est similis tui
Nullus ante te similis fuit: Non est similis ei in Terra. e ne' Proverbj quello eroicacubi:
mostra di spirito forte che fece la Donna in essi descritta, se ne vide rimeritata colla
divina gloria che sopra ogni altra la ingrandisce ed esalta [illegible] filie congrega-
verunt divitias, tu supergressa es universas.... ..Paneg.[co] ad onore di S. Fran.[co]
d'Assisi pag: 61.
Prima di questo Panegirico, v'è il Panegirico del P. D. Francesco Maria Manara
Cherico Regolare Somasco ad onore del nostro B. Alessandro Sauli
un Crocifisso parlò a Francesco d'Assisi, e gli disse: Vade, repara domum meam, quae labitur ...
Mi sovviene che sino presso i Gentili era proibito introdurre gare pericolose di pretensione an-
che fra i Numi stessi amici, cosicchè vietarono i Pontefici a Marcello dedicare un solo
Tempio alla virtù, ed alla gloria. Plutarc. in vita Marcelli. Cum gloriae, ac virtuti aedi-
ficare Templum dedicare vellet, a Pontificibus prohibitus est, [illegible] negarent unicum duobus
diis sedem habere posse. So che potrebbesi pensare una divota compensazione, e suggerire
un rispettoso aggiustamento simile al ritrovato ne' tempi, che Giulio Cesare era Console
di Roma ed aveva per suo Collega Bibulo: mentre vedendo Cesare a suo talento di-
sporre di tutto, senza aspettare del Collega l'assenso, vi fu chi finse segnati tutti i
Diplomi da un Console solo, ancorchè con due nomi espresso, ch'era però il doppio
nome d'un solo. Suetonio 2 Non Caesare et Bibulo, sed Julio et Caesare consulibus,
bis eundem praeponens nomine et cognomine. ..... Pompeo per le sue gloriose
azioni meritò il titolo di Grande. Vinse Mitridate Re di Ponto .... ciò facilitò
a Cesare la strada di poter meglio e in un subito vincere Farnace figlio di Mitri-
date.... .. D. Panegir. a onore di S. Franc.[o] pag: 65
Il Panegirico del nostro B. Aless.[o] Sauli vedi questo Panegirico a carte 67 [illegible]
[illegible] e pag. 68. [illegible]
[illegible] da [illegible] Isacco al monte per sacri-
ficarlo e svenarlo. quia obedisti voci meae: Perchè negare la gloria di Martire
a Francesco, che va nell'Affrica, s'espone al martirio ..... pag: 68
Risoluto poi il Signore di vendicare li oltraggi, che dal suo popolo in Gerusalemme rice-
veva, perocchè eran tanti, che rubelli al suo nome l'offendevano, e meritavan morte,
molti ve n'erano, che amorosi ed ubbidienti lo adoravano, e gl'erano divoti;
affinchè questi non provassero nella strage degli empj il decretato castigo, ordinò nella
[illegible] uomini destinati a dar crudele [illegible] rispet-
tar dovessero tutti quelli, che trovati avessero segnati in fronte colla lettera Tau:
Omnem autem, super quem videritis Tau, ne occidatis. Ezech. 9. 6. ecco in Francesco
un segno di predestinazione, che distingue, e fa rispettar dalla morte gl'innocenti. Uniamo
adesso i riflessi, e diciamo così. Porta Francesco impressa nella fronte la simiglianza
della Croce, su cui viene ..... D. Paneg. pag: 71, e 72.
... ricevuta da Dio ... commission d'espugnar Gerico città capitale di
Canaan

Cananei e che opponevasi alli avvanzamenti del popolo di Israele, portosi alla diffi:
cile impresa, ed eseguendo esattamente i comandi di Dio ricevuti per abbatterla
perocchè sempre fuit Dominus cum eo, e lo atterrò, e se ne rese con insolita maniera
padrone al suono di Levitiche trombe. Meritò in tanto pel buon esito dalla im:
presa e per la ossequiosa sua ubbidienza, oltre la gloria delle pubblicate
meraviglie per la gloria della conquista, la sicurezza ancora giuratagli dallo
stesso Dio, che dappoi nomen ejus erit vulgatum in omni terra. Rendere dunque
famoso il nome di un uomo prodigioso conquistatore, e come tale divulgarlo
a tutto il mondo, dopo d'aver dato saggi di sue prodezze, e delle sue virtù, on:
de si riconosca colle osservazioni di Tertulliano: de singularitate famosus, viene
ad essere, e deve essere considerato un garziale guiderdone, col quale Dio con
gratissima liberalità coroni la sublime grandezza del merito degli uomini
santi, cosicchè proporzionata alla maestà del nome abbia poi a credersi,
e seguire la fama, le lodi e le acclamazioni del nominato. secundum nomen
tuum sic et laus tua in fines terrae ..... d. Paneg: pag: 70.

Pel Panegirico de' SS. Francesco di Sales, Francesco Saverio, Francesco Borgia,
Francesco di Paola, Francesco Romano vedi il d.° Panegirico.

Qui igitur perduci ad summa desiderant, semper necesse est, ut maiorum profectibus
intendant. D. Gregor. in caput 29. Iob. ... Hic pag: 79.

Scire utrumque convenit nominis dignitatem. Magna enim ad virtutem capitur di:
sciplina, et exhortatio .... .. S. Gio: Crisost. Hom. 21. ... Hic. pag. eadem 79.

Seneca fu di parere solo insegnare con premura al suo Lucilio, che per acquistar rispetto
alla sapienza, e genio alle virtù, per vincere facilmente l'amore delle nostre assai
care passioni, per impossessare l'animo di magnanimi spiriti, capaci di portare ad
ogni più gloriosa impresa, basti incontrarsi in personaggi di acclamata probità
e mirarli: Occursus ipse sapientis iuvat: et aliquid quod ex magno viro vel ta:
cente proficias. epistola 95. Grande addio! tanto puole contribuire alla
perfezione d'un giovine non lunghi anni di stretta famigliarità, di colloqui,
ma il solo passeggiero incontro di un uomo di grido, ben guernito di sapienza,
e di santità, che senza ch'egli parli, o si ascolti, possono in un istante essere
ricevuti sentimenti di prudenza, istruzioni di fortezza, e valore, amore di tem:
peranza, solamente abbattendosi a mirarlo, ed un santo, qual fu Francesco di Assi:
si ...... non averà contribuito al profitto della loro santità? ... pag: 81.

Pel Panegirico del Cuor di Gesù vedi questo Panegirico .. Sicut aqua effusus sum, et fa:
ctum est cor meum tamquam cera liquescens. Psalm. 21. .. pag: 83

Risolve Giuditta cap. 8 di togliersi alla veduta del Mondo racchiudendo seco stessa in
un segreto ritiro il più bel volto, e il più bel cuore, che allor vivesse in Israele. La
risoluzione si eseguisce. Eccola in un gabinetto solingo, ove chiama a nascondersi
suoi fervori, i suoi pianti, i suoi digiuni, i suoi cilizj, e tutto quel più di eroico

se sa consigliarsi a una

che sa consigliarsi a una grand' Anima da una grande pietà: Fecit sibi secretũ cubiculũ in quo cũ puellis suis clausa morabatur. Voi credereste, che questa vostra le sue virtù non potran giugnere a farsi ammirare, perchè no possono giugnere a farsi conoscere, onde restar debbano senza maraviglie, perchè restano senza spettatori. Vi ingannaste. Lo Spirito Santo ci avverte che le maraviglie del popolo d'altro no parlano, che di Giuditta: erat hec in omnibus famosissima. Come ciò? Virtù, che si nasconde in un ritiro tutto tenebre, così s'ammira, come se fosse comparsa in un teatro tutto splendore? Non vi sorprenda. È vero che voi [illegible] da' popoli le [illegible]azioni della nobile [illegible], ma però ne sapevano l'ammirabile solitudine e comunque ne pensassero, restava sempre in ammirazione il pensiero, perchè era lo stesso, e [illegible] osservarla a intraprendere generosa un ritiro sì rigido, e il crederla degna di riscuotere da ciascuno un'ammirazione sì universale. Fecit sibi secretũ cubiculũ, e a tutti si occulta: adunque il Popolo con ragione conchiude: sic in omnibus famosissima, e da tutti per sempre si ammiri.. ...... Paneg. a onore di S. Rosalia pag: 92. e 93.

[illegible] voi martiri anche la Carità e se quanti ne possa numerare la Fede, no saran mai più copiosi di quelli di Amore con questo divario, che i Martiri della Fede per lo più hanno un breve martirio, mentre la crudeltà no [illegible], che per distruggere [illegible] [illegible] del santo Amore soffrono più lungamente, perchè la carità, che gli affligge, ha anche forze per conservarli...... d. Paneg. pag: 95.

Stupisce la nostra pietà, perchè anche in mezzo a sì gran pene Gesù morisse sì tardi (l'amore lo trattenne) ma il Presidente Romano stupiva attonito, perchè il rigor de' tormenti lo uccidesse sì presto. Mirabatur si jam obiisset. S. Marc. 15.. pag: 96.

Quidquid tractatur, id amabile, conspicuum mirabile facit.... Seneca epist. 66.

Plena est diceva a Dio S. Agostino in Psal. 116. plena est mirabilibus, et que conspicitur, et que no conspicitur universa creatura. Così noi rimirandovi e nelle azioni palesi e nelle azioni nascoste esclameremo [illegible]: Plena est mirabilibus, et que conspicitur, et que no conspicitur Rosalia .... d. Paneg. pag: 97.

Siete voi forse a guisa dell'amabile Redentore, il quale appena uscito dal suo Deserto tirossi a seguirlo amorosamente anche coloro, che [illegible]mente nol conoscevano? [illegible] S. Girolamo [illegible] [illegible] [illegible]. [illegible] quella umanità se al primo vederla tanto si [illegible] [illegible] [illegible], benchè vivesse per [illegible] [illegible] [illegible] [illegible] [illegible] divinitatis occulte ex primo ad se [illegible] [illegible] erat aspectu ... d. Paneg: pag 99

Vir iste (loquitur de D. Benedicto) spiritu omnium justorum plenus fuit. S. Gregor. Mag: lib. 2. Dialog. cap. 9. .... Paneg. ad onore di S. Benedetto pag: 101.

Ah mio Dio quanto [illegible] [illegible] [illegible] [illegible] lo spirito vostro [illegible] veramente l'intende, e nel suo seno di presente [illegible] buona il riceva. Sederà taciturno, propet [illegible] Tren. 3. 24 [illegible], il quale [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] sieno [illegible], che sicuro e tranquillo [illegible] [illegible]:

[illegible]

cia pieno ricorra in se stesso, e quasi come raccogliersi vien egli rapito all'insù, indi alto le: vato e fatto quasi divino erge sè sopra sè. Io Nevido di potere . . . D. Paneg. pag. 106.

Oh egli si purgato dalle affezioni terrene, e dalle umane qualità sciolto, e nella vita avvenire immerso ed ascoso con Cristo in Dio poteì egli ripigliare con l'Appostolo: questa vita, che io vivo, non è vita altrimenti mia, poichè Cristo vive in me! Per la qual cosa verissimo es: sendo anche per dottrina di S. Agostino quel medesimo nè più nè meno noi essere, di cui ... gli si mostrano i nostri affetti; io e voi saremmo errati assai, se ci avvisassimo di Benedetto ritrovarne in tutt'altro, che in Dio. No, che . . . D. Paneg. d. pag. 108

Io, a tutta ragione potè dire con Paolo 1. Corinth. 9. 27. ho punito il mio corpo, e molto gliene ho fatto sentire di mia autorità, e l'ho io pure a soggezione recato . . . . pag. 109.

Ardua certamente, e scabrosa, e di risico piena dir si dee quell'opera, che a un tempo stesso mano esige, che svelle e pianta, edifica, e atterra, semina, e distrugge. Geremie 1. 10 Io veggo impauvire, e dalle loro incombenze sopraffatti tremare i Profeti, quantunque il Signore della Maestà, e delle vendette li gravi soltanto di annunziare il suo nome e di perdenti suoi gastighi al cieco traviato miscredente popolo intimare, e già so, che tra questi cercano alcuni di ... all'ingiunta loro legazione dove imperizia Exod. 4. 10 ... favellare producendo, dove scarsezza d'anni Geremie 1. 6, e di senno mo: strando, e dove all'incostanza dell'onde Jone. 1. verso 3. 4. et 5. e al furore delle ... perchianti tempeste a bello studio avventurandosi. Or che farà dunque Benedetto lassu quel monte, più dagli errori, che dall' . . . . . D. Paneg. pag. 110 ...

... specialmente accennare, come esatto qual egli fu adempitor fedelissimo dei ... impiego commettitogli ... tutte ... Dio ... del sesto secolo, in tutte assiduo e premurose opportuno et importuno, a tempo e fuor di tempo! e come acquistò franco e stranesse forte! e come incomparabile in ogni pazienza, e dottrina. e come delle acque a vita eterna ... assetata spirituale sua greggia abbeverasse! e come . . . . pag. 110

Abbiamo nella divina scrittura, che il già più volte lodato Mosè ... 20 24 fu a promulgare le divine leggi eletto, e in essa pure, che ... gli uomini tutti ... Mosè ... Profeta ... e moderno Mosè, ambidue su 'l Monte: l'uno in atto di ricevere le più inette leggi, e di scenderle; l'altro già ... prima concepite, e praticate ... a faccia a faccia le comunica al primo, e gli parla come suole l'uno amico parlare all'altro, il Signore, o sia l'Agnolo suo ministro, perchè più calato dal Sina le bandì ... poco appresso ci viene Mosè, tra più altre ragioni, Profeta a tutti di gran lunga su periore acclamato. Da tutto questo argomentiamo dunque, uditori saggi, l'ampiezza di ne dello spirito di Benedetto, e quelle dottrine osservando, che ci dispiega egli e sublimi, e discrete, e di chiarezza non meno, che di esattezza adorne, dichiamo, e diremo vero, che lo spirito di lui non conobbe confronto, nè patisce uguaglianza . . . . D. Paneg. d. pag. 110.

. . . Non v'ha, chi dir voglia restarvi, che siccome certe comete apparite nell'aria e più addietro non mai vedute, gli sguardi quasi violentemente a sè tirano de' curiosi

maravigliantisi popoli, e le

maravigliantisi popoli, e le accurate eziandio indagini delle più fiorite Accademie si guadagnano; così ellena le virtù sublimi, ed oltre all'usato rilucenti, perciocchè siano care agli uomini, sono anche attese, ed applaudite, ma venerate insieme, e dalla maggior parte più, o meno imitate .... d. Paneg: pag. 115

In fatti Gesù Cristo medesimo avido, come si sa, e per impiego tenuto a promuovere la glorificazione dell'eterno Padre, si cominciò dalle virtuose operazioni Actor. 1.1. queste riguardando quel puro salutifero fonte, onde si attingono le maniera d'una cristiana condotta, ovvero quella fulgentissima vivificante luce, la quale ferisce gli occhi altrui, e ferisciegli per modo, che degli attenti suoi ammiratori suoi sa farne diligenti seguaci, e quindi del divino nome fedeli adoratori. ... d. Paneg: d. pag: 115.

E di verità così avvenne (cioè stette nascosto, e ignorato) per lo spazio di tre anni intieri, e sarebbe via via più oltre avvenuto, se quell'Iddio, che dalle tenebre la luce a Corinth. 2. 15. e dalla notte sa trarne fuori il giorno, e le medesime virtù di ancora nol'avessero in più guise appalesato: come fu del Precursore Battista, di cui ci narrano i sacri Evangelisti determinato nascondimento e poscia avventurata manifestazione. ... Qualora la virtù è di fina tempera, o come di pura superficie atta per ogni lato a vibrare raggi, e diffondergli, forza essere, che apparisca, perciocchè virtù dallo splendore di lei, come suole essere, che colà rivolte si prendano le maravigliate genti a vedere, pure la bellezza e per tal modo pascere, e saziare i loro sguardi? .... pag: 115. e 116.

Dicono i santi Padri, che uomo, il quale alla santificazione altrui attentamente invigila, e questo per così dire incalza, vale il medesimo, che un gran Glorificatore del nome divino; e ciò credo io tra più altre ragioni, perciocchè uomo, il quale alla salvezza delle genti veggia, e di lei cale gli molto, ed in quello, che si puote il più, promuovela la divina Provvidenza altresì a suoi universali, e particolari fini conduca, cioè a dire, gli amorosi tratti appalesa di quel benevolo Signore, il quale sua gloria, e sue ricchezze nel gran tesoro delle infinite sue Misericordie principalmente colloca, e stabilisce ... p: 117

Il Paneg. ... Sermon ... di Panegirico

... ... Apostoli avessero perfezione capace di accreditare la parola coll'esempio, fossero il sal della Terra, per divenir la luce del Mondo, e sostenessero la passaggiera Predicazione all'orecchio con quelle splendide virtù, che i santi Padri chiamano certa predicazione durevole all'occhio. Il distacco dal Mondo, e dalle sue concupiscenze, la carità ... di tutto ... e ... per la salute del Prossimo, insomma il far di se ... ... (come S. Nazianzeno favella) si giudicò espediente, per elevarli al merito di annunziare con dignità il Evangelo .... Paneg. in nome del B. Bernardino Tomitano da Feltri della vera Osservanza di S. Francesco ... pag: 124. e 125.

Tu es Domine spes mea. Hæc una mihi omnium promissionum causa hæc tota ratio meæ expectationis. S. Bernardo serm. 9. in Psalm. Qui habitat. vedi questo Panegirico a carte 106 per i Panegirici di S. Tomm. d'Aquino, di S. Filippo Neri. &.

Fermate poi uno sguardo attento alla Persona di Bernardino tenue, gracile, ... infermo. credereste, che per 25. anni con un moto quasi perpetuo potesse girarla, e raggirarla, sempre stanco, nè mai abbattuto pieno di travagli, e vuoto di soccorsi? E pure lo fece sol assistito da quella divina Carità, cui attribuiva Paolo lo Spirito di urgenza,

urgenza e di agitamento. Charitas Christi urget nos. Questa, sì, questa spignevalo senza riguardo o risparmio di Città in Città, di Provincia in Provincia, come que' maravigliosi Animali veduti dal Profeta Ezechiello che con instancabile movimento andavano e ritornavano, spargendo sempre luminosi baleni, e avventurava la salute del corpo suo per accertare quella delle Anime altrui. Che dico avventurava la salute? Anzi esponeva molte fiate liberamente la vita e colla preparazione che rende un ministro idoneo dell'evangelio l'Appostolo mentovato, nulla più bramava, che di sacrificare se stesso il sovvenimento de' prossimi pericolanti facendosi propria la di lui generosa oblazione. Ego autem libentissime impendam et superimpendar ipse pro Animabus vestris. Ben lo provasti coll'ultimo esperimento, famosa Padova . . . . . p. Paneg. pag: 126. e 127

Il nostro Beato Bernardino Tomitano potrebbe chiamarsi coll'eleganza del Nazianzeno un simulacro a cui tutte le parti della virtù concordevano: unum ex omnibus virtutis simulacrum numeris omnibus absolutum edidit . . . . pag. 128.

Ma Iddio, che con altri doni si preparava i Ministri, e con altri gli rende operosi, vuol che qui distingua Bernardino da Bernardino, e dietro alla santità del vivere la virtù del parlare consideri. Darà il signore agli evangelizzanti la grazia con molta virtù: Dominus dabit verbum evangelizantibus virtute multa diceva il Salmista Psal. 67. e voleva dire (siccome S. Ilario lo intende) che imprimerà loro il sapiente suo Spirito, e parleranno colle virtù di Dio, parlando per ispirazione di Dio. Non accaderà che mendichino dall'oratoria facoltà le regole per istruire, allettare, e convincere, poichè quello Spirito stesso divino, da cui . . . . . pag: 128. e 129.

Il B. Bernardino Tomitano la prima volta, che salì in Pulpito, che aveva 30 anni, si perdè subito . . . pag: 129.

Leggeste ciò, che successe a Mosè, quando il signore lo spedì a portare i suoi ordini a Faraone, e liberar dalla dura schiavitudine l'Israello? Immantinente quell'uomo allevato nella Regia sotto la disciplina de' più saggi Egiziani, vassi come smarrito a spiegare appena potè con sensi tronchi lo impedimento della sua lingua e la balordaggine del suo spirito. Vi priego signore. Io non sono già eloquente siccome da prima il sembravo, e poichè voi mi parlaste assai più duro e tardo nella favella divenni. Obsecro, Domine, non sum eloquens ab heri et nudiustertius, ex quo locutus es ad servum tuum impeditioris, et tardioris linguae. exod. 4. 10. Metamorfosi sapientissima, se bene mi appongo. . . . . . e Iddio, che fa i suoi santi sapienti . . . . , e toglie loro sovvente la umana eloquenza per disporli alla Divina, nè acconsente, che l'uomo illustri la sua parola, ma piuttosto la sua parola . . . . . pag: 129.

Gli Ascoltanti tutti riempivansi di tal insolita maraviglia nell'udir predicar il nro B. Bernardino che quasi in esso il diletto novellamente . . . . parlare Gesù Cristo sclamar potevano, e infatti sclamavano: Nunquam sic locutus est homo. Joann. 7. n. 46. Per la qual cosa dovunque predicasse o nelle Città, o ne' contadi, o dinanzi a' Prelati, o nel mezzo de' Popoli, a tutti gl'intendimenti si proporzionava la sapienza di sua parola, come tutti soddisfaceva i gusti la soavità della manna, e ognuno sì chiaramente la discerneva, che dir potevasi come delle voci di Dio sul Sinai . . . . Populus videbat voces. exod. 20. 18. . . . p. Paneg. pag. 130

Davidde dice, che lo spirito

Davide dice, che lo spirito di Dio sa far de' suoi Ministri incantatori sapienti.. Psal. 57. 6.
Rispirò la Chiesa ne' giorni del suo Ministero, ed egli diretto da Dio coll' efficace parola di predicatore, egualmente che Giosia colla pietà possente di Re, risvegliò nelle genti la penitenza, e tutte sterminò le abbominazioni della empietà. Ipse est directus divinitus in poenitentiam gentis, et tulit abominationes impietatis.... Eccles. 49. 3... D. Panegirico pag: 132.
Quali prendo però io, quali lascio, e quali soltanto accenno? Trovomi a un di presso nella perplessità, in cui trovasi talvolta un Pittore, che costretto sia di tratteggiare su poca tela le imprese grandi, e molte di qualche insigne conquistatore. Comunque la maestria del suo Pennello diriga, ei corre pericolo di nasconder l'eroe nel pubblicarlo, e se alcuna delle imprese dissimula, gli leva la gloria d'averne fatto di molte; e se per esprimerle tutte, soverchiamente le accorcia, gli leva la gloria d'averle fatte con perfezione. Mi consolo ad ogni modo, che ne i segni del mio Ministro tanta ritrovasi sublimità, e maestà, che basta per fargli gloria, o pochi sen dicano, o tutti si accorcino per dirne molti. Se voi scorreste col pensiero sull'ordine delle cose naturali, e osservaste, che qua lo alterò, là le rattenne; e quà secondò i suoi voleri pieghevole, rassodò la incostanza dell'acqua, fecondò la sterilità della Terra, levò all'aria il pestilenzioso, e al fuoco la voracità, non dubito punto, che non ripeteste quella esclamazione maravigliosa: Quis est hic? Matth. 21. 10. Chi è mai questo.... è forse un nuovo Mosè?... pag. 132
e chi mai potrà in lui soprafare quella virtù, che è virtù di Dio in tante occasioni sperimentata, e in tutte vittoriosa? Parmi vederlo agitato da questa virtù, come Gregorio Santo vedeva il suo Epifanio stimolato dalla Fede divider se stesso in cento difese insieme, scrivere, disputare, unir al moto della sollecitudine per esser pronto al bisogno colla quiete dell'orazione, per implorare soccorso da Dio, e comparir nelle opere quasi moltiplicato, ed immenso. In opere vero immensus.... pag: 133
Ed oh! se l'antico Giuseppe salì a tal eminenza d'onore coll'industria sapiente di riserbare all'Egitto. Genes. 41. 45. i viveri, e metter in abbondanza sette anni di carestia, che dal Re Faraone fu chiamato Salvatore del Mondo, qual onore meriterà, e qual titolo il mio Beato, che [illegible] virtù bastevole a far un riserbo perpetuo, ed universale di quanto può saziar la fame de' poveri, e vestir la lor nudità? .... D. Panegirico D. pag. 133.
[illegible] tuttavia, che colla vita di Bernardino [illegible] i segni suoi prodigiosi, e come di Lazzero scrive S. Agostino Tract. 49. in Jo: post init., la stessa morte non fu per lui alla morte, ma piuttosto al miracolo: Ista mors non fuit ad mortem, [illegible] miraculum .... [illegible] pag 134.
Di Eliseo quello insigne Ministro, che nella vita mantenne il Popolo a Dio, e Dio al popolo, scrive l'Ecclesiastico cap. 48. n. 14, che nella morte profetò il suo corpo: Mortuum prophetavit corpus eius, ovvero significar secondo ~~il Lirano~~ la dotta esposizione del Lirano, che con un prodigio operato da lui esangue confirmò tutti gli altri da lui operati ancor vivo, e la morte dimostrò, che di un santo

Profeta

Profeta fu la vita sua: Ejus Prophetas sanctus fuisse ostendit. .... pag: 134.
Vedi, o Regia Città ... annovera la tua sorte di aver in possedimento il Cadavere
d'un servo di Dio, che colla sua incorruzione predicando per sè la santità, predica
insieme per te la difesa, e la felicità. Se mai ti potrà in tuo sovvenimento quella
sagra spoglia, sopra cui visibilmente apparisce la Divina Onnipotenza? Omnia
potest pulvis Cypriani cum fide diceva il Nazianzeno Orat. de S. Cypriano a' suoi
popoli del martire Cipriano, e ragionevolmente io ripeto a voi del Beato Bernar:
dino, se fede avete verso le sue ceneri, che Iddio conserva intiere per tanto tempo
sugli occhi vostri, nulla potrà mancare alla vostra speranza. Sieno difficili, o estreme
le necessità, che vi premono, voi avete appresso la spoglia miracolosa di un Mi:
nistro Evangelico che niente mai ritrovò di malagevole, quando fu mestiere di assi:
stere i suoi Divoti e questa, che là ricorriate con fede per ottener l'opportuno provve:
dimento. Volete, che il Nemico invisibile tenga lungi da voi le sue instigazioni
e forza n'abbiano sopra di voi de' Nemici visibili le insidie? Là ricorrete con fede,
che tutto può reprimere il male lo Cadavero prodigioso di Bernardino: Omnia potest
pulvis Bernardini cum fide. Volete che sieno fertili le vostre campagne, saggi i vostri
consigli, ornate le vostre Famiglie, felice nello spirituale, e nello temporale il vostro
vivere? Là ricorrete con fede, che tutto può apportare il bene lo Cadavero prodigioso
di Bernardino: Omnia potest pulvis Bernardini cum fide. Tanto io pronuncio, Beato
mio Conforto, sulla cognizione che del vostro Merito le autentiche storie mi som:
ministrano. A voi tocca poi con quell'amore, che sempre nudriste verso questa Regia
Città, volere in favor suo ciò, che potete, e da lei allontanando ogni male, e a lei
recando ogni bene, farvi conoscere qual possente parzialissimo Comprotettore, che
merita le sue maggiori corrispondenze. Sì miei Signori, lo farà Bernardino
e se uguale alla sua Protezione sarà la vostra corrispondenza io spero, che
quanto per l'opera sua giungerete voi alla condizion di felici, altrettanto per l'
opera vostra giungerà egli alla Canonizzazione di Santo. Fiat, fiat, Judith
c. 13. v. 26 et dixit omnis populus: fiat, fiat ... Fine di 1° Panegirico. pag: 135
Se è vero che quanto il peccato muove guerra contro di Dio, altrettanto Iddio in
contraccambio muove guerra contro del peccato, e di genitore e che pp. into, più si
mantiene questa guerra, tanto più la inimicizia tra l'uno e l'altro si avvantaggia
e si accresce, e quasi ad ogni momento ... implacabili discordie
si può alcuna grazia sperare da Dio, quando ... Iddio ... irritatrice da offronti
la sua Maestà, diulsa vendette, allestisce fulmini, imbrandisca flagelli. Arma
egli per rifarsi su de' suoi torti, le sue creature a vendetta: armavit creaturas ad
ultionem inimicorum, e queste ossequiose a' cenni del lor Creatore affaccendarsi si
veggono d'intorno a' ferali apparati per agir le parti del lor Signore, e mandarsi in:
viti si odono, per provocarsi al furor, allo sfogo: acuite sagittas, implete pharetras,
quia ultio Domini est. Si assottigliano pur le saette, e tutte ne vadano zeppe le
faretre, che noi per noi

Faretve, che noi per noi (dicono li Cieli) armeremo basrevolmente li nostri fulmini a farò vendetta e noi, ripiglian le stelle, armeremo le maligne nostre influenze, e farò vendetta. Per me, ridice il mare con muto suono, avrò facil cosa di ubbidire al volere del mio Facitore, anche sortendo da' miei confini a disertare, come all'altro primo impero ubbidij di tenere rinserrati li miei flutti, le mie spume, le mie ire nel seno mio; e farò vendetta. Sia poi di me, fa intender la Terra, armare le mie siccità, le mie sterilità, le mie penurie e far vendetta .... [illegible] ex impetrar da Maria [illegible] la liberazione dal morbo epidemico degli Animali Bovini del 1748 pag: 142.

Deponete a' piè di Gesù umiliate, per non mai più imbrandirle quell'armi, colle quali combattuto avete contro di lui: vale a dire, quegli usi, quelle costumanze, quelle allegrezze, que' vizj, che vi hanno fatto scopo della sua ira, che stà già per sopraffarvi imminente: imitando in questo la condotta di due Nemici venuti a giornata sul Campo, che l'uno veggasi sopraffarsi dalle squadre più vigorose dell'altro, che stanno per rompere la sua truppa, e mandarla disfatta, disarma il fianco, raccoglie le bandiere, fa ammutire le sinfonie, e le Trombe ammutire fa, abbassa le picche, e l'aste, e tutte l'armi a' suoi piè depone, pace implorando e perdono. Questo è quanto somigievolmente dovete voi fare: deponentes, come vi ammaestra S. Pietro, deponentes omnem malitiam, omnem dolum, et simulationes, et invidias, et detractiones. Disarmate dunque la vostra malizia, o [illegible], e deponete appiè di Dio le vostre incontinenze, li vostri amoreggiamenti, le vostre fornicazioni, deponentes omnem malitiam. Disarmate i vostri inganni, o Mercadanti, e deponete appiè di Dio le vostre usure, li vostri raggiri, le vostre ingiustizie: deponentes omnem dolum. Disarmate le vostre finzioni, o traditori, e deponete a piè di Dio con non simulata pace quelle divisioni, que' pretesti, que' rancori: deponentes omnem simulationem. Disarmate le vostre invidie, o Ambiziosi, e deponete a piè di Dio li vostri maneggi, le vostre pretensioni, le vostre alterezze: deponentes omnem invidiam. Disarmate le vostre detrazioni, o susurratori, e deponete appiè di Dio le vostre maldicenze, le vostre falsità, le vostre imputazioni: deponentes omnes detractiones. Deponete in somma e quelle spoglie di smoderato lusso, che sono lo spianto delle Famiglie impoverite: e quelle partite aperte di debiti non soddisfatte, che mirano il pubblico od il privato, e che degan non ancora interamente, rosicati che avete coll'Anime de' trapassati, e de' viventi, e quelle mercedi ritenute a' giornalieri, che non hanno onde pascersi fuorchè col pane della tribulazione, e coll'acqua dell'angustia, e quella disordinata vita in fine, che si guida da taluno dimenticato de' Sacramenti, di Altari, di preghiere, di Chiese, quanto non vi fosse Anima immortale, eternità senza fine, Vangelo, Fede, Iddio. Se voi prendete partito di disfarvi con vera contrizione di quanto dissi, io mi do a sperare, che Maria .... D. Ragionamento pag: 138.

Maria, come

Maria, come sapete, o disse S. Bonaventura, ella con relazione in qualche modo pari è egualmente Madre del Giudice, e del reo. Ed essendo dell'uno e dell'altro Madre non può tra quello e questo soffrire che smezzi il suo affetto dissonanza, o discordia di offesa, o di vendetta. Mater Judicis, et mater rei, cum sit mater utriusque, discordias inter filios sustinere non potest; perciò ella opera in guisa di una Madre, che all'udire due Fratelli, due suoi Figli entrati acerbamente in rissa tra di esso loro, l'uno che ferisce l'altro, l'altro per vendicarsi vuol anch'egli insanguinarsi brutalmente nel Fratello, si spinge tra l'uno e l'altro riconosce in questo il suo sangue riconosce in quello sua vita, e tra tutti due sente [illegible] di larga ferita il suo Cuore, non può patire, che la piaga dell'uno sia la vendetta dell'altro; ripara coraggiosa il colpo di questo, e la ferita sanna, disarma la destra di quello e [illegible] il ferro sitibondo di sangue: supplica, riprega, e non cessa, sinchè gli vegga placati e in pace — Questa è immagine oscura di carnale Madre che non può esprimere in chiaro tutti gli fare d'una Madre fornita d'un amor celeste, qual è Maria, ma [illegible] a concepire, quanto da [illegible] per ottenerci colla misericordia la grazia.. .... D.o Ragionam.o pag: 139

Si inveni gratiam, mi sembra che vengano ad esprimersi con veri sensi di movimenti del Cuore di Maria, usando quelli di Esterre supplichevole per la salvezza del suo popolo presso di Assuero: Si inveni gratiam in oculis tuis, o Rex, et si tibi placet, dona mihi populum pro quo obsecro. Se io ho conseguito [illegible] la grazia di cui vi supplico. si inveni gratiam in oculis tuis datemi libero dal vostro gastigo questo mio popolo. Dona mihi populum pro quo obsecro. vi prenda pietà sul suo periglio. Che sarebbe de' suoi poderi senza l'opera degli Animali necessaria alla loro coltura? Che sarebbe delle sue famiglie senza rendite confacenti al lor decoro? Concedetemelo dunque salvo dal temuto infortunio. Dona mihi populum pro quo obsecro Datemelo libero, datemelo sicuro: Dona mihi populum pro quo obsecro ..D. Ragion. pag. 139

S. Atanasi diceva: Ad te clamamus, recordare nostri Sanctissima Virgo... p. 140

Non accedet ad te malum, et flagellum non appropinquabit Tabernaculo tuo... p. 140.

S. Anselmo amò sempre le scienze talchè in età anche [illegible] una mente si ricca che non solum sacras Scripturas memoriter tenuit, sed quid omnes, quæ singuli de quacumque causa sacri Scriptores senserunt, ed ebbe un cuore si strettamente unito a Dio, che in mezzo ancora agli affari più distrattivi divinum semper aliquid meditabatur [illegible] rico ad onore di S. Anselmo pag. 14[illegible]

Salviano de Guber. Dei lib. 4 parlando di Gesù crocifisso disse: Ideo videtur Pater charissimus Filium [illegible] ad [illegible] crimmis velaverat innocentia. così qui [illegible] Gregorio Papa VII riconoscere Anselmo perchè.... D. Paneg. pag. 148.

S. Leone Serm. [illegible] de Passione Domini parlando de Crocifissori del Signore dice: Dum proprio incumbunt sceleri, famulati sunt Redemptori .... pag. 149.

S. Bernardo parlando della ferita fatta da Longino a Cristo nel petto suffre con [illegible] dice: Ferrum pertransiit animam eius et [illegible] appropinquavit cor illius. et in un

[illegible] tempo

altro luogo l'istesso santo Padre [illegible] super illud Ego sum vitis
vera cap. 15. disse = Sanctissimi cordis intima jamdudum fuerant Amoris cuspide
vulnerata. .... Ragionam.to nel Triduo santo sopra il Preziosissimo sangue di
Gesù, che si conserva in Mantova.. .. pag: 160.

Io so pure che il Dotto Silveira riflettendo su quel colpo di lancia che passò il Cuore
Divino del Nazareno, lo chiamò una ferita propriamente data all'amore, perchè
dice egli, [illegible] cuore l'abitazione propria dell'amore, e se egli nasce e man-
tiensi [illegible] ferita che passa il cuore, può ben dirsi propriamente [illegible]
amore. Hec Lanceis percussio transverberavit cor, quod est proprium amoris habita-
culum, ubi amor nascitur et nutritur; unde hoc vulnus Amoris proprium appella-
bimus. .... D. Ragionam.to pag: 161.

S. Agostino Tom. 9. in lib. Meditat. meditando il sangue sparso da Gesù diceva: Habe-
mus autem sanguinis prerogativas, et io meditando il cuore aperto da Longino a
Gesù dico: Habemus autem cordis prerogativas. In oltre pensando a ciò dico.
Longino per vendetta apre il cuore a Gesù, e Gesù per amore gli apre gli occhi
della mente e par che gli dica: [illegible] il cuore [illegible] et io
te l'apro per salvarti. Entra qua a lavar le tue colpe f. Detto fatto Longino si
converte... ..

S. Pier Damiano serm. 1. de exaltat. Crucis dice: Virtus diligentis in beneficij vedun-
ditatione clarescit. .....

Vulnerasti cor meum [illegible] Vulnerasti cor meum. Cantic. 4. 9. ... e se,
[illegible] Signori, disse già Dotto interprete, che l'amore gagliardo, e veemente si sia stan-
[illegible], a cui rende: Vehemens amor [illegible] amati distantiam [illegible]
[illegible] gagliardia [illegible] che sia anche verso voi quell'Amore, che ha
[illegible], e [illegible] ammo [illegible] il suo cuore. Detto
Ragionam.to pag. 163.

Se ammirò già dottissimo espositore la forza operatrice del divin sangue, perchè stesa
con efficacia anche dove s'era stato egli sparso. Mirum plane operatus effectus a
longinquo habuisse Christi sanguinem, ibique suaviter operatum, ubi Weceidit. S.
Zach. [illegible] can. 37. [illegible] sarà
la forza del suo operare dove egli serbasi ancora, e dove [illegible] con tanta [illegible]
di [illegible] grande è [illegible] in Manual cap. 23 [illegible] aperto
dalla lancia. Divino Costato diceva d'entrarvi franco e di trovarvi tutta la quiete
la sicurezza: Longinus aperuit mihi latus Christi, et ego intravi et ibi requiesco secu-
rus. ...... D. Ragionam.to pag: 164.

S. Bernardo serm. 2. Domin. 1. post epiph. ha: unde hoc tibi? unde tibi hoc? unde
tam inestimabilis gloria? .. [illegible] che ha il corpo di B. Giuseppe da Copertino
Gesù Cristo dice di sè: io son la luce del mondo Joann. 8. 12. [illegible] agli Apostoli
[illegible] siete la luce del mondo. Matth. 5. 14. ... Paneg.co ad onor di S. Pietro pag: 166.

La sapienza di Dio unqua maggiormente si risplende, se non quando cava il ben dal male
[illegible] in cui cadiamo, [illegible] in gloria sua [illegible] della sua
Chiesa.

Non si trova il [illegible] questi ragionam.to

[illegible] Per [illegible] d'accordo basta considerar l'illustre santo cioè S. Pietro, del qua: le [illegible] la memoria. Allorchè ei cammina sull'acque, cade in una diffidenza, che è da Gesù Cristo biasimata. Quando .... D. Paneg: pag. 168

S. Paolo diceva agli Efesij. 5. 8. Altre volte non eravate che tenebre, ora però siete luce nel signor nostro, ed a S. Pietro possiamo dire eravate per l'addietro luce nel nostro signore, ma siete al presente solo tenebre .... D. Paneg: pag. 168.

S. Pietro dicendo a Gesù [illegible] dal [illegible] è lo stesso, che se gli dicesse, signore, rinforzate la mia fede, giacchè la mia poca fede, [illegible] Gesù Cristo per confermarlo in tal pensamento, [illegible] comanda al mare di calmarsi, gli lascia tutta la sua agitazione, e si contenta di stender la mano ..... D. pag: 168.

[illegible] la [illegible] del nostro [illegible] le [illegible] nostre la debolezza. Dopo d'[illegible] superato i maggiori ostacoli, che alla nostra salute s'oppongono, ci lasciamo vincere dai [illegible]. Arreca Elia con una libertà profetica gli ordini di Dio all'empio Acabbo ed alla semplice minaccia di Gezabelle si conturba fino a chieder a Dio di farlo mo: rire. 3. Reg. 19. 4. Mosè ha tanto spirito che rifiuta le dovizie tutte dell'Egitto e la tirannia di Faraone contrapponesi. Exod. 2., e sul terminar de' suoi giorni cade in un dubbio, che mette Dio in collera, e gli tira addosso un severo gastigo. Num. 20. Pietro parimente sul mar discende pien di fiducia, e coraggio, e un momento dopo si perde d'animo. Tanto è vero, che non basta ...... D. Panegir. pag: 169.

In Gesù Cristo sono racchiusi tutti i tesori della scienza, e sapienza

Quest'ignoranza però genera in noi una scienza necessarissima, che c'insegna, quanto sia il signor amabile e soave. Pietro dà in trasporti di giubilo, per aver veduto so: lamente un raggio di gloria sparso sul mortal corpo di Gesù Cristo. Che sarebbe poi, se stato fosse inebriato dalla copia de' beni che nella casa del signore si trovano. se si fosse nella sorgente della vita dissetato, e se veduto avesse il lume nello stesso lume? Psalm. 35. 9. In van rintracciamo con istudio cotanto i piaceri di questo mondo Ne abb[illegible] [illegible] il godimento che ne sentiamo la nausea. Gregor. Pap. hom 36. in Evang. Dall'uno [illegible] all'altro a nessun [illegible] [illegible] colui [illegible] di tal acqua avrà ancora sete. Joann. 4. 13. [illegible] solo rende l'anima satolla, ed unqua non l'annoja, perchè in lui si trova ogni perfezione. Uomo insensato, sclama S. Agost.o De Sp. & an. c. 64, per qual cagion ti consumi nel cercare sulla terra de i beni che rinvenir non potresti? Ama il solo bene che tutti li comprende, e rinvarrai [illegible] [illegible] imperciocchè [illegible] a Dio di [illegible] i tuoi desideri colla abbondanza de' suoi beni: Qui replet in bonis desiderium tuum... Psalm. 102. 5. D. Paneg.o pag: 171.

Non volete cader in tentazione eccovi i mezzi: vegliate, ed orate. Matth. 26. 41.

S. Bernardo S. 1. De SS. P. et P. parlando de' peccatori ravveduti dice: Magni cri: minis reus magnis criminibus [illegible] [illegible] [illegible] remittetur nobis

S. Ambrogio ha: Nihil mihi nocuit, quod negavit Petrus, profuit, quod emendavit

[illegible] [illegible] d'accettare il Vescovado [illegible] questo Panegirico pag. 17[illegible] e 177.

S. Pietro da sè la prima guadagnò a Gesù Cristo in una sola Predica tre mila discepoli e con tre mila prediche noi non siam certi di guadagnargli un sol discepolo... pag: 177.

S. Leone in nativ. Apost. serm. 1.

S. Leone in nativit. Apostol. serm. 1. chiama [illegible] degli Apostoli li due occhi di un corpo, del quale Gesù Cristo è capo. . . . pag. 178.

Col consiglio della conversione di S. Paolo vedi questo Panegirico alla pagina 178

Pietro che prima aveva paura d'una vil femminuccia, di poi non ha avuta neppure dell'Imperadore Nerone. La mano di Dio cagionò tal mutazione.

S. Pietro, e S. Paolo furon sempre uniti. Perciò la Chiesa dall'union loro eccitata, e persuasa della conformità de' loro travagli, e della somiglianza del loro merito, rende ad essi sempre il medesimo onore, nè invoca giammai l'un senza l'altro. . . d. pag: 178.

Allorchè questi consiglieri perniciosi vogliono allargare l'angusta strada dell'Evangelio, e deviarci con rilassate massime da [illegible] rigori della Penitenza, rammentiamoci che Pietro è stato trattato da Satana, quando consigliato ha Gesù Cristo a non patire . . . . D. Panegir.° pag: 179.

Riguardo a noi secondo la sicurezza, che data ce n'ha S. Pietro [illegible] la schiatta eletta, il Regal sacerdozio, la nazion santa, il popolo di conquista 1. Petri 2. 9. tiriamo da tal segnalata vocazione vantaggio, e col mezzo delle n.re buone opere certa rendiamocela. Penetrati da un'umile riconoscenza pubblichiamo le grandezze di quello, che ci ha dalle tenebre all'ammirabile lume suo richiamati, e dal lume della grazia passeremo a quello della gloria . . . . Fine di d.° Panegirico tradotto dal Francese . . . pag: 179.

[illegible] una grazia più gratuita? Allorchè Davide fu convertito era già un anno che cessato aveva di peccare. Quando invece il buon Ladrone la consolante promessa del Salvadore, però desistito per lo meno da pochi giorni dalle rubberie sue, e da suoi assassinij. Allorchè S. Pietro riguardato fu con occhio benigno rinnegava attualmente il Divin suo Maestro. Ma è convertito Saulo nel maggior calor della persecuzion, che fa alla Chiesa, e nel funesto momento ch'el trafigge, per dir così, ed pugnale il seno di Gesù Cristo nella Persona de' membri suoi: Saule quid me persequeris? . . . . . Panegi.° ad onore della Conversione di S. Paolo pag: 184.

S. Agost.° de corr. et Grat. cap. 13 intorno alla grazia ha provato, esser utile ai predestinati ignorar la loro elezione affinchè il timore di perderla li renda più umili, e più vigilanti; questa umiltà, e vigilanza uno de' i mezzi della santificazion loro essendo . . . pag: 185

Il merito mio diceva S. Bernardo in Cant. serm. 61. è la misericordia del mio Dio nè unqua io rimarrò privo di merito, finchè non sarà il mio Dio senza misericordia. Dall'altra parte la giustizia di Gesù Cristo è la mia, poichè ha veram.e voluto farli egli stesso la mia giustizia, nè io debbo temere, ch'ella non sia molto corta . . . . . [illegible] pag. 186

Non furono i Filoni, ed i Seneca convertiti perciò appunto, perchè erano de' [illegible] fra i Pagani, e i Giudei . . . D. Paneg.° pag. 1[illegible]

S. Agostino dice: tutiores sumus si totum Deo damus . . . . pag: 190

La Chiesa ora perseguitata è da uomini, che han l'apparenza della virtù, come i Farisei, che fra i Giudei erano li più regolati, ed era S. Paolo di questo numero. Ora lo è da oneste e pie matrone simili a quelle, che furono contra Paolo, e Barnaba suscitate, affin d'impedirgli d'annunziare la santa parola. Actor. 13. 50. Ora lo è da Genti credevoli prevenute come S. Paolo d'accecamento e da ignoranza, le quali pensan di far un sacrifizio a Dio, operan in virtù delle leggi, ed osservan esteriormente tutte le regole della giustizia,

e alle volte questa

e alle volte questa sorta di Persecutori è più dannosa alla Chiesa di coloro, che sparso han il sangue de suoi Martiri . . . . . D Paneg.° pag. 192

Daro ne ha Dio la malizia degli altri per regola, ma la sua bontà. Siate buono, come io son buono, santi come io son santo, perfetti a quel modo, che perfetto è il Padre vro cele: ste. Non è senza dubbio un esser buono il non esser si malvagio, qto un altro, e Gesù Cristo ci ha detto, che salvi sarem, se siam meno cattivi dei cattivi. Ci dichiara, che non entrarè nel Regno de' Cieli, se non siam migliori dei buoni, e più giusti de giusti Matth. 5. 20 Esser si può dunque più regolato degli altri, ma n'esser convertito . . . . pag: 193.

Paulus sanatus est, ego quare despero? Dice S. Agost.° serm. 175. n. 9. . . pag: 196.

Per qual ragione mandato ha il Salvatore lo Spirito santo? Per confortar la Chiesa nelle sue persecuzioni da nemici suoi suscitatele; per riscaldarla fra gli errori, che la circondano, per ispargervi la diversità de suoi doni, ed operar in essa tutti i beni . . . Altro Panegirico dell'Anzidetto Autor Francese in onor di S. Paolo pag: 198.

Ella è una verità nota nella Religione, la Chiesa essere un corpo composto di molte membra, e trovarvisi diversità di doni con un solo Spirito, che distribuendoli a ciascuno, come gli piace, li unisce una proporzionata carità, acciocché siano in istato d'esercitarli, o per propria loro santificazione, ovvero per quella de' lor Fratelli. Ma come cadaun Cristiano ha il suo dono particolare secondo che lo riceve da Dio, ne segue aver ognuno solamente un carattere, ed un impiego, ed in tale senso appunto la Chiesa dice di ciascun Santo che avuto ei non ha il suo simile . . . . . di San Cirico S.° parte in principio pag. 207

Iddio, che di sua natura è immutabile, saputo ha cangiare secondo le occasioni dalla misericordia sua porteglieue. Si è fatto veder a Mosè come un fuoco, qual uomo armato a Davidde, ad Elia come una soave, ed insensibile aura, quale Viandante a Geremia e tutte queste diverse maniere, onde servito si è per darsi a conoscere, non hanno impedito, che non sia stato sempre lo stesso, come esso dichiara con queste parole: Ego visiones multiplicavi, et in manibus Prophetarum assimilatus sum. Osee 12. 10. Quello sono, dice Dio, che parlato ho per bocca de miei Profeti. Io gli ho istruiti con un gran numero di visioni, e benché essi sempre il medesimo, costretto ho loro di rappresentarmi agli uomini sotto varie sembianze. Gesù Cristo immutabil Dio come suo Padre si è fatto uomo senza lasciar d'essere Dio, e fatto si è tutto a tutti per proporzionarci le sue grazie. Nelle passioni nostre, e ne i nostri desiderj perduti [illegible] di [illegible] si è fatto nostro [illegible] [illegible] nell'ingresso del Paradiso, [illegible] nostra porta. Eravamo come erranti pecore, si è fatto nostro Pastore. Eravam Peccatori, diventato è l'Agnello di Dio che toglie i peccati del mondo. [illegible] fame e sete della ~~divina~~ giustizia [illegible] esser [illegible] nell'Eucaristia il cibo delle nostre Anime. Soffri[illegible] [illegible] la vergogna della nudità, trovando [illegible] d'ogni virtù [illegible] facendoci, rivestiti ci ha di lui stesso. Il Santo Spirito Dio immutabile lo stesso, che il Padre ed il Figliuolo si è fatto conoscere agli uomini ora sotto la figura di una colomba, ora come un fuoco [illegible] impetuoso [illegible] [illegible] [illegible] la Divinità la quale non può cangiar di natura, cangia a riguardo nostro di maniera, e si fa tutto a tutti per la nostra salute. Cum sit Divinitas immutabilis, pro nostra salute omnibus omnia

Salute omnibus omnia fit. .... D. Panegir.° pag: 208.

Abel è famoso dice il Grisostomo, per il sacrificio che offeriva a Dio delle sue greggie. S'offre Paolo esso medesimo per la gloria de suo. Fratello ogni giorno morendo e nell'ultimo, in modo degli anni suoi si considera come una vittima, che ha ricevuto l'aspersione per essere sacrificato ...... D.° Paneg.° pag. 200

Ha preservato Noè alcuni giusti dal Diluvio in mezzo dell'Arca da lui fabbricata salvato ha Paolo dall'Inferno una infinita moltitudine di peccatori mediante le sue Prediche e [illegible] stole ... D.° Paneg. D.° pagi 209. Di più v'è tra loro questa differenza, che Noè avendo ricevuto un corbo, l'ha reso il simile, e ricevuto avendo Paolo de lupi e degli avoltoj, resi gli ha tante nuove colombe ..... D.° pag. 209 D. Isago

Benedetto è Abramo a cagione che ha avuto sufficiente fortezza per abbandonar la terra da suoi maggiori Hebreor. Ma S. Paolo lasciato ha il mondo intero per Gesù Cristo, e nondimeno sfida il tutto che ... a separarlo dall'amor del suo salvatore. .. D. p. 209.

S. Fulgenzio serm. 58 parlando de gli Apostoli Pietro e Paolo dice che i medesimi hanno ricevuto una grazia si eguale, che operatamente confondesi nella differenza de nomi loro quella del loro merito, e che quando sene nomina un solo è il medesimo, che se tutti due si nominassero. Si Paulus dicis, Petrus non taces, et si Petrus dixeris Paulus iubetur.

Pel Panegirico del Cuor Sant.° di Gesù vedi questo Panegirico pag. 210, osserva quanto fece S. Paolo per l'estensione della carità sparsa nel suo cuore dallo spirito santo.

Noi fossimo tanne segnalati vantaggi per la fede, e per i costumi. Se ne abusiamo temiamo la sorte del servo neghittoso e inutile, che fu dal Padre di famiglia punito per aver nascosto sotterra il talento, che gli era stato confidato. Ricevuto abbiamo le grazie dello spirito santo nel Battesimo, e nella confermazione la fortezza, nè di[illegible] quando, che da noi il ricevemme la pienezza negli altri sacramenti.. ... p. 211

Ecco la grazia potente, che già lo atterra, e lo investe, e lo domina, e lo trionfa, e il voler suo ed egli necessariamente cede, perchè è convinto a pur liberamente vuol cedere, che non resiste ostina come già Faraone a i portenti in Egitto, o nella morte di Cristo tutta in un la Giudea ma si cangia, e si umilia, e si lascia vincere, e si converte: Domine, che questo propriam.e è il suo convertirsi, quel Gesù medesimo, cui negava di credere, tosto so che gli parli, riconoscerlo per signore .... Altro Paneg.° adorar della Conversione di S. Paolo pag. 216.

La santità, che dal Divino Dionigi cap. 12 lib. de divin. nominib. fu diffinita una perfetta, e illibata nettezza da ogni sozzura di colpa: Sanctitas est ab omni m[illegible] mundizia libera, et perfecta, et immaculata munditia dall'amore prima o sia carità dice Paolo, come da sua radice ella nasce: In charitate radicati, et fundati, e va ella crescendo di grado in grado secondo che aumentasi quest'Amore. Augmentum facit in edificationem sui in charitate. Finalm.e quest'amore medesimo quando si a in eminenza proporzionata di grado, è desso ancor, che la perfeziona: sicut elegit nos ante mundi constitutionem ut essemus sancti et immaculati in conspectu eius in charitate. Or questo amore in che altro meglio si fa egli conoscere, che sia perfetto se non se in una prontezza esattissima d'eseguire i Divini voleri? udite il prediletto Giovanni, che

ne .o

n... a forma: Hec est [charitas] Dei ut mandata eius custodiamus, et mandata eius gravia non sunt ..... D. Paneg.° pag. 227.

Il conoscer Gesù, e l'amarlo, il convertirsi, ed esser santo fu tutto un punto, siccome non va disgiunto il conoscimento da un amor sommo, così non può disgiungersi la conversion dalla santità: appunto come avverrebbe a chi nel buio di scura notte, o dalle vesti ingannato, o d'altra accidental somiglianza assalisce il più caro de' suoi Amici credendolo un suo rivale: tenta quegli colla fuga sottraersi al subito rischio, ma l'altro infellonito più, e più lo stringe alle spalle col ferro ignudo: alza allor l'assalito disperatamente la nota voce, ed io, gli grida, amico son io, quando all'accorgersi dell'errore, oh come stordito cangiasi immantinente! riconoscer l'amico, gittar il ferro, pentirsi, amarlo è tutto un atto: nè sa ben distinguersi qual preceda, o succeda di questi affetti, sì tosto cangia l'ira in benevolenza, in cui sortilo il furore, e gli stende le braccia al collo in quell'atto agguaiato medesimo in cui stava già per ferirlo. Così, o miei Signori, e non altrimenti così successe anco a Paolo, al conoscer Gesù, all'adorarlo per suo Signor, per suo Dio congiunse immediatam.e l'uniformarsi al suo divin beneplacito, e per trasporto d'amore immenso alto protestassi, che ei più non vuole se non quel che vuole il suo Dio; comandi pur quantunque ardua cosa gli piace, esso a qualunque costo con fedeltà l'obbedirebbe, che è quello appunto, che espresse vi diceva, dei un altro santo nell'atto stesso del convertirsi. Quid me vis facere? .... D. Panegi.° d.a pag. 227.

Perchè per il Profeta Giona minacciò a Ninive la sua ruina? [illegible] giorni alla Ninive dopo detto tempo non ruinò. [illegible] andonne ella dunque a vuoto una predizione divina così solenne? No, che avverossi dice S. Agostino in Psalmi 50 [illegible] se la riguardi ne' suoi effetti; e veramente Ninive fu distrutta: distrutta è Ninive peccatrice, che era già al [illegible] si distrusse, e di quella invece riedificata se n'è una nuova ma penitente, ma a Dio [illegible] distrutta in ciò, che avea d'abbominazion di peccati, riedificata [illegible] di compunzion, di penitenza: Respice, que fuit Ninive, il sopralodato S. Agostino, Respice, que fuit Ninive, et vide, quia eversa est, eversa in malo, edificata in bono. Di simil modo risponderò giovami a Damasceni, che [illegible] nuovo opras di Paolo, voglion pur saper se sia degno: nonne hic est? Nonne hic est? ... pag. 221

Qui l'Oratore a carte 224, e 225 induce S. Paolo a parlare alla vigna del Signore, cioè a tutti gli ordini delle Persone [illegible] di morire, e gli fa fare una [illegible] parlata, che forse al Panegirico del nro B. Alesio Santi odo parte dal suo vescovado d'Aleria si potrebbe in qualche modo imitare

Volete voi accertarvi, o Uditori Aleriensi, che le vostre, e le mie [illegible] siano presso al grande Apostolo accette? udite, che io vi ne do in gran qui per ultimo la maniera. Fate che egli vi trovi, come appunto faceva nella gran vigna, sempre in atto di svellere, e di distruggere ciò, che di germoglio, o [illegible] [illegible] veramente nell'orto chiuso del vostro cuor [illegible] et destruas, e nel tempo medesimo con esempi di virtù soda tra voi, con continue fervorose preci all'Altissimo, col buon odore de' santi vostri innocenti costumi edificate ancora voi in quella maniera almeno, che può competervi: edificatis, et plantetis. ... D.° Panegi.° pag. 227.

Gesù Cristo vestito della nostra

Amor di Gesù.

Gesù Cristo vestito della nostra umanità ebbe due officij impostoli dall'eterno suo Padre, uno di Salvatore, l'altro di Maestro, e perciò volle esser chiamato da suoi vos vocatis me Magister, et bene dicitis, e che Divino Maestro fu mai egli, o miei Signori! C'insegnò la fuga del peccato, l'amore della virtù e tutto quello riguarda il massimo degli affari, il grande, ed importantissimo della nostra eterna salute .... Panegi.° ad onore de SS. nostri Angeli Custodi. pag: 240.

Espunge qui Spiritus quidem ogni Angelo Custode ...

L'Angelo Custode fa con noi quello, che praticò con Agar serva d'Abramo, fuggitiva dalla faccia di Sara sua Padrona, che dopo averla consolata nelle angustie del Figlio Ismaele moribondo disse, se le fè incontro, ed amoroso l'esortò a ritornare alla sua primiera Padrona. Revertere ad Dominam tuam .... d. Panegi.° pag: 241.

Nella sacra Scrittura il Demonio è chiamato con varij nomi, v. g: di Dragone, d'Aspide, di Leone, di Basilisco f....

Dopo segue un Ragionam.° fatto dal P. Cittadella min. oss. Riformato di S. Francesco in Venezia al Serenissimo Doge, e Signoria sopra la Passione di Gesù Cristo.

Gesù Cristo la prima volta che dopo risuscitato apparve agli Apostoli che per timore de Giudei erano ritirati in un luogo disse loro Pax vobis, et cum hoc dixisset insufflavit ... quindi, siccome S. Cirillo ne pensa, rinnovar in loro a certa maniera pretese quella graziosa vita e soprannaturale, che da principio il fiato Divino in Adamo spirò .... Panegi.° ad onor di S. Filippo Neri .. pag: 249.

Noi sacerdoti capaci essendo di sacrificar Gesù Cristo impediti restiamo a parteciparne il suo spirito. Per poco a guisa dei vasi che maneggiamo sì sacri assai senza esser santi quasi per nulla, portando tuttora i Divini Misterij, anomo uopo la loro virtù non proviamo. Grazie però a Dio, che nel sacerdozio di Filippo Neri .... pag. 250

entrava talmente il suo spirito in Gesù Cristo all'entrar di Gesù Cristo nel suo petto, che in tutta la sua maravigliosa maniera si accompiva quella seconda promessa: Qui manducat me, ipse vivet propter me. Viverà colla mia vita chi della mia carne si ciba. In quella guisa che l'oro liquefatto nel crogiuolo non più si discerne se oro sia, o fuoco, tanto sono rimescolate dell'uno e dell'altro le particelle; così comporte sarebbono vicendevolm.te penetrate di Gesù Cristo, e di Filippo le vite quella come un fuoco che consuma, e raffina questa come un oro, che dalla consumazione raffinam.to riceve. Ne giunga a credere, che accadesse ciò di passaggio, e finisse la trasformazione col finir della Messa ... di viva e forte in Filippo ... pag: 250.

Dopo l'oratore fa la descrizione dei doni dello Spirito Santo, e dice che lo Spirito Santo a chi fa un dono, a chi un altro f. .. pag: 253.

Tal altra volta fu sentito spandersi per tutta la Chiesa, dove ei sacrificava il calore del molto suo fuoco, e le scintille del suo eccessivo sua carità di sorta che gli assistenti comunque soliti o ... se ne trovavano penetrati, e come quegli altri Discepoli d'Emmaus sopra l'ardore de loro cuori maravigliavansi ... pag: 251.

Si riguardò come una vittima dei ... viene riguardandosi sacerdote, e parevagli di udirsi replicato incessantem.te all'orecchio di Gesù Cristo il disegno: Elegi vos, ut eatis, ut eatis, et fructum afferatis. A nulla perciò badava .... pag: 254.

I santi Padri

I Santi Padri vogliono che il SS.mo Sacram.° dell'Altare . à come un'estenzione dell'Incar:
cuor di Gesù — nazione, è rinnuovazione della Passione - - - - - Paneg.° ad onore dell cuor SS:mo
Di Gesù . . . pag: 260. in principio.
E se tra tanti patimenti sofferti una stilla . . . del divin sangue era più, che bastante alla
Redenzione nostra però sufficiente, anzi tutto douevasi da un tanto Amor, da un tal cuore.
S. Gio Grisost. — Quod sufficeret Redemptioni, non erat satis amori. Tutto diceva amore tutto penando si
tramandi il sangue, tutto il cuor soggiungeva, tutto con profusione si sparga, e quin li per
la salvezza dell'uomo, se pena sovrabbondi quantunque minima se di amor un sospiro, se
di sangue una stilla tante volte così raddoppiato si vegga di sua Redenzione il gran prezzo,
perchè più risplenda del Benefizio lo . . mmenso dono a lui fatto. sufficeret gutta, sì
certamente il mio santo Cardinale Domiani serm. 2. de Exaltat. Crucis, sed data
est copia, ut virtus diligentis in beneficij redundantia clarescerent . . . . d. Paneg.° pag: 263.
Gionata amò Davidde, ma che ha a far tal amore con quello, con cui Gesù ha amato noi:
Gesù . . . Amò Salomone sua Madre appena le negò una grazia . . - 3 Reg. c 26.
Amò Assuero Ester, ma nella legge, che . . . . pag: 264.
Come la pioggia dal cielo cadente si dice con leggiadria S. Cirillo di Gerosolima benchè
sia ed invariata in se stessa, nulladimanco tanti colori ella avvivia quanti sono i fiori,
che inaffia, a tanti muta sapori quante le piante sono, che alleva . . . chè bianca rosseggia:
si ne' Gigli, nelle Rose fiammante, e ne' Giacinti celeste: così quell'amoroso Cuore nel
Sacramento Augustissimo dell'Altare, il quale per sua d'ogni bene feconda continua
irrigazione, Fonte degli Orti e pozzo d'acque vive corrente appunto chiamasi nelle
sacre Canzoni: Fons hortorum, et puteus aquarum viventium, si de' SS.mi nostri Anima
innaffia, si invariato nostro spirito alleva, che già da questi adivengono ne' Penitenti le
Lacrime, nei Giusti la innocenza il coraggio ne' Martiri, la costanza nei Confessori, ne'
Vergini il timore, la fortezza ne' Tribolati e a chiunque siasi insomma per alto
Amor si fa tutto ut pluvia quae de cælo cecidit fit in liliis alba, in rosis purpurea
cærulea in Hiacynthis, sic pluvius ille fit omnibus omnia . . . d.° Paneg.° pag. 266.
L'Oratore qui riduce tutto il Panegirico a' spessi tre punti all'Incarnazione, alla Reden:
zione, e all'istituzione del Santissimo Sacramento.
S. Lorenzo Giustiniani diceva: humano quid incomprehensibilius corde? Questo il dire, che
il solo eterno Iddio ne è il vero scrutatore, poichè egli solo ha . . . di chiuderlo, e
disserrarlo . . . . . Questa però miserabile, necessità dell'umana condizione, che da Agostino
cuor di Gesù — In Psalm. 30 si annovera la prima fra le infinite altre primo in genere humano dura
necessitas nescire cor alterius, non ha luogo se si riguarda il sacro Cuor di Gesù è vero,
che no . . . Nell'istesso pur . . . lo . . . a . . . . Altro Panegirico del Cuor SS:mo di
Gesù. pag: 268. e 269.
Sovvengavi unicamente però Signori di quel memorabile giorno in cui questo Cuor aman:
te diede per noi negli eccessi. Io certamente sento destarmi nell'animo varj affetti di
tenerezza, di gratitudine, e di confusione al rammentarmi i dolci trasporti di questo
Cuore tutto intento a colmarci continuamente di benefizj. Altro non mi resta, diceva
egli a fare per voi che morire. Baptismo habeo baptizari e questa morte è l'
unico oggetto dell'impa:

unico oggetto dell'impazienze del mio cuor amante: Baptismo habeo baptizari, et quomodo coarctor? Non crediate però, che morendo io voglia allontanarmi per un momento da voi no, ciò soffrirà mai questo cuore. Da gran tempo ho desiderato di celebrare con voi la mia ultima cena: Desiderio desideravi manducare hoc Pascha vobiscum, a bello studio per tanto mi sono indotto a farlo prima della mia morte, antequam patiar. Muojo dunque di buona voglia, e contento, giacchè per essa ha trovato il mio cuore l'ammirabile via di vivere, e di medesimarsi eternamente con voi: vobiscum sum usque ad consumationem seculi...... D. Panegi.° pag: 272.

Sono, è vero, amarissime le acque nel sen del Mare, perchè la forza del sole traendo a se le parti più delicate e sottili, vi lascia solo le più aspre e più crasse, da cui la loro amarezza deriva: Plinio Lib. 2. cap. 10: ma se queste insinuandosi nelle viscere della terra si feltrano sottilmente, scaturiscono in vive fonti e scorrono dolcissime, e limpide. Vaso ammirabile, opera della divina bontà chiama lo spirito santo il cuor dolcissimo di Gesù. Vas admirabile, opus excelsi. Sapete perchè? Perchè in q.to... D. pag. 272.

Vengano pure a queste vitali sorgenti per dissetarsi i miseri peccatori, che al dir di S. Agostino in Psalm. 74. assaporeranno cangiato in prezioso antidoto l'atro mor: tal veleno: Bibent omnes peccatores terrae: sed ne remaneant peccatores, bibent, ut justificentur, et purificentur. Bibent dal cuor di Gesù Redentore quell'acqua, per cui, al dire di S. Ambrogio, siamo nel battesimo a vera vita rigenerati. Bibent dal cuor di Gesù Redentore quel sangue, che corre a nostra santificazione copiosamente in tutti i sacramenti. Bibent finalmente dal cuor di Gesù quell'acqua che... D. pag: 272.

Stata tre mesi come pellegrina, e senza la dovuta venerazione nella privata casa di Obededon l'Arca del Testamento, mosso da religiosissimo istinto trasportolla l'istesso David, per collocarla, come in casa propria, nel santuario d'un bellissimo padiglione apprestatole dentro Gerusalemme. Nè guari andò, che il Figliuolo non meno religioso del Padre affrettossi per ergerle un Tempio, la cui magnificenza superò quella di tutti i secoli. Era allora un divoto spettacolo il vedere i sacerdoti, i Leviti, e le Tribù d'Israello a stuolo incamminati ad offerire gli incensi, e a porgere le suppliche all'Arca Santissima del Signore. Quando ecco che mosso perciò a compiacenza l'Altissimo apparve di notte tempo a Salomone, assicurandolo, che questo era il luogo da lui trascelto, e santificato: elegi, et sanctificavi locum istum e gli soggiunse, che qui per l'avvenire soggiornerà in eterno, non già quell'arca misteriosa, che voi adorate ma il mio proprio cuore ut sit ibi cor meum in sempiternum... D. Panegi.° pag: 274.

Se vi concentrerete nel cuor di Gesù direte con S. Bernardo. Bonum est, nos hic esse. Giacchè, o Gesù amabilissimo, sono entrato nel vostro cuore, non sia vero, che io voglia uscirne mai più: Quia semel venimus ad cor dulcissimum Jesu, et bonum est nos hic esse, non sinamus nos facile avelli abeo... D.° Panegi.° pag: 276.

Sconsigliate Figliuole di Sion, se non vi mosse ad amarlo quella fronte fasciata da crudel corona di spine, nè la vista di quel sacro corpo vergato da lividezze, rotto, e squarciato dalle piaghe e dalle ferite, or via in questo giorno delle solenni sue nozze, e delle maggiori sue

maggior sua convenienza in dic lettis cordis eius, accostatevi all'aperto suo fianco, e mirando sin nel suo cuore fate sì che vi muova e che soavemente vi struggga quel fuoco, ond'egli avvampa ancora per voi. Mirate pure infelici. Da voi, o per voi fu aperta nel suo seno la porta della vostra salvezza e fia di voi soli la colpa, se non per anco volete entrarvi. Per vos et propter vos apertum est latus meum, nec tamen vos intrare voluistis. S. Agostino. Redentore amabilissimo, compelle intrare: con un raggio della vostra luce traeteci restij, e rubelli, e se n'abbiamo occhio sì purgato che basti: . . . d. Paneg.° in fine pag: 275.

Dopo segue un Panegirico ad onor di Maria Vergine che nel 1624 faceva Miracolo nella Terra di Montagnana. Qui si ringrazia la Vergine del Beneficio ricevuto.

In ultimo segue un Panegirico ad onore di due santi Gesuiti, e sono S. Luigi Gonzaga, e S. Stanislao Kostka. Qui l'Oratore dormm.° prova essere stati questi due Giovani uniformi per la santità, sia nella nascita, sia nella vita, sia nella morte.

Tomo Quarto:

Scrisse il Magno Gregorio l'uomo essere delle visibili creature a quanto la più perfetta, perchè oltre la ragione che lo fa uomo, ha egli il sentire degl'animali, il vegetar delle piante, la figura e solidità de' corpi, il sostenersi, ed il sussistere delle sostanze . . . . Panegirico ad onor di S. Antonio di Padova pag: 3.

S. Girolamo col consiglio la fortezza congiunse, e la fortezza col consiglio, affinchè ci fosse aperto, che consiglio senza forza da porlo in esecuzione, è occhio, che vede il pericolo, e nol ripara; e fortezza senza consiglio è spada in mano d'un cieco, che può vibrata a ferire le cose più care, e ridi rado se stesso . . . . d.° Paneg.° pag. 6.

In questo stato di cose non era forse per voi strale, Ascoltatori, un coprir col modio una lucerna luminosissima il voler, come pur volevasi, che il nostro Francesco sua vita fosse in presidere a' giudicij nel Senato di Sciamberì, dove naturalmente portavalo la sua nascita, e 'l desio lo spigneva del Genitore? Troppo più di talenti sortito aveva egli dal Cielo, e troppo meglio avevagli moltiplicati di quel, che uopo fosse per questo, ed altri per lui poteva avria sostenuta una toga senatoria decentemente: ma forse non avea Iddio formato allora alcun altro, che com'egli potesse corrispondere al suo disegno! qual era di por questa viva lampa in sul candelliere perchè col lume di sua dottrina non per la vera pietà mostrasse nel proprio aspetto omnibus qui in Domo sunt ma di Gomorra per eziandio quell'atra notte d'errore che sì gran parte di mondo tenea sepolta: e di alzarla per quest'appunto rimpetto alla cieca infame Ginevra, per diradar quelle tenebre, che di là uscivano ed oh! come presto usì a' spariti del Salesio, come presto si diffondea egli il chiarore di sua dottrina; habitantibus in regione um:

habitantibus in regione umbre mortis lux orta est eis. Se parlia degli eretici, ecco che semplice sacerdote in men di sei anni più di cinquanta mila ci ne converte alla Fede, e ne .... Paneg.° ad onor di S. Franc.° di Sales pag: 8.

A carnevale... [illegible] di descrivere le doti d'una vera sapienza.
La luce risplende egualmente chiara tra la immondezza del loto, e la purità dell'oro. Altro Panegirico ad onore e lode di d.° Santo pag: 26.

Giunto appena in Annesì sua Patria cagionò quel moto negli animi, che suol essere al comparire nel Cielo qualche nuova stella di pellegrino splendore, che tira a sé non solo gl'occhi, ma ancora l'ammirazione di tutti: s'impadronì .... d. Paneg. pag: 29.

Siccome però la maggior arte di maestro ne' Chimici consiste in saper usar bene il fuoco, temperandolo in tal modo, che né troppo tiepido lasci di operare, né troppo fervido consumi le operazioni invece di avvalorarle: così la maggior arte del nostro Francesco fu sempre adoperare a tempo il fuoco dell'amor suo zelantissimo, cosicché non riuscisse né troppo rimesso, né troppo acceso .... d. pag: 29.

S. Francesco di Sales vien eletto Vescovo, e Principe di Ginevra. Così era necessario che lo raggiungessero le dignità, ch'egli fuggiva, così fu eletto anco Aronne, che non cercò l'onore della Mitria, ma fu cercato da Dio, acciocché onorasse la Mitria istessa con la santità de' costumi .... pag: 30

Cuor SS.^mo di Gesù.

Quali sconvolgimenti, quali confusioni, quali amarezze non provò mai il sacrato Cuor di Gesù? Non fu egli addolorato per Gerusalemme, non fu angustiato nell'Orto, non fu squarciato sul Calvario? e se fu cotanto umiliato, ora non sarà di ragione, che si esalti? Panegirico ad onor del sacro Cuor di Gesù. in exordio pag: 36.

S. Bernardo o ... trovato avendo il cuor di Gesù gloriavasi d'aver trovato un cuore di Re, un cuore di Fratello, un cuore d'Amico et ego inveni cor Regis, Fratris et Amici benigni Jesu. Con questi tre caratteri disegno anch'io di formare la mia orazione chiamando il Cuore di Gesù cuore di Re, cor Regis, cuore di Fratello, cor fratris, cuore d'Amico, cor amici. Come cuore di Re esige la nostra ri: verenza, come cuore di Fratello esige la nostra riconciliazione, come cuore d'Amico esige il nostro amore. Stimerò d'aver fatto il pregio dell'opera qualora mi riesca di riuscire nell'arrevole incarico, che mi si appoggia di favellarvi di q.sto Sacratissimo Cuore pregandovi frattanto d'una cortese attenzione, e con da capo.

(In margin: Servirà in parte i detti ed q.sto Panegirico ancora dovendo parlare del SS.^mo Sacra: mento dell'Altare)

Barucco S. 3. dice che Iddio chiama le stelle, et esse senza dilazione ubbidiscono: et dixerunt, adsumus .. d. Paneg.° pag: 37.

Volgete un poco i libri divini, per osservare le riverenze, e le adorazioni, che face: vansi da' popoli a quegli antichi Monarchi. Voi vedrete i Fratelli di Giuseppe chini a terra in umilissimo ossequio adorarlo, un Mifiboset, un Natanne ado: rare Davidde, un Cusi adorare Gioabbo .... Mardocheo però non volle adorar Amanno ... d. Paneg.° pag. 34.

Giacobbe adorò Giuseppe suo Figliuolo, sì inchinandosi a quello scettro, a quella podestà,

godesse a quel principato di cui Giuseppe ne possedeva il dominio in rapporto a Dio, che per sua benignità aveva voluto conferirglielo .... d. Paneg: pag: 39.

Ma fermiamoci, che se io mai non disanimo, parmi vedervi perduti di ansia, e di timore insieme a guisa de i Figliuoli di Israello, i quali neppur l'occhio osavano volgere verso la faccia del santo loro Legislatore, perché mandava dal volto luminosissimi raggi e con eccelso decoro esprimeva la maestà del suo portamento. Se però voi sorpresi da un simil timore troppo riverenziale coraggio bastante non avete di mirare, e di rendere i dovuti omaggi al sacro Cuor di Gesù, perchè è cuore d'un Re sì maestoso, sì formidabile, sì potente; io, per incoraggiare la vostra divozione, voglio mostrarvi, ch'è Cuor ancor di Fratello, Cor Fratris, per tale speciosissimo carattere la nostra riconciliazione esigendo .... pag: 40.

Quindi voi ben vedete, che al cuore, all'Anima, alla volontà di Cristo esser dovete conformi, se volete mostrarvi suoi veri Fratelli; e se la sua adorabile volontà è, che voi unque mai non l'offendiate, siete in dovere di riconciliarvi con esso Lui, se da lui separati vi trovate per qualche umano trascorso. E forse che non lo meritano le sue finezze? .... d. Paneg.° pag: 41.

Novena di Natale e Parole. vedi? tutto qui ...

S. Bonaventura riferisce il sentimento di S. Bernardo. cum trepidas ad Christum accedere, frater tuus est, et caro tua. .... se non vi accostate non participerete delle sue grazie.

Lo so, che S. Isidoro n'ebbe alcuna tema di asserire, che rari sono gli Amici, i quali sino alla fine perseverino nell'essere di veri amici. Infatti da questi Amici terreni cosa possiamo noi sperare, qual sicurezza possiam mai avere? Altri errano per ignoranza, altri ingannano per interesse, altri tradiscono per livore. Sono amici nell'auge, nella prosperità, nelle delizie, sono amici secondo il lor tempo a detto dell'Ecclesiastico, e nel tempo della tribulazione non stan saldi, ma ci abbandonano. A guisa appunto di quelle Api ronzatrici, le quali finchè la Rosa è fresca, e di soave rugiade cosparsa con lieti plausi e susurri in buona copia le van d'intorno, la baciano, la ribaciano, e vezzeggiandola in mille modi le fanno intorno intorno vaga corona. Dal bel da però che divenga e scolorita, in un tratto l'abbandonano, e disdata, e languente la lasciano cader sul suo stelo. Guardatevi di non dicadere di non perder l'aura, di non divenir mendici; perciocchè gli stessi non più vi sieguono, non più si amano, non più stanno con voi, avendo, sebbeni per costume d'imitar la Rondinella, le quali presto presto s'involano dal tetto già sì gradito, quando accorgonsi che sovrasta rovina; oppure per meglio esprimermi, imitano gli altri augelli, i quali non amano quel campo che non può lor somministrar la pastura. Non possiam però, viva Dio, no, non possiam dir così di Gesù ..... d. Paneg.° pag: 44.

Se un amico vi ama, vi fa qualche servigio considerabile non vi è cosa, con cui possiate corrispondergli, avvegnachè ricedere lo stesso favore che vi ha prestato. E Gesù cosa ha ricercato da voi? Forse che vuotaste i vostri scrigni, e ne dispensiate i tesori? Forse che andiate

i tesori? Forse che andiate a consumarvi in lunghi, e travagliosi pellegrinaggi. Forse che vi portiate ad abitare nelle Tebaidi, che vi esponiate alle più crude penitenze, alle carnificine, ai più rigorosi digiuni? Eh figuratevi. Dio vuole vittime svisce: rate. Vi ha ricercato, e vi ricerca una cosa, che secondo S. Agostino niente vi costa: vi ricerca sol che l'amiate . . . . . d. Panegº pag: 44. e 45.

S. Pietro Apostolo fu un gran santo, ma fu quel santo, cui . . . . ore dissi: confitebitur tibi cum benefeceris ei. Psalm. 17. ma . . . . Panegº ad onor di S. Pietro pag: 50

Intendetemi sanamente, dissi sol d'accennare, e di descrivere all'uso di que saggi Geo: metri, che una grande città, un ampia Provincia, un vasto Regno in pochi punti, in poche linee racchiudono, pochi sedi quelle poche di cui vi ho a parlare, vi stessi parlarne a pieno, senza che niun termine fora sì lungo, che mi fosse bastante a farlo, anche del: la vostra sofferenza rimarrei privo. Or via su dunque e perdiamo il nostro Pietro di vista: Mirarcelo là . . . . . . d. Panegº pag: 52.

S. Paolo dice, che chi adempie la legge di carità verso il Prossimo, tutta la legge ha adempiuto. Qui diligit proximum legem implevit. Voi ben sapete, o signori, il perché. Nel comandarci, che fece Iddio l'amore al Prossimo nostro, vuolle già, che lo amas: simo perché egli meriti il nostro amore. Poiché altrimenti avremmo legge di amarlo, quando ci offende, et ingiuria, ma volle, che amassimo in lui quel Dio, che lo fece, quel Dio, che fece noi. Ecco però come la legge si adempie col solo adempi: mento della dilezione del Prossimo, se in questa sola amor gli amori si accoppiano divino, ed umano che son le due parti di tutta la legge. Dilectio Proximi, spie: gò S. Tommaso, ad caritatem pertinet, et legem implet, quia Proximus diligitur propter Deum, et ita in dilectione proximi includitur dilectio Dei, sicut causa includitur in effectu . . . . . Panegº ad onore di S. Chiara d'Assisi pag: 66.

Invidiabili Popoli dell'Umbria al tempo di Chiara! Ben potevate desiderare d'esser protetti, favoriti, esaltati, e ne' vostri travagli soccorsi ma difficil era, che vi persuadeste dovervi ciò provenire da gente vostra, da' vostri Nazionali secondo quel praticatissimo avvertimento del Profeta Michea c. 7 v. 5. Nolite credere amico, quia filius contumeliam facit patri, et filia consurgit adversus matrem suam, nu: rus adversus socrum suam, et inimici hominis domestici eius: difficilissimo poi, che ve l'aspettaste da una povera, e dispregevole Verginella, se il rozzo vestire consideriamo, il viver meschino, e il solitario ritiramento. e pure o quanto è l'inganno talvolta dell'apparenza! Questa Vergine . . . . d. Panegº pag: 67.

S. Ambrogio dice. Né la cognazione, che faccia il prossimo, ma la pietà: questa s'accomo: da alla natura, poiché altra cosa non vi è più alla natura conforme del giovare a chi di natura ci è simile . . . . pag: 68.

certamente noi

Certamente non si dispera da molti che fra la Turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg.° pag: 69.

La sola Fede, dice S. Paolo Appostolo ispirò coraggio a Mosè di renunziare alla gloria della regale sua adottazione e lo condusse a convivere, e a prender cura degli angustiati Israeliti, Lebbrosi, e sucidi. Avvezzo a trattar co' Principi dell'egitto come potea accostumarsi alle incivili maniere di quella misera genterella? come soffrirne il puzzo? Come tollerarne l'inopia, e la scortesia? Se . . . . Panegirico ad onor del B. Girolamo Miani pag: 75.

Dopo evvi un Panegirico ad onor di S. Pietro d'Alcantara.

Il primo Concilio di Lione avendo spogliato Federico secondo dell'Imperio, ed offerto tale suprema dignità al Conte d'Artois Fratello di S. Luigi, rispose la Francia per bocca de' suoi Ambasciatori, la qualità di Fratello del Re servire a questo Principe di tutti gli onori, e valer essa sola più d'un Impero. Se con tanto vantaggio favellasi della qualità di Fratello d'un Re, che per grande, ch'ei sia, non è alla fine fuorché un uomo, cosa si dee pensare della qualità di Fratello d'un Dio, dinanzi al qual tutti i Re, e gli uomini tutti insieme non sono, come parla un Profeta (Isaia 40 15.) se non una goccia d'acqua stilla ... Paneg.° ad onore di S. Giacomo minore Fratello di Gesù . . . . all'esordio pag: 84.

vedi q.to Paneg.° e i discorsi sopra la Vergine SS.ma S. Giuseppe, S. Gio: Battista.
Bel Paneg.° ch'è questo.

Si vede ancora le maggiori cariche, e le qualità più eminenti appartenere come di giustizia Famiglia del Sovrano. Gioabbo figliuolo della sorella di Davide ha il comando sopra gli eserciti di questo Principe. Simone Fratello del prode Maccabeo è il capo del suo consiglio . . . . . D. pag. 88. ivi vedi altri simili esempj.

Ai più antichi scrittori della Chiesa, e molti Padri pel loro nome, e per la virtù loro famosi hanno creduto, esser egli stato santificato nel seno di sua Madre . . . . uscì dal sen di sua Madre ornato della veste d'Innocenza, laddove Giobbe si lamentava d'esser uscito del tutto nudo, lo che dee intendersi della nudità dell'anima più in vero di quella del Corpo . . . . . D. Paneg.° pag: 90.

Questo S.° Appostolo fu allevato insiem con Gesù Cristo . . . . D. pag: 90.

Il resto che si osserverà nella lettura di q.to bel Panegirico si noterà in altro libro simile a q.to. ed a principio porterà questo titolo.

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampata in Venezia nel 1749 presso il Davidi.

... Quod incautate ... caveat, ...

... Spes ... ...

Curie ...

... Jus civile quod naturalis ... ac Romani, ...

... ...

...teris ... : ...

... ... Reinandus

divisione in Patricios

...: auctore ...

... ... et

... ...

... discretos Patri...

... ...

...os, voluit esse ...

... ... plebei, ...

... ... ac ...

... constituit, quod Senatus

... voluntate Patres ad ...

... ... est altera ...

... , equestre ordi...

...est. Nat. Dionysius, et

... corporis ... ...

... ac Remi interfectore

... ... equites ...

... ad ... ...

... ...

... procederet ...

... augustus clavus sive

Clavi quid sint.

tunicas clavis purpureis intertextas: Clavi ... Ferrarius ... videre ...

...), fuerunt segmenta purpurea ... , ...

... et anulus aureus, et ... ...

... ...

certamente non si diversa da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Gerusalemme percuotendosi il petto per pentimento... v. d. Paneg: pag: 69.

La sola Fede, dice S. Paolo Hebr. 11. 40 diede coraggio a Mosè di rinunziare alla gloria

vedi qsto Paneg.o, et i discorsi sopra la Vergine SS.ma S. Giuseppe, S. Gio: Battista.

Bel Paneg.o ch'è questo.

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Seguono le osservazioni fatte nel leggere il 4.o Tomo della raccolta di varie orazione stampato in Venezia nel 1749 presso il Savioli.

... donavere. censorio. Quod iniquitate ... caveat ...

De Ortu et Progressu Juris Civilis

... Jus civile quod naturalis ratio ad ... Romana ... [illegible] ... literis explicata: ...

Journal des Sçav. a. 1674

Istoria genealogica della famiglia Mori ... [illegible]

... [illegible] ... raccontar ... [illegible] ... nominato Pietro che da lui ... Mori ... [illegible] ... tutti ... e naturali; e aggiunge che essendo stato ... [illegible] ... d'Ambasciatore di Roma e al ... [illegible] ... seco lui e volle comparire in queste due ... con questo equipaggio ...

Metodo per apprendere facilmente la geografia: par le sieur Robbe ingeniero geografo del Re di Francia, pag. 57

... inequalità de' climi ... [illegible] ... della Geografia. Questo autore da prima ... della sfera ... spiegazione ... Elementi di Geometria ... necessarie, e dice che ... della Terra ... cause d'inequalità de climi ... de' tropici si determinano; quindi ... della Terra ne' suoi continenti, Imperij, Regni, ... la congiuntura degl' affari d'Europa renda la cognizione tanto necessaria ...

Veterum aliquot scriptorum · Spicilegium, pag. 70:

Questo è l'ultimo tomo della famosa raccolta de antichi ... pezzi che il R. P. Dom: Luca d'Achery ha fatto stampare: Opera di grande utilità, e ripiena d'erudizione Ecclesiastica ... [illegible] ... ecclesiastica.

De sacrificijs ... [illegible]

Explicantur omnia ... nonnulla ... sacrificia ... sacrificium Christi ... Outramo ...

... [illegible] ... commenciato ... [illegible] ... sacrificare ... [illegible] ... come lo vediamo per li sacrifizij di Caino, e Abel ... il Diluvio ... la religione rinascente col Mondo ... i sacrifizij ... e l'Idolatria ... ogni sorte di sacrifizij ... la divinità ...

Quest' Autore si ferma a ricercare ... se il sacrifizio ... introdotto nel Mondo per un commandamento espresso di Dio, oppure se ... i primi che sacrificarono abbiano ciò fatto per movimento della natura, che li abbia portati a dare a Dio questo segno del lor rispetto, della lor dipendenza ... [illegible] ...

... tunicas clavis purpureis intextas: clavi ... [illegible] ... fuerunt segmenta purpurea ... [illegible] ... et anulus aureus, et equus ... [illegible] ...

quid sint.

... officiis ... [illegible] ... et angustus clavus sive ... [illegible] ...

Ce rimente si dipresa da molti, che fra la Turba, che assali Cristo nell' Orto, un qualcheduno vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg.° pag: 69.

La sola Fede dice S. Paolo [illegible]

. . . in questo, cioè che non vi è punto parlato nella Scrittura di questo commandamento, come di quello che Iddio fece agl' Israeliti su questo punto dopo la loro uscita dall' Egitto. [illegible] poi non sapeva persuadersi [illegible] Abel abbia creduto poter onorar Dio col sangue, colla carne, e colla destruzione di ciò, che a lui spettava se Iddio non avesse annesso . . d'altronde che dalla sola raggione. Questo fu che obbligò il Tostato a dire che Abel non ha giammai offerto a Dio altra cosa che il latte, e la lana delle sue pecore: e si fonda su ciò che si trova che i sacrifizij non si facevano in que' tempi, che di quelle cose delle quali l'uomo si nutriva; e che l'opinione più probabile è, che avanti il Diluvio non fosse permesso mangiar della carne. . . .

vedi quel Paneg.° per i discorsi sopra la Vergine SS.ma S. Giuseppe, S. Gio: Batt.a

Bei Paneg.° chi è quello.

Annales Mundi Universalem som: unicus lib. [illegible] [illegible]
auct. Robinsono: Londini [illegible] pag. 703

De cultu divino ex Rabbi Mosis
Maymonidæ secunda lege, cum [illegible] exposit. [illegible]

Rabbi Moses figlio di Maymonide viveva già 540 anni. Questo senza dubbio è il più erudito Dottore degl' Ebrei: cosicchè è passato fra loro in proverbio, che doppo Mosè sino a Mosè non è stato il più eguale a Mosè.

Lenordo Ercole, Scaligero, e il B. Petavio le hanno fatto l'istessa giustizia; e S. Tomaso avendo veduta la version latina d'un opera, [illegible] Doctor perplexorum [illegible], e si vede che S. Tomaso se ne servì più volte di quelle prove, e raggioni fortissime per appoggiare i suoi sentimenti. Vedendo dunque, questo grand uomo la tradizione de Giudei piena nel Talmud di mille favole, e vanni idiotismi si risolse di purgarla di queste stravaganze; così egli fece un ristretto [illegible] seconda legge, perchè questa tradizione non è propriamente che la spiegazione della Legge di Dio che è la anima di tutta la legge: e quelli che sono venuti dopo di lui hanno dato a quel libro il titolo [illegible]

M: de Compiègne ci ha dato in più versioni più differenti trattati che si trovano in quest' opera, e in questo qui ci ha dato la versione d'un libro intero che è l' VIII che tratta del culto divino, dove trà le altre cose si trova un esatta descrizione della figura, e della forma del Tempio di Gerusalemme. . . . . Si ancora vedere che il nome [illegible] [illegible] nome di quella [illegible] [illegible] [illegible] quanto 320 grani d'orzo ordinarij. così dice il de Compiègne [illegible]

. . . .

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

donorere. cerebro. Quod necessitate a caveat,

De Orig. et Progressu Juris Civilis.

... ascend. è Jus civile, quod naturalis ...

3

era del peso di due dramme Ebraiche, che valevano per quattro di quelle d'Atene: il certo è vero, perchè i LXX interpretando questo nome scrissero διδραχμον perchè fecero la loro versione in Alessandria dove il peso era eguale a quello degli Ebrei, e non vollero servirsi dell' altro termine τετραδραχμον degl' Ateniesi, e del restante della Grecia. Si trovano ancora molte altre notizie bellissime: Vid. Jour: des Sçavans pag: 110

Le Maître Italien ou Nouvelle Methode pour apprendre facilement la langue Italienne: par le S: Veneroni - a Paris 1. . .

Arcanum politicum, seu de dissimulatione Imperantium pro ratione status - Franco: Lipsiæ 1677

Questo è propriamente un libro per li Politici dove lo troveranno con l'esame della famosa massima; qui nescit dissimulare, nescit regnare; molte cose particolari su di questo soggetto. E. pag. 115

Quæst. Sacrum, et Chronologiæ Contentiones avec Corn: Henschio — pag: 139

... su questa materia con altri giunte Helvicio ... nel ... Chronicon ecclesiasticum et civile, ... nella sua Cronologia ... nel 1660, è ultimo di ... nuova edizione ... Questo autore trasse da questi fonti, cio che egli per beneficio del pub. raccolse in un sol Volume.

Antiquitas illustrata circa Concilia Generalia et Provincialia decreta et gesta Pontificum, et præcipua Rerum historiæ ecclesiasticæ, auctore ... Emanuele a Schelstrate STD. Antuerpiæ. 1678. — pag: 172

L'autore di questo libro si è molto dato alla conoscenza dell' antichità sacra ... il libro di grandi materie ... sopra ... il Sovrano Pont: di tutta la Chiesa, di Patriarca d'Occidente ... Vescovo di Roma, altre nelle grandi materie della Gerarchia ... e circa alcuni punti ... del M. de Launoy. Osserva ancora ... ragione che li Annali del Baronio sono un' opera d'un merito straordinario, e che molto ha servito alla Chiesa. Egli non conviene ... all' autore de' Concilj ... dell' Istoria della vita de Papi ... prima secolo ... è composto di tre Cataloghi de' Papi, uno del IV ... al qual libro Anastasio Bibliotecario aggiunge una continuazione ... del Papa Vittore ... questo ...

... quid sint

tunicas ... purpureis ... Clavi ... fuerunt segmenta purpuræ ... a lato in ... et annulus aureus, et equus ... aureo ...

(c..namente si dispera da molti, che fra la Turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornarono a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg.° pag: 69.

La sola Fede dice S. Paolo [illegible]

[illegible] giorno [illegible] secondo [illegible] cattolica [illegible] questa è costume degli Ebrei, dai quali [illegible]

[illegible] differenza che [illegible] S. Stefano, e S. Cipriano dice che [illegible] non tutti i battesimi [illegible] erano amministrati [illegible] condotta di questo S. Papa.

[illegible] Decretali avanti Siricio, o S. Silvestro [illegible] dal [illegible] Mercatore nella raccolta de Canoni che fece in Spagna, è troppo manifesto d'essere posto in dubbio: questo autore non le difende ancora, ma [illegible] che loro nulla hanno di contrario alla fede, e ai buoni costumi.

Chiama in dubbio il sentimento di Tertulliano che dice, che S. Clemente Papa fu ordinato da S. Pietro: fa vedere l'origine di questa opinione, e mostra che è più probabile, che S. Clemente sia stato consecrato Vescovo dopo la morte di S. Lino

[illegible] non osa [illegible] asserire il [illegible] Battesimo di Costantino [illegible] quale dicesi battezzato in Roma dal Papa e poi in Costantinopoli [illegible] malattia:) ma propone diverse raggioni, che fanno vedere che questo sentimento non è senza qualche apparenza [illegible]

pag. 93) [illegible] Sibille [illegible]

Avanti la fine del secolo passato non vi fu alcuno, che [illegible] degli Oracoli della Sibilla; e molto meno di [illegible] se siano mai stati. Il P. Possevino Gesuita, e Castalion Cattolico sono stati li due primi che hanno [illegible] posto in dubbio, perchè osservano molte falsità, che pretendono essere state inserite. M. Blondel famoso nemico della Chiesa Ro: nel [illegible] delle Sibille, che stabiliscono la credenza del Purgatorio contro la quale egli scriveva, imprende a distruggerle nelle menti degl'uomini, e dice che i libri delle Sibille sono tutti pezzi supposti, che loro non sono giammai stati dai antichi così partoriti, e che tutti i Padri della Chiesa che li hanno [illegible] della testimonianze si sono abusati o per ignoranza, o per semplicità.

[illegible] contrario [illegible] quantità di [illegible] gente [illegible] da M. Blondel nel suo partito sopra il fatto delle Sibille; Dice adunque che la Chiesa ha sempre [illegible] a questi libri delle Sibille, de quali i Padri antichi facevan più conto, che dell'Apocalisse di S. Giovanni, prima che fosse annoverata tra libri Canonici [illegible] di 60 come alcuni, ma secondo [illegible] sono soltanto dieci: che loro in fatti (contro Blondello) hanno predetto molte cose circa Gesù C. e i suoi misterj; e che quelli che noi abbiamo [illegible] libro supposto [illegible] di Virgilio, dell'Imp. Aurelian [illegible] che ne hanno parlato avanti Gesù [illegible] Plutarco [illegible] e Varrone e altri . . .

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazione stampato in Venezia nel 1749 presso il Savioli.

vedi questo Paneg.° per i discorsi sopra la Vergine SS.ma S. Giuseppe, S. Gio: Batt.a

Bel Paneg.° ch'è questo.

... denonere. censorio. Quod iniquitate ad ... averbat ...

... juris civilis.

... jus civile quod naturalis ... ad Romanae ... et ... ceteris exsiccata: ...

... Divisione in Patricios ...

... auctoris ...

... officiis ... consilio ...

... populo discreto ... humanaeque ...

... Hos voluit esse ...

... conscriptus ... constituit, quod senatus ... auctoritate Patres, ad ...

... Tuna ... est altera ...

... ordo ...

3)

assicurano, che i libri della Sibilla ... e ... fossero ... tutto il Mondo. Valerio Massimo ... racconta, che Tarquinio ... della pena di parricidio un certo M. Attilio per aver dato un' esemplare di questi libri a Petronio Sabino: Questi libri non sono stati abbruciati nell' incendio del Campidoglio, dove si conservavano in una cassa di pietra ... sotterra, ne ... in quello ... Apollonio Palatino. Ne li Pagani hanno mai accusato ... che si servivano di questi libri contro di loro. Non è poi da stupirsi, che ... abbino ... i suoi ... a femmine pagane ... de falsi Dei, perchè la Profetia secondo S. Tomaso, è una di quelle grazie che Iddio communica a buoni, et a cattivi come ... dalla Scrittura.

La Historia universale sì sacra, sì profana a Christo nato per Pontifices Ro: Imperatores Orientis, et Occidentis. Deducta Auct. Gabriele ... Rhetorices, Auditore in coll. ... 1677

Il disegno di questo giovine autore d'anni 13 in 14 ... di modello ... una grande opera. Si ... su questo libro, cioè ... li Papi, Imperatori, e Re di Francia hanno fatto di più considerabile nella loro vita ... sono state le loro più grandi virtù ... più grandi vizj, i nomi e le famiglie loro, per quali strade siano ascesi sul trono, come loro abbiano cessato di regnare e ...

... Roma ... 1676

Doppo il primo scisma che ... la Chiesa nel 255 causato dall' ambizione di Novatiano Prete della Chiesa Ro:, che ... il Papa S. Cornelio ... conservati ... di Roma ... Vescovo ... Africano; non ci fu mai il più ... ne il più funesto dello spazio di 1100 anni ...

Fu causato questo Scisma nel 1378 ... morte di Gregorio XI, che ristabilì la S. Sede in Roma doppo 70 anni che da Clemente V fu trasportata in Avignone; Perchè credendo ... i Romani che li ... che componevano allora il sacro collegio ... ne ... ch'erano ... a ... un successore di questa ... che ... di nuovo ... la Città di Roma: cominciarono con violenze ... i Cardinali ... in Conclave, ... a voler eleggere Papa un Romano, o almeno un Italiano: così ... e ... Papa Bartolomeo di ... Arcivescovo di Bari.

... clavis purpurei intertexta. Clavi (... ait ... cap: 1) fuerunt segmenta purpurea ... ac ... in ... et ... aureus et ...

[illegible]mente si diceva da molti, che fra la Turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che po:
terono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Ge:
rusalemme percotendosi il petto per pentimento. . . . D. Paneg.° pag: 69.

La sola Fede [illegible]

di Bari, che prese il nome di Urbano VI. Ma questo Papa trattò sì male
i Cardinali, anzichè conciliarseli [illegible] preteso [illegible]
di quel Paese di ritirarsi da Roma, e andarono tre mesi dopo la [detta] elezione
a Anagnie, e di là a Fondi nel Regno di Napoli, ove protestando [illegible]
contro la violenza che fu [illegible] in Roma, e [illegible] la dichiarazione di nullità
[illegible] in Roma perche sforzati a quella elezione [illegible]
elessero nel [illegible] Roberto Cardinal di Genève che [illegible]
[illegible] dopo aver preso il nome di Clemente VII: [illegible]
Chiesa di [illegible]

La maniera [illegible] tutte queste cose [illegible]
queste due promozioni cagionarono [illegible] [illegible]
il [illegible] colla sua [illegible]
e fa vedere ciò che fecero Urbano VI, Bonifacio IX, Innocenzo VII [illegible]
d'una parte, e Clemente VII, e Benedetto XIII dell'altra per conservare [illegible]
[illegible] delle armate. Egli [illegible] il Concilio di Pi:
sa [illegible] Cardinali di due obbedienze [illegible], e deposero come scismatici
dal Pontificato Pietro della Luna detto Bened: XIII, e Angelo Corrar nominato
Gregor: XII, elessero di comun consenso il Card: Arciv: di Milano Pietro
Philargo detto di Candia che prese il nome di Aless: V

La fortuna di questo S. uomo, è una delle cose più sorprendenti
della Storia; egli era dell'Isola di Candia di parenti sì poveri, che furono
costretti ad abbandonarlo; talmente che, arrivato al Pontificato, disse di aver [illegible] di
[illegible] de' suoi Predecessori, che non poteva esser tentato come loro d'ingrandire i
suoi parenti non avendo giammai conosciuto, ne Padre, ne Madre, ne Parenti [illegible]
nel luogo da' quali egli sarebbe [illegible] persone di merito. pag [illegible]
[illegible] pag: 303

Metallographia di [illegible] medico, [illegible] questo [illegible] ciò che [illegible] in questa materia ne più dotti autori [illegible] Italiani e Inglesi. Esamina se li metalli crescono come i vegetabili, e se vi sia in essi uno spirito seminale, e moltiplicativo, ciò che [illegible] più grandi uomini [illegible] assicurava, che nell'Isola di Cipro [illegible] specie di Rame assai somigliante all'oro [illegible] seminato [illegible] nasce come una pianta. [illegible] che il Piombo [illegible] esposto alla pioggia, e posto in luogo oscuro aumenta in [illegible]
[illegible] 1696 [illegible] pag 407

[illegible] Memorie [illegible] una raccolta [illegible] una in memoria artificiale, che [illegible] per mezzo de luoghi, e delle Imagini, che [illegible] primo di questi autori. In questo libro molti sono nominati di prodigiosa Memoria, tra quali Ciro Re di Persica [illegible] [illegible]

v

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta
di varie orazioni stampato in Venezia nel 1749 presso il [illegible].

vedi questo Paneg.co per i discorsi sopra la Vergine SS.ma S. Giuseppe, S. Gio: Batt.a.

Be[illegible] Paneg.co chi è questo.

donavere censerò. Quo iniquitate ... caverat ...

De Ortu et Progressu Juris Civilis.

... Jus civile quasi naturales ... Romane ...

4.

Annales Italici ex Tomis octo ad unum
plurig auctus redacti, auctore
Idonico Rajnaldo Cong. Orat. Presb.

... Baronio essendo sorpreso dalla morte prima di terminare i suoi Annali, da' quali era arrivato sino alla fine del Secolo XII, lasciò ai suoi Compagni della Congregaz.e il pensiero di continuare quest'opera, e diede loro le sue memorie, e tutti li preparativi che avea fatti per un sì gran disegno.

Con questo soccorso il P. Rainaldo della stessa Congregaz.e prese ad impresa di continuare questi Annali sino all'ann. 1534: e secondo l'esempio del Baronio, et il consiglio che lasciò in iscritto a colui che li succedesse nella fatica, egli prese per fondamento della sua opera l'Archivio del Vaticano. Ma la raccolta di molte cose da questo Archivio ingrandì l'opera del P. Rainaldo in tal maniera, che i giunta da 1186 viene con volumi in foglio: perciò era a proposito, che alcuno si prendesse la pena di farne uno ristretto, nell'istessa maniera che se ne ha fatto uno de dodici primi volumi, che il Baronio ha composto; e siccome non è persona che conosca sì bene ciò che v'è di più utile in un libro quanto colui che n'è l'autore, così fu cosa convenevole che il P. Rainaldo intraprendesse lui stesso di estrarre dalle sue opere ciò che giudicava essere più necessario, e più rimarchevole.

Con ogni però ... le cose ... ne' suoi otto volumi, et ove ch'e osservò più esattamente nel fine che nel principio di questo suo ristretto, quivi lasciò di rapportare le lettere intiere nel corpo intiero degl'Annali, lasciò d'esaminare le prove: egli pose al commenciamento di tutte le sezioni dell'istoria di ciascun anno, e pose ancora le cifre de' numeri che marcano in qual sezione degl'Annali si trovi ciò che è compreso nel ristretto:

Travagliando così per la commodità del Pubblico, trovò ancora questo autore il suo vantaggio: perchè egli ha impedito che qualunque altro non li rapisse il frutto, e la gloria delle sue fatiche, come succede ordinariamente nelle grand'opere, delle quali i compilatori abbreviatori portano tutto l'onore, essendo i lor compilazioni ristretti tra le mani di tutto il Mondo, mentre che i libri dell'autore sono negletti a causa della loro lunghezza: questo ancora succede d'ordinario ne' ristretti, che il lettore non vede punto ciò che vi è ommesso, e così s'accorrenta più facilmente di ciò che egli trova: ma il P. Rajnaldo ha proveduto anche a ciò, perchè ha posto nel principio di ogni Sezione di questo ristretto

... tunicas clavis purpureis intextas: Clavi ... capi: 1), fuerunt segmenta purpurae ... ... et anulus aureus et ... ...

lcuramente si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che fe:
cerono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Ge:
rusalemme percotendosi il petto per pentimento. . . . d. Paneg: pag: 69.

[illegible]

questo rispetto li numeri che corrispondono alle lezzioni dell'opera intiera e
ommettendo alle volte molte cose, lascia un intervallo di numeri, e
salta 40, o 90 lezzioni tutte in una volta, la qual cosa eccita la
curiosità del Lettore di saper ciò che può riempire un sì gran spazio,
e concepisce desiderio di veder l'opera intiera.

Ma senza discendere al particolare, basti il dire, che questa
Istoria comprende ciò che è passato dal comminciamento del sec: XIII
sino all'an: 1589 per far comprendere che la chiesa essendo stata
agitata in quei tempi da più turbolenze per le quali si sono
convocati diversi Concilij, la materia è importantissima; e assai curiosa a
[illegible]

Ad Decretale super Specula de Magistris Opus Marcelli Ancyran.

Li Papi e i Rè hanno sempre avuto molta considerazione per quelli che inse.
gnano la teologia e loro accordarono molti privileggi a causa della
fatica di questi Professori e de grandi vantaggi che se ne riceve la [illegible]

Tra questi privileggi si conputa il Jus di possedere de canonicati
senza essere obligati alla residenza, e questa dispensa si crede fondata
sopra la Decretale super Specula di Honorio III. Ma questo Autore
(Marcello Ancyrano) è di sentimento contrario, e [illegible] si vede in questo
libro a confutare questa opinione.

Per trattare a fondo questa materia, mostra primieramente qual
sia l'origine de Canonici, e osserva che li nomi di Capitolo, e di Canonico
non abbiano comminciato ad esser in uso che verso li tempi di Carlo Magno

Egli tratta in seguito dell'origine de Dottori, che pretende essere
antichissima. Blondello ha asserito, che non si parla punto di Dottori innanzi
l'an: 1136. Ma l'autore di questo libro cita un Canone del Concilio
di Saragosa tenuto l'an: 390 che proibisce di prendere senza permissione
la qualità di Dottore: ciò che prova ad evidenza, che v'erano in quel tempo
de Dottori in Spagna.

Ha di più esaminato quest'autore in favore di chi habbia Hono: III
fatta questa Decretale; quali motivi habbia avuto, e se questi motivi habbiano ancora
luogo al presente [illegible] ogni cosa con molta erudizione [illegible]

[illegible]

[illegible] fece un libro nel quale si può apprendere nell'istesso tempo [illegible]

[illegible]

vedi q[ues]to Paneg.° per
i discorsi sopra la vergine
SS.ma S. Giuseppe, S. Gio: Battista.

Bel Paneg.° ch'è questo.

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta
di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Jurisdictio. … Jus civile quod naturales … Romane … publica …

Commentarius in Decretales Innocentii III Lutetiæ 1655

5

Li Canonisti vanno d'accordo che Innocenzo III sia stato uno de' più grandi lumi della Chiesa, e il più dotto di tutti i Papi nella Jurisprudenza. Così nella Compilazione che Gregorio IX fece fare delle Decretali de' Papi ve ne sono più d'Inn. III solo, che di tutti li altri insieme.

M. Altesserra ha raccolto in questo libro tutte quelle di questo Pontefice, che sono sparse in questa Compilazione e ne ha fatto de' Commentarj ad esempio di Cujacio, che ha comentate tutte le leggi di [illegible] e di Paolo che sono nella legge Civile.

Quest'opera contiene un'infinità d'osservazioni curiose toccanti la disciplina e il governo della Chiesa e circa il rapporto che v'è fra la legge Civile, e la legge Canonica, la differenza fra l'una e l'altra e particolarmente circa l'ordine delle procedure della cancelleria Apostolica. Si vede qui ancora apparire molta erudizione. Perchè M. Altesserra non si contenta di spiegare semplicemente il testo di queste Decretali, ma espone il fatto de' processi, sui quali Innocenzo III pronunciò, rapporta le ragioni delle parti, e le appoggia non solo all'autorità della Legge Canonica e Civile, ma ancora a quella de' Padri Greci, e Latini [illegible]

Margin: In Decretales Innocentii III … Commentarius. — Al parere de' Canonisti Innocenzo III è stato il più dotto nella giurisprudenza di tutti i Papi. Nella compilazione Gregoriana sono più decretali d'Inn. solo, che di tutti li altri. M. Altesserra fece alle decretali di questo Pontefice de' commentarij eruditi ad uso di Cujacio. Quest'opera contiene molte osservaz. circa la disciplina e governo della Chiesa circa il rapporto che v'è tra la legge Civile, e la legge Canonica. Espone ancora il fatto de' Processi, su quali Inn. III pronunciò.

Synodorum Generalium, et Provincialium statuta cum Notis R. P. Christiani Lupi Ord. Erem.

Margin: Notæ Christiani Lupi ad Synodos Generales, et provinciales.

Christiano Lupo è stato lodato per un uomo che non avesse l'eguale nel suo secolo. Egli fa de' commentari sopra tutti li Concilj. Alla fine di ciascun Concilio egli mette una dissertazione Istorica nella quale esamina per qual occasione sia stato ragunato il Concilio, in qual luogo, e in qual tempo sia stato celebrato, e spiega tutte le questioni, che si puone formare su questo soggetto: Binius aveva fatto una fatica simile. Fa ancora (Christiano Lupo) alcune digressioni assai dotte secondo la varie difficoltà che si presentano in quei concilj, e tratta più questioni di Jus canonico, e d'Istoria Ecclesiastica. Per esempio esamina.

1. Se l'assistenza di tre Vescovi sia assolutamente necessaria per consacrarne uno: perchè in questo caso nacque una difficoltà che fece un gran strepito in Fiandra (Vid. Journ. des Sçavans an. 1666 pag 435) e conclude che sebbene il Vescovo di Fiandra* era stato consacrato da un sol Vescovo, perchè era stato, colla dispensa del Papa [illegible]

Margin: * quantunque consacrato da un sol contro un canone espresso del Concilio di Nicea, etc.

… fimbrias clavis purpurei intertextas. Clavi (ut ait …) fuerunt segmenta purpuræ … in auro … et annulus aureus, et equus …

Right margin of underlying sheet: … et literis … decem Romani … in Latricus … auctoritate Patres … equestris ordinis … publico …

sicuramente vi si dispera da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento.... d. Paneg: pag: 69.

[illegible]

Quindi [illegible] per un altro canone rapportato da Ferrando, un solo Vescovo può consacrarne validamente, senza l'assistenza d'alcun altro Vescovo ([illegible])

II. Osserva che a torto alcuni hanno accusato i Pontefici d'avere accresciuto de' Vescovati nelle città del Regno di Napoli per augmentare la lor possanza ne' Concilj generali accrescendo il numero delle lor creature; perchè ciò fu fatto dall'Imperatore Leone, che avendo sottratto questo paese dalla giurisdizione della Chiesa Ro:, lo sottomise al Patriarca di Costantinopoli, e fece creare quantità di Vescovi per mantenere il popolo nell'ubbidienza a questo Patriarca, e disseminare l'eresia degl'Iconoclasti che questo Imp.re favoriva: di maniera che non solo v'è della malizia d'attribuire ai Papi una sì cattiva intenzione, ma ancora della ignoranza ad accusarli d'una cosa, che i lor nemici hanno fatta.

III. Egli tratta se la confermazione conferita da un' Eretico sia valida, e risolve, che sia valida, quantunque il Papa Nicolao sia stato di sentimento contrario, appoggiato a più passaggi de' Padri, che gli Eretici doppo fatta l'abjura della loro eresia erano ricevuti nella comunion de' Fedeli, e si riconciliavano per l'imposizion delle mani, che viene sovente presa da' Padri per la confermazione; ciò che ha fatto credere a più Teologi, che la Chiesa confermava un altra volta quelli che erano stati confermati dagl' Eretici. Ma [illegible] fa vedere che p. l'imposizione delle mani, per la quale i Eretici si ricevevano nella Chiesa non si deve intendere altra cosa, che il Sacramento della penitenza: e fa vedere che il Crisma è la materia essenziale della Confermazione, e che giammai non si confermò alcuno coll'imposizion delle mani senza fare alcuna unzione.

IV. Parla ampiamente delle Diaconesse, e del loro uffizio nella Chiesa. Dice che si ordinavano per l'imposizion delle mani, la quale non era che una semplice cerimonia, e non già un sacramento.

V. Egli s'attiene particolarmente in quest'opera a far vedere il primato, e le altre prerogative della Chiesa Romana, d'onde rapporta delle prove autentichissime fatte da vari Concilj. &c.

vedi questo Paneg.o per i discorsi sopra la Vergine SS.ma, S. Giuseppe, S. Gio: Batt.a.
Bel Paneg.o che è questo.

Seguono le osservazioni fatte nel leggere il 4.o Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

(Suavina,) [illegible] denunere [illegible] Quod [illegible] [illegible]

De Sorte et Brocetta Juris Civilis

[illegible] [illegible] è Jus Civile quod naturales [illegible] ac Romane [illegible]

[illegible] 6

De Ecclesiis cathedralibus tractatus Mr. Fat. Fran. de Vertuzzorte

Questo autore tratta primieramente dell'[illegible] delle [illegible] e [illegible] loro istituzione. [illegible] in seguito a chi appartenga di [illegible] qual [illegible] [illegible] essere [illegible] e in qual maniera [illegible] [illegible]. Doppo ciò esamina quali siano le cause per le quali sia bisogno di erigerle, mantenerle, e unirne più insieme: [illegible] [illegible] [illegible] [illegible] [illegible]. E finalmente spiega quali siano i privilegi e le preminenze delle [illegible] [illegible] e de Vescovi che sono ordinati col titolo di queste chiese.

Simonis Paulli Medici Regis Daniæ commentarius de abusu Tabaci et Herbæ Thee [illegible]

Commentario dell'abuso del Tabacco, e del Tè.

[illegible] [illegible] [illegible] [illegible] delle qualità maravigliose del Tabacco, e del Tè, e hanno fatto venir voglia ai popoli d'Europa di prenderne ad esempio delli Americani, e degl'Indiani. Questo autore fa vedere che l'esperienza non corrisponde alla [illegible] che loro [illegible], e fa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] di queste due [illegible] [illegible].

L'esperienza non corrisponde alla speranza per il [illegible] uso del Tabacco.

[illegible] quantunque alcuni si siano immaginati, che il Tabacco in polvere contribuisca molto alla salute scaricando il cervello dalle umidità superflue, non ostante è dannoso l'accostumarsi a prenderne, perchè ordinariamente si vede che coloro che ne usano per eccesso sono soggetti a perdere l'odorato, o [illegible] [illegible] [illegible] avendo [illegible] [illegible] l'organo di questo senso [illegible] a [illegible] la facoltà di dicernere li odori, o sia per altre cause: Vi sono stati de' quali che per averne preso troppo hanno perduta la vista, perchè [illegible] [illegible] [illegible] [illegible] negl'occhi hanno fatto un'ostruzzione nel nervo ottico: Gl'occhi si sono [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] sempre [illegible] e che in polvere del Tabacco per la sua virtù narcotica altera il temperamento del cervello, d'onde nascono un'infinità di mali.

È dannoso l'accostumarsi a prender Tabacco in polvere. Coloro che ne prendono all'eccesso sono soggetti a perdere l'odorato; Altri hanno perduta la vista.

Il Tabacco per la sua virtù narcotica altera il temperamento del cervello d'onde nascono molti mali.

[illegible] assicura, che il Tabacco in fumo è ancora più dannoso perchè questo fumo penetra assai più facilmente, e guasta [illegible] i polmoni, e il cervello. Dice ancora, che [illegible] aperti [illegible] di coloro, che erano [illegible] a fumar Tabacco, e si sono trovati ordinariamente i loro polmoni [illegible], e il loro [illegible] tutto nero; Ciò che fu osservato particolarmente ne' corpi degl'Inglesi, che dimoravano in Allemagna alla guerra di Boemia, de' quali non se n'è trovato per uno

[illegible] tunicas clavis purpureis intertextas: clavi [illegible] [illegible] [illegible] et angustus clavus sive [illegible] fuerunt segmenta purpuræ [illegible] [illegible] [illegible] [illegible] et aurifex aureus et equus [illegible] [illegible] [illegible] [illegible]

quid sint.

le rimente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg: pag: 69.

La [illegible]

uno, che non avesse questo il cranio incavato dall'loro cattiva habito di fumare continuamente.

Il Thè viene dall'Asia

Se l'America ci ha dato il tabacco, l'Asia ci somministra il Thè, i di cui spacciati sono a fatto contrari a quelli del tabacco. Alcuni dicono che questa pianta nasce in più parti dell'Indie, e massimamente nella Tartaria altri affermano che essa non venga che in due Provincie della China. Ella ha le foglie simili a quelle de' persici ma piccole: Li Indiani fanno con queste foglie una bevanda che stimano molto; Li Giapponesi fanno in polvere queste foglie, e le bevono nell'acqua calda; Li Chinesi le fanno seccare nel forno, e allora che fanno la loro bevanda le gettano sopra dell'acqua bollente, che lasciano in infusione circa d'un quarto d'ora, finchè le foglie vanno a fondo e poi bevono quest'acqua più calda che ponno mischiandola con del Zuccaro per correggere l'amarezza.

Maniera degl'Indiani per beverlo

Maniera de' Chinesi: che lasciano le foglie del Thè in infusione nell'aqua bollente circa d'un quarto d'ora

Si crede communemente che questa bevanda preservi dalla Pietra e dalla Gotta; che fortifichi il ventricolo, che ajuti alla digestione, e che serva molto a prolungare la vita. Si dice ancora che abbia la virtù di guarire i mali di testa, d'abbattere i vapori che montano al cervello, e di supplire al sonno, in maniera che prendendone una tazza tutte le sere si possa vegliare più notti senza incommodo.

Virtù credute del Thè

Ma questo autore pretende, che li effetti del Thè non sian così ammirabili, e che non sia l'uso di questa pianta, ma la sobrietà de' Chinesi che li faccia vivere si lungo tempo, e li esenta dalla Pietra e dalla Gotta. Io ho (dice egli) è stato assicurato da più persone di qualità che doppo averne bevuto non hanno avuto più facilità a vegliare. Si riconosce solamente, che egli è diuretico, che disecca molto, e giova a coloro che hanno degl'umori catarrosi; Ma sostiene questo autore, che appunto per queste cause, quelli che habitano in Europa, e particolarmente quelli che hanno passato l'età di 40 anni non devono usare il Thè perchè in vece di prolungar loro la vita, può accelerar la loro morte; poichè l'esperienza fa vedere, che tutto ciò che disecca, come il pepe, e la canella accelera la vecchiaja, che arriva allor quando viene ad essere disseccato l'umido radicale.

Questo autore pretende, che li effetti del Thè non sian così ammirabili

Non il Thè, ma la sobrietà de' chinesi, li fa vivere si lungo tempo

Virtù del Thè: Diuretico, e disseccante giova a i umori catarrosi

Per questa qualità appunto non dee usarsi dagli Europei, se son quelli massime che passaro l'età di 40: anni perchè disecca l'umido radicale.

Di più egli pretende, che il Thè non abbia quasi niente di men virtù, di quella che ha la Betonica.

Che ha virtù simili alla nostra Betonica.

vedi q(ue)sto Paneg(iric)o, [illegible] i Discorsi sopra la Vergine SS.ma, S. Giuseppe, S. Gio: Battista. Bel Paneg(iric)o ch'è questo.

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Juris Civilis.

[illegible] jus civile quod naturalis [illegible]

2

Del Rispetto alle chiese, e ai Preti

[illegible] Trattato di M: Michel di S: Martin, il quale dimostra far vedere, che le Chiese dove si celebra, e li sacerdoti che ne' sacramenti s'impiegano, meritano grande rispetto per ragioni tratte dalla santità de' nostri misteri: ed altre prove fondate sopra la prerogativa (avantaggio) che hanno li sacerdoti della nuova legge, maggiore a quelli (sacerdoti) dell'antica legge

Jani Alenkij institutiones juris Naturae, Gentium et publici

Li antichi che hanno scritto tutte delle cose toccanti la Jurisprudenza che decide le differenze de' particolari, non ci hanno lasciato alcuna cosa toccante la legge (et diritto) che regola li interessi de' Principi, parte della legge la quale per altro è tanto più importante quanto la più difficile.

Il libro di Grotio de Jure Belli et pacis fa vedere, che li Sovrani si devono tra loro, e che la legge ha stabilmente luogo nella guerra, e come si dice communemente, che la forza sia la regola della Giustizia [illegible]

Grotio è stato il primo, che ha mostrato che li Sovrani si devono tra loro, e che ha fatto vedere, che la legge ha (stabilmente) luogo nella guerra, come che si dice communemente, che la forza sia la regola della Giustizia.

Il libro de Jure Belli et pacis dove egli tratta a fondo questa materia, è stato sì ben ricevuto, che già si è stampato più volte, e in Olanda s'insegna nelle Scuole publiche. Per facilitarne l'intelligenza Alenkius professore in Amsterdam ne ha fatto un ristretto dove egli spiega per dimanda e risposta tutto ciò che si trova di più rimarcabile. Questo ristretto apporta con molta puntualità in poche parole, ciò che Grotio (senza) dice lungamente: e servirà a risparmiar la fatica, e il tempo, a chi avesse curiosità di sapere ciò che Grotio ha scritto. Finalmente egli in fine di questo ristretto fa una piccola dissertazione de' cangiamenti, che arrivano alli Stati e delle cause che li fanno [illegible]

[illegible] un ristretto [illegible] in cui si trova tutto ciò, che v'è in Grotio di rimarcabile. In ultimo, una dissertazione de' cangiamenti de' Stati, e delle lor cause.

Della Città di Dio

Siccome S. Agostino è stato d'un ingegno (talento) universale, così egli ha scritto di tutte le sorti di cose, e per ogni genere di persone. La maggior parte delle sue opere non è [illegible] che [illegible] filosofi. [illegible] trattato della Città di Dio [illegible] [illegible] composto principalmente per le persone di qualità (rango) [illegible] alla loro portata, perciò lo ha composto aggradevole e facile ad intendersi [illegible] che lo fa ammirare da tutto il Mondo.

Traduzione di S. Agostino [illegible] Città di Dio [illegible] S'Agostino [illegible] gran Signore Romano, [illegible] proporzionato alla sua [illegible], aggradevole, facile ad intendersi. È stata [illegible] quest'opera [illegible] gran Principi

Quest'opera ancora è stata particolarmente stimata dai più gran Principi della terra. Carlo Magno prendeva un gran piacere a leggerla:

[illegible] et iteris exsiccata [illegible] ante oculos [illegible] Decisiona in Patricios [illegible] Hos voluit esse ingenuos [illegible]

unica clavis purpureis [illegible] fuerunt segmenta purpurea [illegible] annulus aureus, et equus [illegible]

sicuramente Noi si dirgera da molti, che fra la turba, che assali Cristo nell'Orto, un qual:
chedun Vui fosse, che veduto, e provato il miracolo delle parole del Redentore, che po:
terono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse: e degli spettatori della crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento.... d. Paneg: pag: 69.

La [illegible]

vedi q.sto Paneg.o per
i discorsi sopra la Vergine
SS.ma S. Giuseppe, S. Gio: Battista.

Bel Paneg.o ch'è questo.

Enrico VIII Re d'Inghilterra riceuette per caro dono i commentarij che Vives fece per spiegarne le difficoltà.

Libro pieno d'erudizione, e d'una varietà ammirabile.

Fece di S. Agostino nel comporre questo libro.

Gli fatto contro i Pagani che si immaginavano che il saccheggiamento di Roma fatto da Goti, venisse dal disprezzo, che si faceva degl'Idoli.

Perciò [illegible] fa vedere il contrario, dicendo: che molti mali arrivarono alla Republica Ro: dopo la sua fondazione: e [illegible] avendo [illegible] preceduto il Cristianesimo non possono essere suoi effetti: [illegible] tutte cose in seguito de lor vizij e de lor disordini.

Essendo stato di stampa [illegible] questo [illegible] gli [illegible] della [illegible]

Carlo V, il più saggio de Re di Francia [sopra: e sapiente,] [sopra: molto premiò] ricompensò quello che s'impegnò a tradurlo in francese: ed Enrico VIII Re d'Inghilterra ~~[illegible]~~ [sopra: riceuette] i Commentarij che Vives avea fatti per spiegarne le difficoltà come il più aggra:devole dono che potesse esserli fatto.

Egli ha trattato in questo libro pieno d'erudizione e d'una varietà ammirabile, tratta dico d'ogni sorta di cose: raccoglie tutto ciò che l'Istoria antica hà di eccellente, tutto ciò che la filosofia hà di solido e che le altre scienze hanno di più raro, e più curioso. Perchè

Essendosi proposto di [rispondere] ai Pagani, che si immaginavano che il saccheggiamento di Roma e tutti li altri mali fatti dai Goti nell'Impero Ro: erano derivati dal disprezzo che si faceva degl'Idoli; Egli [sopra: percorre] trascorre tutti i mali che arrivarono alla Repub: Ro: dopo la sua fondazione e fà vedere che tutte queste calamità avendo preceduto il Cristianesimo che non possono essere degl'effetti dello stesso Cristianesimo, ma che queste son tutte cose in seguito de lor vizij, e de lor disordini.

Di più mostra la ~~[illegible]~~ vanità del culto de falsi Deij esamina le assurdità che erano nelle lor cerimonie, e ne' lor sacrifizij, e prende occasione di trattare di tutto ciò, che giammai è successo di più rimarca:bile nel Mondo. Tutti li dotti fanno ancora molta stima di questo libro a causa de' gran vantaggi che ne traggono per la spiegazione di più Autori, perchè l'ingiuria de tempi avendoci fatto perdere i libri di Varrone, e più altri che S: Agostino avea letti, de quali noi abbiamo niente che nulla se non quello che v'è conservato in quest'Opera nella quale vi sono molti [sopra: de' monumenti] fatti che non si vedono altrove.

Tutte queste cose hanno reso quest'Opera si considerabile, che essendosi trovata la stampa, questo fu il primo di tutti i libri, che si giudicò meritevole d'esser ~~[illegible]~~ [sopra: stampato] immediatamente come quello di cui tutte le oneste genti aveano più curiosità. Questo è stato più volte tradotto in francese, ma perchè il cangiamento de i tempi ~~[illegible]~~ a questa lingua hanno reso le traduz.ni meno aggradevoli, M. Girij hà intrapreso di farne una nuova.

Seguono le osservazioni fatte nel leggere il 4.o Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Juris civilis.

Ex Jean Bapt: Denis — Della Nutrizione degl'Animali. 8.

Journal des Sçavans an: 1672 pag: 295

È una cosa stravagante, che la maggior parte de' Filosofi nulla [illegible] di più nella nutrizion degl'animali, ne in quella delle piante, e che loro credono d'aver tolta ogni difficoltà che può nascere in questa materia, quando stabiliscono, che vi sono delle facoltà attrattrici, retentrici, concottrici, espultrici, secretrici, unitrici, assimilatrici &. perchè dono anco nome a tutte queste facoltà, è un' imbarazzare una cosa commune con termini straordinarj, è un volersi spiegare degl'effetti reali e sensibili per cause chimeriche, che si nominano senza concepirle. Quando per esempio lor dicono, che lo stomaco digerisce, e cuoce li alimenti perchè egli hà una facoltà concottrice, senza spiegare cosa sia questa facoltà, e far vedere in che ella consista, è una cosa assai molto ridicola, come sarebbe ridicolo il parlar di alcuno che dicesse, che la calamita tira il ferro perchè ella hà una facoltà attrattrice; che il papavero addormenta perchè egli hà una facoltà narcotica. Aristotele nelle volte nomina questo termine di facoltà senza spiegarlo mai nè volerlo.

Alcuni Medici, che s'attaccano a questo Filosofo vogliono darli una spiegazion giovevole, dicendo che per facoltà concottrice può intendersi un certo calor naturale proprio dello stomaco, che agitando li alimenti li digerisce, e li converte in chilo. Ma quantunque il calore contribuisca in qualche maniera alla digestione degl'alimenti, non è per questo la sola causa sufficiente a digerirli perchè s'è veduto dall'esperienza, [illegible] ne si può dubitare, che vi sia maggior calore nell'aqua che bolle sopra il fuoco, di quanto vi sia nello stomaco d'un cane che digerisce li alimenti, eppure fù aperto un cane doppo tre ore che avea mangiato della carne assai dura con alcuni piccoli ossi, e si trovò ogni cosa passata in chilo talmente, che non si riconosceva più nè la carne, nè gli ossi: dove al contrario fù bollita della carne simile con alcuni ossi per lo spazio di più

di tre ore

La digestione non si fà per il solo calor naturale.

scuramente si dispera da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento . . . . D. Paneg.° pag: 69.

vedi: questo Paneg.° per i discorsi sopra la Vergine, S.ma S. Giuseppe, S. Gio: Battista

Bel Paneg.° ch'è questo.

doppo le quali si osservò la carne con tutte le sue fibre che aveva prima, e si ottenne un ossigeno, e passa, totalmente alterata, Dunque la digestione negl' animali non si fa col solo calor' naturale dello Stomaco.

Come si faccia la digestione

Bisogna dunque ascrivere che vi sia un' altra causa, che col calore produca la digestione. Io osservo che gli alimenti passano dalla bocca allo stomaco per un condotto che si chiama l'Esofago, e che dallo stomaco discendono negl' intestini nelle budella, da dove la parte più pura si distribuisce per tutto il corpo.

Due liquori differentissimi

Bile, gialla, amara

Succo Pancreatico acido e trasparente.

La bocca produce quantità di saliva, che si mescola cogl' alimenti a misura di quanto vengono masticati co' denti; Lo Stomaco ha la sua membrana interiore piena di più glandolette, che quali pestate rendono un'acqua, nella acida, che viene loro apportata per più arteriole; finalmente noi troviamo all' entrar delle budella due liquori differentissimi nel gusto e nel colore, che si mischiano cogl' alimenti al sortir dello Stomaco. Uno di questi è la bile, gialla e amara, che vien trasmessa dal fegato; l'altro è un succo acido, e trasparente, che il Pancreas manda, per un canal particolare. Ed ecco come con queste cose scoperte adesso si fa la digestione, noi spieghiamo tutta l'economia della nutrizione, per questa disposizione di parti, senza supporre niente d'avantaggio, o di chimerico.

È cosa opportuna il considerare con li filosofi la digestione degl' alimenti come una specie di corruzione, o cangiamento che si fa dell'istessa maniera, che li altri cangiamenti naturali. Imperciocchè bisogna che si corrompano gli alimenti, e perdino la loro natura per trasformarsi in chilo, in sangue, in carne, secondo la massima generale: generatio unius est corruptio alterius. Ora tutte le corruzioni o dissoluzioni che si fanno o per arte o dalla natura, nascono perchè vi è qualche agente che le divida, e disunisca le parti; Il sale, per esempio, e il zuccaro, si dissolvono nell'acqua comune

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazione stampato in Venezia nel 1749 presso il Savioli.

nell'acqua commune; li metalli si sciolgono nell'acqua forte, che s'insinua a poco a poco ne loro pori, e come tanti piccoli cunij dividono le loro parti; il fuoco distrugge il legno perchè la fiamma s'insinua ne' pori e fa uscire le parti che le più leggeri ascendano in forma di fumo e le più grosse cadino ad basso del proprio lor peso, e compongono la cenere. La carne si cuoce nella pentola perchè l'umidità che vi penetra, e che ne suoi pori si move dividono a poco a poco le fibre e le rendono in una materia molle senza ligamento e consistenza e così può discorrersi d'ogni altra corruzione o cangiamento.

L'acqua forte scioglie i metalli.

Osserviamo ora l'agente, o sia li scioglienti che fanno una si gran divisione degl'alimenti, cosicchè le lor parti più solide divengono in meno di due ore molli e come liquide, le quali formano ciò che li Medici chiamano Chilo.

Quando adunque li denti frangono le parti più grosse degl'alimenti la saliva s'insinua nelle più minute parti la quale è uno scioglitore assai penetrante che le divide, e prepara a una più grande divisione che dee farsi nello stomaco, e negl'intestini.

La Saliva della Bocca, primo sciogliente degl'alimenti.

Essendo così divisi gl'alimenti, e rammolliti per la saliva discendono nello stomaco dove trovano un'acqua acida, che s'esprime dalle glandule, delle quali la membrana interiore dello stomaco è ripiena: quest'acido è un secondo sciogliente, che fa degl'alimenti una più grande divisione.

Acido dello stomaco, secondo sciogliente.

Finalmente passano gl'alimenti dallo stomaco negl'intestini, o sia per il proprio lor peso, o sia per mezzo delle fibre dello stomaco, che si risserrano da se stesse doppo essere state dilatate dalla per la fermentazione degl'alimenti, come fanno le corde di budello che si rallentano, o restringono doppo essere state tese per qualche tempo; Questi alimenti si mescolano con due altri liquori nell'entrare che fanno nelle budella: questi due liquori che sono la bile, e il succo pancreatico si fermentano cogl'alimenti e fanno una divisione più grande delle più minute particole e questa è l'ultima divisione, che perfeziona il chilo, e lo rende assai sottile per poter passare a traverso li pori delle budella nelle vene lattee e per andarsi a mescolare colla massa del sangue e portare il nutrimento a tutto il corpo.

Bile, e succo pancreatico, liquori, che si fermentano cogl'alimenti negl'intestini; e fanno un terzo sciogliente.

sicuramente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che po:
terono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento. . . . d. Paneg:° pag: 69.

La [illegible] nella gloria

vedi q.to Paneg.° per
: discorsi sopra la Verg:
S.ma di Giuseppe, di Gio: batt:
Bel Paneg.° ch: è questo.

Fin qui ogni cosa è facile a concepirsi, a nota. abbiamo detto che fondato non sia nella ~~disposizione~~ [illegible]sizione delle istesse parti: così acidi, senza dubbio, si sciolgono i corpi, come ciò vediamo per esperienza, che il Suco di Limone, l'aceto, lo spirito di ~~[illegible]~~ Nitro, e quantità d'altri liquidi acidi servono ai Chimici di scioglienti per fondere l'oro, il ferro, il corale et altri corpi più duri, perché questi liquori acidi sono composti di sali, e di parti assai penetranti, che insinuandosi fra i pori cavano una dissoluzione intiera.

Bisogna masticar bene prima d'inghiottire.

Bisogna masticar bene prima d'inghiottire, e ciò molto contribuisce ad una perfetta digestione, perché siccome l'acqua commune non è capace di sciogliere grossi pezzi di gesso ma bisogna prima farli rompere con il martello, così la saliva della bocca, e l'acqua acida dello stomaco non hanno forza di sciogliere i grossi pezzi di pane, e di vivanda, se prima i denti non spezzano le sue grosse parti per dar luogo all'acido di penetrare nelle più piccole; perciò se alcuno inghiottisse grossi bocconi senza ben masticarli, ~~[illegible]~~ [illegible] corre rischio di renderli tutti intieri, e così ne si fa la digestione, ne riceve [il] Nutrim.to

La lingua scuopre il temperamento dello stomaco.

Poiché la saliva della bocca comincia ciò che perfeziona l'acqua acida dello stomaco, egli è probabile, che questi due liquori siano dell'istessa natura; e la raggione è evidente, perché siccome è un'istessa pelle che fà la membrana interiore dello stomaco, e che cuopre la lingua, così non si saprebbe essere di quest'acqua acida nello stomaco, senza che vi si veda qualche participazione sopra la lingua sia che ella o ascenda in acqua, o s'elevi in vapori: e questa cosa è sì vera, che cangiando la temperatura dello stomaco, la lingua cangia ancora, ella s'imprime e si colora di tutte le fuligini dello stomaco, a guisa appunto della tromba d'un camino quando s'innalza il fumo; e l'esperienza ancora ci fa vedere, che la lingua è bianca, gialla, nera secondo che la pituita, la bile o la malancolia si sgorgano nello stomaco.

Ella si ricuopre di tutte le fuligini dello stomaco.

Ella si fa bianca, gialla o nera secondo la pituita la bile, o la melancolia che sgorgano nello stomaco.

Se dunque la saliva della bocca è dell'istessa natura dell'aqua acida dello stomaco si può inferire, che quanto più longamente in bocca tanto meglio

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devenere censono. Quod inquitate ... caveret ...

Juris civilis.

... Jus civile quod naturalis ... ad Romanos ... iudice ...

... et iteris explicata: ...

10

Ciò che non si digerisce nella bocca Non si digerisce neppure nello stomaco

tanto meglio ancora deve essere nello stomaco; e ciò l'esperienza ci fa vedere in quelli che hanno la lingua disseccata per l'ardor della febbre; perchè siccome il calore ha disseccato le acque del loro stomaco prima di disseccare quella della lor bocca: se essi le loro mangiano in questo stato, gli alimenti non si digeriscono punto, e v'abbisognano de' [illegible] ordinarj, questi si corrompono più tosto che essere di giovamento e in vece di servire di nutrimento, sono capaci di causare qualche raddoppiamento di febre.

La perdita dell'appetito, e la depravazione del gusto sono due indizj manifesti dell'alterazione dello Stomaco.

Come gli alimenti non hanno sapore nella bocca, se non in quanto che sono divisi per la saliva in parti assai sottili per insinuarsi ne' pori della lingua, e vellicare que' piccoli nervi, de' quali è composta; così ne viene in seguito, che ciò che è aggradevole alla bocca, deve esser facile a digerirsi nello stomaco e deve fare un buon nutrimento. E ciò è sì vero, che lo stomaco non può essere alterato, senza che via nel tempo stesso qualche depravazione anche al gusto, perchè non essendo più nel presente aggradevole al gusto ciò che era per il passato, ne essendo facilmente digerito nello stomaco ciò che era una volta bisogna dire per conseguenza che li scioglienti non sono più gli medesimi nello stomaco e nella bocca come erano di prima. Dunque la meglior marca per conoscere se lo scioglimento dello stomaco sia alterato è l'alterazione manifesta che apparisce nella bocca di colui che perde l'appetito.

D'onde nasca l'appetito la fame, e la voracità.

Quando l'acqua acida dello stomaco che incide e scioglie gli alimenti si spoglia in quantità nello stomaco senza nulla trovare, ella deve piccicare le sue membrane e avvertire della necessità di mangiare facendo nascere quel sentimento, che chiamiamo appetito; se ella è più abbondante dell'ordinario, e pensa più vivamente le sue membrane, e così eccita un appetito stravagante, e una fame canina; finalmente se quest'acido è agitato per uno più grande calore deve fare un effetto ancor più considerabile, ed ecco la voracità: Questa ancora è la raggione perchè le tigri, e i Leoni

Le tigri, e i Leoni sono voraci per causa dell'acido trascendente del loro Stomaco

che sono come in una febre continua digeriscano facilmente quegli alimenti che solo con difficoltà e a gran pena digeriscono li animali domestici, e inghiottono bocconi tali interi affine di ovviare, e smorzar d'avvantaggio l'acido trascendente, che rode le proprie loro parti. Il calore poi altro non fa che agitare più attivamente i ...

... Rei ... Boni ... proficiscis ... qui ... consilio ... populo ... Patricios ... Hos voluit esse ... auctoritate Patres ... natores ...

... tunicae clavis purpureis intertexta. Clavi ... (cap. 1), fuerunt segmenta purpurea ... et aurius ...

-ramente vi si dispera da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. cr. d. Paneg.° pag: 69.

[illegible] di rinunziare alla gloria

Il Calore oltre i scioglienti non fa, che agevolare più nello stomaco i scioglienti. Quindi nasce, che mangiamo più nell'inverno che nell'Estate, perchè nel freddo, il calor naturale, è più concentrato.

... i scioglienti, è l'acqua acida dello Stomaco che deve fare la Dissoluzione.

Questa ancora è la raggione, che noi mangiamo più d'inverno, che d'estate e li corpi flemmatici digeriscono meglio, che li flemmatici; appunto perchè il calor naturale dissipandosi meno nei tempi e ne luoghi freddi egli si concentra d'avantaggio nello Stomaco, e acora con più di forza l'acqua acida, che fa la dissoluzione degl'alimenti.

Quando l'acido dello Stomaco non può sciogliere subito una vivanda nasce in noi la sazietà. E quando la saliva è tutta imbevuta negl'alimenti. Oppure ha rintuzzate le sue punte col lungo mangiare resta in tal stato, e rendesi allora la vivanda nojosa, e disgustosa.

Quando poi l'acido dello Stomaco non è capace di sciogliere subito una vivanda nasce in noi la sazietà; perchè siccome un coltello si rintuzza a forza di tagliare quest'acido ancora può rintuzzarsi doppo aver agito per qualche gran tempo contro gl'alimenti: Quindi ancora ne nasce, che doppo aver mangiato per qualche tempo d'una vivanda, che in prima potena subito penetrare, e che perciò era aggradevole al gusto, ella diviene finalmente insipida, e disgustosa a forza di mangiarne, perchè l'acqua acida rintuzza le sue punte in agirvi sopra, e perde alla fine tutta la sua attività. Si può dire ancora che l'acqua acida essendosi interamente imbevuta negl'alimenti, non ne resta più quando si ha molto mangiato, e così l'appetito si cangia in sazietà.

Quando il suco Melancolico la pituita e bile, sorgano nello stomaco perdesi in un tratto l'appetito.

Perdesi ancora qualche volta tutto in un subito l'appetito, quando si fa nello Stomaco una deposizione di suco Melancolico, di pituita, e di bile, perchè allora l'acido perde la sua attività e non può più digerire; siccome appunto l'acqua forte perde tutta la sua attività e non è più capace a sciogliere il metallo quando è mescolata con troppa acqua comune, così l'acido dello Stomaco perde tutta la forza mischiandosi con questi umori stranieri.

Il suco di Narangio, d'agresto, sono li giusti detersivi dello Stomaco, contro la materia viscosa, che attaccandosi agl'orifizij delle arterie e glandole che versano l'acqua acida toglgono l'appetito.

Quando poi qualche materia viscosa s'attacca alla tunica dello Stomaco, e ottura li Orifizij delle arterie, e delle glandole che versano quest'acqua acida, non vi si averà più appetito, ne si farà la digestione; perciò è buona cosa per questi provocare il vomito, o usare del suco di Narangio, d'agresto e d'altri liquori detersivi, per nettare lo Stomaco.

Il suco di Limone muove le glandole, e così accresce o eccita l'appetito.

Il Limone nella bocca move le glandole, e il vasi salivari, cosicche se non si lava la bocca prima di mangiare, si corre rischio di non prendere alcun gusto negl'alimenti e di non inghiottire abbastanza di saliva: ciò succede alla più parte degl'ammalati doppo la febre, e alle persone robuste che si trovano in natura sparsa la bocca di pituita, come devono sempre lavarsi se vogliono sentire il gusto de' cibi. ... succede

vedi q.sto Paneg.° per i discorsi sopra la Verg. S.ma S. Giuseppe, S. Gio: Batt. Bel Paneg.° ch'è questo

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Deuenere . censorio . Quod . iniquitate ad deverat

De Ortu et Progressu

Juris Civilis.

Non aliud est jus civile quod naturale ... Romane ...

11.

Se succede che l'acido non distilli più nello stomaco sembra cosa facile a supplirsi mischiando alcuni sali, o liquori acidi per mezzo degli alimenti che noi mangiamo, perchè questi acidi essendo agitati per il calor dello stomaco potranno ajutare la digestione, e fare la medesima dissoluzione che fa l'acqua acida dello stomaco; per questo giova assai mischiar dell'aceto, o agresto per mezzo li alimenti di coloro, che hanno perduto l'appetito.

Le cose acide risvegliano l'appetito

Perchè la saliva, e l'acqua acida dello stomaco incidono, e penetrano gl'alimenti a causa de sali che lor convengono così quegli alimenti, che portano seco loro molti di questi sali nello stomaco saranno più facili a digerirsi: quindi l'esperienza ci fa vedere, che il porco fresco è più difficile a digerirsi, che il salato; ~~...~~ che il pane lievitato nutrisce meglio che il pane senza lievito perchè l'acidità, che egli contrae nel lievito li serve d'un dissolvente, che unendosi con quello dello stomaco fa una digestione più pronta, e più perfetta. Il lievito di Birra, (Cervesia) rende il pane più aggradevole, e più facile a digerirsi, perchè la sua acidità mescolata con quella dello stomaco sono due cause che cospirano ad un'istesso fine.

Li sali e l'acidità negl'alimenti contribuiscono molto a render facile la digestione nello stomaco.

Così, il pane lievitato si digerisce e nutre meglio, che senza lievito.

Il lievito di Birra fa il pane più leggero, e più gustoso

Siccome l'acido dello stomaco non digerisce in altra maniera, che coll'insinuarsi ne pori delle più piccole parti degl'alimenti così ne seguita che mangiando noi qualche cosa, di i pori della quale sieno così serrati, che questo liquore non possa introdurre li sali de quali è composto, non si farà alcuna digestione e passeranno nell'istesso loro essere a traverso del nostro corpo senza lasciare alcun nutrimento: e per questa ragione non si digeriscono punto le scorze de peri, de pomi, delle cerase, e simili frutti, perchè la lor superficie è talmente pressata, e liscia, che la saliva, e gl'acidi non puon penetrare per farne la dissoluzione; per questa ragione quell'acido che digerisce quantità di corpi non scioglie ~~punto~~ mai le membrane dello stomaco perchè non sono punto carnute, ma estremamente liscie e serrate, tanto a causa dell'acido che distilla spessissimo, quanto a causa degl'alimenti, che essendo assai grossi l'induriscono per la loro calata, come appunto la racchetta fa le mani d'un giocatore che sovente l'esercita.

L'acqua acida dello stomaco non digerisce mai lo stomaco stesso ne più altri corpi, a causa della lor superficie molto fissa e liscia, nella quale non puono penetrare i sali e gl'acidi per discioglierla.

Allora si ... annulus et angustus clavus sive tunica clavis purpureis intertexta (clavi ...), fuerunt segmenta purpurea ordinis, ... et annulus aureus, et equus publicus ...

Lo mente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualcheduno vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg.° pag: 69.

[illegible] alla storia

vedi questo Paneg.° [illegible]
discorsi sopra le Ver[illegible]
SS.me s. Giuseppe, S. Gio: Bat[illegible]
Bel Paneg.° ch. è que[illegible]

L'appetito d'ordinario viene mangiando, perché la saliva, e l'acqua acida dello stomaco si scarica allora in maggior quantità.

Ecco si carica quantità d'acqua acida nello stomaco quando discendono gl'alimenti, che tanto per il lor proprio peso, quanto per la lor fermentazione fanno, che quest'acido s'esprima allora delle vescicole, o delle glandole, come l'acqua s'esprime d'una spugna; ciò si esperimenta sensibilmente allora si muove la lingua e si sputa mangiando qualche cosa, perché allora la saliva s'esprime, incomincia dalle glandole e vasi salivali per insinuarsi negl'alimenti: e siccome quest'abbondante scarico di saliva e d'acqua acida s'accompagna con degl'alimenti a piccolare fanno un poco le fibre della lingua e dello stomaco, così bisogna che nasca in noi d'ordinario un maggior appetito mangiando.

Perché parlando d'una vivanda ci venga acqua in bocca.

Quando la natura ha una volta versato abbondantemente della saliva nella bocca e dell'acqua acida nello stomaco alla presenza d'alcuni alimenti che ha provato aggradevoli, ogni volta che la specie si rappresenta all'imaginazione o per la vista, o per l'udito ella ne versa ancora una necessaria quantità, e così ella eccita in noi l'appetito di queste cose per essi avanti; e questa è la ragione, che vedendo noi, o sentendo parlare di qualche vivanda, che risvegliò altre volte il nostro gusto, l'acqua ancora ci viene tosto alla bocca.

La fame non dura sempre perché mancano gl'acidi; e quando uno si sta lungo tempo senza mangiare si disseccano le glandole degl'acidi, come si disseccano le mamelle quando non sono succhiate.

Fatto che sia una gran deposizione votamento di saliva, e di succo acido nel tempo della digestione, le glandole non si riempiono di nuovo, che qualche tempo doppo, e così stiamo più ore senza alcuno risentimento di fame. Perché le glandole sono come le mamelle delle Nutrici, che si votano in quantità quando sono succhiate, e non si riempiono che a poco a poco, e con successione di tempo. E siccome le mamelle si disseccano mancando d'esser succhiate, così quando si stia passar qualche giorno senza mangiare, le glandole della bocca, e dello stomaco si disseccano, e i lor pori si otturano e l'acido non distilla più, onde si perde intieramente l'appetito; e quando alcuno in questo stato mangiasse molto in una sol volta, averebbe a rischio d'acquistar qualche male, perché lo stomaco non averebbe acidi bastanti né capaci di digerire tanto cibo abbondante.

Se alcuno doppo aver digiunato lungo tempo mangia molto cibo in un subito può causar qualche [illegible] male. glandole ecc.

Fin'ora s'è parlato di ciò che passa nella bocca, e nello stomaco per convertire gl'alimenti in chilo: si considererà in seguito come questo chilo passi negl'intestini, come si cangi in sangue, e serva di nutrimento a tutto il Corpo. Dei [illegible]

della digestione.

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

deuenere. censorio. Quod iniquitate ... cauerat ...

De Ortu et Progressu Juris Civilis

... Jus Civile quasi naturalis ... Romana ... [illegible]

... et iteris explicata ... [illegible]

Della digestione degli alimenti.

Continuazione al discorso precedente.

La Saliva (come s'è detto) e il succo acido dello stomaco penetra talmente tutte le parti degl'alimenti, e causa una sì gran divisione, che loro cessano d'essere ciò che erano per l'avanti, e prendono la forma del Chilo, d'onde ricevono in seguito tutte le parti del corpo la nutrizione.

Li alimenti si convertono in chilo, il chilo posto nel cuore, indi si fermenta col sangue e porta il nutrimento a tutto il corpo.

Dopo avere esaminato ciò che resta nella bocca, e nello stomaco, bisogna ora esaminare ciò che resta negl'intestini, e ne vasi che son destinati per portare il chilo nel cuore: per indicare in oltre come il chilo cangi di natura, e diventi sangue avanti d'essere distribuito alle parti ove dee servire di nutrimento.

La Bile, e il Succo Pancreatico si dispensano nel tempo della digestione.

Li alimenti non ponno discendere nello stomaco, e riempire la di lui capacità, senza stendere le fibre delle quali sono composte le sue membrane, e senza premere tutte le parti vicine, che li toccano immediatamente; perciò allorchè il fegato situato alla parte destra, e il Pancreas poggiato di sopra in forma di cuscino, lo stomaco non può riempirsi senza che queste due viscere non siano premute più che quando è vuoto, e questa pressione fa, che li liquori che lor contengono, s'esprimono allora, e si mettino in abbondanza ne vasi che vanno a scaricarsi all'entrata ingresso delle budella, cioè, che d'una parte la bile s'esprime dal fegato, e dal suo piccolo recipiente che si chiama la Vessicola del fiele, e dall'altra parte il succo pancreatico s'esprime dal Pancreas, e questi due liquori vanno per i suoi canali differenti a scaricarsi all'ingresso degl'intestini, e a mescolarsi cogl'alimenti a misura che lor discendono nello stomaco.

La Bile si esprime dal fegato, e dal suo piccolo recipiente che si chiama Vessicola del fiele.

Sono in errore coloro che dicono che la Bile è un escremento; perchè basta considerare dove ella termina, e la natura (se fosse la bile un escremento) li avrebbe dato di scaricarsi verso la fine delle budella, piuttosto che verso il lor cominciamento, dove se come escremento si scaricasse, sarebbe questa un soggetto per da accusar la natura d'ignoranza.

Errano coloro che dicono esser la bile un escremento perchè se fosse escremento dovrebbe scaricarsi verso la fine delle budella più tosto che verso il loro cominciamento.

... quid sint. ... tunicas clauis purpureis intertexta: Claui ... cap: 1). fuerunt segmenta purpurae ... [illegible]

Certamente si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . D. Paneg: pag: 69.

[illegible] alla gloria

vedi questo Paneg.° per i discorsi sopra le SS.me S. Giuseppe, S. Gio: Bat. Paneg.° ch'è questo.

di sturbare con questo escremento la bella economia della digestione mescolandolo in fra mezzo gl'alimenti avanti che da loro si separi il nutritivo, capace solo d'infettare il chilo col suo mescolamento.

Ma ciò ancora apparisce più in chiaro spiegando la natura della Bile e del succo Pancreatico, e ciò che derivar dalla mescolanza di questi due Liquori.

Natura della Bile, amara [illegible]

La bile dunque è gialla e amara, e secondo tutti li chimici che hanno esaminato la di lei natura, ella è piena di sali volatili, e lissiviali e di parti oleaginose e sulfuree: tutto ciò che la rende idonea a incidere [illegible] e mischiare [illegible] per mezzo [illegible] penetrante.

Natura del succo Pancreatico incisivo, e penetrante a cagione de' spiriti [illegible] che lo compongono.

Il succo Pancreatico è chiaro, e trasparente, e [illegible] acido gratissimo, quando l'animale è sano [illegible] lo compongono chiaramente dimostrano, che egli deve essere incisivo, e penetrante, poichè i più forti sciogliendi, de' quali si serve la chimica partecipano tutti dell'acidità.

La natura della Bile e del succo pancreatico così conosciuta [illegible] soggetto a considerare ciò che debba nascere dalla lor mischianza cogl'alimenti [illegible] questi due liquori non sono già escrementi, ma piuttosto sughi assolutamente necessarj per depurare, e perfezionare il chilo che solamente è abbozzato nello [illegible] stomaco

La Bile e il succo Pancreatico devono fermentare [illegible]

Da uno spirito acido mischiato col sal lissiviale nasce una effervescenza manifesta. [illegible] La limatura d'acciajo contiene molto di sal lissiviale. [illegible] cagiona una fermentazione considerabile. L'olio di Tartaro, [illegible] sal lissiviale [illegible] si fermenta e si scalda [illegible]

Primieramente l'esperienza ci fa vedere, che mischiando in una caraffa uno spirito acido con de' sali lissiviali, nasce nell'istesso tempo una effervescenza manifesta. Lo spirito di Vitriolo, per esempio, che è acidissimo essendo mischiato colla limatura d'acciajo che contiene molto di sale lissiviale produce una fermentazione considerabile; l'olio di Tartaro, che non è altro che un sale lissiviale di Tartaro [illegible], e sciolto per l'umidità dell'aria fermenta, e si scalda quando si mescola con lo spirito di Vitriolo o altro liquore acido.

[illegible] succo Pancreatico essendo [illegible] la Bile [illegible] e di sal lissiviale, deve nascere dalla mischianza di questi due liquori una fermentazione considerabile negl'intestini, la quale agitando le più minute parti degl'alimenti le divide e sciolga in maniera che rendono la lor consistenza e diventano molto [illegible] i più impercettibili degl'intestini nelle vene lattee. E questa fermentazione ancora è quella, che depura e raffina il chilo, e cagiona la differenza che passa tra il chilo dello stomaco, e quello degl'intestini, perchè il chilo dello

questo secondo.

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

... evasira, ... Severe cessio. Quod iniquitate ... covere ...

De Ortu, et Progressu
Juris Civilis.

... aliud è Jus Civi... quod naturalis ... ad Romane ... et ... exsiccat...

JB

Il Chilo si separa ... in fermentazione colla bile e del suco Pancreatico. Chilo dello Stomaco grosso, e Chilo degli intestini raro.

Il Chilo dello stomaco è ordinariamente d'una consistenza spessa e ... e il suo colore grossetto o bianco è diversificato secondo la varietà degl'alimenti; dove che il Chilo degl'intestini è sempre d'una consistenza più fluida, meno viscida, e più chiara.

La Mischianza del ... con la bile e suco Pancreatico, ajuta la fermentazione.

Il latte liquor grosso mischiato coll'oglio di Tartaro, e Spirito di Vitriolo rende una effervescenza più grande, che se vi fossero i soli liquori magri.

... che un liquor grosso e viscido si mescola con uno spirito acido e col sal lixiviale; come per esempio il latte d'armenta con oglio di tartaro e spirito di Vitriolo, l'effervescenza che si fà è molto più grande, e dura maggior tempo, che se il latte non vi fosse mescolato; ciò non proviene senza dubbio dalla viscidità, e dal legamento delle parti del latte, perchè ... e ... unitamente ... e sarano rare ... bollendo sopra il fuoco, assai più che non si ponghiano, e fuori, ... l'acqua ... il Chilo dello Stomaco viscido e consistente discendendo, e mischiandosi con la bile, e suco Pancreatico, deve render con essi una fermentazione più grande, che non sarebbe se soli vi fossero la bile, e il suco Pancreatico.

Il calore aumenta la fermentazione della Bile, e del suco Pancreatico.

Il ... ancora di qualche animale mischiato con una terza parte di Spirito di Vitriolo esponendolo al sole, esprime tosto la fermentazione.

Quindi potiamo assicurarsi, che il calor è tutto ciò che ci scalda ... nel tempo della digestione, è capace ad aumentare la fermentazione della Bile e del suco Pancreatico, e di fare per conseguenza una dissoluzione più perfetta degl'alimenti.

Il Passeggio è assai utile avanti e doppo il pasto.

Perciò il passeggio avanti, e doppo il cibo è utile assai, perchè quel moto mouimento agita il sangue, li spiriti, e tutti gl'umori, e primo del cibo fà distillare nello stomaco quantità d'acqua acida, che picotando la sua membrana eccita l'appetito; doppo il cibo poi agita ancora la bile e il suco pancreatico, ... onde ... questo mouimento a ... fermentazione diventa una digestione più avanti e più perfetta.

Quelli che hanno debolezza di stomaco o mancano di calor naturale fanno assai bene, di bevere un poco di Vino di Spagna, e di chiocolata, o cosa simile nel tempo del pranzo o del ...

Per questa ragione ancora, coloro che hanno qualche debolezza di stomaco, o non hanno nelle parti ... alla digestione ... calor naturale fanno assai bene di prendere sul fine del cibo una tazza di Vin di Spagna, di cioccolata, o cosa simile.

Come ... al una man di ... di vertigini, ... marziando.

Così al contrario coloro, che hanno troppo di calore, se stanno lungo tempo senza mangiare la bile e il suo pancreatico si spargono in quantità negl'intestini, si fermentano nella loro mischianza, e non trovando ... cibo ... mescolarsi ...

quid sint.

... Amicas clavis purpureis inserentas. Clavi ... clausus, et angustus ... sive cap: 1). fuerunt segmenta purpurae ... Vestis ... et annulus aureus. et ... acutis ...

[illegible]ramente si diceva da molti, che fra la turba che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe:
cerono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento. . . . d. Paneg.° pag: 69.
La sola Fede dice S. Paolo Apostolo ispirò coraggio a Mosè di rinunziare alla gloria

vedi: gio Paneg.° discorsi sopra la SS.ma S. Giuseppe, S. Gio: Ba.

Bel Paneg.° ch. è que.

La [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible] della [illegible]

[illegible] con dell'acqua e [illegible] di [illegible] si fa un'esperienza che separa le più sottili parti del [illegible] dalle più grosse, le prime s'uniscono collo spirito acido, e le altre come le più pesanti precipitano al fondo: così succede del Chilo allorchè si fermenta nelle budella; le più sottili s'uniscono alli suoi [illegible], e nello sforzo che fanno per estendersi alla circonferenza trapassano per i pori degl'intestini nelle vene lattee, mentre le più grosse, e [illegible] discendono al basso in forma d'escrementi.

Aggiungiamo a questo, che il Diafragma, e li Muscoli del basso ventre sono come tante mani che premono senza cessare le budella, e costringono il Chilo a passare a traverso i lor pori nel tempo che le più grosse parti discendono al basso: nell'istessa maniera che noi premendo colle mani delle vinacce [illegible] in un torchio, le parti sottili passano, e le altre come più grosse si fermano.

Si può ancora spiegare la separazione del Chilo dagl'escrementi per un movimento continuato, che s'osserva negl'intestini medesimi, e che si chiama peristaltico, il quale consiste in questo, che le lor fibre s'estendono, e si ristringono senza cessare: e questo moto s'accorda con la fermentazione [illegible], e con la compressione de' Muscoli; queste sono tre cause che cospirano ad un'istesso fine, e che sono assai più sensibili, che non è la facoltà attrattrice che alcuni suppongono nelle vene lattee per tirare il Chilo.

Il Chilo adunque passa dagl'intestini in [illegible] vene [illegible] di vene che a causa del lor colore si chiamano lattee; queste vene [illegible] non appariscono, al Mesenterio, che nel tempo della distribuzione del Chilo. Quindi per discoprirle bisogna che l'animale abbi mangiato due [illegible] prima di fare la dissezione; tutte queste vene [illegible] vanno a scaricarsi vicino al centro del Mesenterio in un recipiente, dove si scuopre un piccol canale condotto, che ascende lungo la spina del dorso [illegible] [illegible], e che si chiama Canal Toracico. Questo vaso porta tutto il Chilo nella vena Succlavia sinistra questa vena si scarica nella vena Cava da dove discende nel ventricolo destro del cuore. Dove si converte in sangue [illegible] [illegible].

Non parlo qui della [illegible] del Canal Toracico il quale [illegible] [illegible] [illegible] per [illegible] a poco a poco [illegible], e per [illegible] [illegible] [illegible] [illegible] [illegible] d'un'acqua chiara, e sottile che [illegible] [illegible] [illegible] [illegible] [illegible] tutte le parti. Basti solo [illegible], che i esperienza ci mostra (in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]) [illegible] [illegible], che il Chilo [illegible] tutto a [illegible] nella cavità destra del cuore, ciò [illegible] prova con evidenza, che il Chilo non [illegible] altro Camino, che quello da [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[Margin notes:]
La [illegible] fermentazione della [illegible] [illegible] del suo [illegible] [illegible] [illegible] degl'escrementi, che nello sforzo d'estendersi alla circonferenza trapassa per i pori degl'intestini nelle vene lattee.

L'azzione de' Muscoli contribuisce a far passare il Chilo attraverso li pori delle budella.

Il Diafragma [illegible] nel ventre [illegible] [illegible] [illegible] parte superiore dall'inferiore.

Gl'intestini s'estendono e si ristringono senza [illegible], moto che si chiama peristaltico, il quale s'accorda alla fermentazione degl'Alimenti, e colla compressione de' Muscoli, e sono tre cause, che cospirano ad un'istesso fine, cioè [illegible] far trapassare nelle vene lattee il Chilo.

[illegible] che [illegible] il Chilo.

L'esperienze ne provano ad evidenza, che [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta
di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Servius Tullius

15.

Benchè li antichi habbiano supposto, che il chilo si converta in sangue nel fegato, l'esperienza ci fa vedere il contrario; lasciando adunque questa antica opinione, la quale per altro è sostenuta ancora da alcuni spiriti invidiosi, e ostinati, che si fanno gloria di combattere tutte le nuove scoperte delle quali non sono loro autori: diciamo che si riconoscono due grandi utilità del fegato, delle quali la prima è di conservare per la sua vicinanza il calor naturale dello stomaco e aiutarlo a riscaldare, e di fornire a nome deve agl' intestini il principal scoprente, che dee sottilizzare il chilo e perfettionar la digestione. Veniamo finalmente per certo che il cuore è quello che fa il sangue, perchè il chilo si sparge in una delle cavità del cuore, e lui diventa rosso nel fermentarsi che fa col sangue colquale egli s'incontra.

Falsa opinione di quelli antichi che dicono che il chilo, convertito in sangue nel fegato.

Due grandi vantaggi cavati dal fegato. L'uno di conservare allo stomaco il suo calor naturale. L'altro di preparare, e fornire al intestino il principal scoprente che dee sottilizzare il chilo.

Alcune propositioni dello stesso Monsieur Denis risolute, e provate in altre Conferenze.

I. Il sugo acido viene dalla massa del sangue.

II. Il sugo acido si filtra a traverso della membrana dello stomaco, perchè tale è la conformazion de' loro pori, che sono più proprij al passaggio di questo liquore, che li pori di tutte le altre membrane: nel istessa maniera appunto, che le Reni sono più proprie a separar l'Urina, le mammelle a separar il latte, che le altre glandole, delle quali il nostro corpo è pieno.

III. La fame e la sete sono sentimenti particolari.

IV. Sono più di cinque sentimenti; e sentimenti diversi sono più altri appetiti naturali quelli per i quali scopriamo tutti i moti delle nostre passioni; poichè risentiamo in noi li movimenti delle nostre passioni d'una altra maniera, e soddisfazzione tutta diversa, dalle altre impressioni de' cinque nostri sentimenti.

V. Non ogni sorta di calore serve alla digestione.

VI. Il calor della febre non aiuta punto la digestione; anzi questo calor ... agitando il sangue, agita ancora quantità d'impurità, e di umori corrotti, che rimontano nello stomaco, si spargono nella cinqua, e tramandano de vapori maligni sino al cervello: onde non dee stupirsi, che la febre sia ordinariamente accompagnata da una perdita d'appetito, e che lo stomaco sia in istato di consumare li alimenti più tosto che digerirli.

VII. Vi sono delle febri voraci, come sono la più parte delle febri quartane, perchè il sangue

Romane Reipublicae ... Lib: 1. c. 8. Hos, voluit esse ingenuos; ceteros jussit esse plebes, quos ... Senatores enim, equestris ordinis ...

quid sint. ... tunicas clavis purpureis intertextas. Clavi ... fuerunt segmenta purpurea ... et annulus aureus et ...

[illegible]mente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavano a Gerusalemme percotendosi il petto per pentimento. . . . d. Paneg.° pag: 69.

La sola Fede dice S. Paolo Apostolo spirò coraggio a Mosè di rinunziare alla gloria [illegible]

sangue è pieno [illegible] acidi, e quando [illegible] amarezza [illegible] dell'appetito straordinario, loro mangiano, che divorano, e la digestione si fa ancora più pronta nello stomaco.

VIII. L'aria [illegible] per mezzo della respirazione essa si mescola senza cessare col sangue, che monta dal cuore nelli Polmoni, il sangue diventa più sottile, e più agitato per la sua mischianza, e ricevendo in seguito una più grande fermentazione nel cuore egli è capace d'agitare, e avvantaggio [illegible] che compongono il suo acido, che serve a digerire gli alimenti. E [illegible] più che l'aria sarà [illegible] com'è d'ordinario ne' [illegible] egli capace di far accelerare nell'agitare il suo acido che è [illegible] nello stomaco.

IX. L'[illegible] conviene ai sanguigni e ai [illegible] perché se ai [illegible] e [illegible] è vantaggiosa, perché in [illegible] la viscosità del lor sangue si corregge fondendosi e sottilizzandosi [illegible] sanguigni e [illegible] al contrario trovano molti incomodi, che il lor sangue [illegible] troppo, e il lor corpo si smagrisce sensibilmente a causa della grande traspirazione: La Bile [illegible] ancora, in vece di essere rinfrescata, o purgata di tempo in tempo, ella si corrompe facilmente nelle viscere, e produce o de' flussi ostinati, o delle febbri [illegible].

X. Non bisogna più rigettare tutte le cose, che ci sembrano disaggradevoli [illegible] [illegible] Naranzo [illegible] sapore [illegible] amarezza della bile [illegible] sono ogni [illegible] rassomiglianza del suco Pancreatico: e [illegible] anche disaggradevoli sulla lingua non lasciano di contribuir nello stomaco alla digestione degl' alimenti; Anzi per lo contrario, a causa del lor sapore [illegible] della loro necessità; poiché il sapor dolce (come s'è detto) è un sapor di mezzo tra [illegible] Quando [illegible] Bile [illegible] acidi che si trovano nello stomaco non [illegible] di questi [illegible] se non quando sono arrivati a qualche grado d'acrimonia, e di corruzione; perché bisogna che [illegible] [illegible] corrotti, e che la loro fermentazione sia [illegible] quand' essi rimarranno dagl' [illegible] nello stomaco, e nelle [illegible]

XI. Il Camino del Chilo è assai lungo prima che arrivi al cuore, acciò [illegible] elaborato negl' intestini; perché se fosse [illegible] al cuore [illegible] sua mischianza col sangue [illegible] [illegible]

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampata in Venezia nel 1749 presso il [illegible].

vedi: questo Paneg.° i discorsi sopra [illegible] Ill.mo S. Giuseppe S. Gio[illegible] Bei Paneg.° ch'i que[illegible]

Camino [illegible] fa [illegible] quale [illegible] mescolandosi [illegible] che [illegible] e lo [illegible] il sangue

XII

(Travina) ... devenere. cessorio. Quod iniquitate ...

De Ortu et Progressu

Juris Civilis.

Jus ... quod naturales vão ad Romane Reipubl... ... et ceteris ... : Et

... ad ... ante oculos Ro: Reipublica

Ro: Rom: divisione in Patricios

16.

una volta quasi attenzione, e la sua mescolata ... alle ... che deve farsi, potrebbe infine estinguere il calor naturale; Ma la natura ha saggiamente rimediato a questi inconvenienti, per il lungo camino che ella ha dato al chilo: perchè doppo che il chilo è elaborato negl'intestini, ella ha destinato quantità di canali pressochè impercettibili per portarlo a poco a poco in un gran recipiente, dove egli manda da tutte le parti un liquor sottile, o una linfa chiara che serve a liquefarlo d'avantaggio, e a renderlo più scorrente. Da questo recipiente, che stà situato nel basso ventre, il chilo ascende per un lungo canale sino alla cima del petto, ... poi discende nella vena succlavia, e colà ... di più vasi linfatici, poi ... la mischianza di questo sangue ... col sangue che ivi incontra; la ... e la dispone a mescolarsi con quello della vena cava, e quello della vena Cava lo prepara finchè entra nella cavità del cuore, così se il viaggio del chilo fosse più corto, tutte queste preparazioni non potrebbero mai farsi bene.

Camino che fà il chilo pel quale si prepara mescolandosi con una linfa chiara, ... a lo rende più ... sangue

XII. Quanto poi alla causa che fa ascendere il chilo dal ventre al petto, ella non è difficile ad immaginarsi: Basta considerare, che il recipiente del chilo stà situato appunto al di sotto de' muscoli del Diaframma e che il diaframma estendendosi, e ritirandosi tutte le volte che noi respiriamo, è evidente che non può muoversi senza urtare ... il recipiente, ... che è pieno del chilo, e questo recipiente non può essere continuamente ... premuto, ... che ancora il chilo non sia spinto nel canal toracico.

Può aggiungersi ancora, che il canal toracico è pieno di più valvole che permettono al chilo d'ascendere verso la succlavia, ma non già di discendere per ritornare nel suo recipiente. ~~...~~ ... sotto ... in questo ... il moto ... del cuore, il moto de polmoni, il cangiamento del chilo in sangue nel cuore, et altre moltissime cose, e belle; Ma per noi basti il detto fin qui.

... populi ... et ... aequum ... populus ... ad ... Patricios ... divinand. humanamque ...

Lib: 1. c. 8. Hos, voluit esse ingenuos ... ceteros jussit ... plebem, quod ... Senatores ... equestres ordines ... equites vocati ...

... tunicae clavis purpureis intertexta: Lavi ... aegmenta purpurae ... et annulus aureus, et equus ...

ſicuramente, ſi diſpera da molti, che fra la Turba, che aſſalì Criſto nell' Orto, un qualchedun vi foſſe, che veduto, e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numeroſa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifiſſione, sappiamo che molti tornavono a Gerusalemme percotendosi il petto per pentimento . . . . D. Paneg.° pag: 69.

La sola Fede dice S. Paolo Appostolo diede coraggio a Mosè di rinunziare alla gloria

Acta Marij Mercatoris : Impresse a Parigi [illegible]

Il P. Garnerio Gesuita ha dato alle stampe, nel an. 1673 e [illegible], le opere di Mario Mercatore per il passato mai state impresse, ne per altro considerabilissime per l'antichità, per l'importanza della materia, e per quantità d'antichi pezzi qui raccolte, e che punto non si trovano altrove. Questo Mario Mercatore fu coetaneo di S. Agostino, cioè nel cominciamento del V. Secolo, e zelantissimo difensor della [illegible] contro gl' eretici di quei tempi: ne si sa di che paese egli fosse; [illegible]

Mar. Mercatore [illegible] coetaneo di S. Agostino [illegible] alcune [illegible]

Celestio fu il primo che [illegible] di [illegible]; questo [illegible] seguitava la dottrina del suo Maestro Pelagio, e condannato dalla Chiesa d'Occidente, si ritirò a Costantinopoli, e disseminò la sua perniciosa dottrina. Ma Mercatore presenta all' Imperator Teodosio il Giovane un memoriale, col quale fece sì ben conoscere la [illegible] delle sentenze [illegible] contro i Pelagiani che Celestio e i suoi partigiani furono discacciati da Costantinopoli

vedi questo Paneg.° i discorsi sopra lo [illegible] S.mo S. Giuseppe, S. Gio: Bat. Paneg.° ch. i que

Poco tempo doppo attaccò Giuliano, che avea lo stesso errore, che Celestio, e lo refutò con certe note, e osservazioni succinte, ma forti contro i suoi [illegible]

Confutò ancora nella sua maniera ordinaria [illegible] succinte osservazione l'eresia di Nestorio che sosteneva [illegible] in Cristo due nature vi fossero ancora due persone, e [illegible]

[illegible] ancora Confutò Teodoro di Mopsuestia infetto della dottrina di Pelagio, e di [illegible].

Tradusse allo Mercatore alcuni più trattati di S. Cirillo [illegible] [illegible]

Il di lui libro è diviso in due parti, la prima contiene ciò che riguarda l'eresia di Pelagio. la seconda [illegible] a quella [illegible]. nell' una e nell' altra ha molte cose importanti, e curiose: eccone alcune

[illegible] [illegible]

I Scrittori dell' Eresia Pelagiana non dicono [illegible] di Pelagio l'abbia avuta. Mercatore rapporta, che Teodoro di Mopsuestia ne sia stato il primo autore, e che colui che l'ha [illegible] in Roma, e insegnata a Pelagio è stato uno de' suoi [illegible] chiamato Rufino, nativo di Siria, e non già Rufino d'Aquileja, come è stato creduto lungo tempo; Che Rufino di Siria sia stato Pelagiano, si conosce da altre sue opere.

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

(Zravina) ... devenere. cessorio. Quod iniquitate ... [illegible]

De Ortu et Progressu

Juris Civilis

... Jus Civile ... quia naturales ... ad Romanos ... [illegible]

Jus Civile de ... [illegible]

III. Ne il Baronio ne il Rev.d Petavio hanno potuto trovare di quel Capo[77] **Bonoso** sia stato Vescovo: si apprende da questo Mercatore che sia stato Vescovo di Sardique Città vicina ala Macedonia. Quindi è facile a vedere perchè il Sinodo di Capua, commise ai Vescovi di Macedonia per conoscere della Causa di questo Bonoso accusato come rinovatore del antica Eresia di Ebione, e fù condannato: Ebione fù della setta Stoica, ciò che nessun altro che Mercatore ha rinvenuto.

IV. È stata una lunga questione, quello se Teodoro di Mopsueste abbia composto quel Simbolo, che viene a lui attribuito e che fù condannato nel Concilio di Efeso. Fece un gran strepito tal questione nel secondo Concilio di Costantinopoli; Facondo sosteneva che tutto questo Simbolo un pezzo [illegible] è, ma Mercatore che viveva al tempo di Teodoro, assicura che quest'Eretico n'è autore; scrisse contro questo Simbolo, e lo tradusse in latino.

Sono più cose ancora, che possono essere osservate in questo Journal des Sçavans circa di questo Autore: il Rev.do Garnier ha il merito d'averlo pubblicato, e rischiarato con note e prefazione; perchè Mercatore non si succinto, che v'è dele pene a intenderlo.

Dove nel'Europa si serve della Birra in mancanza di Vino nel'America si serve della Chiocolata. Questa bevanda è una certa [illegible] ... [illegible] ... [illegible] ... [illegible] di Zuccaro ... [illegible]

La Chiocolata essendo stata ... dal' America in Europa ... l'uso ne è divenuto in poco tempo così comune che in Spagna ... de l'ultima miseria ... che potesse arrivare a un Uomo sia questa, di mancar di Chiocolata.

... aureum annulum et angustus ... tunicas clavis purpureis intertextas: Clavi ... fuerunt segmenta purpurea ... Offici et annulus aureus et ...

[illegible]mente vi si diverta da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento.... d. Paneg: pag: 69.

La sola Fede dice S. Paolo [illegible] servì coraggio a Mosè di rinunziare alla gloria

vedi già Paneg. i Discorsi sopra la SS.ma S. Giuseppe, f. 510. Bei Paneg.ci ch. i qq

È in Italia molte persone d'ogni condizione e religiosi ancora hanno costume di bevere ogni giorno: [illegible] che nasce [illegible] ad alcuni, se possa bevers in giornata di digiuno: se questa è divenuta una questione si celebre, che li Casuisti si sono divisi nell'opinione se possa prendersi nel digiuno senza contravenire al precetto [illegible] comunemente [illegible]

Secondo [illegible] li sentimenti ordinarj de Teologi dopo S. Tomaso, li alimenti solo guastano il digiuno, e non già la bevanda. Ora d'una parte sembra che la cioccolata sia una spezie di bevanda, e dall'altra molti pretendono, che [illegible] cadere più tosto sotto il nome di alimenti, perchè, dicono, ch'ella è d'una nutrizion [illegible]; e Stubbe Medico Inglese, che fece un trattato della Cioccolata, ha sperimentato che [illegible] oncia di Cacao ha [illegible] d'umore oleoso e nutritivo, che d'una libbra di manzo o di castrato. [illegible] il Cardinal Brancatio sostiene che la cioccolata non guasti il digiuno e ha [illegible] [illegible] questa [illegible] non [illegible]

La sua ragione principale è, che la cioccolata di sua natura è una bevanda e [illegible] tanto [illegible] nell'America, quanto [illegible] e la birra in Europa: [illegible] conchiude che se può beversi del vino, o birra senza [illegible] il [illegible] [illegible] [illegible] [illegible]. Egli aggiunge ancora che la quantità della pasta non essendo che un'oncia, non è sufficiente a guastar il digiuno e tanto più [illegible] pasta non entra la metà di Cacao.

All'obietto poi che il Cacao è [illegible] nutritivo [illegible] che questa ragione conchiude tanto contro il vino e la birra, quanto contro la Cioccolata, poichè al parere a rapporto di Galeno, v'è del vino che nutre tanto che la carne di Porco che è giudicata la nutritura più solida di tutte e per questa ragione era [illegible] l'alimento ordinario degli Atleti; e la birra essendo fatta con del orzo non può a meno di non essere nutritiva: siccome adunque il vino, e la birra non passano per alimenti ma per bevanda, e secondo il parer de Teologi non guastano il digiuno, così non guasterà il digiuno nemmeno la cioccolata

Calderon [illegible] Spagnuolo [illegible] [illegible] [illegible] contrario [illegible] alla forza di queste ragioni, e senza [illegible] stesso Cardinal Brancatio [illegible] che [illegible] [illegible] ragioni [illegible].

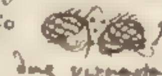
Questo Cardinale [illegible] ammise prudentemente, che quantunque la cioccolata di sua natura da per se stessa non guasti il digiuno, non dee però servir di pretesto per [illegible] con [illegible] perchè in [illegible] se non si peccherebbe contro la legge ecclesiastica che comanda il digiuno, [illegible] la legge di natura, che [illegible] la temperanza; e [illegible] [illegible] del Comandam.to della chiesa, l'intenzione [illegible] [illegible] [illegible] [illegible]

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Juris civilis.

Journal des Sçavans 1679 pag. 35c.

Nuova scoperta degl' occhi della Mosca et altri insetti volanti fatta col mezzo d'un Microscopio par M. de la Hire dall' Academia Reale delle Scienze.

Più persone hanno creduto che le mosche e la più parte degl' altri insetti volanti non abbiano punto d'occhi; e che le pelotons (pallottole) di esagoni che sono alle parti della testa non sieno occhi en effect effectivement, non avendo altro rapporto a quelli degl' altri animali che la situazione: M. de la Hire ha trovato, che tutti gl' insetti ne hanno tre situati tra li due pelotons nella parte più elevata della testa per esempio  e così dispostì in triangolo due riguardano le parti, e l'altro più al basso, e di fronte. Questi occhi hanno le sue palpebre che si aprono benissimo, e l'autore ha osservato distintamente alcuni di questi ad aprirsi doppo che eran chiusi. Gl' occhi sono rotondi e politissimi, rappresentando chiaramente gli oggetti, che sono lor presentati. E la loro parte grossa alla luce sembrano d'un color giallo dorato, che che la natura, che loro sono d'un umor trasparente, che si distingue. Queste osservazioni fanno vedere, che ... degl' occhi nelle ...

Clavi quid sint

... tunicae clavis purpureis intertextae. Clavi ... fuerunt segmenta purpurae ...

sicuramente vi si dispera da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . . d. Paneg:° pag: 69.

ia sola Fede disse S. Paolo che... diede coraggio a Mosè di rinunziare alla gloria

Vedi già Paneg.
i discorsi sopra i
SS.ma S. Giuseppe, S. Fi...
del Paneg.° ch. è q...

È ... Italia molte persone d'ogni condizione, e religiosi ancora, hanno costume di bevere ogni giorno: da che nasce uno scrupolo ad alcuni, se possa bevervi ... giornata di ...

che li Casuisti si sono ...

senza contravvenire al ...

Secondo ...

alimenti ... questione ...

... della cioccolata ...

Così ...

È una bevanda, e ...

aggiunge ancora che ...

... s'digiuna, così non ...

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampata in Venezia nel 1749 presso il Savioli.

Jounnere. cessorio. Quod inequitate ...

De Ortu, et Progressu

Juris civilis

... Iuri ... à Jus Civile quod naturale ... ad Romanae Re...

Journal des Sçavans, Edit. Veneziana ... 1713 ... 156

... Monsieur ... relativo delle sue memorie Italiane riferisce un discorso di Fausto Nairone Banessy in Roma de salubritate potionis Cahve seu Cafè, nel quale questo autore dice che siccome agli buoni rimedij ... sono stati insegnati per diversi animali, così ugualmente questa bevanda del Cafè ci è arrivata donde si cava tanta utilità.

Per raccogliere la vera origine del Cafè racconta l'istoria d'una Pastore, che aveva la cura d'una greggia di Cameli, o piuttosto di Capre; e dice, che questo Pastore si senti lamentarsi un giorno da certi religiosi, che le sue mandre avevano vegliato, e saltato tutta la notte, non essendo stato contro il lor costume: il Priore del convento tutto dubbioso che ciò venisse dalla pastura, e esaminò il luogo dove se avea condotte al pascolo il giorno avanti;

... cepere non è però ... Narratori ... fu ... amore ... che ... col ... veduto causare alcun male ... confrontò le piaghe con ...

Sopra la morte di Sansone che fece perire più migliaja di persone con lui rovesciando una fabbrica che schiacciò lui medesimo ... Judic. cap. 16. Giova riflettere ad un rimarcabile passo di Plinio, che nel lib. 36 cap. 15 della sua Historia naturale racconta che Curione fece fare due Teatri di Legno ciascuno de' quali girava attorno appoggiato sopra d'un perno, e che ... giro facevano un anfiteatro capace a contenere tutto il popolo Ro: e questo periva ... sul suo ... la machina: ecco le parole di Plinio: Ecce populus Ro: velut duobus navigiis impositus, binis cardinibus sustinetur, et se ipsum depugnantem spectat periturus momento aliquo, luxatis machinis.

Un altro gran passo di Tacito, che dice ne' suoi annali lib. 6. Cap. 62, che in un anfiteatro di legno fatto a Fidena ne' tempi di Tiberio, e che ruppe mentre miravano un combattimento di gladiatori, e restarono la morte e offese cinquanta mila persone. Egli è verisimile che la fabbrica che rovesciò Sansone fosse una fabbrica di legno di questa natura, ancorchè non si possa rimarcarne la forma ... Bibl. ... Tom. 10 pag. 97 ... ecc.

... mente ... è creduto ... più ... tutto ... potentissimo ... non ne ... amore, ne ... morire, e che egli ... aggiungi ... che ... udendo ... che ... la ... vede ... e non mangiando ... ancora ... ... sangue ... vent ... carne. ... animali ... che ... mostrato ... non ... mangiare ... d'altro ... cosa ... l'esperienza d'un cane ... e ciò che ... e ciò che Galeno ... in ... Pratica

... Nelle ..., lasciando le ... pezze di ... e di ...

... navis ... et ... aliis explicatis: ...
... ... Ro: ... Divisione in Patricios
Senato. ... ... et
genus, qui ... ordinis consilio ...
... reliquo populo discretos Patri...
et divinand, humanarum, ...
... lib. 1. c. 8. Hos voluit esse ...
... ceteros ... ... plebe ...
... pecorum ... ac ...
... considerandum quod Senatu ...
... auctoritate Patres ...
... 180 ... nec ... litera ...
... in Senatores ... equestri ordi...

... veneti ... Nel ..., et
... custodia sui ...
... dicti sunt ... Remi interpretatione
... Plin: lib. 33. c. 1. ... equites vocati ...
... quo ... et ... publico
... qui equo publico merebant, in ...
... ...
... annulus aureus ... et angustus clavus, sive

Clavi quid sint.

tunicae clavis purpureis ... Clavi ... Servarius ...
cap. 1), fuerunt segmenta purpurea ...
... et annulus aureus et ... ...

le comente si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
che d'un vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe:
cerono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse: e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento. . . . d. Paneg: pag: 69.

[illegible] alla gloria

vedi questo Paneg.
i discorsi sopra
S.^mo^ S. Giuseppe, S. Fi
del Paneg.^co^ ch'è

[illegible]

Seguono le osservazioni fatte nel leggere il 4.º Tomo della raccolta
di varie orazione stampato in Venezia nel 1749 presso il Savioli.

tenere censuio. Quod inquietate ne careat

De Jure ... diversitate

Juris civilis.

... Jus Civile ... quod naturales [illegible] ad Romanae Reipublicae ... [illegible]

Journal des Sçavans, Tomi tredicesimo anni 1673 [?] pag. 158

Il titolo dele sue memorie [?] ... riferisce un discorso di Fausto Naironi Banesio ... de saluberrima potione Cahve seu Café, nelquale questo autore dice che ... ci sono stati ... per diversi accidenti, così ... questa bevanda del Café ... donde si ricava tanta utilità.

Per ... la vera origine del Café, racconta l'istoria d'un Pastore, che aveva la cura d'una greggia di cammelli o ... di capre, e dice che questo pastore si ... lamentavasi ... giorno ... certi religiosi, che le sue mandre ... avevano vegliato, e saltato tutta la notte fuori dela ... contro il lor costume. Il Padre del Convento ... dubitò che ciò venisse dala pastura, e esaminò il luogo ... conobbe ... piccole ... [illegible]

Per grazia di Dio noi non viviamo in quei tempi dove si era in obligazione di far sembiante di credere tutto ciò che piace ai Gesuiti di ... e di dire levando la spada:

Ma perchè egli è un Gesuita, bisogna crederli ancorchè dica la menzogna.

Se si giudica del disegno degl'autori ... , come si ... fare si comprenderà

I° che loro hanno creduto darci un ... intero dela storia, e dela cronologia, perchè questa non è un'istoria completa di 900 anni, ... dare come una cronologia esatta, questa cronologia ... dove non s'è quasi fatto menzione, che d'anni intiere.

II° Che loro hanno voluto principalmente raccontare ciò che riguarda la religione, perchè le altre cose ... toccano se non che per rapporto a questa.

III° Che loro hanno voluto ... particolarmente l'istoria de' miracoli, che Dio fece altre volte in favore dela nazione giudaica.

IV° Che infine loro hanno avuto disegno di ... per mezzo di questa istoria i Lettori alla Virtù, et alla pietà e questo è il principal uso che si deve fare dell'Istoria sacra, senza il quale tutta la cognizione delle antichità sacre e profane sarà inutile.

Jo: Clerici ... quanto ala storia, e cronologia ... del Vecchio Testamento, lasciando le conseguenze di ... e di

... no: ... Romuli. ... ingenuos, qui ... religione ... divinarum humanarumque ... Hos voluit ... ceteros ... plebi ... patricii ... in Senatores ...

Clavi quid sint. ... tunicas clavis purpureis intertextas. Clavi ... fuerunt segmenta purpurae ... in aurea ... et annulus aureus ...

…lcuramente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che fecerono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. … D. Paneg: pag: 69.

[illegible] alla gloria

È [illegible] ancora [illegible]
[illegible] ogni giorno [illegible]

che li Casuisti [illegible]

[illegible]

vedi già Paneg. i discorsi sopra S.S.ma Sig.ra Giuseppe S.S. Bel Paneg.ci ch i

di Teologia, che sono [pochi] impegni, e uffizio de' Predicatori, e Teologi. Dice egli, che ad a suoi tempi ciò si raccoglie per li manifesti assunti che egli apporta, che non tutte [le parti di] quei libri sono scritte da quegli autori, de' quali portano il nome: ma che l'istorie [illegible] stata scritta alle volte […] diffusamente [illegible] per li autori contemporanei in riguardo a ciò che accadeva nel tempo della lor vita; ne sono [illegible] in seguito d'altri, che ci hanno poi dato il [illegible] che a noi [resta], o de' tempi dei Re, oppure dopo la schiavitù di Babilonia ---

Sopra l'inquisizione se il Sole s'arrestasse realmente al commando di Giosuè, oppure in apparenza; [dei chierici] dice del sentimento di [Grozio], e d'altri interpreti, che vi credono, che sia il Sole arrestato realmente; si mostra che le parole di Scrittura non possono intendersi a rigore perchè [illegible] falsa, e si può vedere che [illegible] il Sole poteva apparire verisimilmente. Il senso dunque è che il Sole [illegible] intorno a Gabaon più lungo tempo [illegible] che [illegible] sull'orizonte che egli non averebbe dovuto parere naturalmente, ciò che si poteè fare per mezzo della refrazione, o per qualche altra via della quale gli Angeli poteron servirsi … Biblioth. choisie Tom. 10 pag. 82 […] 1704

[illegible] della chiesa [illegible]

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il [Savioli].

devenere. censorio. Quod iniquitate ad avertat . . .

De dote, et dropvetta

Juris Civilis.

. . . asciud. ê Jus Civile quod naturalis . . . Romane . . .

Jornal des Sçavans, Tom. . . . 18

. . . ristretto delle sue memorie . . . un discorso di Fausto Naironi Banesij in Roma de saluberrima potione Cahuè seu Cafè, nelquale questo autore dice, che siccome . . . rimedij . . . sono stati insegnati per . . . animali, così . . . questa bevanda del Cafè ci è arrivata, donde si cava tanta utilità.

Per raccogliere la vera origine del Cafè, racconta l'istoria d'un Pastore, che aveva la cura d'una greggia di cameli o piuttosto di capre, e dice, che questo pastore si . . . lamentarsi un giorno a certi religiosi, che le sue mandre avevano vegliato, e saltato tutta la notte fuori della stalla contro il lor costume. Il priore del convento tosto dubitò che ciò venisse dalla pastura, e esaminò il luogo dove le aveva condotte al pascolo i giorni avanti, . . . non osservò altra cosa, se non . . . arboscelli da quali gli animali avevano mangiato il frutto e s'avvisò di fare qualche esperienza per iscoprirne la virtù. egli fece bollire . . . di questi frutti nell'acqua, et osservò che doppo averla bevuta, si sentiva . . . sommamente svegliati. Questa prova lo condusse in seguito a dar di questa bevanda ai suoi religiosi per impedir loro il dormire per la mattina.

Non stette gran tempo ad iscoprire gli altri . . . effetti di questo Cafè, e l'uso divenne comune con una approvazione sì generale, ne . . . ancora il costume di pregare per colui, che ne ha fatto la scoperta, e dicono delle orazioni . . . che loro chiamano per Sciadli, e per Aidrus, cioè come si nominavano que religiosi, che si crede siano stati li primi inventori.

L'autore dice, che il nome di questo frutto si chiama Ban, o Bon e . . . che il Bunch del quale parla Avicenna nel secondo trattato del suo . . . libro, eccettuato che presentemente . . . una bevanda . . . due onze di questo Bunch con circa tre chopines . . . d'eau, e questa . . . bevanda . . . chiama Cafè . . . sono cent'anni che il suo uso . . . frequentato . . . i Turchi hanno tre sorte di bevande. Sorbet composto . . .

. . . Ranulo. . . . ex . . . consilio . . . et divinandi . . . Hos voluit esse sacerdos . . . ceteros . . . pecunias . . . eadem conditione . . . Senatu . . . in Senatores . . . equestri ordini . . .

. . . Nam . . . et custodiri . . . Dicti sunt . . .

Clavi quid sint

. . . aureus annulus, et angustus clavus, sive tunicas clavis purpureis . . . Clavi . . . fuerunt segmenta purpurae . . .

temamente si dicera da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . d. Paneg.° pag: 69.

La sola Fede dice S. Paolo . . . . a Mosè di rinunziare alla gloria . . .

d'acqua, e di Zuccaro; Il Scioragh con miele, e vassias nell'acqua, e il Kechmez con del vino . . . Giacomo Cotouic nel suo viaggio di Gerusalemme nell'ann: 1598 aggionge anche la quarta bevanda, che è quella del Café.

Gli autori non s'accordano circa la qualità del frutto . . . altri dicono che è caldo e secco. altri che è secco e freddo. Aggionge questo autore, che la scorza de' Café è d'una qualità più fredda, che la . . . , che essa serve alli . . . . per avere un . . . ; che essa è buona per il male della . . . per li mali hipocondriaci, e finalmente, che in tutti i luoghi ne' quali si sono serviti ordinariamente non si è sofferto giammai alcun risentimento di mal di Pietra.

De felicitate. Giornal de Sçavans dell'ann: 1665 pag 291

Giovanni Stearne raccoglie molti aforismi intorno alla felicità dalla dottrina de' stoici, ma con questo di particolare, che, se loro gli . . . . parte nei . . . principij di questi filosofi, e . . . , separati con degli errori proprij della gentilità, egli ha scielto la migliore maniera della loro filosofia e la ha confermata colle raggioni conformi alla dottrina dell'Evangelio

divide il suo libro in quattro sezzioni e dà . . . cose con molta . . . e d'una maniera assai . . . .
Nella prima esamina ciò che sia la felicità . . . mostra che . . . consista in nulla desiderare, che ciò che si può avere: perchè (dice egli) siccome è indifferente (al parere di tutti li Astronomi) che il Sole giri intorno alla terra o che la terra giri intorno al Sole; poichè ciò . . . non apporta cangiamento alcuno al ordine della natura . . . così è indifferente per la felicità, che noi possiamo avere tutto ciò che desideriamo, o che noi non desideriamo che quello che possiamo avere. Quindi . . . che tutte le genti dabbene sono felici perchè . . . solo ciò che è raggionevole, e che tutti li . . . sono infelici, perchè o . . . ricercano le cose che non ponno acquistare, o che non . . . .
Dice ancora che la virtù e la felicità sono una cosa stessa alla quale si danno diversi nomi secondo le differenti maniere nelle quali la si considera: perchè se si riguarda il suo principio, ella si chiama virtù, se poi si considera il suo fine, ella si chiama felicità . . . . e

la 2ª sezzione

vedi questo Paneg.° e i discorsi sopra la virtù di S. Giuseppe, f. 50: 60.
Bel Paneg.° ch'è questo

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

... jonenere censuo. Quod iniquitate ad caveat, ...

... de ... Brevitas.

Juris civilis.

... esse a... è Jus Civile quod ...

... Romano, ... ubens explicat...: ... Das ... ante sculos Ro: Reipubli... Ro: Rom: divisione in Patricios ...

... aucturus ... Proprieates ... consilio, ... religio ... discreti Patri... divinarum humanarumque... rerum. Lib: 1. c. 8. Hos voluit esse ... caeteros ... plebe, sua ... pecoris, sacerdos, ac quaestores ... consilio constituit quod Senatui ... ipsos ... auctoritate Patres, ad ... ; ... nec nata est ... Senatores ... equestris ordinis, ...

... potest. Nãs ... et ... studias sui corporis ... sunt ... Remi ... bis ... equites ... , ... ad ... publico ... equo publico merebant, in ... ordo procederet, ...

... equites ... pinguis ... aureus annulus et angustus clavus sive

Clavi quid sint

tunicas clavis purpureis intertextas: Clavi (...) ... segmenta purpurea oblonga, ... latis in ... Officis et annulus aureus et equus ...

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18 pag. 140
Francesco Redi
Osservazioni intorno
alle Vipere.

Il veleno delle Vipere, stà in due vessichette le quali morsicando si premono, e uscir ... umore che come lungo li denti, e ... nella piaga.

... veleno ... mangiar ... confricando introducendo nel sang... ... non ... ne fece ... dalle ... non succed... alcun ... certi veleni ... morirono ... così furono ... 1704

... col succhiar la piaga.

Osservazioni intorno alle Vipere

18

Osserva quest' uomo dotto, che il veleno delle Vipere non è già ne' loro denti, ne nella coda, ne nel fiele come più Naturalisti si sono imaginati: Ma che egli è in due vessichette, che ... e ... quando la Vipera morde, fanno uscire un certo umore gialastro, ... come ... lungo li denti e avvelena la piaga: La prova che egli dà è questa, che ...

Virtù dell' Antimonio ... persona ... Dice che l'Antimonio ...

17: Ha una virtù particolare per ingrassare gli animali e che egli ha sperimentato in un Porco al quale ne fece dare una oncia ... una volta diventò in 15 giorni assai più grosso d'un' altro, il quale mangiò egualmente che il primo, ma senza Antimonio nella pastura.

18: Di più l'antimonio ha la virtù di purificare il sangue; e che un cavallo guarì con questo dalla rogna, (faccia) doppo avergliene dato a mangiare ogni giorno per due Mesi, quando gli altri rimedij usati tutti li furono vani; Questo stesso Cavallo, che era diventato magrissimo ritornò sommamente grasso. Un altro Cavallo, che fù longo tempo inutilmente nelle mani d'un Marescalco guarì in poco tempo con questo rimedio.

La Dose di questo minerale e la maniera di farlo mangiare ai Cavalli sarà una dramma d'Antimonio crudo fatto in polvere e posto così in tra'l mezzo l'Avena, e tanto sarà per ciascun cavallo se poi il Cavallo non vorrà mangiarlo così fatto in polvere sarà buono ... il farlo in pillole ... all' uso dell' Antimonio fu fatto ... dalla facoltà ...

... col fiele delle vipere, ... è veduto causare alcun male confricò le piaghe con ... veneree, ... è accaduto ... con veleno potentissimo. Ma ... ne umore, ne escrementi ... morire. e che egli ... mangiar alle bestie cui che ... veduto succedere ... la natura di certi veleni piaghe, e non mangiandoli ... alcuna ancora il Rosta... ... comanda ... non ... oportet ... carent. — ; La carne degl' animali morsicati dove ella non morsicato ... persone che hanno mangiato ... alcun danno ... rimedio contro ... ... vita. Aristotele ... d' un uomo ...

...[illegible] si diceva da molti, che fra la turba che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. E degli spettatori della crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . . S. Paneg.° pag: 69.

La sola Fede dice S. Paolo [illegible] alla gloria [illegible]

vedi: gl'io Paneg.°, ll : discorsi sopra le Ve SS.[ma] S. Giuseppe, S. Gio: Bat. Bei Paneg.° ch'i quel [illegible]

[illegible]

d'acqua, e di zuccaro; Il Scioseph con miele, e vaseras nell'acqua e il Bechnez con del vino [illegible] Giacomo Cotouic nel suo viaggio di Gerusalemme nell'ann: 1598 aggiunge anche la quarta bevanda, che è questa del Cafè.

Gli autori non s'accordano circa la qualità del frutto del quale si fa il Cafè: altri dicono che è caldo e secco altri che è secco e freddo. Aggiunge questo autore, che la scorza del Cafè è d'una qualità più freddo, che la semenza, che ella serve alle femmine [illegible] per [illegible]

[illegible]

per le Medicina, e sentenza del parlamento di Parigi a causa d'una impegnantissima e lunga contesa di Medici gl'un de' quali dicevano che questo minerale ha molto della natura dell'Arsenico, [illegible] e corrosivo, e ... (applicandolo ancora al vero causa degl'accidenti funestissimi), dalla natura del mercurio, e del piombo: che l'Antimonio cagiona delle [illegible] per alto e per basso, [illegible] e indebolisce lo stomaco, e purga indifferentemente [illegible] e [illegible] guasta il fegato, e cagiona [illegible] del ventricolo, e delle [illegible].

Gl'altri rispondono, che l'Antimonio dopo cent'anni d'esperienza non può esser più nuovo: che partecipa [illegible] del mercurio, e del piombo, ma non dell'Arsenico perchè l'antimonio è [illegible] [illegible] l'adoprano ai rimedj delle [illegible], e degl'occhi l'acqua poi [illegible] del mercurio in [illegible] si dà ai [illegible] [illegible] che l'antimonio purga [illegible] [illegible] come li altri purganti [illegible] all'osservazione delle [illegible], questo non si può imputare alla [illegible] dell'Antimonio ma al [illegible] degl'umori che [illegible] altri [illegible] [illegible] de [illegible] de l'Antimonio.

[illegible], che per acquetarlo [illegible] dell'autorità del Parlamento (perchè per li pallati avean prolato sotto pena [illegible] dell'Antimonio.) esce un Decreto con cui ordinò alla facoltà di Medicina [illegible] in Assemblea e [illegible] nel [illegible] [illegible] 1590: e furono [illegible] i voti a favore dell'Antimonio e ne fù fatto un Decreto [illegible] della facoltà di Medicina [illegible] permesso ai Dottori medici [illegible] nelle malattie [illegible] [illegible] però a [illegible] senza loro avviso, e consenso.

L'antimonio viene ancora chiamato emetico [illegible]

[illegible]

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

Sonnere cessuio. Quae inquitate ... cavevat, ...

Fortu et Progressu

Juris Civilis.

... aliud e Jus Civile quod naturam ...

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Osservazioni intorno alle Vipere

58

Il veleno delle Vipere stà in due vessichette le quali mordicando si ristrettono, e fanno uscir un umor giallo dell' ...

Osserva quest' uomo dotto, che il veleno delle Vipere non è già ne' loro denti, ne nella coda, ne nel fiele come più Naturalisti si sono immaginati. Ma che egli è in due vessichette che cuoprono i denti, e che mediante ... quando la Vipera morde, fanno uscire un certo umore giallastro che ... bagna i denti e avvelena la piaga. La prova che egli ... confirmata più volte le piaghe degl' animali col fiele delle vipere ... e non ha mai veduto cavare alcun male ... ogni volta che continuò le piaghe ... salvò pur uno.

... che egli ha di far vomitare e in maniera più ordinaria di rendere, è di ... metterlo in infusione nel Vin bianco, che doppo questa infusione si chiama Vino Emetico.

L'Antimonio è un corpo Misto, che ... della natura de' Minerali e de' Metalli. Si trova qualche volta nelle miniere d'Argento, altre volte in quelle di piombo e sovente nelle sue ... proprie ...

L'Etimologia di questo nome Antimonio non è certa: ... un Monaco in Alemagna che cercava il ... pietra filosofale ... aveva ... gettato ai porci dell' Antimonio di cui ... serviva per purgare i metalli, e avvanzare la fondizione, conobbe che i porci s'erano purgati violentemente, e divenuti assai più grassi, che non erano per il passato: un effetto si favorevole fece pensare a questo Monaco, che purgando nell' istessa maniera i suoi Confrati, loro si porrebbe assai meglio, Ma questa prova li riuscì così male che loro morirono tutti; ciò fù la causa, che doppo si chiama questo Minerale Antimonio, cioè a dire contrario ai Monaci. In Francese si dice Antimoine e Monaco si scrive Moine, tutto ciò conferisce all' Etimologia.

Si pretende che questa etimologia sia stata trovata in un vecchio manoscritto apportato d'Alemagna, che era nella Biblioteca di ... Dottore in Medicina della facoltà di Parigi; Ma bisogna rapportarsi alla ... fede di questo autore, e di questo manoscritto ... egli è il solo che rapporta questa istoria.

... dice, che communemente ... mangiato ... un ... fortissimo ... nè è nella Vipera nè ... nè ... e che egli ha veduto ... può far morire, e che egli ha veduto ... fatto ancora mangiar alle bestie ciò che ... e non ha mai veduto succedere ... Avverte ancora che ... mangiandoli nelle piaghe, e non mangiandoli ... : e ciò osserva ancora ...

Natura serpentum est ... sanguine ... Morsu ... et ... Roculos morte careat

... che il mangiar la carne ... le piaghe ... sono state più persone che hanno mangiato e senza sentire alcun danno ... è un sovrano rimedio contro ... ... morso ... da una Vipera ... si salvò la vita.

... Aristotele e ciò che ... la saliva d'un uomo ...

Piaga.

Romanae ... litteris ... a Bon. Divisione in ... auctore ...

... religione populo discreto ... Hos, voluit esse ingenuos ... ceteros jussit ... plebes, quos ... Senatores ... Senatores cum, equestri ordine ...

... professe. Nos Dionysius ... studiis sui ... Remi ... collatas ad ... esse publico ... aequo judice ... procedentes ...

Clavi quid sint

... tunicas clavis purpureis intertextas. Clavi ... ornarimus ... segmenta purpurae ...
Officio et ... aureus et ...

le... mente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe:
cerono mettere a terra come morta innumerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento. . . . D. Paneg: pag: 69.

La sola Fede dice il Padre Muratorio servì [illegible] a Mosè di [illegible] alla gloria

vedi gl'[illegible] Paneg.ᶜⁱ i discorsi sopra le lodi di S.ᵐᵃ S. Giuseppe, S. Fio. b.
Bei Paneg.ᶜⁱ ch'i que.

d'acqua e di zuccaro, Il Scosach con mele, e vaniglia nell'acqua e il Rechnez con del vino [illegible] ha Giacomo Cotouic nel suo viaggio di Gerusalemme nell'ann. 1598 aggiungne anche esso la quarta bevanda, che è questa del Cafè.

Gli autori non s'accordano circa la qualità del frutto del quale si fa il Cafè: altri dicono che è caldo e secco altri che è secco e freddo. Aggiunge questo autore, che la scorza del Cafè è d'una qualità più freddo, che la [illegible] [illegible] [illegible] [illegible]

[illegible]

per [illegible] [illegible] la sua fava, ella si chiama [illegible] [illegible], e [illegible]

Seguono le osservazioni fatte nel leggere il 4.º Tomo della raccolta di varie orazione stampate in Venezia nel 1749 presso il [illegible].

donenere. cassero. Quod [illegible] a cavesat [illegible]

[illegible]

Jus civile.

[illegible] Jus civile quod naturalis [illegible] ad Romanos [illegible]

[illegible] et ceteris explicatis [illegible]

[illegible] Bo: Rom: divisione in Patricios

[illegible] auctores [illegible]

[illegible] [illegible] ex

[illegible] equi [illegible], [illegible], consilio, [illegible]

[illegible] reliquo populo discretos Patri[illegible]

[illegible] [illegible], [illegible]; [illegible]

[illegible] 1. c. 8. Has, voluit esse [illegible]

[illegible] cateras [illegible] plebi, quas

[illegible], pecoris, rusticos, ac [illegible]

[illegible] consilium constituit, quod Senatus

[illegible] ad auctoritate Patres [illegible]

[illegible] alf; hinc, [illegible] est altera [illegible]

in Senatores enim, equestres ordini,

[illegible] pag. 149
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Osservazioni intorno
alle Vipere.

Osservazioni intorno alle Vipere

Osserva quest' uomo dotto che il veleno delle Vipere non è già ne' lor denti, ne nella coda, ne nel fiele come più [illegible] [illegible]. Ma che egli è in due vessicole, che cuoprono i lor denti, e che [illegible] quando la Vipera morde, fanno uscire un certo ~~[illegible]~~ gialastro, che ^una^ cola lungo via li denti, e avvelena la piaga: la prova che egli da è questa, che [illegible] [illegible] [illegible] le piaghe degl' animali col fiele delle vipere, [illegible] ha altre volte ^fatte^ piccorare coi denti, e non ha mai veduto cavare alcun male considerabile: ma al contrario ogni volta che confricò le piaghe con questo umor gialastro non se ne ^ne scappò^ salvò pur uno.

In secondo luogo egli dice, che communemente si è creduto fin qui, che il veleno delle Vipere essendo mangiato sia un ^[illegible]^ veleno potentissimo: [illegible] egli a [illegible] ancora che non vi è nella Vipera ne umore, ne escremento ne parte alcuna che essendo mangiata [illegible] morire. e che egli [illegible] [illegible] degl' uomini, ~~et~~ ha fatto ancora mangiar alle bestie ciò che si crede più velenoso nelle Vipere, ~~[illegible]~~ ^e non le ha^ ~~mai~~ veduto succedere il minimo accidente cattivo: trovare ancora che la natura di certi veleni è ~~[illegible]~~ d' esser [illegible] solamente ponendoli nelle piaghe, e non mangiandoli come avea di già osservato Celso: e ~~[illegible]~~ osserva ancora il Poeta Lucano; che fa dire a Catone: "Noxia serpentum est admixto sanguine pestis, Morsu virus habent, et fatum dente minantur, Pocula morte carent:" [illegible]

Di più questo autore ^[illegible]^ afferma, che il mangiar la carne degli animali morsicati dalle Vipere; e morti, o il succhiare la piaga dove elle hanno morsicato, sia una cosa mortale, perchè vi sono state più persone che hanno mangiato de' polli [illegible] morsicati da Vipera senza sentire alcun danno [illegible], anzi al contrario egli dice, che è un sovrano rimedio contro a morsicatura delle Vipere il succhiar la piaga, e [illegible] l' [illegible] d' un [illegible] che egli fece mordere [illegible] da una Vipera ^[illegible]^ [illegible] forza di leccar la sua piaga si salvò la vita:

In fine egli nega ancora che, afferma Aristotele, e ciò che Galeno dice aver [illegible] provato che la saliva d' un uomo a digiuno fa [illegible] morir le Vipere. [illegible]

Il veleno delle Vipere sta in due vessicole le quali morsicando si [illegible] e fanno uscir un umor gialastro che come lungo via li denti, e avvelena la piaga.

Il veleno delle Vipere a mangiarlo non fa morire né avvelena.

[illegible] le piaghe, e introducendolo tale nel sangue

Ne ha mangiato [illegible] uomini; ne [illegible] mangiar dalle Bestie, e non succedette alcun accidente cattivo.

Certi veleni mangiandoli non fanno morire: così osservò Celso, e Lucano dice [illegible]

Il mangiar la carne d' animali morsicati da Vipere non è mortale e la vita [illegible]

Il sovrano rimedio contro la morsicatura delle Vipere è il succhiar la piaga.

[illegible] custodias sui corporis ex [illegible]

[illegible] [illegible] sunt, ac [illegible] interfectore

[illegible] l. 183 c. 12. [illegible] equites [illegible]

ate, [illegible]; ad [illegible] esse [illegible]

[illegible] equo publico [illegible], in [illegible]

[illegible]. Is ordo procedentis, [illegible]

[illegible] equestri itaque fuit. aureus annulus et angustus clavus sive

Clavi quid sint

tunicae clavis purpureis intertextae: Clavi (ut ait [illegible]) erant segmenta purpurae [illegible], a [illegible] [illegible]

[illegible] et annulus aureus, et equus [illegible]

[illegible]

se non è certo, si disputa da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . d. Paneg:° pag: 69.

La tela Beda dice ... [illegible]

Pag 145   De conc.[ilio] Illiberitan: Ferdin: Mendoza

De concilio Iliberitano cum dissertatio Apologetica Ferdinandi Mendozae, cui notis nonnullis, curâ Emanuelis Gundisalvi Telez Doctoris Salmanticensis. Lugduni

Gundisalvi Telez

Fra tutti antico de' Concilj de' quali i canoni sono pervenuti sino a noi è questo di Illiberi tenuto in Spagna nel cominciamento del quarto secolo: i dotti credono che questa Città sia quella stessa che ora si chiama Granada; ma ~~certo~~ è cosa sorprendente che un Concilio sì antico, e sì considerabile per la grande riputazione de' Vescovi, che lo composero, sia stato sino qui di sì poca autorità nella Chiesa. Ciò è derivato, perchè Dionigio Exiguo, Isidoro, Cresconio che primi d'ogn'altro ... i canoni de' concilj si attaccarono principalmente a raccogliere li Concilj Greci, poco curandosi de' Latini. Di più si trovano in questo Concilio de' passi sì difficili, che compajono a prima vista opposti direttamente alla vera dottrina della Chiesa; talmente che il Baronio, Bellarmino, e la più parte degl' uomini dotti negl'ultimi tempi hanno condannato d'errore li Vescovi, che fecero i Canoni di questo Concilio, o accusato di corruzione quelli che ne fecero le copie che ci restano.

Trovono pertanto alcuni, che doppo aver esaminate le cose più a fondo hanno sostenuto, che questi Canoni sono ancora sinceri e che la lor dottrina è pura. Fernando de Mendoza Spagnuolo è stato uno di quelli che ha intrapreso più altamente la difesa di questo Concilio e lo ha giustificato con molto successo da tutti i errori, de' quali era stato accusato. Egli fece a questo fine de' sottilissimi Comentarj sopra questi Canoni e li indirizzò al Papa Clemente VIII volendo confermar la dottrina coll'autorità della S. Sede. Filippo II allora Re di Spagna s'interessò nella difesa di questo Concilio, e fece imprimere nell'an: 1594 l'opere di Mendoza; ma in sì poco numero di copie, che doppo averle fatte distribuire, non ne restò pur una di [riserva] al vento, e questo libro in poco tempo divenne rarissimo. Un dotto Professore già dell' Università di Salamanca che è il qui sopra citato Gundisalvo Telez. fece fare una nuova edizione aggiungendo alcuni commentarj suoi con molte belle osservazioni: et altre osservaz.ni ancora tratte di ciò di Monsig.r de l'Aubespine Vescovo d'Orleans, e delli ... della Chiesa, che si rischiarasse la difficoltà che sono in questo Concilio ... d'ogni Eretici di presunzione: anche si servirono del Can: 36. per condannare ... per biasmare le Cerimonie della Chiesa ... [illegible]

vedi q[ues]to Paneg.°, i discorsi sopra tutte S.S.[?] Giuseppe p. 50: 6.
Bel Paneg.° ch'è que.

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

... honore [illegible]. Quod inequitate a caveat [illegible]

Ortu, et Progressu

Juris Civilis.

[illegible] Jus Civile [illegible] naturalis [illegible] ac Romani [illegible]

19.

sono ancora più canoni che sembrano autorizzare l'uso de' [illegible] che loro proibiscono di dar la Communione a certe persone [illegible]. Questi commentarj rispondono [illegible] a tutte queste difficoltà.

Vi sono ancora in questo libro bellissime cose circa il culto de' Santi, il celibato de' preti, il voto di castità, la penitenza, [illegible] e finalmente vi sono delle belle questioni circa l'antica disciplina della Chiesa.

Dell'Eclisse orizontale veduto
nell'isola di Gorgona il 16. Giugno: ann. 1666.

Mon: Bayen predisse l'eclisse orizontale del 16 di Giugno 1666 e fu veduto nell'isola di Gorgona 30 miglia distante da Livorno.

Monsieur Bayen diede al publico il calcolo dell'Eclisse orizontale del 16 di Giugno prima che egli succedesse, e dopo accaduto [illegible] del [illegible] di [illegible] [illegible] Astronomia [illegible] come [illegible] potesse vedere distintamente: ma fu osservato esattamente in Italia per ordine del Serenissimo Principe di Fiorenza de' Medici, casa che ha sempre come [illegible] naturali [illegible] per l'avanzamento delle scienze; fu osservato nell'isola di Gorgona distante da Livorno 30 miglia dove il cielo era più favorevole.

S'ecclissò la Luna circa tre digiti essendo visibile il Sole.

Il 16 Giugno 1666: questo Astronomo mandato dal Ser.mo Principe [illegible] sommità più eminente dell'isola di Gorgona ove dalla parte d'oriente [illegible] e dalla parte d'occidente [illegible] la superficie del Mare ove doveva tramontare il Sole, il quale nel atto di tramontare, [illegible], che il disco lunare s'era [illegible] circa tre digiti. M. Bayen fa [illegible] su questa osservazione: e dice

[illegible] dell'eclisse orizontale è la refrazione.

Che l'Eclisse orizontale è composto di due fenomeni: uno è l'eclisse della Luna, l'altro l'apparizion del Sole sullo stesso orizonte, mentre [illegible] dell'opposizione il Sole deve essere sotto l'orizonte: il primo è [illegible] per ombra della terra. Il secondo è un effetto della refrazione [illegible] comparire più grande di quanto in fatti egli [illegible] essendo l'aria [illegible] l'ombra della terra e aumentar la grossezza dell'Atmosfera: [illegible] della Luna di rotonda in ovale, doveva venir in seguito secondo le regole dell'ottica che l'ombra apparisse più grande di quanto fosse in effetto.

[illegible] refrazione [illegible] della Luna, di rotonda in ovale [illegible] aria [illegible] aumentar la grossezza dell'Atmosfera e ingrossar l'apparenza dell'ombra della terra

[illegible] ad osservar [illegible] orizontali [illegible] per la supputazione [illegible] di queste Eclissi orizontali, ma che accadono ogni dieci [illegible]

[illegible] Orizontale [illegible] ogni [illegible]

[illegible] equites [illegible] aureus annulus et [illegible]

Clavi ... quid sint

[illegible] clavis purpureis [illegible] Clavi [illegible] fuerunt segmenta purpurae [illegible] a [illegible] et annulus aureus, et equus publicus [illegible]

[illegible]mente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe:cerono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornarono a Ge:rusalemme percotendosi il petto per pentimento. [illegible] d. Paneg.° pag: 69.

[illegible] dice [illegible] [illegible] [illegible] [illegible] alla gloria –

Quantunque da quanti autori che n'abbiano [illegible] scritto non si [illegible] [illegible] che di tre soli Eclissi Orizontali.

I. La prima è di Plinio le di cui parole son queste [illegible] [illegible] [illegible] accidenit, ut in occasu luna oriretur utraque super terram conspicua sidere [illegible] ut XV diebus utrumque sidus quaereret (perchè in quindeci giorni [illegible] due eclissi, cioè uno della Luna, l'altro del Sole: et è errore ne copisti se mai si trovasse in questo passo segnato X. dicendo in vece di XV perchè secondo i Astronomi è impossibile che in tre giorni succedano due eclissi, non potendo succedere quello della Luna se non quando è piena, nel qual tempo è opposta al Sole, e quello del Sole al contrario non succede se non quando Luna è congiunta al Sole, che si [illegible] quando ella è nuova. Monsieur [illegible] corregge con [illegible] [illegible] fatto da copisti [illegible] [illegible] X. [illegible] [illegible] [illegible] [illegible] 55) et nostro [illegible] accidet Imperatoribus Vespasiano Patre IV [illegible] [illegible] 64.

II. La seconda fu osservata [illegible] [illegible] [illegible] 1590 [illegible] [illegible]

III. La terza che M. Gassendi dice essersi veduta a Tarascon l'anno 1645

Il [illegible] [illegible] [illegible], che l'Eclisse Orizontale è l'effetto della Parallassi (la [illegible] o la differenza [illegible] [illegible] [illegible]) così bene come della refrazione: che in questo Eclisse [illegible] penombra è più grande e più [illegible], [illegible] [illegible] [illegible] [illegible], e che l'eclisse della Luna [illegible] [illegible] [illegible] [illegible] incominciato dalla parte sinistra e occidentale della Luna cioè B A ⊙ A mentre che per le regole ordinarie dell'Astronomia ella avrebbe dovuto comminciare dalla parte Orientale A. A ⊙ B. [illegible]

Dell'Immortalità dell'Anima. [illegible]

Siccome [illegible] [illegible] [illegible] [illegible] di Dio [illegible] [illegible] [illegible] [illegible] l'autore di questo libro presente volume dello stesso principio, cioè della dottrina del [illegible] la prova dell'Immortalità dell'Anima ragionevole: perchè l'immortalità [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vita, o [illegible] stesso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] e [illegible] di [illegible].

Due sono [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ciò [illegible] dipende da un principio immortale è immortale e incorruttibile [illegible] [illegible] nell'effetto, che non deriva da alcuna delle sue cause, e per conseguenza ciò che non dipende da causa corruttibile non può avere [illegible] alcun principio di corruzione; ora mostra questo autore, che l'anima [illegible] [illegible] [illegible] immediatamente la sua origine da Dio che l'ha creata, e che [illegible] [illegible]

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il [illegible].

vedi q[ues]to Paneg.°, i discorsi sopra tutti SS.mi di Giuseppe, di Giob[illegible]

Bel Paneg.° ch'è qu[illegible]

[illegible] cessuro. Quod inequitate ni caveat, [illegible]

[illegible] divisa [illegible]

Juris civilis.

[illegible] Jus Civile quod naturali[illegible]

sua volizione ella non dipende in alcuna causa corruttibile; d'onde conchiude che ella partecipa dell'immortalità e dell'immutabilità della [illegible]

La seconda ragione è che l'anima ragionevole è [illegible] nelle sue azioni e così avendo la possanza d'agire ella non ha le facoltà del corpo, e potendo ancora non agire ella è [illegible] da tutte le altre cose create: Ella non dunque e non è mossa per alcun [illegible] corruttibile e [illegible] ella è immobile, e [illegible] di corruzione.

Egli prova ancora l'immortalità dell'anima con più altre ragioni tratte dal Sovrano bene dell'uomo, dal [illegible] della gloria, della scienza, e della virtù.

Gasparis Schotti Soc: Jesu [illegible]
Steganographica pag 098 [illegible]

Ciò che Tritemio ha scritto della Steganografia [illegible] di [illegible] scrivere in Ziffre [illegible] esercitato tutti i [illegible] curiosi. Egli dice che [illegible] il secreto d'insegnare ad alcuno in due ore di tempo a comporre correttamente in latino, di scrivere delle lettere che non possano esser disciffrate se non da quello al quale sono inviate; et altre cose simili e che sembrano sorpassare le forze dell'ingegno umano: [illegible] imputato d'empietà e [illegible] di magia; ma il P. Schotti lo giustifica in questo libro.

Egli mostra come una persona, che non sappia che la lingua del suo paese possa esprimere i suoi concetti in latino, o in quel linguaggio le piaccia, senza fare alcun errore contro le regole della Grammatica. Cosa in vero sorprendente; ma [illegible] che tutto il mistero consiste solo in questo, [illegible] in certe [illegible] [illegible] diverse molte latine [illegible] [illegible] sempre una buona costruzione e [illegible] un senso [illegible]

Alcuni pretendono che [illegible] di [illegible] [illegible] questa opinione rapportano ciò che si dice d'un Gentiluomo francese che avendo avuto il naso tagliato, se ne fece fare uno nuovo della carne d'un suo servitore: e ciò fu eseguito con tanta destrezza, che questo naso s'attaccò come un'innesto d'una pianta; ma [illegible] anno [illegible] questo suo servitore essendo morto, cominciò ancora a [illegible] il naso del gentiluomo. Il P. Schottus refuta questo paradosso, e [illegible]

* impossibile, da [illegible] di un'altro in [illegible] [illegible] per [illegible] simpatia.

[illegible] ae Romani [illegible] majori, et [illegible] explicata: [illegible] [illegible] ea [illegible] Ro: [illegible] Ro: Rom: divisione in Patricios

[illegible] aucto: auctore [illegible]
[illegible] proficiscit[illegible] animo et [illegible] qui [illegible] consilio, alij [illegible] reliquo populo discretos Patricios [illegible] divinarum humanarumque rerum.
[illegible] lib: 1. c. 8. Hos voluit esse [illegible] ceteros, [illegible] plebe quod [illegible] proprij [illegible] ac quaestiones [illegible] consilij [illegible] quod Senatu[illegible] [illegible] ab auctoritate Patres ad [illegible] [illegible] alij [illegible] est altera [illegible] in Senatores enim, equestris ordin[illegible]

[illegible] potest. Nam [illegible] et custodia sui corporis [illegible] [illegible] sunt a Romi [illegible] [illegible] 13. 183 c. [illegible] [illegible] collatq; ad [illegible] [illegible] [illegible] [illegible]

[illegible] equites [illegible] fuit aureus annulus, et angustus clavus, sive

Clavi quid sint

[illegible] clavis purpureis intertexta. Clavi [illegible] fuerunt segmenta purpurea [illegible] et annulus aureus et equus [illegible]

Certamente si diceva da molti, che fra la Turba, che assalì Cristo nell'Orto, un qual-
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe-
cero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, leggiamo, che molti tornavono a Ge-
rusalemme percotendosi il petto per pentimento. . . . . 1. Paneg.° pag: 69.
[illegible] alla gloria

Sopra la natura delle Comete · pag. 324

M. Petit ha una dissertazione eleganttissima capace di dar piacere a chiunque la legge. Mostra con ragioni [illegible] tratte dalla Meccanica che le Comete servono a provare il moto della Terra contro i Peripatetici supposto che la loro opinione fusse vera: e conchiude

che, per la regolarità del loro moto, questi sono corpi eterni cioè che sono stati creati con gl'altri Astri: e che hanno i lor periodi certi s'allontanano e s'avvicinano a noi, così rendersi a noi visibili e invisibili: che appariscono a noi ogni 46 anni, o circa, secondo le osservazioni esattamente fatte. Dice ancora lo stesso M. Petit che nella Storia [illegible] che noi sappiamo se ne trovano più di [illegible] che sono apparse con questo intervallo d'anni. Ma egli si trova soddisfatto di

Quella opinione [illegible] del verisimile [illegible]
che le Comete possano essere generate da vapori, et esalazioni [illegible] esalate da Pianeti e dal [illegible]. Con questa ipotesi [illegible] si può [illegible] [illegible] fare a tutti i fenomeni delle Comete

La cognizione delle Comete [illegible] [illegible] di ciò [illegible] far credere [illegible].

[illegible] (M. Petit) che l'opinione di Copernico non è condannata dalla Chiesa . . . [illegible] [illegible].

De' Quattro Soli comparsi in Chartres

[illegible] molto [illegible] circa la comparsa di [illegible] soli [illegible]
[illegible]

[illegible] Chartres furono veduti [illegible] a [illegible] del [illegible] quattro [illegible] [illegible] [illegible] Roma [illegible] sette anni prima cioè nel 1629 nel quale furon veduti cinque Soli in una volta. In questo fenomeno di Chartres i Soli avevano ~~[illegible]~~ alcuni cerchi di maggiore e minor grandezza: alcuni avevano il Sole nel [illegible] et altri no. alcuni erano bianchi, altri di color vario siccome l'Iride: [illegible] [illegible] l'un l'altro, e nel mezzo avevano un color bianco, eccetto che uno, che aveva un color negro o scuro. Questo è uno de fenomeni più rari, e più ammirabili [illegible] possan vedersi [illegible] [illegible] eccentricità [illegible] de [illegible]

vedi qto Paneg.°
i discorsi sopra tutti
[illegible] S. Giuseppe, f. 510:6
Nel Paneg.° ch. è qua

seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta
di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

devenere . censorio . Quod, iniquitate . d' evebbe

De Ortu, et Progressu

Juris civilis.

. Ortu . ... Jus civile ... quasi naturalis ... iae ad Romanae Reipublicae ... majoris, et iteris explicata: ...

Ristretto dell' Istoria Universale : par Henri de Prat ... 53

La prima Parte contiene l' Istoria Ecclesiastica in due libri, che divide in antica, e moderna. La prima tratta di ciò che è passato nella religione doppo la Creazione del Mondo sino a Gesù Cristo, e la 2.a doppo Gesù Cristo sino alla fine del XVI Secolo, cioè quest'ultima comprende i Stabilimenti dell' Evangelio, la vita de Papi, li Scismi, le Eresie le persecuzioni della Chiesa, li concilij Generali, e Provinciali, e finalmente li elogij, e li caratteri de' Santi, e de' Scrittori illustri di tutti questi secoli... Il libro è ricco d'una infinità di cose, e rende la lettura aggradevolissima ... Resta aspettare con impazienza l'altra opera di questo Autore, cioè il suo ristretto dell'Istoria Univers.

Reflexions sur la ...
Riflessioni sopra la Religione Cristiana contenuta nelle Profezie di Jacob, ed. Daniello sopra la venuta del Messia, con 4 discorsi (eruditissimi) il primo del Senato de Giudei il 2. de Proseliti il 3 delle Parafrasi Caldaiche e il 4 dell' anno de Giudei ... il quale (provano queste tavole contro Simon e il Petavio) esser durato lungo tempo avanti il Regno d' Alessandro.

Histoire de Theodose le Grand, par Monsr Flechier Abbé de St Severin

Poche persone ignorano l' Istoria di Teodosio il Grande, ma si può dire a gloria de' Sig.r Abbé Flechier che nessun altro fin ora l'ha scritta con tanta d'eleganza quanto lui... Egli non esagera punto le virtù di questo Imperatore, ne dissimula i suoi difetti; Fa vedere questo Imperatore segnalato nell'armi respingendo sino ne' loro antichi confini li Goti gl' Unni e gl' altri Barbari che desolavano l'Impero, riconducendo i ribelli sotto l'obbedienza, e ... all'obbedienza riducendoli colla forza, castigando i Tiranni Massimo, et Eugenio della lor crudeltà, e perfidia, sostenendo tre volte l'Impero col suo valore abbattendo l' Arianesimo nell' oriente, rovinando l' Idolatria, riformando li abusi del secolo, e rimettendo co suoi editti nella sua primiera libertà la Chiesa oppressa per lo spazio di più Regni, fa vedere ancora il trasporto della collera di Teodosio contro ... e l'umiltà (per ... di scomunica del Vescovo ... e li ... in Chiesa) la facilità ... in quelli ne' quali confidava, e la sua prevenzione in favore di quelli che aveva scelti per suoi ... amici ... Molte altre cose che si ... in questa Storia ... pag. 187.

Advocatus peccans, sive Tractatus de peccatis Advocatorum, et Procuratorum conscientiae ... Francof. ... 678 pag. 140

... crevit . Equitum insigne fuit aureus annulus et angustus clavus sive tunicae clavis purpureis ... Clavi ... cap: 1). fuerunt segmenta purpurea ... officis et annulus aureus et equus ... a censoribus ... et ...

Clavi quid sint.

... mulo . proficiscitur ... eos, qui aetate, ordine, consilio, aliq ... populo discretos Patricios ... Liv. ... Hos, voluit esse ... caeteros iussit esse plebem; ... peccatis pascendis, ac quaestiones ... constituit, quod Senatus ... Patres ... in Senatores ... equestri ordine ... custodem sui corporis ... sunt ... Plin: ... equites vocati ... cohortes ... in publico ... vocabantur ...

... ensis potest . Nam ... et ...

...lemente si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento.... d. Paneg:° pag: 69.

... ... di rinunziare alla gloria ...

vedi q[ues]to Paneg.° e i discorsi sopra le tre S.mo S. Giuseppe, S. Gio: Bat. Bei Paneg.° ch. i questi

Ordo Canonis Ecclesiæ primitivæ vindicatus
ac illustratus Aut. Eus. Bevoregio Eccl: Anglic: Presbitero.

La differenza tra due protestanti circa sopra l'antichità della collezione intitolata Canones Apostolorum sopra di che sono tre opinioni, due delle quali danno nell'estremità, et una tiene la certezza mediocre tra l'una, e l'altra.

La prima è di Turrian, e d'altri che hanno creduto che questi canoni abbiano p[er] autori li Apostoli; La seconda è del famoso Incmaro Arcivescovo di Rems, e M. de Marca, e della più parte de dotti di questo tempo, che giudican essere fatti questi canoni nel secondo, e terzo secolo in diversi sinodi di vescovi che si sono chiamati Apostoli perchè vivevano ne tempi vicini al primo secolo che si chiamava sec. Apostolico, e si sono considerati come Apostolici, e discepoli degl'Apostoli. La terza è di Sieur Daille (protestante), che asserisce non essere fatti questi canoni ne dagl'Apostoli, ne da uomini Apostolici ma da un [illegible] che li sparse nella Chiesa verso la fine del V. secolo. (Cinque giunone)

Il Sig.r Bevoregio sostiene contro il Daillè, dà prova ... prima in ... generali, colli scritti di Papa ..., di S: Atanasio di S. Basilio che li Canoni degl'Apostoli sono più antichi del V secolo, e che ne loro sono opere degl'uomini Apostolici, che hanno fiorito nel secondo e terzo secolo; e aggionge per prova di ciò che la disciplina osservata ne Canoni degl'Apostoli è conforme a quella del II, e III secolo: come la preminenza de Vescovi sopra i Preti, l'ordinaz.ne de primi per due o tre Vescovi, l'osservazione della Quaresima, e più altre cose... pag 191.

Selecta Historiæ Ecclesiæ Capita Sæculi IV.
auctore R.P. F.: Natali Alexandro ...pag. 1079

Sono successe nella chiesa si grandi cose durante il quarto secolo, che non è punto senza raggione si riguardando come il soggetto più nobile, e più illustre di tutta l'Istoria Ecclesiastica: o sia per la persecuzione che la Chiesa ha sofferto sotto la tirannia degl'Imperatori Massimino, Massenzio, Liciano &c... o sia per il furore degli Eretici contro della ... Donatisti, Macedoniani, Ariani Melezioni, Luciferiani, Priscillianisti &c. o sia nei Concilj Generali di Nicea, e il primo di Costantinopoli, e nazionali di Gerusalemme, Antiochia, Roma Milano, Aquileja &c... per estirpare questi mostri... o finalmente per la pace, che il gran Costantino diede alla Chiesa &c. o sia sopra il gran numero, e il rare merito delli ... illustri in questo secolo; Questo autore esamina tutte queste cose al suo solito, in 45 dissertazioni spiega tutto ciò che riguarda li dogmi, la Critica, la Cronologia, la Storia de fatti particolari che sono succeduti in questo secolo pag. 170 ...

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

devenere. [illegible] Quod [illegible] ad [illegible] [illegible]

De [illegible]

Jure civili.

[illegible] jus civile quod naturales [illegible] Romane [illegible]

[illegible]

Historia Summorum Pontificum a Martino V
ad Innoc: XI per eorum Numismata ab an: 1417, usq: ad 1678
a R. P. Claudio du Molinet Canon: Regul: [illegible]

È cosa da maravigliarsi, che tanti uomini [illegible] affaticati a [illegible] e spiegare le Medaglie degl'Imperatori Ro:; [illegible] nessuno ancora [illegible] di far comparire ne' libri quelle de' Sommi Pontefici, che non sono in sì piccol numero; e le quali sono i monumenti più solidi, e più sicuri dell'Istoria de' [illegible]

[illegible] intraprende quest'opera e raccoglie in questo [illegible] una continuazione considerabile di queste Medaglie, che sono in numero di circa cinquecento, da Martino V, che è il più antico de' Papi, de' quali si trovano le Medaglie, sino ad Inn: XI [illegible] regnante.

Egli osserva nelle Medaglie di Clemente VII che questo fu il primo de' Papi che portasse la barba lunga, ciò che avvenne in seguito alla sua prigionia, perchè fu [illegible] sette mesi continui in Castel [illegible] dalle truppe di Carlo V nel qual tempo non si fece radere et essendo uscito dal Castello con una barba assai lunga, la portò sempre dopo il tempo di sua vita, ciò che [illegible] i suoi successori sino al presente... Esi raccolgono ancora altre belle notizie, come l'union della Chiesa Greca colla Ro [illegible]

Demonstratio Evangelica Petri Danielis Huetij · Parisiis · 1679 · [illegible]

Libro nel quale Mons: Huezio intraprende provare la verità della nostra religione con un nuovo genere di dimostrazione, la quale egli sostiene non aver meno di forza che quella de' Geometri. Perchè [illegible] da' principij (secondo il metodo de' Geometri) delle definizioni, postulati, Assiomi, e [illegible] in seguito, che questi principij [illegible] nel consentimento universale di tutte le nazioni, e di tutti i secoli... Queste dimostrazioni sono [illegible] fondate nell'esperienza e consenso unanime di tutti [illegible]
Vedrai in questo Giornale l'idea, e l'economia del tutto il libro

Commentarij di Trajano Boccalini Ro: sopra Cornelio Tacito [illegible]

Tutti li Politici fanno gran stima di questo libro e molti ancora vi [illegible] nessuno altro [illegible] penetrato nella Politica quanto nostro autore [illegible] che lui nel senso di Tacito, dal quale [illegible] tanto appresero nella Politica, che famosi si resero nel lor governo... pag [illegible]

Supputazione de' vantaggi del Banchiere nel gioco della Bassetta. Ved. Journal des Sçavans del 1679 pag. 40. [illegible] l'inventore [illegible] un Nobile Veneziano; [illegible] che [illegible] la Noble [illegible] ou la Bassete...

Clavi quid sint.

[illegible] clavis purpureis [illegible]: Clavi [illegible] cap: 1), fuerunt segmenta purpurea [illegible] et annulus aureus et equus [illegible]

[illegible]mente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che poterono mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse: e degli spettatori della crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento . . . . d. Paneg.° pag: 69.

[illegible] di rinunciare alla gloria

(Journal 1676) Secret pour faire [illegible] toutes sortes de plante, arbres, fleurs, legumes e fruits d'une prodigieuse grossezza: senza nome del autore

[illegible] secreto consiste nel seminare tutte le sorti di grane nel momento [illegible] sole ascende dell'Equinozio di Marzo, et a [illegible] questo [illegible] saranno assai forti per essere trapiantati nel comminciamento del plenilunio il qual tempo dei [illegible] bisogna sempre prendere se si vuole [illegible] e ripiantarli [illegible] altra volta . . . .

Bisognava [illegible] l'esperienza che i frutti sono assai più grossi quando si osserva il momento dell'Equinozio, perciò questo autore dà un'esperienza sicura per conoscere questo momento, e [illegible] bisogna infondere della cenere di sermento in un vaso di terra [illegible] o di majolica ben netto, con del'acqua di pozzo, di fontana, o di pioggia ben chiara doppo li diecinove del mese di Marzo sino [illegible] e allora che il sole ascenderà nel punto Equinoziale si vedrà la cenere a confondersi coll'acqua, e [illegible], e questo sarà il tempo in cui bisognerà seminare tutti [illegible] pag: 115

De felicitate [illegible] dell'anno 1669 - pag: 291.

Joannis Stearne raccoglie molti sentimenti intorno alla felicità dalla dottrina de' Stoici ma con questo di particolare, che la loro più bella verità prende ne' [illegible] principij di questi filosofi, e [illegible] con degl'errori proprij della sensibilità: egli ha scielto le megliori massime della loro filosofia, e le ha confermate colle raggioni conformi alla dottrina dell' Evangelo.

Divide il suo libro in Quattro Sezioni, e tratta le cose con molto d'erudizione, e d'una maniera elegantissima.

Nella prima esamina ciò che sia la felicità e mostra, che ella consiste in nulla desiderare, che ciò che si può avere: perche (dice egli) e cosa è indifferente (al parere di tutti i Astronomi) che il Sole giri intorno alla Terra, o che la terra giri intorno al Sole poiché ciò non apporta cangiamento alcuno all'ordine della natura così e cosa indifferente per la felicità, che noi possiamo avere tutto ciò che desideriamo o che noi [illegible] che quello che possiamo avere [illegible] che tutte le genti dabbene sono felici, perchè vogliono solo, che il raggionevole, e che tutti i [illegible] sono infelici, perchè o ricercano [illegible] che non puono acquistare o che non puono possedersi un lungo tempo

[illegible] ancora, che [illegible] o infelicità sono una cosa istessa alla quale si danno diversi nomi secondo le differenti maniere [illegible] . . .

vedi: Gio Paneg.° [illegible] discorsi sopra [illegible] Ill.mo S. Giuseppe S. Giorg[illegible] Bel Paneg.° ch'è questo

Seguono le osservazioni fatte nel leggere il 4.° Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

... tenenere cessorio. Quod iniquitate... caverat ...

De Ortu et Progressu

Juris Civilis.

... Jus Civile ... quasi naturales ... vão ac Romana Re ... Quiritium et ceteris exercitatum: ...

considera, perchè se si riguarda il suo principio, che si chiama virtù; se poi si considera il suo fine, che si chiama felicità.

Nella seconda sezione egli fa vedere, che quantunque l'essenza della felicità consista nella virtù, niente di meno i beni, che da' filosofi sono chiamati esterni, non lasciano più di contribuire alla sua perfezione; ciò è perchè si vede, che si conserva sollecitamente la sua felicità, quando non si trascura punto di guadagnare del bene, e quando si fuggono tutte le cose che possono turbare la tranquillità della vita.

Nella terza sezione dimostra che ciò che più nuoce alla felicità umana è, quando l'uomo istesso non è contento della sua condizione; poichè per esser felice basta che ciascuno si persuada che non vi ha punto per lui miglior stato, che quello nel quale egli è.

Finalmente nell'ultima sezione egli prova, che le disgrazie, che succedono nella vita non devono punto turbare la nostra felicità, e che devesi da noi con tolleranza di soffrir del male, e la ragione che adduce non più di sottigliezza, che di forza: perchè supposto che sia vantaggioso l'aver sofferto del male, come non si può dubitare, poichè essendo noi una volta avezzi ai mali, li nuovi mali, che ci accadono, ci sono meno sensibili: da ciò ne segue che si giudichi buona cosa di soffrire attualmente del male: parlò una proposizione, non può esser vera altresì perchè, che ella non sia al presente, come se egli è vero, che sia un male l'aver peccato, bisogna ancora, che sia male il peccar di nuovo.

Nemo miser ... (Seneca)

Da ... Salusterrima ... cohone ...

Da ... auctor ... Ro: Divisione in Patricios ...

... profecisse ... auctore ..., et ...

... qui aetate, opibus, consilio, alii ... religione ... discretos Patri... ... humanarumque rerum.

... Hos voluit esse ingenuos ... ceteros ... plebem, suam ... pecuniis ... ac quaestionis ... consilium constituit, quod Senatum ... auctoritate Patres ... alii ... nata est ... in Senatores enim, equestres ordinis, ...

... Dionysius ... custodias sui corporis ... Remi interfectore ... Blu: ... B.B. c. ... equites vocati ... ato, collatas; ad id ex publico ... aere equo ... procedent ... ordo procedenti ...

Clavi quid sint

... aureus annulus, et angustus clavus, sive ... tunicae clavis purpureis intertexta: Clavi, ut ait ... Ferrarius ... fuerunt segmenta purpurae oblonga, ad latus ... et annulus aureus, et equus ... ...

lcromente vi si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qualchedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fecero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e credesse. e degli spettatori della crocifissione, sappiamo, che molti tornavono a Gerusalemme percotendosi il petto per pentimento. . . . d. Paneg:º pag: 69.

[illegible] Mosè di rinunziare alla gloria [illegible]

vedi questo Paneg.º pe i discorsi sopra tutte SS:ᵐᵃ S. Giuseppe, S. Gio: Ba[illegible] Bel Paneg.º ch'è quell[illegible]

Seguono le osservazioni fatte nel leggere il 4.º Tomo della raccolta di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

tenenere censorio. Quod iniquitate ad caveat

De Ortu, et Progressu

Juris civilis

Jus civile quod natura vic Romanae, ...

24 ... et ... civis civicatus: ...

... aute ... Ro: Republica

Ro: Rom: divisione in Patricios

... auctore ...

nato. proficiscit ... animo et

... qui qtate, ... consiliis, ...

... reliquo populo discretos Patricios

divinarum, humanarumq; rerum,

... 8. Hos voluit esse ...

: ceteros jussit esse plebem, quod

... pecoris, pascendis, ac ...

... consilium constituit, quod Senatus

... auctoritate Patres, ab qtat

... : atq; hinc, nata est altera ...

in Senatores enim, equestrem ordinem,

... potest. Ad ... et

custodiam sui corporis ...

dicti sunt, ac Remi interfectore

... equites vocati

nato, collataq; ad eo aere publico

qui equo publico merebant, ...

... ordo procedente tempore

Clavi quid sint. ... fuit aureus annulus et angustus clavus sive tunica clavis purpureis intertexta. Clavi (ut ait ...) fuerunt segmenta purpurea ... in acutum ...

... et annulus aureus, et equus ...

-ceramente si diceva da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto, e provato il miracolo delle parole del Redentore, che fe:
cero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento . . . . d. Paneg.° pag: 69.
[illegible] Mosè [illegible] di rinunciare alla gloria

vedi q[ues]to Paneg.° pa
i discorsi sopra le lettere
S.^{ma} s. Giuseppe, s. Gio. Ba
Bel Paneg.° ch'è quel

seguono le osservazioni fatte nel leggere il 4.° tomo della raccolta
di varie orazione stampato in venezia nel 1749 presso il savioli.

De Ortu et Progressu

Juris civilis.

mani et ceteris significatis: ...

... hos solvit esse ingenuos ...

... in Senatores enim, equestris ordinis, ...

Clavi quid sint.

... tunicas clavis purpureis ...

sicuramente si dice da molti, che fra la turba, che assalì Cristo nell'Orto, un qual:
chedun vi fosse, che veduto e provato il miracolo delle parole del Redentore, che fe:
cero mettere a terra come morta la numerosa sbirraglia, restasse convinto, e
credesse. e degli spettatori della Crocifissione, sappiamo, che molti tornavono a Ge:
rusalemme percotendosi il petto per pentimento. . . . d. Paneg.º pag: 69.
. . . . Mosè di rinunziare alla gloria.

vedi questo Paneg.º . . .
i discorsi sopra . . .
S.mo S. Giuseppe, S. Gio: Ba . . .
Bel Paneg.º ch' è que . . .

Seguono le osservazioni fatte nel leggere il 4.º Tomo della raccolta
di varie orazioni stampato in Venezia nel 1749 presso il Savioli.

[illegible] censoro. Quod inequitate [illegible] careat, [illegible]

[illegible]

Juris civilis.

Jus civile quod naturalis [illegible] ad Romanae Reipublicae institutionem versatur, atque Romanis [illegible] et ceteris explicatur: [illegible] igitur Juris cursum ostendamus [illegible] esse [illegible] Reipublicae facies, ducto initio ab antiquiori [illegible] Rom. divisione in Patricios scilicet et plebeios.

Populus Romanus: divisio: Patricios et plebejos

Caput. I.

Pop. Ro. et ejus Ordines

Patricii ingenui [illegible]

Populum Ro: genus a Romulo proficiscitur[?] [illegible] auctore [illegible]. ut enim ex primoribus civitatis delegit viros ingenuos, qui aetate, opibus, consilio, atque auctoritate ceteris antecellerent, eosque [illegible] reliquo populo discretos Patricios appellavit, quibus magistratus omnes, et divinarum humanarumque rerum [illegible], Reipublicae curam attribuit Liv. lib. 1. c. 8. Hos voluit esse ingenuos ac Patrem ciere, sive demonstrare possent: ceteros [illegible] plebem, quae [illegible] publicis negotiis, sed agrorum cultui, pecorique pascendo, ac quaestuosis opificiis destinavit. En Patriciis publicum consilium constituit, quod Senatum a gravitate nuncupavit, ibique adscriptos ab auctoritate Patres, ab aetate Senatores. Atque Senatorum natus est Ordo: atque hinc nata est altera [illegible] Ro: divisio quae ad ordines ducitur: in Senatores enim, equestrem ordinem, et plebem Populus omnis descriptus est.

Plebei quaestuosa opificia [illegible]

Consilium ex Patriciis Senatum a gravitate nuncupavit: et hinc: Quo quomodo natus est Po. Ro: divisio in Ordines; Senatorum scilicet [illegible] [illegible]

Caput II.

De Equestri Ordine

Romanus ad custodiam sui 300 ex lectis familiis viros delegit, qui Celeres dicti sunt a [illegible] interfectore Celere

Equites, qui? Quae insignia, quae item: [illegible] fabulera? Quae munera obiere. Quis census.

Clavi [illegible] quid sint.

Equester Ordo ab ipsa Romuli aetate repeti potest. Nam [illegible] et Livius tradunt, Romulum ad defensionem et custodiam sui corporis ex nobilissimis familiis viros delegisse: qui primo Celeres dicti sunt a Remi interfectore Celere qui eis [illegible] praefuit [illegible] Liv. lib. 1. c. [illegible] [illegible] Equites vocati sunt, quod equo publico a censore assignato, collataque ad id [illegible] pecunia meruerit [illegible] qui equo [illegible] senatorum qui [illegible] ordinantur [illegible] ordo, vocarentur [illegible] nomen crevit. Equitum insigne fuit annulus aureus et angustus clavus sive tunicae clavis purpureis intertextae. Clavi [illegible] [illegible] fuerunt segmenta purpurea [illegible] [illegible] et annulus aureus, et equus [illegible]

[illegible]

[illegible]

... censoribus [illegible], et [illegible] equestris [illegible] repraesentata [illegible].

Equites judicare appellasset. Census senatorum, et equitum

quos judicaros appellarunt, [illegible] pro [illegible]. Ut senatores ita et equites a censoribus legebantur. Senatorum census erat sestertium aureorum 24 millium; equitum vero dimidium hoc est 12 millium. ex calculo Manutii. Quae sunt sestertia 400 millia. Filii senatorum antequam in senatum lecti essent, inter equites cooptabantur.

Caput 13.

De Senatoribus

Senatus ex 100 Patribus. Crevit numerus Patrum An: Urbis 2 ex Albanis 100. An: 5. ex Sabinis 100. Ann 138 A Tarquinio Prisco alii 100 adjuncti sunt. Igitur 300 Patres usque ad Sullam Dictatorem. Aliter Livius scribit. Unde PP. [illegible] dicantur. Crudelitas Sullae, et Marii imminuit hunc numerum quem iterum an: 672 explevit. Tempore Ciceronis CCCC et amplius [illegible] fuisse sunt in Senatu, et Equites et clerici, atque inde ordinis dignitas imminuta. An: 708. C. Caesare Dictatore senatorum numerus ad DCCCC fere auctus est. Paulo post An 711. Ad 1000 donec Ann 724 Ab Augusto rejectis [illegible] [illegible] [illegible] [illegible] Senatu [illegible]

Senatus initio centum Patribus constabat: qui ob id C. [illegible] centenarii notae [illegible] [illegible]. Dionysius scribit hos a Romulo senatum lectum; postmodo an: Urbis 2 ex Albanis 100: an: autem 5, inito cum Sabinis foedere alteros 100. Iterum post an. 138 a Tarquinio Prisco alii 100 adjecti sunt. Trecentis igitur Patribus usque ad Sullae Dictatoris tempora Senatus constitutus: Quem numerum cedibus a Tarquinio Superbo imminutum alii multi a L. Bruto, exactis Regibus, in senatum adlecti suppleverunt quidem, ut asserunt. Aliter Livius scribit: centum a Romulo, 100 a Prisco factos, [illegible] ut ordinis robur augeret, Bruto Cons. adjecisse 100. Deinde non plus unum in senatum [illegible] [illegible] [illegible] [illegible] a Bruto [illegible] Patres conscripti dicebantur; quo nomine sequens aetas totum complexa est [illegible]. C. Gracchus lege jussit 300 equites in senatum adscribi: sed paulo post Philippo Cos: refervente, ut a senatu, [illegible] [illegible] [illegible] antiquata fuit. Post Sullae Dictatoris, et istius, et Marii crudelitate, exhaustum hunc ordinem (ut Gravina arbitratur) [illegible] numerum imminutum ex bello civili, novis lectionibus trecentis equitum principibus an 672 explevit. Quem autem numerum progrediens non plane constat certe Ciceronis tempore CCCC exsuperasse colligitur ex ejusdem Epistola ad Atticum. Interea Caesare Dictatore ex libidine omnia gerente, ac aperiente senatum [illegible] [illegible], senatorum numerus ad DCCCC fere auctus est an: 708, auctique supra modum numero ordinis dignitas imminuta est. Paulo post Triumviri ad mille senatorum numerum auxerunt an: 711. donec ab Augusto an: 724 in antiquum, rejectis indignis et motu et splendore redactus est. Senatus initio quidem nonnisi Patriciis patuit, deinde etiam plebi a Servio Tullio [illegible] [illegible] [illegible] [illegible] Senatores legere primo regum fuit, post consulum, tum censorum. In iis vero legendis habita est ratio census, aetatis, magistratus, generis, judicii. Census fuit sestertium 800 millia [illegible] [illegible], census necessarius erat non modo ad adipiscendum sed etiam ad tuendum, et retinendum ordinem, ut si [illegible] [illegible] [illegible] minueret census, ad equestrem [illegible] senator [illegible] jussu descenderat, si censu [illegible] equestrem, sine [illegible] [illegible] censu. [illegible] [illegible] sufficerent ad [illegible] descendit [illegible] [illegible] [illegible] [illegible] [illegible] adjuncta [illegible] [illegible], modo ad [illegible] [illegible]

Senatores legere primo Regum fuit, post Consulum, ad Censorum.

In iis legendis habita est ratio census, aetatis, Magistratus gerens, ordinis.

Census: sestertia 800 millia.

Aetas: an: 27.

Magistratus saltem Quaestura

Genus: Patricium,

Ordo Equester

legendi erat,

quod ii, qui fortunae iniuria bonis lapsi essent, a dignitate discederent:

Qua vae hoc!

Menius Prodigus vid:

Non omnes qui Magistratus gesserant Senatores erant. in Senatu tamen sententiae dicendae locum habebant.

ideoque vocabantur Pedarii

Ante censum Senatores creabantur a Populo: Eius insigne Senatorum laticlavis

Caput IV. et V.

De Plebe vocantur ii, qui nec Senatores, nec Equites erant.

Plebs Rustica cultui agrorum; Plebs Urbana Argentariae, mercaturae, Curiae, forique operam dabat.

Romanus voluit Rei Rusticae praecipuam curam esse:

In hac et Senatores, et Patricii, cum omnia in quiete erant, laborabant.

Ut L. Cincinnatus, Curius, Fabricius.

plebejos iussu deberet censoria. Quod iniquitate ne careret, si fortunae iniuria bonis lapsus esset, qui dignitate moveatur. Ea ratione ad id ventum est ut nominum prodigorum mores occurrerent, eosque proscriberent, qui avita patrimonia everterunt. Pauci tamen pares ibi Romano Menio, qui cum iam omnia [illegible] quinquesset, tandem domum quidem suam vendidit unica excepta columna, in qua [illegible] gladiatorios [illegible] conspiceret. Aetas ad senatoriam dignitatem requisita, erat an: 25: sed iuvat [illegible] annorum 27, quam quidem aetatem Quaestores singuli [illegible] debebant: Magistratus saltem Quaestura (ut quisque Senator[illegible] posset) Genus patricium ad an: 303, quo penes Decemviros summa rerum erat, deinde etiam plebejum. Ordo Equester, a plebe [illegible] legebantur. Neque qui magistratus gesserant continuo Senatores erant nisi per [illegible] lecti essent, dum lustrum conderetur: Ius quidem habebant sententiae in Senatu dicendae, Senatores tamen minime dicebantur; neque in Senatu sententiam rogabant, sed eas quas principes dixerant non voce, sed pedibus concedebant locum mutantes et transeuntes ad eos quorum sententiam probarent; ideoque Pedarii vocabantur. Paulus Manutius ex Livianis verbis colligit, Senatores, antequam census institueretur, fuisse creatos a Populo, et aliquo etiam tempore post censuram institutam. Auctoritas Senatus [illegible] totius Reip: talis erat, ut ne reges quidem consules aut Dictatores inconsulto Senatu quicquam molirentur. Cuius ordinis insigne fuit tunica laticlavia, hoc est [illegible] lato clavo: cum contra Equitum tunica quidem [illegible] angusti clavis insignita fuit. Ut docet [illegible] in Cr. T. VI. [illegible]

De Plebe Rustica, Urbana, et Tribubus Erariis:

Omnes in populo, qui nec Senatores nec Equites erant plebs vocabantur; [illegible] vel Rustica vel urbana. Rustica cultui agrorum operam dabat. Urbana vero, argentariae, aut mercaturae, [illegible] vacabat, vel opificio, vel urbano servitio, Curiae, forique ministerio. Romulus equestrem militarem, et rusticae curam [illegible] voluit praecipuam: unde olim et Senatores et Patricios ab rei administratione vocarent, ac res domi forisque quiescerent, rei rusticae [illegible], quod de L. Cincinnato, de Curio, Fabricio, aliisque [illegible] et [illegible] [illegible] est: quique, colendis agris, quorum [illegible], ii et magis ad militiam [illegible]; et [illegible], et graviores erant in civili [illegible]. Ex urbana autem plebe praeter artifices et mercatores Tribuni Erarii pariter erant:

Qui, Asconio, et Varrone auctoribus pecuniam in stipendium militum de aerario Quaestori Proconsulis adnumerabant, quam antiquissima ratio est quam Catonem, Sed. lib. 7: Hujus ordinis magnum fuisse numerum ostendit lex Aurelia, qua cum Equitibus, et Tribunis aerariis communicata fuere judicia. Suet. in Jul. c. 41 ait: Isti (Tribuni) postea ex ipsis artificibus, argentariis, et mercatoribus legebantur cogebanturque in suam quisque tribum, pecuniae scilicet quaerendae cura deinde ab aerariis ad procuratores Caesaris translata, postquam judicia quoque Caesar aerariis ademerat, et solos Senatores, et equites judicare voluerat. &c.

Caput VI.

De Scribis, Apparitoribus.

Proximus huic erat ordo scribarum, qui leges, acta, rationesque omnes publicas perscribebant, ac referebant in tabulas. Hoc negotium haud parvi sane momenti habebatur, utpote honestis quippe fidei custodibus fidei publicae, publicaeque voluntatis. In majori apud Graecos honore scribarum munus habebatur. Apparebant ipsi Magistratibus, iisque leges et jura suggerebant, praecipue vero juvenibus, qui Magistratum inibant, et sui muneris plerumque ignaris, ut eos de officio erudirent. Quoniam vero Scribae Leges ad manum habebant, Doctores quodammodo Magistratuum erant: Unde etiam iis occasio nascebatur insinuandi sese in amicitias juvenum Nobilium, viamque sibi parandi ad affinitates cum splendidis Romae familiis. Sed eorum arrogantiam ipsam animis exultavit, Catonis opera castigari fuere. Plutar. in Cat. maj. Non exiguus ipsorum numerus erat, proinde dispertiti sunt in Decurias, in iis qui Senatori optabat locum emebat (recipiebant). Quoniam jus erat Magistratibus Scribas legere, hinc qui a Quaestore Quaestorii, qui ab Aedili Aedilitii, qui a Praetore legebantur vocarentur Praetorii. Erant et Scribae Pontificii, et Scribae Navales. Isti, propter pecuniam, quam solvebant, gradum minimi tenebant. Imum locum tenebant Apparitores Magistratuum, ut Accensi, sic appellati, quod acciverent sive exciperent mandata consulis, et vocarent ad comitia centuriata: unde etiam (hoc casu) milites accensi dicuntur, quotquot extra numerum militant, sive sint supernumerarii: Vegetius de re milit. II. 19. Interpretes exterorum linguas aperiebant. Praecones ad hastam in auctionibus stabant, ut pretium oblatum signi ficarent: vel in comitiis Magistratuum ut populum cogerent ad suffragia; vel in judiciis ut judices, et reos, et testes accirent: vel ferendas leges populo recitabant. Lictores, et sontibus caedendis, ac securi feriendis, faciendisque justitiis praesto erant Consulibus, Praetoribus, Interregibus &c: Lictores a ligando, quod sontibus ad supplicium manus ligarent. His affines Viatores, qui ipsum Magistratum accersebant ex villa.

et sic ... erat stricte et in civili vita fiebant
et graviores, et honoratiores Tribuni aerarii
pecuniam in stipendium militum de aerario Quaestori Proconsulis adnumerabant.
Hujus ordinis magnum fuisse numerum ostendit lex Aurelia.
Scribae Quaestori succedebat ordo Scribarum.
Isti, Leges, et rationes publicas perscribebant.
Magistratibus Leges, et jura subjiciebant. et juvenes qui Magistratum inibant, de his erudiebant.
Doctores Magistratuum erant ex honestis viris deligebantur.
Unde in amicitias juvenum Nobilium se insinuabant.
Hujus rei causa arrogantes facti sunt a Catone autem castigati.
Divisi sunt in Decurias, in quibus locum emebant.
Magistratus Scribas legebant. et qui a Quaestore, Quaestorii vocabantur.
Apparitores; et Accensi, q. accirent ad comitia centuriata.
Interpretes: qui?
Praecones: oblata pretia signi ficabant, et ferendas leges Populo recitabant.
Lictores a ligando, quod manus sontibus ligarent.
Viatores ...

Caput. 7.

De Optimatib. et Popularib.

Cives Ro: ... partim boni, partim mali

Illi Optimates

Isti Populares: ideo semper odiosi.

Magistratus Curules sunt consulatus, Praetura &c

Tertia divisio Ro. Ro.

Qui Imagines Majorum pictas habebant, Nobiles: qui suas habebant, Novi: qui nullas; Ignobiles.

Haec est 4ta a dignitate divisio.

Cives Ro. partim boni, partim ad seditiones, et tumultus proclives erant. Illi Optimates dicti sunt, hi populares; illi cum Senatu faciebant, hi seditiosis Tribunis plebis: inque semper vox popularis in odiosam significationem detorquebatur. Haec est tertia populi Ro. divisio. Qui Magistratus curules gesserant, nempe consulatum, Praeturam, censuram &c poterant imagines suas pictas relinquere posteris: atque ita contigit ut quidam imagines majorum haberent, quidam suas, quidam vero nullas: primi vocabantur Nobiles; secundi homines novi, tertii ignobiles. Initio Urbis Patricii tantum fontes fuere, quibus Magistratus et honores patuerunt, postea etiam plebeji, quorum Majores Magistratus curules gesserant. Haec est 4ta a dignitate sumta, divisio.

Cap: 8.

De Censorib.

Nomine census, bona et fortunae comprehenduntur.

Ser. Tullius jussit aestimari quantum quisque haberet.

Hinc Censores dicti sunt quod ad eorum censionem, ... describebant populum, et pro substantia tributum penderent.

Potestas censorum decerpta a Consulibus; quia consules gravioribus negotiis occupabantur

Unde dicatur lustrum.

Censores regebant civium mores

laude imperitiebant aut inurebant infamia

totamque Urbis aeque emendabant.

Alia Censorum munera

Centes

Magna censorum auctoritas,

de gradu ejiciebant etiam senatores in turpi vita deprehensos.

An: 152 Plebejis etiam Senatus patuit.

Servius Tullius instituit censum, cujus nomine bona, et fortunae comprehenduntur (Liv. lib. 4 c. 8): Ille Servius quantum quisque haberet aestimari cives Romanos per capita censeri jussit: Hinc censores dicti sunt, quorum potestas decerpta fuit ex imperio consulari, (atque in peculiarem Magistratum collata) quoniam consules gravioribus negotiis occupati, censui peragendo minime vacare poterant. Universus populus describebatur, atque in ordines tribuebatur a censoribus, unde censores dicti, quod ad eorum censionem, sive arbitrium describebatur populus, et per eos bona singulorum aestimabantur, et referebantur in tabulas, ut pro substantia tributum penderent: Var. ing. lat. lib. 4). Censores creabantur duo quinto quoque anno: quo tempore quia civitas a censoribus lustrabatur, ideo lustri vocabulo quinquennium significatur. Censores et opes civium aestimabant et mores regebant; pro his vita singulorum aut laus impertiebatur, aut inurebatur infamia, totaque Urbs animadversione, illorum emendabatur: Senatores in turpi vita deprehensos, Senatu movebant, equites ad plebejos rejiciebant; plebejos autem jure suffragii privabant; et aerarios in civium tabulas referebant. quod Centes primi fecerint a municipibus, quibus Ro. civitatis concesserunt, ut tamen publicis negotiis, et honoribus abstinerent. Gel. Cassius. Porro qui a Censoribus loco motus fuerat poterat per alios censores pristinum locum recuperare, si censoris animadversio, non tam veris criminibus, quam turpi fama, saepe alicuius livore conflata niteretur. Vectigalia, et fundi per Censores publicanis locabantur, aedificia publica, velut viae, pontes, templa &c corrupta reficienda dabant. Ann: Urbis CDII plebejis etiam Senatus patuit.

Cap. 9.

De Tribubus Rusticis et Urbanis.

Civium ordines per censores descripti tribuebantur in 35 partes, quas vel a conferendo tributo, tribus appellabant, vel quod initio populus trifariam divisus esset a Romulo, cui Tribuum institutionem, plerique scriptores Dionysio lib. 2 ... Romani subscribentes assignant. Tres autem tribus in tres conjectae fuerunt regiones. Prima Tribus fuit Ramnensium a Romulo dicta in quam Graecanici nominis, qui latinos agros incolebant, et Albani, confluxerunt, et Palatium ac Celium tenuere montes: Altera Tatiensium a Tito Tatio Sabinorum Rege, quem Romulus sinalcum suis in Urbem accepit. eamque Tatium in Capitolio Quirinali locavit. Postrema Lucerum fuit cujus nominis certam ... origo ... volunt a Lucero Ardeate qui suo Romuli Domicilium, et fortunas suas Romam transtulerat; alii alia narrant. Confluxit ex finitimis et advenis collectis populus, qui loca plana circum forum insederunt, ex quibus deinceps tribus aliae sunt derivatae. Urbem aucta civium multitudine Servius Tullius Urbem amplificavit, pomoeriique inclusit Viminalem et Esquilinum collem, intulitque, novam intrum vallem, et numerum: tribubusque Urbe in regiones quatuor, quibus e locis urbis nomen imposuit, eaque nomina fuere suburbana, palatina, Esquilina, collina. Dionys. lib. 4. his adiectae multitudinis rusticae Tribus 15. quae eum a locis, ut Urbanae nomen nascerent, postea pleraeque excuto priori nomine, alias sibi nomina induerunt. Sub Servio Rege 19 erant Tribus, ... multitudine ad 35 pervenerunt: ... numerus ... temporis increscente ... distinctio ac sordes in Urbanas, in constitit inter Urbanas, et rusticas priscas ... illustriores familiae conjectae fuerunt, praeterea ... apud rusticas flos Urbis, et illustriores familiae ... secundum militares, erat dignitas rei agrariae Ro. ex instituto Romuli, praecipua. Prima suburana dicta, quasi sub ... ad originem nomen quatuor tribuum. Varro tamen antiquam Urbe ... qui nunc ... vocatur. Varro tamen ... deducit nomen a pago Succusano: traditque pro littera C substitutam fuisse B ... post propagatam ... Ro. ... secunda Esquilina ab Esquiliis, quas alii ab Esculis Reges, alii ... Tertia Collina ab duobus collibus, Viminali ... ab Jove Viminio, et Quirinali, ubi Quirini fanum. Quarta Palatina a ... Palatio monte, cui nomen dedit, vel Balatus pecorum, Varrone teste, vel ... Palatio monte, ... qui ager Palatium appellabatur. Nunc progredimur ad Rusticas: Quinta dicta fuit Romilia, ... esset sub Roma. Sexta Lemonia a pago Lemonio Septima Pupinia ex agro Pupinio, et sic de aliis ut videre est apud Gravinam: modo de iis qui nomen ab illustribus familiis traxerunt. Undecima Claudia, ab Appio Claudio, qui cum in Tribum eam, familiamque suam conjecerat. Duodecima Emilia, a celeberrima gente Emilia: 13 Cornelia, ab antiquissima gente Cornelia. 14. Fabia ... 15. Horatia, ab Horatiis. ... U.C. ...

... Tribus in 35 partes per censores descripti tribuebantur. Tribus dictae vel a conferendo tributo. vel quod populus trifariam divisus est a Romulo

Tres Tribus in tres Regiones conjectae. Prima Ramnensium secunda Tatiensium. Tertia Lucerum.

Ex multitudine Populi circum forum insedentis, aliae Tribus derivarunt

Ex multitudine Urbem Servius Tullius amplificavit.

His adiectae multitudinis Rusticae Tribus 15 quae alias nomina quam Urbanae induerunt.

Sub Servio Rege ... erant postea vero ... ad 35 pervenerunt.

Hinc distinctio inter Urbanas, et rusticas.

Sordes in Urbanas in rusticas flos Urbis et illustriores familiae.

Quoniam juxta Romulum, secundum militares ... praecipua erat dignitas rei agrariae.

Quatuor Tribus Urbanae

1: Suburanas —
2 Esquilina —
3: Collina —
4: Palatina.

Tribus Rusticae 30

Romilia, Lemonia &c. sequentes ab illustri Familiis nomen traxerunt

Claudia — Emilia
Cornelia — Fabia

vicesima Tribus Crustumina, ab Urbe Tuscorum Crustumina: An: U.C. CCCLvi 22 Stellatina, a Campo Stellate &c An: 395: 26 Pomptina ab agro Pomptino; 27 Poplilia, a Poplilia Familia, An: 421: 28 Mæcia, a Castro Mæcio. An: 435. 30 Ufentina a fluvio Oufente An: 455: 32 Aniensis, ab amne Aniene. An: 512 34 Velina a Sabinorum lacu Velino.

Horatia —
An: U. 258
Crustumina &c:
An: 512:
34: Velina.

De Curijs

Cum Romulus populum omnem in tres tribus descripsisset, easdem in Curias 30 divisit; ut Tribus una decem complecteretur Curias. Dionys: Lib: 2. Singulis Curijs certum constituit numerum, certaque sacra præscripsit, ædesque destinavit, ut per singulas communia ibi sacra peragerent, et epulas, rusticas summa cum hilaritate, celebrandas convenirent: atque ut iis epulis et sacrorum communione animorum concordia coalesceret. Et sacra pecuniam attribuit ex ærario; quique sacris et singulis Curijs præerant Curiones appellarunt. Ædes illæ similes nostris Basilicis erant, Curiones autem similes nostris Parochis. Unde Itali Parochos suos curiones appellant, originem vocis Curæ a Curione repetentes. Singulæ curiæ vel a Sabinis mulieribus, vel a locis traxere nomen.

Cap: 10.
Romulus Ro: Ro: descripsit in Tribus tres:
Tribus autem singulas divisit in Curias 30.
singulis destinavit ædes sacras, ut ibi communia sacra peragerent atque ita ex sacrorum communione animorum concordia coalesceret.
Qui regerant Curijs Curiones appellabant.
ædes illæ similes nostris Basilicis, curiones similes Parochis.

De classibus, et Centurijs.

An: Ur: 186 Servius Tullius Classes instituit; et populum Ro: in sex classes, classesque singulas in multas centurias divisit. In hisce constituendis a censu ratio ducebatur, ita ut qui centum millia æris (hoc est mille minutas sepenales, aut Philippeos) aut majorem censum haberet, in primam classem describeret qui septuaginta millia in secundam, qui quinquaginta millia in tertia, et sic de alijs: Prima classis obtinebat 80 peditum centurias: quarum 40: seniorum, et totidem juniorum, et octo equitum erant. Secunda, tertia, et quarta 20 peditum centurias; quinta 30. Sexta autem, quæ servorum fuit reliquam multitudinem, hoc est egenos, et proletarios qui tantum propagandæ, et alendæ proli Reip: juvarant. ideoque: ita vocati eo quod caput tantum et nomen, non bona profiterentur in censu. Hæc autem ultima præstabat numerum in vacevat. Omnes Centuriæ numerum referebant 193. Prima classis erat 98 centuriarum &c ut supra dixi. Proletariorum classis ad Urbis custodiam pergisto erat, pars autem Juvenum foris bella gerebant. Ita pedestri exercitu ornato 18 centurias equitum legit ex primoribus Civitatis, ut vis omnis penes principes Civitatis esset, ijsque singulis honos dabatur. Unde patet ex dictis, quod populus universus in tribus, tribus singulæ in Classes, classis autem in suas quæque centurias distincta cognoscebatur.

Cap: 11.
Servius Tullius Ro: Rom in sex classes et classes singulas in 193 centurias divisit
Qui censum millia æris, hoc est 1000 Philippeos habebat in 1am classem describebatur
Qui 70 mill: in 2dam: qui 50 in 3am &c
Prima Classis 80 P. C. centurias obtinebant. quarum 40 seniorum, totidem Juniorum erant.
Illi ad Urbis custodiam pergisto erant,
isti foris bella gerebant
Ultima Classis erat Proletarius &c propagando et alendo prole Reip: juvabat
Pedestris exercitus ornatus 18 centurijs Equitum ex primoribus civitatis ut vis omnis penes principes civitatis esset.
Populus in Tribus Tribus in classes. classes in Centurias distinguebatur.

De Turba Forensi.

Cap. 12

Si Rōn: Ro: reddidit suas feces, sordiumque colluvies, ex egenis, et proletarijs sine lare, sine tecto sine sede, vagos, effusos, egestate, pravitate et desperatione rerum omnium ad flagitia paratissimos, fuisse, dubium non est. Hos turbas forenses, Livius, Cicero ... Hos ut mendicitate eorum levarent, in agros publicos deducebant. Hos ob summam miseriam nudam deteriorem conditionem retinentes, seditiosi quique, in meliorum fortunas, et opes impellebant.

Stabuit et in plebe Romana vera fex: [illegible] ... 13. [illegible], sordiumque colluvies collectas ex egenis, et proletarijs, sine lare, sine tecto sine sede, vagos, effusos, egestate, vel pravitate, et desperatione rerum omnium ad tumultus et flagitia paratissimos. Hos turbas forenses Livius quod in foro ad captandos ... Cicero [illegible] plebem. Horatius [illegible] leges Agraria[illegible] ociosos staret; Cicero [illegible] plebem. Horatius [illegible] legis Agrariæ [illegible], ociosas staret; ... Hos ut [illegible] appellavit, quod [illegible] togæ; [illegible] tunicas [illegible] ob egestatem uterentur. Hos ut mendicitate eorum levarent, in agros publicos deducebant. Hos ob summam miseriam nudam deteriorem conditionem pertinescentes seditiosi quique, ad turbare, ac miscere volebant omnia, in meliorum fortunas, et opes impellebant, veluti ad hostiles prædas. Usque modo integrum Reip: Ro: corpus, membra etiam potiora rotavimus: deinceps vim et potestatem ordinum, eorum partes in rebus gerendis, consilijsque publicis agitandis condendisque, [illegible] aperiemus. Quæ omnia, non ne fallit, mutationibus crebris modo indicasse multas, modo convaluisse. Nos autem oratione nostra complectemur ea quæ maxime fuere diuturna.

De Consulibus.

Ro: Resp. triplex regimen ostenderat. Regium in Consulibus, Aristocraticum in Senatu, Populare in Tribunis et Plebe. Exactis autem Regibus an: Ur: 244: regiæ potestatis reliquiæ in Coss. coaluere. Junio Bruto magistratus creari placuit, qui essent bini et annui, ut Imperij brevitas utrumque in officio retineret. Aliquod civibus præessent, primum Prætores; deinde a judicando Judices, postea a consulendo Consules dicti sunt. In consulum auctoritate respublica tota recumbebat: in his regia majestas effulsit; hisque, Regum [illegible] jura [illegible] insignia concessa, præterea, sella curulis eburnea, fasces securibus armati. Consulum munia hæc fuere: sacra facere, jus secundum leges dicere, senatum cogere, senatus consulta, et plebiscita exequi, sententias rogare, jussu populi bella gerere, administrare provincias &c. in hoc uno a Regibus differebant, quod in caput civis Ro: injussu populi animadvertere vetitum, et cuivis licebat, ab ejs ad populum revocare: tamen retinebant coercere sontes ac jubere in vincula publica duci. Lege cautum erat, ne quis Consul crearetur, nisi et præsens esset, et 43 annos natus, et Patricij generis sed interdum hæc, et aliæ leges neglectæ, aliæ infirmatæ fuerunt: nam ante ætatem supremam Consulatus honor, et virtutis ergo datus, et interdum per vim usurpatus per an: vero 192 consules non nisi Patricij fuere; ab an: Ur: 244 post ejectum Tarquinium ad an: 302 summa rerum penes consules fuit. deinde per biennium apud penes Decemviros multum auctoritatis erat; post iterum restituti penes consules ad an: 306 auctoritas redijt: quæ [illegible] usque ad an: 706 cum C. Cæsar [illegible]

Insplave Reip. Regimen Regium in Consulibus, Aristocraticum in Senatu, Populare in Tribunis et Plebe.

Regibus exactis an. 244. Regia auctoritas in Coss coaluit.

... Magistratus essent an: ... Prætores quod ... Judices a judicando, Consules a consulendo dicti sunt.

In Coss tota Reip: auctoritas, tota Regia majestas effulsit ... præterea sella ... fasces ... armati Consulibus concessa ...

Munia ... consulere ... jus dicere ... senatum cogere ...

SC et Plebiscita exequi &c

In hoc uno a Regibus differebant quod in caput civis Ro: injussu populi animadvertere vetitum erat

Item Lex requirebant ut quis consul ... quod præsens esset, annos natus 43 et Patricij generis

sed leges neglectæ, et infirmatæ fuerunt, ut et ante ætatem ...

et per vim usurpatus. per annum vero ... annales Romani Fastique fuere. Ab An: Urb: 244. quo Tarquinij ejecti sunt, ad an 30.. Summa verum penes Consules fuit, qui per Decemviros per triennium abiecti, non iterum an 306 restituti sunt usque ad an: 706, cum C. Cæsar post Triumviri, denique Imp.ores veri potiti sunt. Unde hæc dignitas vilescere cœpit donec an: Xi 541: Urbis 1292 consulum nomina in fastis notari desita sunt sub Justiniano Imp: et legum conditore Triboniano.

paulo post Triumviri, denique Imperatores rerum potiti sunt. Sub his recandem numerus, nec eadem auctoritas fuit in Consulibus, sed arbitrio Principis modo minor, modo major: unde sensim hæc dignitas vilescere cœpit, donec an: Xti 541. Urbis vero 1292, quo Basilius junior consul sine collega prodit, sub Justiniano, Consulum nomina in fastis notari desita sunt. Hujus rei invidia penes Justinianum Imp: fuit, et legum conditorem Tribonianum: quorum ille præpostera gloriæ cupidine Imperatorum et annis et nomine tempora signari jussit; hic vero, (ut ad famam fuit) honorem illum, quem, quod Paganus esset, assequi non poterat, alijs invidisse perhibetur.

De Senatu, et ejus potestate.

Cap: 14.

Auctoritas Regum ad Senatum transijt, Legati: Magistratuum creationem, legationem, belli pacisque arbitrium. Jussu populi infirma sine auctoritate Senatus: Sed nunc auctoritas adeo extenuata erit, ut populi jussu Senatus confirmaret auctoritas. Verum Senatus jussu populi, Senatus ad curam suam revocaverit hæc scilicet ... munus publicum dispensare ... Controversias Italiæ componere si grave decretum exigeret. 3tio. Legatos mittit in ... provinciis amplificat potius quam infregit Senatus auctoritatem, quæ denuo lapsa est illo tristi, et extremo, ut Cæsar ait, et ultimo Sen.tus Consulto quum latissimum in consules imperium transtulit. Ecce verba Senatus consulti: Dent operam Consules Ne quid Resp: detrimenti capiat.

Optimatum regimen Senatus continebat auctoritas: Republ: omnis in Senatus erat potestate, uti per Magistratuum creationem, legationem, et belli pacisque arbitrium. Quo tempore, ut Livius tradit, populi jussa firma minime fuere, nisi Patrum accessisset auctoritas, quæ postea sacratis legibus adeo fuit extenuata, ut cum antea populus auctoritate Senatus regeretur, postea populi jussu Senatus confirmaretur auctoritas. Quæ autem Senatus, constituta Republ: populi jussu ad curam suam revocasset, ea ex Polybio lib 6 videri possunt: Aliqua autem hæc sunt. Ærarium et pecuniam publicam dispensabat; Quæstores, nisi Consul imperasset, minime poterant, vel ad minimos sumptus pecuniam deferre injussu Senatus. Controversias in Italia suscitatas si gravi essent decreto componendæ, Senatus ad se trahebat: Legatos mittebat ad bellum indicendum: Stipendia militibus, numerus militum, a Senatu statuebatur. Quod Tiberius Gracchus tulit, ne quem plus anno provinciam Consularem tenere senatus pateretur, hoc ampliavit potius, quam infregit Senatus potestatem. Illo autem S. Consulto tristi, et quod extremum, et ultimum Cæsar appellat, Senatus potestas, quæ excellebat maximè, latissimam illam Consulibus imperium transtulit, ut exercitum possent parare, bellum gerere, coercere populum: Verba autem S.C. hæc sunt: Dent operam Consules, ne quid Resp. detrimenti capiat. In Senatus Consultis voluntas Senatus continebatur: hinc ad S. consultum

De Senatus Consulto, et loco habendi Senatus.

Cap: 15

Veteres, Senatum in loco sacro cogebant, ut aberrantes animi, præsentia numinis, in sanctiores sententias ducerentur.

Veteres, qui erant religione, et honestate, Senatum in loco sacro auspicato, dicato cogere consueverunt, ut aberrantes animi, præsentia numinis, ad saniores sententias ducerentur. Romulus in templo Vulcani Senatum vocabat. Tullus Regiam, modo in

Senatus in templis vel curiis habebatur: modo in templo Jovis, modo in curias Hostiliam, Juliam etc. Locus habendi senatus erat extra muros ne status Urbis exteris pateret.

templa non velut Jovis Statoris, Concordiae, Virtutis, Fidei, modo in curias, Hostiliam, Juliam etc. in quibus ejus rei gratia pleraque templa per augures constituta, consulendi causa senatores convenisse ex veterum libris observamus. Locus habendi senatus extra muros in aede Bellonae erat constitutus, ne status Urbis exteris pateret; verebantur, ita in Urbem intromissi occulta ejus viserent mala, deinde turbas cierent, et omnia miscerent.

De tempore habendi senatus; de vocando senatu; de jure referendi, sententiasque rogandi

Cap. 16, 17, et 18.

Kalendis, Nonis, Idibus, exemptis diebus comitialibus, ne PP. a suffragijs ferendis avocarentur. Erat tempus definitum habendi senatus. Mense Februario toto. Senatus, statis temporibus convocatus, legitimus; qui autem extra ordinem et tempus indictus appellabatur et c. Vocabatur senatus a majori Magistratu Urbis, nempe a Dictatore, vel Consule. Jus referendi penes illum erat, qui senatum habebat. Sententias rogabant ante comitia Principem senatus, post comitia Coss. designatos.

Definita tempora habendi senatus erant nempe Kalendis, Nonis, Idibus, exemptis diebus comitialibus, in quibus cum populo agebatur; quo tempore non licebat haberi senatum, ne patres a suffragijs ferendis avocarentur. At mense Februario toto postulatis provinciarum, et legationibus audiendis vacabatur. Hic senatus statis temporibus convocatus, legitimus appellabatur; cum autem extra ordinem, et tempus convocabatur ad grave aliquod negotium explicandum, indictus appellabatur. Unde inter legitimum, et indictum senatum est orta distinctio. Vocabatur autem senatus a majori Magistratu, qui esset in Urbe, nempe a Dictatore, vel a Consule, penes quem fasces essent illo mense, vel absentibus Consulibus a Praetore, qui in Consulis locum eo absente, succederet. Porro jus referendi habebat ille, qui senatum habebat, ac si detrectaret eas partes Tribunus plebis suscipiebat; cui et jus erat aut addere, quod visum erat relationi Consulis, aut eam prosequi, aut novam exordiri. Sententias autem rogabant ante comitia quidem Principem senatus, post comitia vero consules designatos. Caeterum hac in re in senatu variatum fuisse pluribus veterum testimonijs comprobat Paulus Manutius Princeps Romanae antiquitatis.

De dicenda sententia, et S.C. per discessionem

Cap. 19.

Post Rogationem a Consule, stantes et suo quique loco sententiam dicebant. Neque ante ortum Solis neque post occasum licebat Senatusconsultum condere. Itaut qui moram negotijs vellent inferre, diem dicendo eximerent, ut M. Cato contra Decemviros, P. Clodius adversus rehores fecerat. Illam sententiam Consulis erat pronunciare. Cujus in Senatu tanta erat auctoritas, ut liceret ei dictas sententias, si contra rem suam venirent, supprimere, ne in eas S.C. fieret.

Post rogationem a Consule, aut alio ex majoribus magistratibus, stantes et suo quique loco factam sententiam dicebant, ea libertate ut non modo sermones interponere possent alienos, sed novos instituere, atque ad vesperam producere; itaut [illegible] licebat nec ante ortum Solis nec post occasum Senatusconsultum condere, qui moram negotijs vellent inferre, diem dicendo eximerent, ut Marcus Cato contra Decemviros P. Clodius adversus rehores fecisse fertur. Illam sententiam consulis erat pronunciare, ut in eam vellent partes senatores discederent, quo S.C. fieret: eaque in senatu [illegible] erat auctoritas, ut liceret ei dictas sententias, vel pronunciare, vel si contra rem suam venirent, supprimere, ne in eas S.C. fieret. Formula consulendi sententias haec erat: De ea ita censeo etc. Porro senatus Consultum per discessionem vocabatur illud, quod fiebat, cum illi, qui in eam quam consul pronunciabat sententiam, taciti discedebant. Ubi autem consul sententiam pronunciasset, ut probantibus, vel renuentibus

S. C. per discessionem fiebat, cum prolata sententia Consules, facta discedebant. Consul Senatum dispertiebat his verbis qui hoc sentitis &c.

judicia cognosceret, Senatum dispertiebat his verbis: Qui hoc sentitis illuc transite: qui alia omnia in hanc partem: Per hanc formulam alia omnia exprimebatur contrarium.

Cap: 20, 21, 22, 23.

De Numero Senatorum ad S. C. necessario nihil certi est. Primum requirebantur Senatores 400. Postea vero minus, quam 400 Patres. S. C. scribebantur, et ei nomina eorum subscribebantur qui majorem sententiam recipiendae operam navaverant: Scripto S. C. in aedem Cereris deferebatur postea in aerarium ubi leges asservabantur, ne arbitrio Consulum id antea corrumperetur. Nec ratum erat S. C. antequam in aerario conderetur. Qui majorem aut eandem habebant potestatem ne S. C. fieret impedire poterant, edita voce Veto. Populi erat vel intercessionem Tribunorum, vel Senatus auctoritatem comprobare. Non immunes abibant, qui temere intercedebant.

De justo Senatorum Numero, de conscribendo, servando S. C.; de impedimento S. C.: sive de intercessione Tribuni

De Senatorum numero ad S. C. faciendum necessario, nihil ex veteribus libris compertum nobis est: Primum ut ratum esset S. C. requirebantur Senatores 400, postea vero minor numerus, quam quadringenti Patres, satis erat. Discessione facta S. C. scribebatur expresso nomine illius, cujus sententia fiebat: Scribendo aderant non omnes, sed ii, qui majorem sententiae recipiendae operam navaverant: et eorum, qui aderant nomina, S. C. adscribebantur. Scripto S. C. primum in aedem Cereris ferebatur, postea in aerarium, ubi leges, et pretiosissima quaeque Urbis asservabantur, neque ratum erat antequam in aerario conderetur. Sueton: in Aug:, ne deinceps arbitrio Consulum, ut antea, corrumperentur. Senatus consulta poterant impediri ne fierent. Impediebantur autem ab iis, qui vel majore, vel eadem essent potestate, quam ii qui S. C. facere vellent: Unde Consul Consuli Praetor Praetori ac Tribuni plebis pro potestate sibi sacrata lege tributa obsistere poterant edita voce Veto. Populi erat, voluntatem Senatus praescriptam cum nominibus, vel Tribunorum intercessionem, vel Senatus auctoritatem comprobare. Qui autem temere intercedebant aut poenam subire, aut intercessionem remittere cogebantur.

Cap: 24 - 25 - 26

S. C. quod de re privata scribebatur Senatus decretum; cum vero publica negotia comprehenderent S. C. appellabatur. Formula qua dimittendus Senatus erant Nemo vos tenet vel Nihil vos moror. S. C. populo exhibebatur, ut Populi consensu comprobaretur. Propter Tribunicias seditiones S. C. nonnisi adjuncta lege consistebat. Hactenus de Consulum, et Senatus potestate in condendo jure, modo partes multitudini relictas in rebus gerendis aperiemus.

De Senatus decreto, de dimittendo Senatu, de ratione ferendae legis

Si de re privata S. C. scriberetur, Senatus decretum appellabatur; cum vero publica negotia comprehenderet, Senatus consultum dicebatur. Factum S. C. recitabatur, ac postea dimittebatur Senatus his formulis. P. C. nemo vos tenet; vel nihil vos moror. Senatusconsultum Populo exhibebatur, ut populi consensu Senatus voluntas comprobaretur. Propter Tribunicias seditiones, et diuturnas plebis conflictationes cum Senatu S. C. nonnisi adjuncta lege consistebat. Quae autem ratio ferendae legis esset videbimus. Hactenus de Consulum, de Senatus potestate in condendo jure proposuimus; modo quae multitudini partes in rebus gerendis relictae fuerint aperiamus.

Cap: 27.

Senatus aliena populi voluntate nihil de rebus gravioribus poterat

De Tribuno Plebis.

Cum Senatus aliena Populi voluntate nihil constituere de rebus gravioribus posset at intercessione Tribunitia S. C. vis infringeretur, hinc licet intelligere quam summam

rerum arbitrium, et imperium summum erat in populo. Senatus auctoritatem, populus potestatem habebat. Populus emendabat leges aut abrogabat, decreta Senatus aut muniebat, aut tollebat. Populus fortunarum, et capitis arbiter erat, pacis, ac pugnae dispensator: honores, et Magistratus jussu populi deferebantur. Tribunus plebis, utpote imago popularis auctoritatis, communisque voluntatis administer, dux, et tutela civium, arce et praesidium libertatis, hanc populi potestatem praeferebat. Causa autem Tribunos Plebis creandi Patribus haec fuit. An: Ur: 260 plebs oppressa aere alieno, vexataque injurijs Patrum secessit trans Anienem in sacrum montem. unde leges ibi de constituenda tribunitia potestate conditae sunt: istae leges sacratae dictae sunt, quia (ut Festus ait) ijs sancitum erat, ut qui Tribunos plebis violaret, Jovis sacer esset. Tribuni dicti sunt a tribuum suffragiis, ut quidem volunt. An: 269 numerus eorum pervenit ad decem. Decem hi Tribuni penes Rempublicam fuere, et inde manavit omne licite nefas. Omnis fere auctoritas a Silla Dictatore an: 672 Tribunis adempta, sed paulo post partim a M. Cotta an 679, partim a Cn Pompejo an 683 restituta fuit. Transijt vero an: 730 ea in Magistratus consensu in Augustum Caesarem, et alios Imp: umbra, et nomen hujus Magistratus penes plebem mansitque diutius ad Imperium Constantini Magni. Tribunorum potestas haec erat: ii eadem religione, et lege sacrosancti essent qui eis nocuisset, ejus caput Jovi sacrum erat: ab Urbe diem integrum, nisi Latinis ferijs, abesse nefas. eorum domus diu noctuque patebant omnibus, quippe qui publice custodes essent. Tribunum legere, vel e Patricijs, vel Senatoribus, aut in Curiam venire diu vetitum erat.

De Comitijs: et rerum ferendarum examine.

Plebs et populus duce, ac vindice Tribuno majestatem, et potestatem suam ad leges condendas ita conservabat. Senatores in Curiam, plebeji in campum, comitium, et forum evocabantur: cum pars populi conveniret, consilium; cum autem populus coiret universus, comitia dicebantur: comitia a coeundo dicta nihil aliud sunt quam populi Ro: conventus ad ferendum de re aliqua suffragium: Haec triplicis generis sunt: curiata, centuriata, tributa. curiata comitia in comitio, quod erat pars aliqua fori; centuriata in Campo Martio, tributa, ubi in campo vel comitio vel capitolio, vel prato Flaminio. In comitijs centuriatis, ratio suffragiorum inibatur non ex singulis hominibus, sed ex singulis centurijs, sic quod plures centuriae; in curiatis quod plures curiae, in tributis quod plures tribus comprobassent, id ratum firmumque erat. Comitiorum omnium curiata sunt antiquissima, et ante Servium Tullium instituta: haec tria comitia, triplici causa habebantur, nempe si creandus Magistratus, si ferenda lex, si judicium peragendum. In centuriatis creabantur Magistratus majores, ut Consules, Praetores, Censores &c. In tributis minores, ut Tribuni plebis, Quaestores, Aediles tum curules, tum plebis &c. inde sacerdotis inaugurandi causa comitia tributa sunt, sequentibus temporibus curiata.

Hinc summum rerum arbitrium, et imperium penes populum erat: Senatus auctoritatem, Populus potestatem habebat: hic leges emendabat aut abrogabat, decreta Senatus aut muniebat aut tollebat, fortunarum, et capitis arbiter erat.

Tribunus Plebis utpote imago popularis auctoritatis hanc populi potestatem praeferebat. Causa autem Trib: Pl: creandi Patribus, haec fuit: An: Ur: 260 Plebs oppressa aere alieno, et injurijs Patrum secessit in sacrum Montem trans Anienem: Unde leges de constituenda Tribunitia potestate conditae sunt, et sacratae dictae. An 269 Decem ii fuerunt qui postea Reip: unde manavit omne ... nefas. An 672 horum auctoritas a Silla Dictatore adempta, sed a Cotta restituta an 679. An: 730: transijt in Aug: Caesarem. Trib: munus Cap: 28, 29.

Plebs et populus potestatem suam ad leges ita conservabant. Senatores in Curiam, Plebeji in Campum et forum evocabantur. cum pars populi conveniret consilium, cum universus populus coiret comitia dicebantur. Comitia a coeundo dicta, et nil aliud sunt, quam Po: Ro: conventus ad ferendum de re aliqua suffragium. Comitia: sunt curiata, centuriata, tributa. Comitia quo coirent, et ratio suffragiorum inde. Comitia curiata antiquissima et instituta ante Servium Tullium. triplici causa comitia habebant nempe, si creandus Magistratus, si ferenda lex, si judicium agendum. In centuriatis creabantur Magistratus

majores, ut Consules, Praetores comitia

In Tributis minores,

ut Tribuni Quaestores &

comitia obsoleverint, retentaque sunt, quod iis major

inesset sacrorum,

et auspiciorum auctoritas.

Stante Rep. Ro.

Juris divisio duci potest

A Senatu, Plebe, et populo.

e Senatu prodiere S.C.

e Tributis comitijs, quae

plebs cum suo Tribuno

celebrabat, Plebiscita

ex universis autem Po. Ro:

suffragijs Senatus praeeunte

auctoritate leges prodierunt

- Nundinae erant

nono quoque die, et erant

Feriae Jovi dicatae

examen et Formula

ferendae leges.

comitia obsoleverant, sed religionis causa praestitebant, quod iis major inesset sacrorum, et auspiciorum auctoritas. Iisdem comitijs leges et plebiscita, quae sola plebs jubebat. Stante Republica Ro. juris divisio commode duci potest a Senatu, plebe, et populo: e senatu prodiere S.C. e Tributis comitijs, quae plebs cum suo Tribuno celebrabat, plebiscita ex universis autem Pop. Ro. suffragijs in comitijs centuriatis, auctoritate plerumque Senatus praeeunte leges exstiterunt. Comitia cuncta vocabant primum Reges, deinde Consules. Porro Nundinae erant nono quoque die, quo cives in re rustica occupati, ab agris in Urbem negotiorum causa confluebant. iidem dies erant Feriae Jovi dicatae, ut aliqui putarunt. Interea sive Tribunus esset, sive Magistratus, qui leges laturus erat, eas cum prudentibus, ac necessarijs suis communicabat, ne civium offensionem incurreret, neve contra mores majorum novas leges proponeret: Praecautum etiam erat formula: si quid jus non fuit rogari, ejus hac lege nihil rogatum.

De publicatione legis, Concione, Sortitione, et suffragijs ferendis.

Cap: 30:

Scripta Lex ad

Senatum referebatur

Promulgabatur lex, deinde

rogationis causa

concio advocabatur, ut

singulis potestas cognoscendi

fieret aut corrigendi

admonendique Magistratus.

Ubi convocati fuerant, ibi

Praeco legem recitabat.

Postea

orationes ad suadendam aut

dissuadendam legem

habebantur a

Magistratibus vel ab ipso latore legis

et qui suadebant,

auctores legis dicebantur.

Postquam servatum est

an signum de caelo infausti

aliquid portenderet.

Urna deferebantur, quae

exciperent nomina

Tribuum et centuriarum, eaque

urnae leviter versabantur

ut sortes aequarentur.

Si avis sinistra veluti Bubo

apparuerit mali omen erat,

et nihil agi poterat

Immo quidquid actum esset irritum erat.

Aequatis sortibus, sortitio fiebat.

Scriptas leges latores eas ad senatum referebant, ut si a senatu probaretur, ferendas leges principio prudentiae commendaret. Promulgabatur lex, deinde rogationis causa concio advocabatur, ut singulis potestas cognoscendi fieret, aut corrigendi, admonendique magistratus. Ubi vero convocati fuerant aut populus in forum, aut cives in campum Martium, ibi Praeco, subjiciente scriba legem recitabat. Postea orationes ad suadendas, aut dissuadendas leges habebantur a Magistratibus, vel ab ipso latore legis, vel a privatis, quibus concionandi potestas facta erat, et qui suadebant, auctores legis dicebantur. Tum erat renovandi suffragia facultas: donec, postquam observatum esset, seu (ut etiam Auspicium vocabulo) servatum esset, an signum de caelo infausti aliquid portenderet: nam Jove fulgurante cum populo agi nefas erat, et nisi dominis lascivia occursus avis inviso, veluti bubonis, quae quandoque de caelo servabatur, nihil agi poterat, immo quidquid actum esset irritum erat, donec appareret obnuntiationi auspiciorum contrariorum locum non esse; postquam inquam, servatum esset, urnae, vel sitellae deferebantur, quae exciperent nomina Tribuum si Tributa, centuriarum, si centuriata comitia essent, eaeque urnae leviter versabantur ut sortes aequarentur, ne ulla excideret, aut subsultaret. Aequatis sortibus sortitio fiebat, et quem sors dederat ordinem Tribus vel centuriae tenebant. Jam inde Tullio Rege, qui centurias instituit et centuriata comitia, primae ad suffragium

vocabant maximi census centurię, in primam, et secundam classem descriptę. Centuria vel Tribus, quę prima ex Urna educebatur, ea suffragium ante alias ferebat, et prærogativa dicebatur, quę vero posteas ad suffragium ferendum accederat ea jure vocata dicebatur: quocirca vero, et splendor major erat primę, quam secundę. Dum comitia celebrarent, initio constitutum fuerat, ut aliquot intra Urbem armati vias custodirent, ne hostes ad accedendum [illegible] urbi (ut scriptores tradunt) si quas immineret: quin ad compescendos armatis paratisq; militibus civiles motus, si qui ferendis suffragiis, aut dissensione certantium, aut partium studio tumultuarentur. Milites autem post latum suffragium per successionem ad exercitum accedebant. Sortitione facta comitiorum populus in suas quisq; Tribus remittebatur ab eo qui legem ferebat, his solemnibus verbis: Discedite Quirites: Ubi suas quisq; Tribus repetisset, ferebant suffragium: olim voce, postea an. 614 Gabinio Trib. pl. auctore per tabellas a divisoribus, seu divisoribus distributas, quarum una novam legem improbabat in qua scripta erat hac nota A. hoc est Antiqua probo. altera vero legem probabat novam inscripta hac nota: V. R. hoc est Uti Rogas. Ne qua vero fraus in tabellarum distributione lateret privati aliquot homines de pontibus diversis præsidebant. Extruebantur enim in Campo pontes Martii e tabulatis solo editi in quorum capite cistellę plenę tabellis imponebantur, quę suffragiis latoris ministrabant, in extremis vero pontibus alię cistę, in quibus ferentes suffragium, stans suffragium jaciebat, tabellas suas deponebant. Hinc natum, ut sexagenarii de ponte a junioribus dejicerentur, qua nato jam illi ad munera publica cogebantur; hinc depontani senes, hoc est de ponte dejecti: Pontes extruebantur totidem, quot erant in Tributis comitiis tribus, nempe XXXV in centuriatis, centurię nempe CXCIII. Tribunal in Campo Martio erat cancellis septum, quod ovile dicebatur, quod ovilis autem ostium stabant rogatores cum cistis, in quas populus conjiceret tabellas, unas quisq; velut si de perduellionis crimine ageretur, paria suffragia absolutionis sortem præferebant. Hinc de potestate leges, et S.C. fuerunt, istęq; sunt ratione condita, quousque ad unius potestatem omnia devenissent.

De primis Romanorum legibus, et Jure Papiriano.

Romanum jus diversis e partibus manavit, ac variante Reipublicę forma, vitam mutavit, et nomen. Plures a Regibus ad regendas multitudines leges conditę sunt quę, quum collectę fuerant a S. seu Sex. Papyrio, Juris Papyriani nomen acceperunt. Sublatis Regibus a Decemviris conditum e jus XII Tab. ex jure Papyriano et Atheniensi coactum, quod Decemvirale jus appellarunt. Usu vero procedente, plebs vel senatus, vel uterque, plura in utilitatem Reip. et Civium constituerunt, quę plebiscita, et S.C. et generali nomine leges nuncuparunt.

et quę Centuria, et Tribus prima ex Urna educebatur ea suffragium ante alias ferebat, et prærogativa dicebatur: Quę vero post eas ad suffragium ferendum accederet iure vocata dicebatur. Cum comitia celebrarentur, initio constitutum fuerat ut aliquot intra urbem armati vias custodirent, ut civiles motus si qui fierent, compescerentur. Sortitione facta, cunctus populus in suas quisq; Tribus remittebatur hac formula: Discedite Quirites. Suffragium olim voce ferebatur, an: autem 614 Gabinio Tr. pl. auctore, tabellis, quarum una inscripta erat hac nota A. hoc est Antiqua Probo: Altera vero hac alia: V. R. hoc est Uti Rogas. Extruebantur in campo Martii pontes e tabulatis solo editi in quorum capite cistę plenę tabellis imponebantur, quarum singulas singulis ministrabant. In extremis vero pontibus alię cistę stabant, in quibus ferentes suffragium tabellas suas deponebant. Sexagenarii de ponte a junioribus dejicebantur, Hinc Depontani senes hoc est de ponte ejecti.

Cap: 31.

Romanum jus variante Reip forma, initium mutavit, et nomen. Leges a Regibus conditę, collectę fuerant a S. Papyrio, quę Juris Papyriani nomen acceperunt. Sublatis Regibus a Decemviris conditum e jus XII Tab. ex jure Papyriano et Atheniensi coactum, quod Decemvirale appellabant

Ex formulis, quibusque solemnibus judiciorum compositum est jus civile Flavianum a Cn: Flavio scriba dictum. Ex disputationibus, interpretationibus, responsisque unicorum rata est Jurisprudentia. Ex edictis Magistratuum provenit jus honorarium, ex Imperatorum constitutionibus, decretis et rescriptis, Principum placita extiterunt. Ac sane jus Papyrianum fortuna potius, quam consilio prodyt, quod plerumque accidit in primis hominum coitionibus initiisque regnorum, cum non tam virtus, quam cupiditas dominandi, quae parem utilitatem, parumque procreat sua nimium sit, si effera multitudo, moribus ingeniisque diversis, e fugitivis, exulibusque collecta, quasi prisca gens Ro: fuit, sub unius imperio, et legibus coiverit. Quamvis non quilibet ad alios subigendos natura feratur, tamen studio quisque sui renititur saepe alteri, quod sine periculo, atque propria pernicie augere non potest: hinc a mutuis injuriis abstinent, quia par utrinque metus impendet unde malunt sese homines continendo servare, quam regnando perire. Unde quae concitat animos cupiditas, eadem refraenat; Igitur ne coacta societas dissensionibus turbaretur Urbis initio Regis jussa pro legibus erant. A XII tabulis veteres leges ad quidem omnes accepimus (quaeque ad regium dominatum pertinebant, simul cum regio nomine ceciderunt) sed eas potissimum, quae aut ad religionem, aut ad jus privatorum spectabant. Regiae leges potissimum a Romulo, Numa, et Servio Tullio profectae sunt. Romulus naturae jus excoluit, et Matrimonii, educationis liberorum, jurisque parentum sanxivit: Numa jus gentium excoluit ac de homicidiis, de bonae fidei contractibus, de sepultura leges aliquot promulgavit; idemque populum religionibus devinxit, eique caerimonias, ritus, et sacra posuit. Servius Tullius denique, jus civile constituit, et de contractibus atque delictis 50 rogavit leges, item de foenore, poenis, aere alieno; et de equitum suorum liberorum adversus parentes cavit.

Quae Plebs, vel Senatus in utilitatem Reip: constituebant, Plebiscita, S.C., et postea nomine Leges nuncupantur.
Ex formulis judiciorum compositum est jus civile Flavianum a Cn. Flavio scriba dictum.
Ex disputationibus, responsisque Jurisconsultorum rata est Jurisprudentia.
Ex edictis Magistratuum Jus honorarium
Ex Imperatorum constitutionibus, decretisque Principum placita.
Ac sane jus papyrianum fortuna potius, quam consilio prodyt.
Quod accidit in primis hominum coitionibus, initiisque Regnorum.
Hic lege attente ibi
Igitur ne coacta societas dissensionibus turbaretur.
Urbis initio Regis jussa pro legibus erant.
Leges quae ad regium dominatum pertinebant, cum Regibus ceciderunt: quae autem ad religionem, et jus privatorum spectabant a XII tabulis accepimus.
Regiae leges, a Romulo, Numa, et Servio Tullio profectae sunt
Romulus, naturae jus excoluit
Numa: jus gentium
Tullius: Jus civile.

De jure XII Tab:

Cum consules immoderatam in plebem potestatem exercerent, C Terentius Arsa Tr: Pl: legem promulgavit de quinque viris creandis qui leges consulari imperio perscriberent. Ea deliberatio per decennium extracta fuit, et post impetratam duplicationem Tribunorum Pl: potestatem intermissa; vicerunt tandem Romilio Veturioque Coss: in plebem Ro: impotentius dominantibus. Anno aetatis U.C CCC Spurio Tarpejo et A. Terminio Coss: res ad Senatum relata est, ac deinde A. Romilii factum S.C et deinde plebiscito confirmatum, ut tribus viris pro majestate Reip: Ro magnifice instructis, Legati per Italiam, et universam Graeciam patrias leges mitterentur; creatique Sp. Posthumius, Ser. Sulpitius, P. Manlius, qui utiliores singularum Civitatum, et potissimum Lacedaemoniorum, atque Atheniensium leges

Cap: 2
Consules nimiam in plebem potestatem exercebant. Unde C Terentius Arsa legem promulgavit de quinque viris creandis, qui leges consulari imperio perscriberent.
Ea deliberatio per decennium extracta fuit, postea paulo intermissa.
Tandem Romilius, et Veturius Coss impotentius dominarunt.
Anno demum U.C CCC Sp: Tarpejo, et A Terminio Coss res ad Senatum delata est, et

descripserunt, Romanique asportavere. Eas leges, selectis aliis Magistratibus, decemviri ad id delecti cum summo imperio in XII tabulis partim integras perscripserunt, partim emendarunt, partim ad populi mores, et consuetudinem Urbis inflexerunt, novasque aliquot ipsi pro temporum opportunitate interserverant. Prima tabula rationem instituendi, agitandique judicii tradebat. Secunda causas judicii prorogandi, vel persequendi furti. 3a. rei usucapiendae. 4a. jus parentum in liberos, et jus emancipationis etc. 5a. Quae testamentorum, successiones ab intestato etc. 6a. venditiones, usucapiones etc. 7a. de damno etc. 8a. jura praediorum urbanorum et rusticorum etc. 9a. fons erat juris publici, vetabatque privilegia, et coetus nocturnos prohibebat etc. 10a. jura sacrorum, sepulcrorum etc. 11a. jus connubiorum, et de sacris detestandis, et de ii postremam legum 12a, quae simul cum undecima supplementum erat, de pignore, de calumnioso [illegible] judicio, itemque de servo [illegible] quae singula distincte videre est apud Gravinam lib. 2.

De Actis Legitimis et jure Flaviano.

Ex. nam legum usu, et potestate deductus fuit usus sive ratio judicii exercendi certis adhibitis formulis veterum Jurisconsultorum artificio conditis, eductisque de [illegible] Pontificum: quas legis actiones et actus legitimos appellarunt: quae altera fuit post XII tab. pars juris civilis dicitur: quas Cneus Flavius, a Flavio scriba, qui primum eam populo vulgavit. Distinguendum est inter legis actiones, et actus legitimos: Legis actiones, Pomp: in l. 2. § 6. D. de orig. juris erant formulae quibus homines inter se disceptabant e.g. Ajo te mihi dare, aut facere oportere; Fundus qui est in agro qui Sabinus vocatur, meus est: Inde ego te jure Quiritium meum esse ajo. Hae legis actiones ab aliis distant quia hae apud judicem sine disceptatione interponebantur. Hae autem erant formulae quis actus voluntariae jurisdictionis apud judices explicabant veluti adoptio, manumissio etc. Actus legitimi erant, veluti adoptio, mancipatio, hereditatis aditio, qui sine judicis auctoritate inter privatos parietes fieri solebant. Hae formulae ad novos contractus genera per Sex. Aelium sunt compositae, unde jus Aelianum dictum est. Jus Flavianum, Aelianum, et interpretationes prudentum sub priscae Jurisprudentiae nomine veniunt. Quae autem extitit Jurisprudentia usque ad tempus, quo Principum constitutiones invaluerunt, media vocatur. Senescente XII tab. jure, vel obscuritate verborum, ex antiquitatis oblivione, vel novis indies negotiis orientibus, quae novas leges postulabant, auctoritate populi, vel senatus, vel utriusque, novas leges, quae a plebe plebiscita, quae a senatu S.C. vocantur: et plebiscita condita sunt: quae senatus consultum vero populi suffragio confirmatum, legis vim, ac nomen obtinebat. Hinc indicanda sunt nomina legum, deinde leges, ut lector antequam accesserit

De posterioribus Legibus

Omnes leges aut personas, aut negotia, aut judicia respiciunt. Dividimus a personis quae vel liberi sunt vel servi, servorum status [illegible] et liberi libertini [illegible] certum servorum manumittendorum numerum possidebant, nec manumissi, et manumissori

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a Decemviris a Romanis rogati S.C., plebiscito confirmati, tribus Reip. Rom. magistratibus restrictis, Legatos Sp. Postumium, Ser. Sulpicium et A. Manlium per Italiam, et universam Graeciam petitum leges miserunt. Quas receperunt, leges perscripserunt, Romanique asportaverant. Decemviri ad id delecti, cum summo imperio, partim emendarunt, partim etc. in XII tabulis describere; Quae sub hoc titulo continent.

Cap: 33.

Ex legis XII tab: usu, et potestate deductus fuit usus sive ratio judicii exercendi certis adhibitis formulis conditis artificio Jurisconsultorum, quas legis actiones, et actus legitimos appellarunt.

Legis actio diversa ab actu legitimo.

Legis actiones erant formulae quibus homines inter se disceptabant, et apud judicem sine disceptatione interponebantur. Actus legitimi erant v.g. adoptio, mancipatio etc. qui sine judicis auctoritate inter privatos parietes fieri solebant.

Jus Flavianum, Aelianum et interpretationes prudentum priscae Jurisprudentiae sunt.

Media autem Jurisprudentia quae invaluit usque ad Principum constitutiones. Vide hic.

Cap: 34.

Omnes leges, aut personas, aut negotia, aut judicia respiciunt.

etate definierat. Junia Norbana medium inter servitutem, et plenam libertatem constituebat. Visellia plenam libertatem Latinis libertis ob honorem tribuebat militiæ Romanorum. S.C. iis quibus libertas a testatore relicta erat, absentibus etiam heredibus libertatem præstabat. Et leges quæ liberorum statum complectuntur sunt sequentes: Lex Atilia quæ tutorem ex lege a prætore dabat iis, quibus nec ullus agnatus aderat nec tutor datus a testatore. Lex Lætoria adolescentes minores 25 annis a dolis alienis tutos præstabat. Et leges, quæ ad negotia pertinent viventium sunt: Lex Scribonia sustulit usucapionem servitutum: Lex Claudia, et S.C. Macedonianum adolescentium obligationes resciderunt. Lex Cincia immoderatas donationes, et munera coercuit. Et accedamus nunc ad negotia, quæ a morte alicujus emergunt, quibus regendis hæ sunt leges constitutæ: Lex Cornelia testamenta condita ante captivitatem ab iis, qui apud hostes decesserunt perinde confirmat, ac si die suo in Urbe obiissent. Lex Furia certam summam definivit, supra quam non liceret legare, aut mortis causa donare nisi certis personis. S.C. Trebellianum actiones omnes, quæ heredi, et in hereditatem competerent jussit cum restituenda hereditate transire. Et ad leges, quæ ad crimina, et judicia pertinent progrediamur. Lex Cornelia de majestate coercuit eorum ~~audaciam~~ atrocitatem, qui contra Regem molirentur. Lex Cornelia nummaria, quæ crimen coercuit falsatæ, et adulteræ monetæ: Lex Cornelia puniebat injurias sive verbo, sive re, sive scriptis illatas. Lege Julia et Glaucia reprimitur avaritia Magistratuum, et aliorum. A legibus Mævia, Fabia, Julia et ambitio hominum compescebatur: Aliæ multæ sunt leges, quas distincte recenset Gravina in Cap: 34 lib: 1: et quas legere non parum juvabit.

De jure honorario, et de Prætore Urbano, et Peregrino.

Magistratus legum quodammodo vita est, et manus, quæ vel languentes excitat, vel obscuras evolvit, vel dilatat angustas. Hujus voce, et auctoritate vires legum explicantur. Edictis magistratuum jus honorarium vocatur. Initio populus certos cives potestate armat universorum, ut ea uterentur ad flectendas regendasque leges, et ad expediendas ex æquo vel aperto, vel addito casu oblata negotia. Ex prosapia apud Ro: magistratus ille, ~~quod~~ unde omnis jurisdictio causarum et judiciorum fluebat, nempe Prætura. Prætoris quoque nomen erat summus omnium magistratuum conveniens, præcipue vero consulatui. Duplex in Urbe erat jurisdictio prætoria, Urbana altera, altera peregrina: Urbana anno ab U.C. 386 creata est, idque propositum e a Patribus, ut jus cum plebe communicatum, deminuentque patriciis, aliqua ratione repararent. Consules

Persona: vel liberi sunt vel servi.

Lex Caninia servorum numerum præscribit.

Lex Ælia Sentia manumissionis ætatem definit.

Leges quæ liberorum statum complectuntur:

Leges, quæ ad negotia pertinent viventium:

Leges, quæ regendis negotiis, quæ a morte alicujus emergunt, sunt constitutæ.

Lex Furia; Lex Cornelia; S.C. Trebellianum et.

Leges, quæ ad judicia pertinent.

Lex Cornelia et.

Leges, quibus reprimitur avaritia Magistratuum.

Lex Julia, Glaucia.

A Legibus Mævia, Fabia, Julia et ambitio hominum compescebatur.

Cap: 35.

Magistratus legum quodammodo vita est, et manus.

A prætura omnis jurisdictio causarum, et judiciorum fluebat.

Prætoris nomen summis omnibus Magistratibus conveniens.

Duplex in Urbe jurisdictio: Prætoria — Urbana — Peregrina.

Urbana an: 386 inducta e

ut Jus cum plebe communicatum, et dominatum Patriciis reparaverat.

Interim propter negotiorum urbanorum turbas consules ea negotia evolvere minime poterant, inde Patres impetrarunt ut consularis potestatis portio conferretur in peculiarem Magistratum creandum e numero Patrum. Sella curulis unde dicta. An: DX creatus fuit Praetor Peregrinus, qui jus redderet inter Cives, et Peregrinos.

Cap: 36.

Ro: imperio adjecta Sicilia, et Sardinia, duo Praet: adjectis duabus Hispaniis Provinciis alii duo creati sunt. Isti annuo sortiebant Provincias et si ultra Propraetores appellabantur. Primo penes Reges, postea penes Consules, crimina publica agitabantur. Populus coepit singula crimina vel Consulibus, vel Praetoribus mandare usque ad an 604. Sed postea excrescente numero criminum: quaestiones perpetuae institutae sunt, cum annuo Magistratu, qui eis praeesset. Creatique hi a populo Praetores dicebantur, et Quaesitores. Quaestionis nomine significat merum imperium, sive jus gladii, et capitalis animadversio. Nomine Parricidii continetur omnis atrocitas.

Cap: 37

Prima quaestio perpetua instituta est de pecuniis repetundis L. Pisone Tr. Pl. Quaestiones commemoratas sortito exercebant antequam irent in Provincias Praetores Provinciales. His alias adjecit L. Sylla itaque Quaesitores: alii ab aliis [illegible] sub Caesare X Praet. Nerva Fiscalem, M. Antoninus Tutelarem adjecit.

interim ~~crescente~~ negotiorum urbanorum turba, consules longa expeditione, assiduaque militia distracti ea negotia evolvere minime poterant; ex quo factum est, ut Patres impetrarent, ut aliqua consularis potestatis portio, hoc est forensis, conferretur in peculiarem magistratum creandum e numero Patrum, quem Praetorem appellarunt: hujus consularia erant insignia pro consulari potestate quam exprimebant. Sub Imperatoribus Praetor centumviralibus etiam judiciis praesidebat. Jus vero reddebat e sella curuli ex ebore, dictaque fuit curulis, quia veteres magistratu jam perfuncti, curru consueverant in Curiam vehi honoris gratia. At confluentibus in Urbem exteris, increbrescebant in dies peregrina negotia, quibus expediendis cum Praetor Urbanus non sufficeret creatus fuit an. U.C. DX, vel ut Sigon. DVIII. Praetor alter peregrinus appellatus qui jus redderet inter Cives, et peregrinos.

De Praetoribus Provincialibus et Quaesitoribus

Adjectis pluribus imperio Provinciis, constat alios, novorum negotiorum causa creatos fuisse Praetores. Itaque Ro: imperio adjecta Sicilia, et Sardinia, duo Praetores, adjectis duabus Hispaniis Provinciis alii duo Praetores creati sunt. Hi annuo sortiebant provincias quisque suas, et si ultra annum prorogaretur imperium Pro-praetores appellabantur: quod commune fuit omnium Praetorum Provincialium nomen: eadem ratione Consules qui exacto in Urbe consulatu, in Provincias mittebantur Proconsules dicebantur. Primo penes Reges, postea penes consules crimina publica agitabantur; sed quum lege Valeria populo delatum fuit jus provocationis, coepere singula crimina mandari per populum vel Consulibus, vel Praetoribus usque ad an. 604: sed excrescente in dies numero criminum, cum incommodum esset vel singulas causas ab universo populo mandari magistratibus, satius esse duxerunt quaestiones instituere perpetuas cum annuo magistratu, qui eis praeesset: creatique hi a populo Praetores dicebantur, et quaesitores. Unde an 604 institutae sunt quaestiones perpetuae, quae propriis Praetoribus, sive quaesitoribus parerent. Unde praeter Urbanum praetorem, et peregrinum, erant in Urbe Praetores provinciales: Quaestionum autem nomine significatur merum imperium, sive jus gladii, et capitalis animadversio. Iidemque Praetores appellabantur quaesitores Parricidii, propterea quod parricidii vocabulo omnis continetur atrocitas.

De publicis Quaestionibus

Prima quaestio perpetua instituta est de pecuniis repetundis L. Pisone Tr. Pl. Lege generale [illegible] Cicero [illegible]. Hanc excepere quaestiones de peculatu, de majestate, de ambitu, cum illae quaestiones erant quas olim exercebant antequam irent in provincias Praetores provinciales. His L. Sylla quatuor alias adjecit publicas quaestiones, unde Praetores, sive Quaesitores quatuor. Alii ab aliis adjecti sunt, ita ut sub Caesare X Praetores fuisse Dion tradit. [illegible] Nerva Praetorem novum sanxit, cujusque loco Fiscum subjecit alium, qui Fiscum inter, et privatos jus diceret, quem Fiscalem appellavit. Denique M. Antoninus adjecit tutelarem ut pupillis adesset, et tutores cogeret suscipere tutelam aut satisdare rem pupilli salvam fore. Praetorum autem munus

Munus Praetorum est custodiendi servandi, et ad usum flectendi jus Civile. Non n. enim satis est leges condere, nisi vivae quaedam excitent auctoritate

in custodiendo, explicando, augendo, atque ad usum flectendo jure civili versabatur, etenim satis est optimas leges condere, nisi vivas quaedam excitet auctoritas, quae mutas quodammodo reddat vocales, et aequitate duce, ad obscuros casus prudenter eas deducat, quod Praetores edicto, et auctoritate sua praestabant

Cap: 38.

De Edicto perpetuo.

Quae Praetor edicta initio anni sui magistratus populo proponebat; ipsa eum civibus eo anno erat usurus. Sed initio licebat Praetori propositum edictum mutare. Hoc, ut, multis fraudibus pandebat viam, nam Praetores edicta mutando alienam colligebant ambitiosè gratiam, ita C. Cornelius Trib. Pl. legem tulit, ut Praetores ex edictis suis perpetuis, jus dicerent.

Quae [edicta] Praetor, in magistratu inito proponebat, hoc est in albo scribebat, et populo significaret, quo anno eo jure esset usurus cum civibus; initio tamen licebat Praetori propositum edictum mutare, quod multis fraudibus pandebat viam, dum Praetores aut propriam cupiditatem explebant, aut alienam colligebant ambitiosè gratiam, dum priora mutarent edicta. Ideo C. Cornelius Trib. pl. legem tulit ut Praetores ex edictis suis perpetuis, sive fixis jus dicerent, atque ab eo toto magistratus anno recedere non liceret. Discrimen est inter edictum perpetuum Cornelianorum temporum, et edictum perpetuum Hadriani jussu digestum. Scilicet Hadriani quo ex pluribus edictis superiorum Praetorum, annuis illis quidem, sed pariter auctoritatem in assiduam jurisdictionem receptis, atque veterum Jurisconsultorum interpretatione ornatis, Hadriani jussu in unum edictum compositum est, atque in plura capita, mirabili arte, divisum, per Salvium Julianum Jurisconsultum, quod perpetuum quoque fuit appellatum scilicet omni [posteriori] tempore duraturum, ex quo jus a futuris Praetoribus [redderetur], quod in Urbanum postea divisum est, et provinciale. Edictum postea Cornelianorum temporum perpetuum dicitur, quod toto magistratus anno teneret, ut interea temporis mutare nefas esset, sequenti vero anno non nisi novi Praetoris auctoritate revivisceret, more Pontificiarum constitutionum, quas Cancellariae regulas vocant quae quamvis maneant semper eaedem, tamen novi pontificis confirmatione recipiunt auctoritatem, proximi Pontificis morte jam amissam. Porro Praetoris Album [illegible] putat parietem dealbatum [illegible] edictis, verbis inscriptum, [illegible] quo alio explicabat jurisdictionem Praetoriam. Jurisdictio [autem] Praetoris aut in judicando, aut in judice dando, aut in possessionem immittendo versabatur; ejusque potestas teste Varrone, exprimebatur his verbis: Do, Dico, Addico, [Dicebant] cum aliquid [illegible] pronunciarent. Addicebant, ut debitorem tradebant creditori, ut in eum et vitae et necis haberet potestatem, cum solvendo non esset, vel aliquid Domino adjudicabant mancipatione, vel in jure cessione, vel adoptione. Dabant immittendo in possessionem, vel concedendo judicem, vindicias, et actiones. Sigon. de Jud. lib. I. c. 7. De hujus igitur magistratus jurisdictione edicta prodierunt, ex edictis singulas prope juris civilis partes ornarunt. Quod jus honorarium fuit appellatum a Magistratu, ex quo processit, qui vir Honoratus nuncupabatur. Hujus juris natura dissimilis est a jure civili. Jus n. Civile directum est, rerum praecisum, atque totum subtilitate, verborumque nativa proprietate conceptum. Honorarium vero utpote e re natum, et e pluribus eventorum cognitione immo aliquando ex certarum commiseratione personarum

Discrimen est inter edictum perpetuum Cornelianorum temporum, et edictum perpetuum Hadriani jussu digestum. Hic enim, narravit, ut ex pluribus superiorum Praetorum edictis, edictum unum perpetuum scilicet omni posteriori tempore duraturum conficeretur, magnifice factum est per Salvium Julianum Jurisconsultum. Juxta quod Praetores jus reddere debebant et divisum est in Urbanum, et Provinciale. Edictum postea Cornelianorum erat perpetuum quod toto Magistratus anno mutare nefas esset: sequenti vero anno non nisi novi Praetoris auctoritate reviviscebat sicut nunc Pontificiae constitutiones seu Cancellariae regulae, cujusque novi confirmatione recipiunt auctoritatem.

Praetoris Album vocatum putant parietem dealbatum jurisdictione edictis Praetoris inscriptum. Jurisdictio autem exprimebatur his verbis. Do, Dico, Addico. Dicebant, cum aliquid pronunciarent judicando. Addicebant, cum tradebant debitorem creditori et vel aliquid Domino. Dabant concedendo judicem, vindicias

[illegible] significare, quod exponere in luce, clarum facere, in manifesto ponere.

ex ea opportunitate temporum crescentium remissius est, et humanius, plerumque habita ex aequitate ac ratione utilitatis communis, quam ex religione verborum et superstitione vetustatis: nec tamen juri civili [*communi legibus] adversatur, ne suo exemplo populi venerationem solveret, cui se cives verecundo obstrinxerant, sed id aliquando si cogatur varietate temporum, lateriter fovit, et vere eundem: plerumque vero legibus ita obsequitur, ita obtemperat, ut mentem verbis reconditam consequatur. Unde quo legis verba non pervenirent eo magistratus potestate producuntur si fuerint angustiora; si vero laxiora sint per eundem magistratum aequitatis exercitio molliantur, et ad pleniorem populi utilitatem deflectuntur. Itaque jus honorarium lenimentum fuit, et benigna interpretatio juris civilis, quae uti verba destituerant, occurrebat [illegible] vocabulo, tersuque; suavioris itaque comparatio juris civilis et honorarii lectu digna est, quam nihil antiquius, nihil venustius. Nunc ad edictum [illegible] transeamus, requirit ad compendiariam antiquitatis cognitionem, et ad initia juris honorarii desideretur.

De Aedilibus.

Aediles dictos, Varro tradit, a sacrarum privatarumque aedium, atque aedium procuratione. Plebs in monte sacro secedens impetravit a senatu an. U.C. CCLX tribunos obtinuitque duos e plebe creandos aediles, qui tribunis gerendis praeessent, eorumque jussu causas leviores litesque privatas aliquot judicandas susciperent. et cum aedium sacrarum, locorum publicorum, et annonae curam gererent, matronarum mores, circa sumptus dicta factaque immodesta, observarent, et coercerent. Exorta contentione inter senatum et plebem de consule creando quievit plebsque pervicit ut alter consulum a plebeiis fieret: ob hanc causam senatus ludos decrevit in honorem deorum: ludorum munus aediles plebis recusarunt, cui sese obtulerunt Patricii juvenes: quibus ob [illegible] gratiae actae, prodiit S.C. ut duo aediles ex patriciis, rogante dictatore a populo crearentur, atque ita in posterum addita sunt aediles curules duo, qui sella curuli utebantur. Progrediente tempore etiam hic magistratus fuit promiscuus cum plebe, ut et aediles, et curules ex plebe saepe crearentur. Primique creati sunt aediles curules an. 387 Cn. Quinctius Capitolinus et Pub. Corn. Scipio [illegible], et L. Aemilio Mamerco Coss. Hi plura munera cum aedilibus plebis habuere communia velut annonae curationem &c. et curabant ludos eosdemque proprio sumptu magistratum ineuntes populo dabant; quam plerumque magnificentia (ut est ambitio in primis honorum gradibus [illegible]) privatas opes exsuperabat: unde profuso aere, contractoque magno aere alieno, spoliis provincialium [illegible] reparare cogebantur, [illegible] et [illegible] in [illegible] toga praetexta, sella curuli, et jus imaginum in posteritatem transmittebant. Matura hujus magistratus aetas erat an. 37. [illegible] edictum proponebant quo populum admonebant, et docebant. Jurisdictionem autem exercebant in rebus venalibus, et fraudes praecavebant, aut redhibitionis [illegible]. Redhibitio vero aedilitio edicto, qua venditio vitiosa rescindebatur, et rei vitiosae venditor cogebatur rem suam, reddito pretio, ab emptore recipere. Actio altera, erat quanti minoris, qua contractus rescindebatur ex parte, [illegible] pretii portione quae deerat rei venditae. Hoc edicto [illegible] praetorum jurisconsultorum commentariis [illegible] ut partem juris honorarii constituunt. Duos Caesar aediles addidit Cereales nuncupatos, [illegible] mandata sibi re frumentaria.

Ex annis Magistratus [illegible] adiecta ex edictis ex civile manant. fuit jus honorarium, quod [illegible] a Magistratu [illegible] processit, cui et praetorium nomen nuncupavit.

Juris honorarii natura dissimilis a jure civili. Jus autem civile praecisum, severum est. Jus honorarium tempore e ratione remissius est, et humanius.

Itaque jus honorarium lenimentum fuit, et benigna interpretatio juris civilis et venustissimae [illegible] comparatio est, et lectu digna [illegible] expressa est [illegible] hic. Nunc transeamus ad alia, ne quid ad initia juris honorarii desideretur.

Cap. 39.

Aediles dictos, Varro tradit, e sacrarum privatarumque aedium procuratione.

An. 260. plebsque in monte sacro secedens impetravit a senatu tribunos, obtinuit duos aediles e plebe creandos, qui tribunis gerendis praeessent, atque matronarum mores, dicta factaque immodesta observarent et coercerent.

Exorto S.C. ut duo aediles ex patriciis a populo crearentur. Progrediente tempore etiam hic magistratus fuit promiscuus cum plebe, ut aediles et curules ex plebe saepe crearentur.

Primi aediles curules an. 387 Cn. Quinctius Capitolinus, et Pub. Corn. Scipio [illegible] Consules creati sunt ex patriciis. Ludos quos senatus voverat aediles plebis acturos se negarent. Hi plura munera cum aedilibus plebis habuere communia.

Hi aediles curules ludos [illegible] eosdemque proprio sumptu populo dabant, ita ut profuso aere privatas opes dilapidarent. [illegible] laborem et sumptum [illegible] in [illegible] edicto proponebant [illegible]

[illegible] commentarii [illegible]

De Jurisprudentia

Publica voluntas legibus concredita et ministrum postulat, cujus voce civibus exprimatur, quod munus est Magistratuum; et magistratuum auctoritas comitem atque adjutricem flagitat sapientiam, quae pro re nata ei subveniat, indicetque, quorsum et quousque, sententia leges ratione ducta procurat; unde deflectat, denique quo extendenda sit aut retrahenda, quod moralis Philosophiae praeceptis, et Dialecticorum regulis expeditur. Praeterea leges quo suo perspicuus verbis expressae, longinquitate temporis, propter novitatem succedentium morum, atque mutationem sensus vocabulorum prisci temporis obscurantur, atque ita leges lux eripitur oculis civium, et non offunditur publicae voluntati, nisi praesto sit aliquis morum, verborumque vetustorum peritus, qui leges priscis vocabulis, et moribus legum sententiam diligenter evolvat. Quamobrem a Philosophia, rectaque ratiocinandi norma, quae abstractas a rebus singulis leges aptat, adglutinatque negotiis, et ex antiquitate, atque perspecta proprietate vocabulorum, Jurisprudentia consurgit, quae cum sit moderatrix, et interpres legum, boni, et aequi ars a suis cultoribus appellatur. Haec longe gravior fuit, et sanctior apud Romanos quam apud Graecos; nam etiam apud Graecos conducebantur interpretes; sed ii tantum accipiebant quibus eam auctoritatem summa scientia, atque virtutis opinio tribuisset; quique nunc labores non lucri cupiditate, sed civium juvandorum studio susceperant. Principio legum interpretationes tanquam oracula e collegio Pontificum proferebantur. Apud Graecos hoc munus [illegible] praestabant Oratores, qui dum causas agebant leges obscuras, in usu suo explicabant. Apud Romanos autem tanti id munus aestimabant, ut labores hunc nobiliores, et sapientiores non refugerent; unde etiam Jurisconsultis potiores in Rep. gradus patebant. Leges erant, et promulgatae civibus jura, utpote brevi oratione conclusa, sed eandem sententiam, et usus ambitior, cum usque interpretandarum ratio, quae tam ex auctoritate publica, quam ex virorum nominum ingenio ducitur, quaeque Jurisprudentia nuncupatur, erat in eorum interpretatione potestate.

De Disputatione fori, et respondendi jure.

Disputatio fori appellabatur ea, quando viri prudentes conveniebant, et inter se disputabant de occulta legum vi, cum ambiguitas aliqua juris occurreret, exclusa autem obscuritate legis tradebant populo servandam a majori parte comprobatam. Haec ratio tractandi juris civilis absque scripto jam exercitata cum prudentum auctoritas peperit jus illud, quod sine scriptis venire dicitur. Quamvis postea sententiae ex fori disputatione procedentes mandarentur scriptis. Sicut Ulpianus, Caiusque atque jurisconsulti libros, quibus complectebantur jura a prudentibus illata (cum Leges vocabulis utor) tacito et illiberato hominum consensu nonnihil receptum, a quo cohaerebat usus, atque, intra fori. Primus Augustus publicam Jurisconsultis tribuit auctoritatem, jussitque, ut respondendi facultas non amplius e privato consilio, sed ex Principis beneficio prodiret. Puto et nostris temporibus tacite dari responsa, aut ab integris collegiis, [illegible] a Rota Romana, vel a privatis Doctoribus suppeditantur: cum publica auctoritate ab Academiis potestas respondendi conceditur.

Cap. 40.

Publica voluntas legibus concredita Magistratuum voce civibus exprimitur, Magistratuum vero auctoritas adjutricem flagitat sapientiam quae pro re nata ei subveniat, indicetque quousque, sententia leges ratione ducta procurat.

Praeterea leges quo suo perspicuus verbis expressae sunt, deinde vero longinquitate temporis, novis moribus natis, sensus vocabulorum mutatis obscurantur, ut legum lux eripitur oculis civium, et non offunditur publicae voluntati nisi praesto sit aliquis morum, verborumque priscorum peritus, qui leges priscis vocabulis, et moribus legum sententiam diligenter evolvat.

Quamobrem a recta ratiocinandi norma, quae abstractas a rebus singulis leges aptat, adglutinatque negotiis et ex perspecta proprietate vocabulorum Jurisprudentia consurgit.

Haec est interpretatio legum, boni et aequi ars.

Haec sanctior fuit apud Romanos, quam apud Graecos, ubi etiam conducebantur interpretes; ab illis tantum accipiebantur qui eam auctoritatem summam scientia, atque virtus tribuerat.

Principio legum interpretationes tanquam oracula e collegio Pontificum proferebantur.

Apud Graecos id munus praestabant Oratores, qui causas agebant.

Apud Romanos tanti aestimabantur, ut labores hunc nobiliores et sapientiores non refugerent, Jurisconsultis potiores in Rep. gradus patebant.

Cap. 41. 42.

Disputatio fori erat disputatio de vi occulta legum facta per viros prudentes, qui postea tradebant populo servandam a majori parte comprobatam.

Haec ratio tractandi juris civilis peperit Jus non scriptum.

Ita vocabatur licet sententiae a fori disputatione procedentes scriptis mandarentur.

Primus Augustus jussit, ut respondendi facultas non amplius e privato consilio sed ex Principis beneficio prodiret.

eos eveniat interdum ut ii Doctores vitis creati Juris omnis tam rudi quam profani sint imperiti. Id est ex malo more quo pro dignitate Jurisconsulti grandis possim pecuniae summa solvi solet cujus accessus animi promotorum interdum deleniunt. Exemplo sunt avaritiae Doctorum Italorum. Jasonem n. et Alciatus 50 immo 100 aureos exegisse dicunt, pro vestibus, ut vocant, Doctoralibus. Cujacium quoque credo manus irroratae erant, cum Lauream Doctoralem Marquardo Frehero [illegible] indolis puero conferret an. aet. 18. Quis n. jurisprudentiam expectet a puero impubi. Si saltem 17 aetatis annum superasset, exemplo uti poterat Nervae filii, qui tot annorum adolescens aut certe non multo major de jure publice responsitasse dicitur in l. 1. § 3. ff. de postul.

De auctoritate Prudentum

Jurisconsultorum auctoritas eo venit, ut ab ea Judici recedere non liceret: quando quidquid unanimes Jurisconsulti approbassent: iis qui per epistolas peterent, per epistolas etiam dabant responsa, quae statim dabant judicibus, ne si vos peterent, eventus causae ante sententiam judicis palam fieret. Heinecc. de auctor. prud. c. 4. Coepit autem juris interpretatio mandari scriptis post illata in Italiam studia Graecorum. Cic. de Orat. Id tamen illius temporis sine arte fiebat quamvis singula negotia, singulorum personarum nominibus, ut gesta erant atque agitata, describebant: neque ad certum genus causarum abstrahebant. Primus autem Tiberius Coruncanus fertur sese publice ad respondendum dedisse, discipulosque habuisse, qui Magistri doctrinam et responsa exciperent. A Coruncano autem ad Servium Sulpicium, ut in una semper [illegible], eo sine ulla arte [illegible]. Servius Sulpicius primus dialecticis regulis disposuit jurisprudentiam, et artem, quae genera, partes, et definitiones distinguit adhibuit. Per hanc autem universam etiam Philosophiam, quae [illegible] pertinebat, ad in jus Civile manavit. Ex interpretationibus itaque Jurisconsultorum in morem nascentibus, et legum asperitatem occurrentium ac juris lenitatem, ortae sunt regulae, viros aequitatis ratione temperatae, quae deinde [illegible] in edicta magistratuum, atque decreta Principum, itaque [illegible] veteris ac directi juris. Hujusmodi sunt eum codicillorum, [illegible] querela. Unde omnes regulae juris, et bonae fidei judicia: denique omnes fere actiones utiles quas illas appellamus, quia non ex directo, ac prisco jure, sed ex aequo [illegible] interpretatione processerunt. Aliud vero aliter sentiunt Jurisconsulti qui ex Stoicis erant aliter qui ex Peripateticis vel Epicureis. Ideo quidquid [illegible] familia [illegible] in Jurisprudentiam [illegible]: atque ita post tempora Augusti Sabiniani et Proculeiani [illegible] tempus eorum [illegible].

De Jurisconsultorum Philosophia.

Ex quo ad prudentes Romanorum fuit attributa Philosophia Graecorum, plura dogmata versantur in jure civili, quae philosophorum scholas, ac Stoicam praecipue redolent. Stoicorum n. maxima doctrina ideo in jure civili dominabatur, quia Zeno a veris [illegible] nomina ut aliquae ceterorum philosophorum, avocabat. Sine multa Jurisconsulti [illegible] e consuetudine Stoicorum, ipsi n. atque Stoici vocabulorum origines, atque etymologias vestigabant, breviterque.

Hoc nostris etiam temporibus, dum [illegible] aut a privatis collegiis, ut Rota Romana, vel a privatis Doctoribus suppeditantur.

Haec quae [illegible] sunt verba auctoris [illegible] auctoritatibus ad Gravinam.

Grandis pecuniae summa solvi solet pro dignitate Jurisc. et hoc ex malo more [illegible] Alciatus 50, immo 100 aureos exegisse dicuntur pro vestibus Doctoral.

Cujacius Lauream Doctoralem contulit Marquardo Frehero puero an. 18. Nervae Filius an. 17. de jure responsitasse dicitur.

Cap: 43

A Jurisconsultorum auctoritate judicibus non licebat recedere, quando quidquid unanimes Jurisconsulti approbassent.

Per epistolas respondebant, iis per epistolas peterent.

Haec statim dabant Judicibus ne eventus causae ante sententiam Judicis palam fieret.

Juris interpretatio coepit mandari scriptis post illata in Italia studia Graecorum.

Illius temporis negotia ad certum genus causarum non abstrahebantur. Primus Tiberius Coruncanus sese publice ad respondendum dedit.

A Coruncano ad Servium Sulpicium jus civile scriptis [illegible], eo sine ulla arte [illegible]. Servius Sulpicius primus dialecticis regulis disposuit Jurisprudentiam.

Ex hac etiam Philosophia moralis [illegible] in jus civile manavit.

Ex interpretationibus Jurisconsultorum in morem nascentibus, legumque asperitatem [illegible], ortae sunt regulae juris, et aequitatis [illegible] Epicureorum a Peripateticis diversa.

Cap: 44

Plura dogmata versantur in Jure Civili, quae Philosophorum scholas, et Stoicam praecipue redolent. Zeno nomina a veris generis avocavit

Plures faciebant Jurisconsulti a consuetudine Stoicorum.

Ut n. Stoici virtutis, ità et Jurisconsulti se se Justitiæ sacerdotes appellavêre.

Inter illos eadem erat definitio Sapientiæ, ac jurisprudentiæ

Intervalla naturæ septennis annis Jurisconsulti similiter atq. Stoici distinguebant. Hi n. septimo quoq. anno in humana natura aliquid novi extitisse observabant. Hos gradus Solon in arte Stoicos epigrammate celebraverat. Puer septennis dentes mutat, 14 anni puber vestitu ... dui ...

atq. concisis numeris concludebant sæpi sententias [illegible] in Zenon. Ut Stoici virtutis ita et Jurisconsulti se se Justitiæ sacerdotes appellabant. ut illi sapientiam ita et hi jurisprudentiam rerum divinarum, atq. humanarum scientiam definiebant. Eorum doctrina commendatio à illa summa humanitatis et benevolentiæ studium ad mutuas opes. Intervalla naturæ septenis annis Jurisconsulti similiter, atq. Stoici distinguebant hi n. septimo quoque anno aliquid novi existere in humana natura observabant Septenos ætatis gradus jam Solon epigrammate celebraverat diu antequam Stoici essent. Septennis n. puer dentes mutat, in altero septennio pube vestitur, tertio septennio barbam induit: hoc autem complures juris auctores exemplo Stoicorum definiunt. [tradiderunt]

De Jurisconsultorum Sectis

Scissa ē Jurisprudentia in duas familias, quarum altera Cassianorum erat, altera Proculianorum. Origo dissidij ab Atejo Capitone, et Antistio Labeone, quorum alter fuit ab Ofilio, alter a Trebatio institutus, utrique tamen erudiri a disciplina Tuberonis. Atejus Capito, quæ a majoribus tradita fuerant, constantius tenebat. Labeo vero mentis quodam ardore sublatus, indulgebat ingenio, ingeniumq. propriæ sapientiæ, provehebat in altum, et novitate ducebat. Itaque plures induxit vel ignota, vel intentatas veterum. ingenium [præceptorum] sui cujusq. discipuli expressere. Atejo successit Masurius Sabinus, Sabino Cassius. Labeoni vero Proculus et Nerva pater, et Pegasus: atque in illos Atejus religionem vetustatis, in hos Labeo libertatem transmisit novitatis. mansit hoc dissidium ortum sub Tiberio ad Antonini tempora ecce sunt sub oculos:

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Scissa ē Jurisprudentia in duas Familias quarum altera Cassianorum erat, altera Proculianorum. Origo dissidij ab Atejo Capitone, et Antistio Labeone. alter ab Ofilio, alter ab a Trebatio fuit institutus, erudiri a Disciplina Tuberonis. Atejus Capito quæ a majoribus tradita fuerunt constanter tenebat, Labeo vero mentis quodam ardore sublatus, ingeniumq. propriæ sapientiæ provehebat in altum, et novitate ducebat. Atejo successit Masurius Sabinus Sabino, Cassius; Labeoni Proculus, Nerva pater, et Pegasus; atq. in illos Atejus Religionem vetustatis in hos Labeo libertatem transmisit novitatis.

Sabiniani. Cassiani — Proculiani. Pegasiani

Sub Augusto

Atejus Capito. Ofilij discipulus — Antistius Labeo Trebatij discipulus

Sub Tiberio

Masurius Sabinus — Nerva Pater

Sub Cajo Claudio Nerone

C. Cassius, unde Cassiani. — Proculus, unde Proculiani

Sub Vespasianis

Cælius Sabinus, a quo Sabiniani — Nerva filius et Pegasus a quo Pegasiani.

Sub Trajano Adriano, Antonino Pio.

Priscus Javolenus. Aburnius Valens Tuscianus = Salv. Julianus — Celsus Pater Celsus Filius Priscus Neratius

Horum contentiones, et dissidia, inclinante jam Jurisprudentia, et vanitate ingeniorum ardore, deflagrarunt. Hujus dissidij plura vestigia supersunt in libris Juris.

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Justinianus mirâ locorum concordiam pollicetur. quia promissis mittere torquet qui nimiam fidem, nihil eis negligentiae assignant, cum contrariae inter se repugnent

Mirâ locorum concordiâ ~~Justinianus~~ ipse cum pollicetur quia promissis mittere torquet eorum ingenia, qui fide illius difficultates ex repugnantia sententiarum injectas propriae malunt ignorantiae, quam alienae negligentiae assignare. Quod saepenumero Cujacius monet.

Per Stoicos licebat arguens animi effugere voluntaria morte, qd Seneca praedicat et Zeno proprio sanxit exemplo. Proculiani, ut quidem Veratius dicebant sinere, salanis conscientia, mortem sibi conscire. Sic Adrianus, et Antoninus Pius adprobarunt. Stoici rogerem tenent sequebantur arithmeticam, et omnia peccata putabant aequalia, aequales virtutes. Qui partem anni furabatur, ille fur erat, ac si totum annum abstulisset.

Licebat per Stoicos arguere animi effugere voluntaria morte; quod et Seneca saepenumero praedicat, et Zeno proprio sanxit exemplo: licuit et per Proculianos. Secundum Veratius qui ex ea familia erat, neque vetat eum, qui salanis conscientia mortem sibi consciuit, nisi qui taedio vitae fecit; Adrianus et Antoninus Pius adprobarunt. Proportionem Stoici sequebantur arithmeticam, cum omnia peccata putarent aequalia, aequales virtutes: ut n. nec verum quid verius, nec falso quid falsius, ita nullus error aut crimen alio erat eorum sententiâ majus, sic qui partem anni, aut vini alicui furatus esset; illum fures esse quasi totum annum, aut vinum dolii abstulisset, putabat Tuberius teste Cujacio, qui Stoicam doctrinam sapit. Sed jam ad singulos et celebriores Jurisconsultos.

De variis gradibus Jurisprudentiae, et de Jurisconsultis antiquae Jurisprudentiae

Cap. 40.

Quatuor genera Jurisprudentiae. Antiqua. Media. Nova. Novissima. Prima post leges XII Tab. prodiit aspera, tenebricosa, et ad Ciceronis aetatem attigit. mansit an. 350. Media viguit an. 79 superiori longe humanior, aequitate et Magistratuum auctoritate leges veteres ad lenitatem flecteret. Tertia ab Augusti Imperio an. 729 usque ad Justinianum. Quarta: editis a Justiniano Novellis ... barbarorum ... mersa usque ad Lotharium ... Italiae.

Quatuor igitur sunt genera ~~Jurisprudentiae~~ Jurisprudentiae: et vocatur Jurisprudentia Antiqua, Media, Nova, Novissima. Antiqua post latas leges XII Tab. prodiit, aspera quidem illa, tenebricosa, et nil tam in aequitate, quam in verborum superstitione fundata, eaque Ciceronis aetatem fere attigit mansitque annos circiter CCCL. Media autem viguit annos fere septuaginta novem, superiori longe humanior, quippe quae magis utilitate communi, quam potestate verborum negotia moderaretur, ductaque interpretum et Magistratuum auctoritate leges veteres flecteret ad lenitatem. Huic accessit Nova ab Augusti imperio an: ab U.C. DCCXXIX ad Justinianum usque protracta. Novissima tandem, editis a Justiniano Novellis, processit, neque pervenit ad ann. Christi DCCLI a quo tempore Jurisprudentia barbarorum, ... mersa, usque ad Lotharium ... Italiae.

De Tiberio Coruncano.

Cap. 47.

Principes e ... Jurisprudentiae auctores recensendi sunt. Et primus Tiberius Coruncanus venit, qui principes publicae Juris Civilis professionem ingressus est. Vixit temporibus Lucii Duncii. Consul factus an. 472.

Sed jam praecipuos Jurisprudentiae auctores producamus. Imprimis itaque Appio Claudio Decemviro conditore legum XII Tab:, ejusque pronepote Appio Claudio Caeco ..., ... vero Coruncano evidenter ducam, qui princeps publicam Juris Civilis professionem est ingressus sententias, et responsa reliquit ab auditoribus suis ~~nobis~~ excepta. Vixit tempora prima belli Punici, ~~...~~ primusque de plebe Pont. Max: creatus est. Anno U.C. 472 Consul; Anno U.C. 48? Censor; An: 507 Dictator fuit comitiis habendis. De Vulsiniensibus triumphavit, tantaque auctoritate erat, ut ad eum teste Cicerone lib. 3 de Orat. de humanis et divinis omnibus referret.

Cap: 48.

Sex: et Pub. Aelii Fratres ambo Coss. ex pauperrima Aeliorum familia, de qua ... una domuncula claudebantur: Ennius ait: Egregie cordatus homo Catus Aelius Sex. Sextus. ... fuit an. 552 ...

Cap: 49.

... Atilius primus inter prudentes civile a pop. Ro. Sapiens appellatus est.

Cap: 50.

M: Cato: innumeris virtutibus, et ~~omnibus~~ variis etiam civilis scientia valde floruit. E municipio ... fuit ... L. Valerio Flacco in militiam Ro. ... arcectus est ... ad summos honores pervenit, censorque creatus est ... summa ... in judicium capitis vocatus, ... absolutus, ...

Cap: 51. De Bruto: M. Junius Brutus non minoris existimationis in jure civili fuit, Praeturam gessit et de Jure tres libros edidit: tunc Pomponius tradit simul cum P. Mucio Scaevola, et Manilio Jus civile fundasse ab Urbe condita · DCXX

Cap: 52: De P. Mucio Scaevola Pontifice. Hic fuit Trib. Plebis, Praetor, et Consul. ... laudatores et vindices Nasicae probavit, qui Tiberium Gracchum interemit. Mucius reliquit Q. Mucium filium principem omnium Jurisconsultorum.

Cap: 53: Manlius Torquatus: Hic consul fuit an: U.C. 601 et tantae innocentiae, tantaeque severitatis, ut in Decium Silanum filium, qui per legatos Provinciae Macedoniae peculatus postulatus, sententiam tulit, eumque a conspectu suo jusset abire, unde Decius Silanus se voluntaria morte necavit. tres de jure civili libros adscripsisse, Pomponius refert.

Cap: 54: Cajus Martius Figulus. Consulatum gessit an U.C. 592: in Jurisconsultos a pluribus refertur.

Cap: 55: C. Livius Druso, et scientia Juris et caritate tanta fuit, ut confectus jam aetate, luminibus etiam amissis, assidue tamen consultoribus vacaret. Val. Max.

Cap: 56: De Media Jurisprudentia, ejusque Jurisconsultis, et de P. Rutilio Rufo.

Media Jurisprudentia. a Cicerone quo profectae auctores sequentes condiderunt

I.mo P. Rutilius Rufus extrema aet: in pueritia Cic. stoicorum auditor, quorum disciplinae alumnus, severitate vitae disciplinam eorum comprobavit: adversam, et secundam fortunam aeque contemsit innocens damnatus in exilium ibi mortuus est cum oblatam libertatem repetundarum civitatis repudiasset. Praeclara responsio amico data An: U.C. 648.

Recensiti auctores antiquae Jurisprudentiae, sequentes vero Mediam, a Cic: quo profectam condiderunt. Et I.mo P. Rutilius Rufus, cujus extrema aetas in pueritiam Ciceronis incidit. Graecis literis eruditus, stoicorum auditor, ejusque disciplinae alumnus et moribus, et orationis, et operum severitate, tota vita se praestitit. Superbiam regis, injuriam unquam, nec gratiam victus, utramque adversam pariter, ac secundam contemsit fortunam. Innocens erat damnatus repetundarum civitatis oblatam libertatem repudiavit. Nunquam supplices manus ad cujusquam genua circumtulit ad majorem sibi gloriam duxit innocentem damnari, quam superborum opem implorantem absolvi. Amicum eum orare rogantem dicens Quid mihi amicitia tua si nihil ad te impetro onus est? Cui Rutilius ita respondit: immo quid mihi tua, si propter te aliquid inhonesti facturus? Trib: Plebis et Consul fuit an. U.C. 648. Decessit in exilio reliquit libros de jure ...

Cap: 57. Quintus Aelius Tubero, in stoicorum doctrina, morum, et orationis austeritatem suscepit cum dialectica subtilitate. Honores valde contempsit. Doctrina Juris praestitit omnes quotquot ante se floruerant: scripsit historias, et librum de officio judicis ad Cajum Oppium.

Cap: 58: De Sex: Pompejo, et Caelio Antipatre. Primus praestantissimi ingenii fuit ut Cic: ait, et ad Jus civile, et ad perfectam Geometriae, et Stoicorum verum scientiam maxime contulit. Secundus historiae majorem sonum addidit, et (Cic: ait) ipse primus fuit verus exornator, aliis antea tantum narratores.

Cap: 59. De Q. Muc Scaevola Augure, et Scaevola Pontifice. Primus jus civile docuit, in cujus disciplinam Cicero adolescens fuerat a patre traditus. Praetor in Asia est profectus. Consulatum an: U: 636. Secundus Tribunatum et consulatum gessit. Mirae innocentiae et integritatis fuit.

Hunc Cicero eloquentium jurisconsultissimum, et juris consultorum eruditissimum appellavit.

cap: 60: Cajus Aquilius Gallus prudentiam, et quietem scriptis docuit et exemplo. Praetor fuit cum Cicerone.

cap: 61: L: Lucilius Balbus: Stoicae doctrinae principatum aetate sua tenuit. Serv: Sulpitium in jure civ: habuit discipulum.

cap: 62 C. Aufidius: Cic: aetate in Jurisperitorum numero fuit: Vir praetorius fuit, et gravissimus ille senator dicebatur. [illegible] caecitas neque, sententiam luminum, neque rem gerendam facultatem ademit.

cap: 63. Cajus Juventius: peritus Juris fuit: Inter Mucij discipulos, et Serv: Sulpitij praeceptores ponitur.

cap: 64: Sex: Papirius ejusdem auctoritatis, ac scientiae fuit.

cap: 65. Servius Sulpitius: integerrimae vitae fuit; cujus prudentia cum privatim, tum publice fuit ko: profuit privatos scientia Juris, rem vero publicam animi virtute juvit, atque consilio; Ciceroni fuit communione studiorum, e voluntate in Republ. administranda conjunctissimus, quae eloquentia praestantem, superare jurisprudentiam voluit. Hic Servius, cum imperitia Juris a rei facile negotia, adeo relata percipere, Quintus Mut: Scaevola paucumque indignatus eum ita objurgavit: turpe est Patritio, et Nobili, et causas oranti, jus in quo versatur ignorare: Itaque Servius pudore affectus ad jus civile se contulit, adeoque brevi profecit, ut omnes ante se jurisconsultos antecelleret. Scriptas reliquit permulta, et egregia, quae Cicero pluris faciebat, quam superiorum omnium operas peritorum.

Cap: 66: Cajus Trebatius Testa inter sui temporis Jurisconsultos, Ciceroni familiarissimus fuit scripsit libros de Jure Civili ad paucos; de Religione novem.

Cap: 67. Ofilius libr. suis complexus est fundamenta Juris Civilis, nam primus Praetoris edictum diligenter concinnavit, et de Jurisdictione scripsit.

cap: 68: A. Cascellius scientia Juris par fuit Ofilio, et Trebatio, eloquentia utrumque praestitit. Vitam ad Augusti tempora produxit; ingenio salsi, et argutae fuit.

cap: 69 Q. Tubero L: filius patricia gente, de Jure publico, et privato doctissime scripsit.

cap: 70. Alfenus Varus Cremonensis, sutor erat: Romae in Servij disciplinam se tradidit, in Juris scientia ita profecit, ut suo totum [illegible] a doctrina dignitatem: Consul cum P. Vinicio, Tiberius post [illegible].

Cap. 71-72 Cajus . Aufidius Tucca . Namusa, hic plures jurisconsultorum libros digessit in 140.

De sectarum auctoribus, et primum de Antistio Labeone

Cap: 73:

Antistius Labeo pater ingenij sui acumen novam doctrinam, novamque scholam edidit: ab hac schola Proculiani et Pegasiani orti sunt. Studia sua ita disperti[illegible] ut sex menses in solitudine [illegible] libris conjiceret cum, alios vero publice se consulentibus praeberet. Divini etiam Juris peritissimus erat: et duos Deorum ordines distinxit malorum alterum, alterum bonorum [illegible] Platonici et [illegible]

Usque modo uno quodam alveo Jurisprudentia fluxit . post, autem, dissensio [illegible]. Antistius Labeo Philosophiam, caeterasque ingenuas artes, ac praecipue dialecticam, et grammaticam imperio didicit accepit a [illegible] Jurisprudentiam. Mirus erat in origine, [illegible] vocum explicandis. At scientiae, miroque acumine instatus ingenij, longe sibi plus indulsit, quam superiores jurisconsulti, tentavitque nondum antea prioribus. Ita ut ex ejus novitate doctrinae geminas jurisprudentiae scholas, [illegible] . Ab hac schola Proculus, Nerva filius, Pegasus, et Celsus prodierunt, unde Proculiani, et Pegasiani orti sunt. Studia sua ita dispertiebat, ut sex menses in solitudine [illegible] libris conjiceret, sex vero alios publice se consulentibus praeberet: cum praeter humani divini Juris etiam esset peritissimus duos Deorum ordines distinxit, malorum alterum qui [illegible], alterum bonorum, qui ludis et voluptatibus placarentur: id a Stoicis, et platonica doctrina retulerat: Aug: de civ Dei lib 2. c. 11. [illegible] summo bono, adversa contra, et [illegible]

Cap: 74: Ateius Capito, Labeonis aemulus, ac diversi moris, et doctrinae fuit. siquidem Labeo ingenii qualitate, praeter veterum traditiones valebat; at Capito religione quadam, a veneratione praecedentium antiquitati obstringebatur. Obijt sub Tiberio, Cai Sulpitio, et Rubellio [illegible]

Cap: 75: Nerva Pater scholam suscipit Labeonis, eamque ingenio, et disputationibus dilatavit. Consul fuit sub Tiberio; maluit [illegible] honestam orationem, quam turpem vitae cum Tyranno conjunctionem, familiaris enim erat Tiberij: vitam sibi ademit, quae vel ignominiose traducenda erat, si Tyranno carus esse cupiebat, vel illius crudelitate deponenda si placere nolluisset bonis. itaque, abstinentia cibi [illegible] semet ipsum absumsit, eoque facto corruptos mores Tiberio exprobravit: an: A C N. XXXIV. reliquit Nervam filium ea ingenij alacritate ut ann: aetatis 17 se ee publice consulendo ostenderit.

Cap: 76. 77 78. 79. 80: Proculus, Nervae Patris disciplinam excepit. extincto Labeonis nomine, e Proculi schola, Proculiani sunt dicti. Pegasus ex hac doctrina suam sectam instituit; unde Pegasiani dicti sunt. Celsus Pater. Celsus Filius, ambo ex disciplina proculiana. Neratius Priscus Labeonis scholam per Celsum Patrem postremus accepit. Eum Trajanus tanta benevolentia, et honore complectebatur, ut multorum judicio eundem traditionis Imperium videretur. Consul sub [illegible]

Cap: 81. Post scholam Labeonis remeantibus ad Ateium Capitonem, cui successit Masurius Sabinus obscuro loco, tenuibusque facultatibus. Primus ab Augusto [illegible] a Tiberio publicam accepit auctoritatem respondendi de jure; cum antea [illegible] Principum auctoritate arcesserent munus respondendi, sed e privatorum arbitrio suscipere[n]t. Ab eo igitur tempore responsa judicibus offerenda, scriptis [illegible] obsignare consueverunt.

Cap: 82. C. Cassius Longinus [illegible] e stirpe Jurisprudentum, at e vetustissima nobilitatis gente, [illegible] simul, et judicandi severitate vetulit Natus est [illegible] Servionis Filia: Majores vero paterni generis habuit inclitos illos Caesaris interfectorem Cajum Cassium, et L. Cassium Praetorem, ad cujus Tribunal in criminum ultionem tanta severitas accumbabat, ut reorum scopulus diceretur. Consul fuit 17 anno Imperij Tiberij Caesaris. Auctor fuit dividendorum [illegible] in sacros, et negotiosos [illegible] supplicationum traducerentur si pro Romanorum felicitate Dijs agerentur gratiae, quartae deferrentur. Neronis crudelitate in exilium est actus: Tandem obijt in Urbe a Vespasiano revocatus.

Cai: Cassius Longinus severus in Judicando: Majores sui fuerunt C. Cassius, et L. Cassius Praetores eadem sever. Consul fuit an 17 Imperij Tib Caes. Auctor fuit dividendorum dierum in sacros et negotiosos. Exul a Nerone factus, a Vespasiano revocatus est.

Cap: 83: 84. Fuit et alter Cajus [illegible] equestri ordine sub Antonino, cui ab aliquibus adscribitur quidquid [illegible] nomine in libris occurrit. Caelius Sabinus e disciplina Cassij Longini profectus; magnae fuit apud Vespasianum auctoritatis: consul fuit sub Othone, et Vitellio [illegible]

Cap: 85 Priscus Javolenus a Cassij schola fuit, huic mentis levitas auctoritatem in jurisprudentia non minuit. habebatur [illegible] Passenio Paulo recitanti elegos ad verba haec: Prisce jubes: improviso responderit: Priscus Javolenus non jubeo. (Plin: lib: 6: Ep: 15.) unde repente risus obortus [illegible] tamen de jure acute minus recteque respondit [illegible] Antonius Pius profecit

Cap: 86: Salvius Julianus patria Mediolanensis, Avita genere magnam sapientiæ laudem adquisivit sub Adriano, cui familiarissimus fuit. Is concinnum titulorum ordinem digessit edicti perpetui, scripsitque libros, quos Digestorum appellavit. Consul factus fuit. Hujus præclarum illud dictum lex tam late patet ut ad omnia pertingat.

Cap: 87: 88. 89. 90. Domitius Labeo floruit sub Adriano: dubium autem est, an hic, an superior Labeo libros composuerit, qui in digestis significantur. Titius Aristo publici, et privati Juris, omniumque doctrinam, et omnis eruditionis fontem fuisse a Plinio traditur, conceptamque animo sapientiam laudatissimis factis explicasse, ut nihil aut nos ad Plinij testimonium, aut Plinius ipse ad majorem hominis laudem possit adjungere. Arrianus initio senator, deinde secessit in otium literarium. Ad hunc missæ creduntur epistolæ a Plinio ad Arrianum scriptæ. Sext. Cæcilius Africanus Juliani discipulus: divini humanique Juris peritissimus.

Cap: 91: 92. 93. 94: Sextus Pomponius, ut quidam putant, ex antiquissima Pomponij Attici familia. Junius Mauricianus sub Antonino Pio vixit, et Æmilius Marcianus, præter alios libros scripsit institutiones, unde multa Justinianus transtulit in suas. Ulpius Marcellus eadem ætate floruit, qui a Consilijs fuit Antonino Pio. Volusius Maecianus auctor Volusiani S.C. Claudius Saturninus, qui Prætor fuit. Tertullianus vixit sub Septimio Severo. Qui an idem fuerit ac sacer scriptor, quamvis Cujacius in hac sententia sit, ~~quia~~ quia multa Jurisprudentiæ semina in sacri scriptoris libris sparsa sunt: tamen nihil clare affirmare ausim, dissentiente præsertim Hugone Grotio, non levibus ex causis, quarum præcipua petitur ex styli diversitate.

Cap: 95: 96. 97: Papirius Justus: Maecianus Rusticus. Callistratus, et alij ad eandem ætatem referuntur. Fabius Sabinus, ad quem ex aliquorum opinione ab Ulpiano Paulo, Pomponio scripti sunt libri, qui ad Sabinum nuncupantur. Ab Heliogabalo capite damnatus, vitam servavit per seditionem. Fabius Sabinus felix, Jolo quem Alexander in consilium adhibuit. Propter constantiam, et vitæ integritatem, ætatis suæ Cato dicebatur. His percursis ad celebriores ejusdem temporis Jurisconsultos venimus.

Cap: 98: Cervidius Scævola: huic laudem summam discipulorum dignitas peperit; quorum in numero fuit Severus postea Imperator, et Papinianus, et Paulus: fuit magnæ in Jure civili auctoritatis, Cujacius a Modestino dictus, et ab Alexandro, et Tertio prudentissimus. Nihil hujus responsis gravius, nihil priscæ sanctitati similius, nihil denique propius ad summam veritatem. Huic tribuitur proverbium illud. Jura vigilantibus scripta sunt.

Cap: 99.

Papinianus vitâ clarior Septimio Severo Imp.[ri] et affinitate, et societate Studiorum conjunctum. Moriens Imperator filios sub Papiniani curam dedit: sed infelici fato nam Geta et Caracalla inter se dissidentib[us] eosq[ue] Papinianus, cum animos componendi causa, nullam curam praetermitteret hac charitate offensus Caracalla Papinianum militib[us] suis occidendum tradidit. Nimiae auctoritatis in Jure Civili fuit. Huic datum est elogium hoc Asylum Juris et Legalis doctrinae thesaurus.

Papiniani clarior fuit vita, quam felicior, exitum n[on] habuit, qualem sub Tyranno fortissimi quiq[ue] nanciscunt[ur]. Septimio Severo non solum affinitate, sed societate studiorum, ac vitae gratus, adeo fuit, ut ab illo statim post susceptum imperium pretorio prefectus fuerit, qui summus erat civium principem gradus ab eodemq[ue] moriente suos filios ipsius acceperit, quam ei fidem Papinianus capite suo persolvit. Etenim dissidentib[us] inter se mutuis odijs, Geta, et Caracalla, ille nullam curam praetermisit, quo animos eorum componeret. Qua caritate offensus Caracalla, Papinianum suis militib[us] occidendum tradidit. Tradit Scotinus urnam argenteam aetate sua Romae repertam a Rustico cum hac inscriptione: Emilij Papiniani J.C. et Prefecti Pretorio requiescunt hic ossa, cui infelices Pater et Mater sacrum fecerunt mortuo anno suae aetatis tricesimo sexto. Multae auctoritatis in Jure civili fuit, ingq[ue] variantib[us] J.C. sententijs ea prefertur, in qua steterat Papinianus, cum quo semper ipsa veritas stare credebat[ur]. Huic dat[ur] elogium hoc. Asylum Juris, et Legalis doctrinae thesaurus.

Cap: 100.

Ulpiani consilio, Alexandri Severi Imperium regebat[ur]. Militib[us] ad necem petitus ab Imperatoris objecta purpura ereptus est. Quas insidias n[on] semper effugit etenim militare odium gratiam Principis superavit, quo Ulpianus interijt.

Qua ratio petere sui refecti fuit; nam profuit humano Juri obsistit nimis divino cum ipse mitissimum Imperatoris animum, contra Christianos instruxerit.

Domitius Ulpianus Syrus, qui ipso Papiniano Prefecto Pretorio adsedit. Alexandri Severi Imperium regebat[ur] Ulpiani consilio. Deo adversas habuit Ulpianus militum voluntates, ut ab ijs etiam ad necem peteret[ur], a quibus illum ipse Imperator, objecta etiam summa purpura, eripuit. Quamvis vero tantae fuerit hominis doctrina, nescias tamen, plus ne profuerit humano Juri, quam obstiterit divino. Siquidem auctoritatem omnem, et gratiam suam, qua Principem diverterit adversus Christianos, a quib[us] benevolum Imperatoris animum, seminar[ium] christianae nostrae Religionis, imitatione Mammeae Matris, imbutum, detorsit: mitissimumq[ue] Principem collectis omnib[us] Imperatorum constitutionib[us] in Christianos conditis, in eos, veterum sanctionum Principum, incitabat. Vicit tandem auctoritatem Principis et gratiam Principis militare odium, quo demum Ulpianus interijt.

Cap: 101.

Julius Paulus disciplina aetate honorib[us] et Principis gratia Ulpianum equavit. Sed stili gravitate superavit, et librorum numero vicit ceteros, cum binas circiter millia legum in Pandectis inveniant[ur]. Dissimilis Ulpiano in hoc, quod ille remissior, et pronior ad equitatem Paulus vero severior et religiosior Juris est.

Julius Paulus Patavinus, causis defendendis cum crevevit, Ulpiani discipline aetate, honorib[us] et Principis gratia equavit, styli tamen gravitate superavit, et numero librorum, quo vicit ceteros, cum binas circiter millia Legum in Pandectis inveniant[ur]. In hoc Ulpiano dissimilis, quod Ulpianus in Juris definitionib[us] remissior est, et pronior ad equitatem, Paulus vero severior, et religiosior Juris. Notum est dictum Rapii Fulgosij: iste maledictus Paulus semper ita obscure loquit[ur], ut vix possit intelligi, et si haberem eum in manib[us], eum per capillos interrogarem.

Cap: 102.

Herennius Modestinus discipulus Ulpiani, qui legis consultus, etiam alteram, eam Dalmatiam pro Consule administravit. Vixit ad Gordiani tempora, a quo ob commendandam auctoritatis J.C. [illegible]. Maximinus vero Junior eum sibi Juris peritum et magistrum adhibuit.

De aliis [illegible].

Cap: 103. At Modestinum postremum Jurisprudentiae vocem appellare licebit, quo sublato hujus doctrinae oracula conticuere. Hermogenianus enim qui sub Constantino claruisse fertur, de quo Menagius quoque in amoenitatibus Juris civilis, et alii. obliviosis nominibus nihil prodidere novi: sed veterum tantum retractarunt, aut explicarunt: quorum cognitio repeti potest ex novis libris qui peculiares tractationes de Jurisconsultorum historia conscripserunt. His omissis ea suggerenda ducimus, quae interna Juris illustrare, operamque praebere possint laboratis. Sane ut accedamus ad Justinianeam Juris civilis collectionem, aperienda prius sunt fundamenta ejus potestatis, qua usi Principes, istas suas partes fecerunt Juris civilis. Quae ut a suis naturalibus initiis deducamus plura revolvenda sunt de Principum Imperio, ejusque vires expendendae, progressioque vestiganda.

De Romano Imperatore.

Cap: 104. Humanae naturae vitium, dum innascitur animae corpori, e parentum cujusque susceptum ad omnes effunditur posteritates. Hoc vitio effata cupiditas nostras omnes corripit facultates, excluditque rationem; qua depressa, cupiditas impotenter dominatur, (suumque jus [illegible] meritis, ut eo usque imperium extendat, quo ad vires cujusque pervenerint. Cum enim cupiditate ad rem decernimus, tantum exultant jura corporis, quae illi dominium rerum adducunt, quae sine ad capiendum et retinendum, donec habet a natura tributam. Unde, exclusa ratione, quae rerum inaequalitatem in homines pro imparibus meritis ad communem utilitatem inducit, exurgit affectatio naturae, quae constituit Juris aequalitatem; ut cum omnia pateant omnibus, ea tamen cujusque sint propria, quae suae quique vires attraxerunt. At quoniam aequalitas bellum excitat, et metus quae [illegible] caedes sine metus intestinae discordiae, atque periculosi externae potentiae revocarunt quasi ab exilio rationem, quae veram aperuit utilitatem, docuitque homines magis ad securitatem, quam ad magnitudinem virium expendere jura sua. Quamobrem privatas cupiditates et vires publicae potentiae ad universorum tranquillitatem interesse summiserunt. Inierunt ergo pacta, inter quorum fidem, atque tutelam, institutam societatem vitae, ei suas omnium tradiderunt, eique societati regendae praefecerunt imperium, sive vim summam undique contractam, atque omnibus dominantem. Itaque servitute securitatem emerunt. Duabus igitur facultatibus humana conditio regitur, naturali scilicet, et civili. Prior statum complectitur hominum, liberum, et solitarium comitatum; posterior vero communem societatem, et communionem vitae consequitur, quam civitatem appellamus. Ceterum facultatibus naturalibus [illegible] civili subjectis civitas coalescit: civitas dissolvitur, si homo se referat ad naturalis potentiae statum; quia sublato statu aequalitatis verum, [illegible] atque pacis homines redeunt ad Juris aequalitatem, ejus obtinendae causa, bellum occurrit. Civilis autem facultas, quae nascitur a multitudine in

personam aliquam transfundenda est, quae communem administret voluntatem, unde ~~atque~~ vocetur Princeps. In Romanum autem Imperatorem transivit potestas omnis popularis, ex populi quidem voluntate, quatenus non e civili facultate, societatisque iure manavit, sed a facultate naturali, et militari vi a Principe explicatam: et quamvis Princeps iniuste fines civilis facultatis excesserit, iustum tamen erat cives obtemperare Principi; nam si illius vim vi majori coercere voluissent, res ad corruptum naturae statum, omnium pessimum, redijsset, atque ad internecionem, ob discordias, quas revolvimus, quoties obstitimus facultati publicae traditae. Sed Imperij Ro: ortum, et statum contemplemur: Libertatem, quam falsis rebus ~~appetebant~~ repetebant Romani, non negligebant, sed nimio potius ejus retinendae ac dilatandae studio amiserunt. Etenim plebei potentiam Patriciorum metuentes majorum omnium Magistratuum communionem impetraverunt: unde communicatis honoribus Patres quamvis consilio, et auctoritate anteirent, numero tamen, et viribus vincebantur, atque potentia Senatus, victoque meliorum consilio, publica res populari temeritate agitabatur. Multitudo vero effrenis, et praeceps, majores semper imperando, adeo insolescebat, ut cum in dies plus libidini permitteret, ad infinitam tenderet libertatem. Quamobrem dissoluta prisca illa temperie civitatis, majorum instituta cursim dilabebantur, et plebs inconsulta potestatem decidit callidiorum, et potentiorum, atque ita multitudo discessit in factiones; quarum singulae suos sibi duces, et Principes constituerunt, per contentionem venerunt; victrix factio erat ejus, cui partibus victis, et profligatis in potestatem deduxit illius cuius consilio et imperio vicerat; qui deinceps, rerum militari manu continuit. Itaque cum Romano nomine imperio vicerat; qui deinceps ... quanto veteris Reipub. vivebat in animis; sed mansit sub Principe nedum imago libertatis, illa veteris Senatus majestate, et prisca splendidaque magistratuum nominibus in rebus Italiam, res Romana sub Imperatore discernebatur, in Senatum, militiam, et Principem. Qui res securus erat, et firmior, cum auctoritatem Senatus penes sese, servavit Princeps qui ... militum vim, et nervos potestatem aequaliter dirimeret atque libraret. Porro ut Princeps offensionem ferocis populi declinaret, et legitimum imperium videretur exercere, arrogabat sibi magistratus majores: quos auspicato gerere, et more majorum, illustrissima populi auctoritate legitima comprobaret. Unde imperium Principum, non certae personae jussu, sed plurium Magistratuum auctoritates, reputabantur:

Cap: 105.

De varijs nominibus Imperatoris

Erat itaque Ro: Imperator plurium, atque summorum complexio magistratuum cumulusque variarum in publica Principem, in cujus unius persona, veteris Reip: vis, atque majestas exprimebatur. Etenim per speciem constituendae Reip: sibi quaesitae civilibus Triumviri, Octavius, Antonius, et Lepidus, dicti sunt viri; atque inito Triumviratu ad quinquennium susceperunt, nullo invidioso nomine. Deinde ad aliud decennium imperium sibi prorogarunt. Tandem oppresso Lepido, et Antonio, summam Reip: ad Octavium devenit, qui ut invidiae pericula vitaret, sibi ad decennium suscepit imperium. Formidabile Dictatoris nomen nunquam admisit: ut appellatione sublata, odium removeret contentus fuit Imperatoris nomine longe mitiori: quo nominis, re bene gesta, Duces a militibus

legibus [illegible] sententiae in l. Princeps ff. de legibus, colligitur Principem esse solutum a legibus tantum caducariis, non autem ex aliis legibus. Nec hac id significare [illegible], fines certe legum civilium non egrederetur, neque Principem naturalis Justitiae vinculis absolvit, nec parum ei tribuetur, si solemnitatibus legum, et Juris Civilis vitiis eximatur, quod a gravioribus traditur interpretibus, quoniam nemo fuit ut Princeps quia solutus est legibus, tam posset voluntati suae subjicere, ac publicam eripere pacem cui mederi fuit assumptus. Imperatores imperium accipientes, maxime jurabant in leges, ideo cum novam personam induerent, eamque legibus obligarent, soluti legibus dicebantur; sed ita soluti erant ut nequaquam legibus antecellerent: Ideo verba illa maxime celebrantur. Majus imperio est submittere legibus Principatum l. digna vox, cod. de leg.

Hinc ea quae inter Principem, et privatum gerebantur, nisi legibus congruerent irrita ducebantur. Inde nihil ad Principem ex imperfecto testamento transibat; legum [illegible] venia Principum persona nam egrediebatur; nihil a privato transferri poterat in [illegible] principem neglectis solennitatibus Juris, quam libertas Principis alteri prodesse non poterat. Sed jam rationes explicemus quibus acceptam vitae potestatem Principes ad communem usum adducebant, ut ostendamus etiam, quid fuerint constitutiones, et pragmaticae sanctiones [illegible]

Cap: 115. De orationibus Principum

Principes potestatem suam praecipue orationibus in Senatu habitis evolvebant, quibus aut hortabantur, aut admonebant, aut interrogabant Senatum, aut suam sententiam [illegible] ad senatus consultum condendum, quod nunquam a sententia Principis discrepabat. Has orationes eruditiores Principes, quales [illegible] fere usque ad Vitellium [illegible] per se recitabant, rudiores vero per Quaestores. Mull. Tiitor: in Vitel.

Cap: 116. De Quaestoribus

Quaestores dicti a quaerendo [illegible] publicam, et [illegible] rationes [illegible] quod munus [illegible] Quaestoris [illegible] ad quos [illegible] custodia pertinebat. [illegible] Imperatores fuerunt Quaestores, quos candidatos appellabant, quod is primus esset aditus ad honores, indeque ad praeturam ascenderent; Hi loco Principis in Senatu aderant, cum Princeps vel refugeret laborem, vel adesse nequiret: iidemque epistolas, et Orationes Principis in Senatu [illegible]

Cap: 117. De Magistro Officiorum

[illegible] erat et magister officiorum [illegible] erat nomine [illegible] Principes, regebatur unde ad mandabatur nisi Philosopho, vel Juris [illegible].

Cap: 118. De Majori, et minori Laterculo

Majus laterculum codex erat, qui majora officia [illegible] dignitates continebat. Quaestor autem [illegible] gerebat [illegible] minor [illegible] [illegible] et Praefecturas omnes, quas Quaestor auctoritate Principis [illegible]. Laterculi [illegible] dimittebat. [illegible] Quaestoribus [illegible] etiam Consulibus orationes suas recitandas mandabat. His orationibus Principes viam potestati suae adeo patefecerunt, ut [illegible] voluntas [illegible] in legem [illegible] necessitatem [illegible] constitutionum [illegible]
[illegible]

De [illegible]

De Edictis Mandatis [illegible] [illegible]
rescriptis et Epistolis Principum.

Pragmaticae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vel societate, urbe, et Provincia de consilii [illegible] [illegible] [illegible]
jubeverent, Jussiones, si quid vetaverent, sanctiones dicebantur.
[illegible] Principis voluntas nudo rogatu, vel [illegible] [illegible] [illegible]
[illegible], vel [illegible] [illegible] gratia promulgata. [illegible] [illegible] [illegible]
Principis [illegible] [illegible] [illegible], ad [illegible] mandabant. Quae [illegible] si quid
eo pretenderent, quod ad omnes [illegible] [illegible] in legis, leges, edictalis vocabantur.
Mandata Principum sunt monita, et praecepta, quae Rectoribus Provinciarum et
Magistratibus, [illegible] [illegible] regendae [illegible], vel [illegible] [illegible] dabant. [illegible]
nulla vires erant sine scripto, nisi de mandatis [illegible] [illegible].
Decreta erant sententiae, quas [illegible] in causam [illegible] [illegible] [illegible]
et sibi assidentibus Jurisperitis proferebat.
Epistolae, ad leges etiam referebant, si quid continerent, quod ad [illegible]
[illegible] disciplinam tenderet, qualis est illa Antonini de [illegible] [illegible]
Rescripta sunt [illegible] [illegible] de quibus vel a [illegible] [illegible], [illegible]
[illegible] rogabant, vel per litteras consulebant ad [illegible] [illegible] [illegible]
sis Princeps [illegible] quid sibi eas de re fieri placerit. His pleraque
pars contenta est libro [illegible] Justiniani.

De Prefectis Pretorio

Post [illegible] imperii Romanorum potestatem in legis [illegible], condendisque, [illegible]
Praefecti [illegible] [illegible] [illegible] [illegible] [illegible] magistratus ultra ordinem, veter
[illegible] nuper ad Imperatoribus institutus, [illegible] [illegible] [illegible] [illegible]
a Principe gradus, et [illegible] omnem Magistratuum. Is quamvis dignitate Consuli cederet
potestate tamen longe praecedebat: siquidem Consul [illegible] Imperium gladio [illegible], non
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], cunctosque [illegible] generis judiciorum. Augustus hanc condidit Prefecti Pretorii
potestatem [illegible] [illegible] Duces cohortium [illegible] ex equestri ordine [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quos [illegible]
sive [illegible] Principum [illegible]. Faber Semestr. [illegible] Perizonius in Dissertatione
de Praetorio, aliter sentit.) Duos igitur creavit, qui summo Imperio Pretorianos
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
publica [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Prefectum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] magistratus [illegible] [illegible] [illegible] tribuere [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] Principi [illegible] non [illegible] eo [illegible] sententias ad licuerit accedere: quamobrem Princeps, ut [illegible] universis permisit ut cum ita Magistratu abiret, par esset [illegible] Principe intra biennium sententiae retractatio. Ante Constantinum [illegible] eas potestas fermè tribunalis exercenda in comitatu, sive in aula Principis. [illegible] quatuor [illegible] Orientis Illyrici, Italiae, Galliarum, quibus Justinianus adjecit [illegible]

De Assessoribus
De Magistris scriniorum; De Fisci Advocatis
De Digestione Juris Civilis [illegible] Justiniano

Cap: 127, 128, 129.

Assidebant Praefecto Praetorio, et aliis magistratibus, jurisconsulti, [illegible] illi judicabant: Assessores hi vocabantur, quorum munus tanto erat in pretio, ut [illegible] Magistratibus adsederint aliquando.

Magistri scriniorum munus dabatur etiam Jurisconsultis, hocque erat inter praecipua munera; hi autem viri positi erant in custodiam scriniorum, sive capsarum, in quibus acta Principis ad jus pertinentia condebantur, quorum quatuor genera erant, nempe, scrinia memoriae, scrinia Epistolarum, scrinia libellorum, et scrinia dispositionum; qui praeerat scriniis memoriae, magister memoriae dicebatur, isque dictabat Principi adnotationes, sive rescripta subnotata Principis manu, quibus delicta condonabant. Scrinia Epistolarum, continebant responsa Principum ad Epistolas Magistratuum Ordinum aut Senatorum quaestiones aliquas juris proponentium. Scrinia libellorum, continebant libellos supplices Principi oblatos, quos Magister libellorum eidem recitandos accipiebat. Scrinia dispositionum continebant dispositiones Principum seu constitutiones pragmaticas [illegible]

Fisci Advocati etiam ex Jurisconsultis sumebantur, iisque defensio, et rerum fiscalium cura mandabatur. De his patet, qui fuerit civilis doctrinae status sub Principibus usque ad Justinianum, et quae munera Professores retinuissent illius. Florem tandem Jurisprudentiae [illegible] qui veteres leges, et edicta Praetorum, et Jurisconsultorum libri omnes, ne juventus tam librorum mole opprimeretur abscidit, rejecitque; ~~[illegible]~~ totumque jus civile, selectis ex Jurisconsultorum libris quae tum erant in usu, in paucos libros contractis digessit, quibus [illegible] [illegible] esset et [illegible]

De Justiniano

Cap: 130.

Justinianus propter contrarium scriptorum studium, et imperium cum Teodora muliere scenica, quam uxorem duxerat, communicatum, Princeps fuit ancipitis famae: [illegible] tamen [illegible] eius in virtutibus maximi nominis ille extollendam [illegible] veritate [illegible], et in [illegible] usoris ad extremum vitae suscepit [illegible] renovandas [illegible] et simul ad extendendas proprio leges, paratissimus: ut [illegible] [illegible] facinora non e virtutis studio, sed e popularis gloriae cupiditate processisse, quam saepe avaritia superabat; eaque simulatas virtutes retegebat. Evectus ad Imperium fuit a Justino Thrace avunculo an: 527. Imperio suscepto curas vertit ad bellum adversus Persas, Vandalos, Gothos, quos subegit, obtentis sibi ducibus maximè

strenuis Belisario atque Narsete. Justinianus hic aulae Romanae fuit semper invisus propter susceptas partes haeresis Eutychianae, et male habitum Papam Vigilium. Elonam [illegible] quidem rerum felicissime gestarum, plerosque ante, et post se Principes vicit; sed non vitupera[ri] potuit, et [illegible] propter avaritiam, crebras mutationes aequi et veteris, mulieres sericas.

Cap: 131. ## De codice Justinianeo.

Principem hunc si non optimum, at certe vigilantissimum tot bellorum curae a pacis artibus non avocabant. Siquidem initio imperii sui anno scilicet a Christo nato DXXVIII, leges ab obscuritate eripuit, atque ad eas componendas inque breviorem ordinem digerendas, miro ardore se contulit. Gregorius codicem unum quem Gregorianum vocabant superiorum Imperatorum constitutiones antea vagas, atque confusas, nullaque publica auctoritate firmatas, coniecit ac: XVI p 72, initio ducto ab Adriano, atque ad Valerianum, ~~[illegible]~~ et Gallienum. Hunc excepit codex Hermogenianus cuius auctor Hermogenianus, qui sequentium Imperatorum atque ad Constantinum constitutiones collegit. Postremus accedit codex Theodosianus in quem Theodosii ~~[illegible]~~ Principis iussu constitutiones omnium atque ad imperium ipsius Theodosii congestae fuerunt: Cui magnam auctoritatem tribuerat Alaricus Gothorum Rex, et postea tribuit Carolus magnus. Ex his codicibus Justinianus codicem confecit suum, edid[it]que anno Imperii sui tertio.

Cap 132. ## De Digestis.

Veterum Jurisconsultorum volumina ad immanem molem adcreverant atque Adolescentium studium, et industriam exsuperabant, cum duo millia librorum Juventuti pervolvenda traderentur, et trecenties decem millia versuum, sive sententiarum, quarum lectio propter summam dictorum auctoritatem negligenda non erat. Verum Justinianus summo onori Juventutis consuluit atque anno Imperii sui quarto Triboniano, qui doctrina, et gratia Imperatori erat eximius, mandavit, ut simul cum aliis insignioribus Jurisperitis, quae in iis libris occurrerent, ad sola necessaria reduceret. Huic labori Justinianus decennium praefinivit; Tribonianus vero sibi potius ex celeritate gloriam, quam posteris utilitatem parturiens ex operis nobilitate, decennium ad quadriennium immo triennium contraxit, volumenque extulit quod ex varietate rerum ibi comprehensarum Pandectas, et propter ordinem perductum ad exemplum dictorum a Juliano Jurisconsulto digestorum, Digesta nuncupavit. In quae exclusis aliis, ea contulit, quae proximiora erant aetati, moribusque suis. Unde subductis primaeva Jurisprudentiae capitibus, veterique originum luce, eam Juri civili nubem offudit, ut vix veterum Historicorum, Poetarum, et Oratorum lectione, atque eruditorum interpretum ~~[illegible]~~ industria, et acumine diluatur.

[illegible]

[illegible]

[illegible]

[illegible]

35 [illegible]

[illegible] LXVI [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Loci onus conveceret [illegible] et [illegible] est [illegible]
[illegible] et maximo [illegible] est [illegible]
restituit · [illegible] dignitate [illegible]
[illegible] et pietate [illegible]
[illegible]
qui auctoritate [illegible]
[illegible]
[illegible] argumenta [illegible]
[illegible] Tribonianu [illegible] mihi atque humano, et huic quidem capita
[illegible] repraesentasque [illegible]
rerum humanarum adductum fuisse. Ego sane illud [illegible]
neque [illegible] attigisse [illegible]
Hotomano, qui nomine [illegible] libellis [illegible]
veluti [illegible], aut [illegible] corrupisse [illegible] merito eum que
[illegible] il libris Juris vel in historia fuerit errata [illegible]
scriptores omnes, omnesque Jurisconsulti, ab omni errore [illegible] humana [illegible]
[illegible] Tribonianus [illegible]
ille: [illegible] immo et [illegible]; [illegible] commi[illegible]
a cuius nescio quibus accusatorum [illegible] brevi [illegible]
[illegible] rosius [illegible]
receptae veterum Jurisconsultorum scriptae. Quis sit igitur ad Jurisprudentiae vestigium
illud retineremus, nisi has nobis Tribonianus particulas [illegible]. Data opera
Tribonianum excusat [illegible] Schultingius in Orat. pro [illegible] (Quid [illegible]
Tribonianus). Cujacius de illo haec habet: et omnes constitutiones Justiniani sunt
eruditissimae: nempe conditae a [illegible] Jurisconsulto Triboniano [illegible]
Papinianus, studiosissimus Juris: [illegible] quo periissent omnes [illegible] Jurisconsultorum
libri [illegible] solus [illegible] aetate Justiniani. Nec [illegible]
[illegible] in [illegible]. Vide [illegible] multa in Triboniani collectione vitia [illegible]
[illegible]. Et quamquam, dictorum repugnantia, et superfluitas in ipsa Digestorum et
Codicis lectione [illegible]; ea tamen talia non sunt, ut homini de posteritate
optime merito, tam praeclari, magnique operis laudem [illegible] eripiant. Quamobrem, sicut
[illegible]
[illegible] sibi plaudunt, qui si quid Triboniano exprobrandum invenerint. [illegible]
[illegible]
eos hoc loco monere [illegible], ut aequi sint rerum aestimatores, atque in doctis
viris [illegible] et ingenium quam reprehendendi vitia aemulentur. Igitur atque in
Triboniano summam [illegible] juris [illegible], [illegible] singularem, ingenium haud mediocre;
atque contra [illegible] omnes [illegible] fuisse videtur [illegible], [illegible]
plane rusticus, pinguis magis quam homo: Sic modum utrique [illegible] videas. Evenit enim
[illegible] defensoribus qua reprehensoribus Triboniani [illegible] videmus ut [illegible]
[illegible] humanae [illegible] naturae [illegible]
[illegible]

Cap. 138½

De Basilicorum libris.

Hoc ordine, hisce auctoribus constitutum fuit jus civile Justinianeum, ad ipsiusque
successu. Honor ei in Graecia Imperatorum aliorum ambitione, in Italia vero
usum, injuria barbarorum amisit. Jam ante Justinianum aevum ex toto Romano
orbe tres amplissimae civitates delectae, ubi jurisprudentiae scholae patebant,
Berytus Phoeniciae Metropolis, Constantinopolis et Roma, interdictis usque locorum
[illegible] aliis; quodque miremur ex [illegible] nostrorum temporum copia docentium et vanitate
doctrinae: binos tantum quaeque civitas habebat praeceptores. Cum autem hisce tribus
celeberrimis gymnasiis Justinianeum jus consedisset, recedente paulatim usu
linguae latinae, Pandectae in graecam linguam translatae fuerunt per Thalelaeum.
Conversus fuit et codex: Institutiones vero per Theophilum, qui condendo juri operam
navavit; ex quibus constitutionibus, et aliorum Imperatorum post Justinianum, jus in
Oriente reddebatur usque ad an. Xti 857; nempe usque ad Basilium Macedonem
Imperatorem, qui ut Justiniani nomine depresso suum attolleret, excussa penitus
latina, et Justinianea juris editione, novum corpus a graecis digestorum codicisque
et Novellarum versionibus, idemque brevius, et contractius extulit, perduxitque usque
ad 40 libros, absolutum postea libris 60 a Leone filio, qui eos libros Βασιλικῶν
nempe Imperatorias leges appellavit, eosdemque in aliam formam Constantinus Porphyro-
genneta mutavit, nam et historicos universos in unum corpus collegit, ne quidquam
diligentiae suae deesset jurisprudentiae, quae sociam habet historiam, et adjutricem.
Suppressis autem Justiniani libris, Basilicorum auctoritas in oriente usque ad finem
permansit Graeci Imperii, nempe ad an. 1452, interitumque illius nomine Constantino
Paleologo, qui per Turcas fuit imperio spoliatus. Dum Basilicorum vigebat
auctoritas, omnis in iis Graecorum Jurisconsultorum cura versabatur, nempe
Balsamonis, Stephani, Nicaei, Thalelaei, Eustathii, et aliorum, quorum veteres commentarios [illegible]

Cap. 139

De fato Jurisprudentiae Justinianeae in Italia.

Atque ut in Graecia et in Oriente Justinianei Juris, et progressus fuit, et
exitus. In Italia vero et in occidente multis post saeculis floruit Lat.
[illegible] in Ravennae ditione, atque in Illyricis [illegible], ubi Graeco Impe-
ratori [illegible]. A regionibus vero, quas tantum ab [illegible] Gothis Longobardorum
[illegible] occupaverat, Romanum jus diu exulavit, tandemque ab ipsa Ravenna
excessit postquam ab Imperio Romano per Aistulphum Longobardorum Regem fuit
avulsa circa an 752. Itaque Italia, majestate simul, et legibus excussa suis
jugum Imperii Legumque suscepit barbararum. et pro Romani splendore, atque
humanitate Juris, barbaras, atque ferinas Longobardorum leges accepit. Et quas
Regiones [illegible] [illegible] Romanos mores [illegible] et ex [illegible] omnium [illegible] [illegible]
[illegible] [illegible] [illegible], postea usque ad Othonis tempora occupatione Visigothicae
Longobardicae [illegible] [illegible] [illegible] Burgundionum [illegible] leges [illegible] [illegible] barbarici regni…

…icitudines, quæ continentur in codice inscripto Corpus Legum antiquarum, ex quo jus Longobardicæ dominationis tempore reddebatur. Tandem Italiam tota, ac tam diuturna barbaries inundavit, ut jus Romanorum, etsi magno studio, deletis Longobardis a Carolo Magno quæsitum, tamen exemplarium inopia, Longaque oblivione populorum usque ad seculum XII, nempe ad Lotharii tempora delituerit. Igitur, ut fere omne Justinianeorum librorum ævum cognitum redigamus, vixere illi quidem in Græcia a Justiniano usque ad Leonem, nempe ab an: Xti: 536 usque 910, per annos scilicet 374. In Italia vero (si Ravennam excipias resistente ab initio Barbariæ Gothorum) aliquandiu floruerant, vixere, tandem evanuerunt an: 1130. Multo magis igitur tum viguit jus Romanum, et non orationes nec decreta unquam in honore erant. Præcipuam tamen Codicis, et Novellarum auctoritatem primum est in eis jus novissimum, tum quod sibi utrumque capita compluta Clero moverent.

Cap: 140.

De Instauratione Juris Justinianei sub Lothario.

Injustis perturbatisque comitiis laceraverat Ecclesiam falsus Pontifex Petrus Leonis, Anacletus secundus nuncupatus ab sua factione; cui Dux erat Rogerius Apuliæ, ac Siciliæ comes. Adversus Anacletum creatus rite et solemniter fuerat Innocentius secundus, cui faverat Imperator Lotharius Saxo, summa virtute atque prudentia princeps. Quo bellum gerente adversus Rogerium Amalphi urbe Salerno proxima, inopinato reperti fuerunt Digestorum libri, quos Pisani, qui classe Lotharium contra Rogerium adjuverant, præmio bene navatæ operæ sibi exoravere. Pisis vero a Caponio militiæ duce strenue expugnatis, translati fuere Florentiam, ubi pro augusta Mediceæ domus magnificentia in Museo Magni Ducis conservantur hoc nomine Pisanorum et Florentinorum apud Scriptores Pandectarum appellato. Ipsius temporibus codex constitutionum imperatorum Ravennæ repertus fuit. Novellæ vero constitutiones etiam antea per Italiam vagabantur: Multi Juris civilis libri, postquam incessit homines cupido recipiendi Romani Juris, agniti potius fuere, quam reperti, nam aliquot ante Lotharium annis Jus civile Justinianeum commemoravit Ivo Carnotensis: Ep: 184 et 99.

Cap. 141

De Pandectis Florentinis.

Legum Romanorum oraculis post diuturnum silentium resuscitatis; Italia impudentem oblita sui, respexit tandem ipsa sese, inque suis legibus, vetustam imperii majestatem recognovit; recepitque, si non imperium, saltem nominis auctoritatem, quæ vires dominationis amiserat, nomina in posterum impetravit: Rursus ad legibus omnes populi submisere fasces. Porro codicem hunc Florentinum traditum, Politianus dixit eamque Tribonian(e)a æta prodiisse, ac quo omnium Alciatus. Antiquissimum codicem esse, etiam hunc patriarchis inter accepit ac

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De Instauratione Studiorum Juris.

Cap: 142. Post longum exilium in Italia veteris Romanorum Juris, Italorum studia ad ejus interpretationem, atque usum iterum continuo exarsere; porro publica Imperatorum auctoritas expetebatur, quae, sublatis Longobardorum legibus, Italia per usum Romani Juris majestatem pristinam recuperaret: quod Jurisprudentiae officium praestitit idem Lotharius, qui publico edicto jussit, ut Romanum Jus in scholas publicas, inque omnia tribunalia reciperetur: deletis barbaris legibus, profligatisque cruentis moribus.

De Bononiensi Schola, et de Irnerio.

Cap: 143. Primam autem et celeberrimam scholam Juris Civilis Imperator aperuit Bononiae, ubi sedes bonarum artium, et publicum cujusque doctrinae docendae munus vel a Theodosio minore, ut Bononienses contendunt vel ut alii putant ab ipso Lothario fuerat constitutum. Hujus tam egregii facinoris Imperatori optimus auctor fuit, atque suasor Jurisconsultorum ea tempestate maximus Irnerius, qui Mediolanensis ne, an Teutonicus fuerit ambigitur. Floruerat adhuc iis temporibus Constantinopoli cum ceterarum artium schola, tum praecipue Juris civilis, quod suppeditantibus latinis Justiniani, e Graecis Basilicorum codicibus promebatur. Itaque Irnerius cum graecam linguam addidicisset, Juris quoque scientiam in Italiam advectam credimus, cum neque ex se edere in tantis doctrinarum tenebris, neque aliunde tantum Jurisprudentiae lumen arripere potuerit, quantum ille in componendo, redintegrando, illustrandoque dissoluto illo, et caliginoso legum corpore profudit; ut merito Lucerna Juris appellaretur. Ante ipsum Bononiae Juris interpretationem aggressus est Pepo, qui probatu dignum contulit nihil. Quamobrem uni Irnerio Justinianeum Jus integritatem suam, et Jurisprudentia ortum acceptum refert.

De varijs Irnerianae scholae Sectis

Cap: 144. Ejus a schola celeberrimi interpretes profluxerunt usque ad Accursium, a quo plenior Juris coepit explicatio usque ad Bartolum, a quo latiora commentaria extenduntur non modo in leges, sed etiam in ipsas Accursij, et veterum explicationes longe verecundiores textui circumdatas, quas Graeco vocabulo Glossas vocamus quod per eas, veluti per linguas legum sententiae alioquin obscurae panderentur. Bartoli profusa commentandi libido posteriores incessit interpretes usque ad Alciatum qui novis luminibus ex graeca, et Romana antiquitate, priscam, et germanam Jurisprudentiae faciem disclusit, barbariae vero squalorem prorsus omnem detersit. Cujacius qui memorabile id quod Alciati coeptum absolvit, ea interpretationis felicitate, eaque elegantia, et felicitate major ut unus Cujacius dignus sit, cui etsi tempore atque ausu non primo, tota Jurisprudentiae restitutio propter praestantiam ejus supra ceteros interpretes adscribatur. Igitur distinctionis, et memoriae gratia in quatuor gradus nostram Jurisprudentiam tribuamus: Primum facimus Irnerianum

secundam Accursianam tertiam Bartolinam; postremam, quam uti germanam vetustatis meram, omnibus anteponimus, Cujaccianam. Ab Irnerio autem usque ad Alciatum, a quo Jurisprudentia Cujacciana duxit initium, hyems quaedammodo Jurisprudentiae fuit; adhuc enim barbariem premebatur, carebatque puro illo Luce veteris eruditionis, sensusque subtilitateque, ex Arabicae philosophiae scholis a Bartolo maxime ad studium Juris traductis, implicabatur, unde rigebat illa, tanquam hyeme conhorruisset. Quare cum verus Romanae Reipublicae, Jurisque Romani sensus sub Alciato primum, et sub Cujacio maxime refloruerit, ideo Cujaccianam doctrinam ver Jurisprudentiae appellamus. Quamobrem ab hyeme ad ver convolaturi, obibimus prius Irnerianae, Accursianae, atque Bartolinae Jurisprudentiae seriem, celebriores cujusque auctores indicantes, deinde ad Cujaccianae Jurisprudentiae interpretes progrediemur.

Cap: 145.

De Martino

Prodeat ante omnes ex Irnerii schola Martinus Cremonensis, ex Bononiensi Gossiorum, nobilique familia, quam temporum factiones patria ejecerunt. Is adversarium habuit Bulgarum ex eadem Irnerii schola; et solus saepe in opinione sua erat, licet totus mundus contrarium teneret, ut refert glossa regularum cancellariae. In duas factiones studiosorum turba divisa est, quarum alteram Bulgarum, alteram Martinum sequebatur: cui Fridericus Aenobarbus ~~[illegible]~~ haud liberaliter assentatus, suam sententiam ad paucas publicam imperatoris auctoritate fundavit; ~~[illegible]~~ ejus factionis, Gosiani dicti fuerunt ~~[illegible]~~: quos, factio Bulgari et auctoritate, et numero superavit. Floruit Martinus Sae: XII. an: circiter 75. Martinus assentationis praemium a Friderico equum tulit.

Cap: 146.

De Bulgaro.

Bulgarus quem plerique faciunt Bononiensem, Martini aequalis fuit, et tantum apud populos non solum doctrinam, sed et gratia valuit. atque ob pronunciationis leporem os aureum appellatus est ab Irnerio. Bononiae docuit, et Fridericus Aenobarbus eum cum aliis caeteris ad jura imperii definienda vocabat. Sententiae ab ipso latae tanto plausu, atque consensu populorum attollebantur, ut per omnem Italiam pro legibus acciperentur. Is docuit, dotem restituendam esse licet superessent liberi, uxore mortua: Martinus autem contrarium asseruit. Sors tulit, ut Bulgari uxor moreretur; Martinus a Bulgari socero consultus respondit, dotem ad funera reddendam. At Bulgarus doctrinam suam, damnoso sibi exemplo munivit, et, oblata sponte dote, cui legali judicium antevenit. Sortem habuit quanto in suscipienda prole secundam, tanto adversam in retinenda, amissis omnibus liberis quos sustulerat: unde animo aegro pronunciavit vulgatum illud:

Ordine mutato successit, Bulgare, nato.

Cap: 147. 148. 149. 150.

De Hugolino. Rogerio; Othone, et Placentino. De Pileo. De Alberico, et Joanne.

Hugolinus eâdem ætate Scholam Bononiæ Juris civilis habuit, clarus ob adjectos authenticorum volumini feudorum libros Bononiam a Frederico missos. Eosdem ita compositos decimam collationem appellavit: decessitque an: 1168. Rogerius epitomen, seu summam scribendam suscepit, viginti chartarum spatio contentam. Otho, judiciorum summam reliquit. Ex Italia in Galliam repulsam scientiam Juris retulit secum Placentinus Gallus, Agathopoli, nunc Montepessulanum, in Galliæ Narbonensi, publice jus explicavit. A Mortuo fuit ulterius Pileus ex Burgo Mutinensi, exortam a Placentino postremorum codicis librorum Epitomen absolvit. Bononiæ jus exposuit, posteaque Mutinam precibus et precioque a Mutinensibus adductus fuit, ut apud eos publice doceret. Librum scripsit de ordine judiciorum, et aliqua in Feudorum libris notavit. Cum mechanicos in Judicio defenderet, a quibus projectu lapidum quidam e prætereuntibus ictus fuerat, et antea monitus, ut sibi caveret, cujus monitionis testes nulli aderant: mechanicos in jus duxit; quos ubi Prætor interrogasset, ac tacentes vidisset, admiratus, ad Pileum conversus, silentii causam rogavit, cui Pileus, quia muti sunt, inquit; Ad hæc accusator mendacium exprobrans exclamavit: Immo audivi eos vociferantes, ac transeuntibus dicentes cavete. Cui Pileus; ergo absolvantur inquit: præmonens non de damno non tenetur. Albericus a Porta Ravennate inter Bulgari discipulos ponitur, doctrina potius, quam moribus magistro similis: quippe turbulentus, et helluo, egregieque impudens cum veritatem non sit propter turpe lucrum fidem suæ abrogare doctrinæ: etenim de restitutione dotis post mortem, cum de propria utilitate ageretur, sententiam mutare non dubitavit. Joannes Bassianus Cremonensis inter Bulgari auditores celebrior: Novellarum libros in Epitomen redegit, arborem actionum primus invenit: obiitque an. 1197.

Cap: 151.

De Azone, ejusque Schola

Splendorem Joanni addidit ejus discipulus Azo Bononiensis, a Baldo haud præcipitis judicii viro, fons legum appellatus cujus Epitomen, quam summam vocant, tanto fuit in pretio, ut merito alias ante se omnes obscuraverit. Hinc traditum Mediolani, et Cremonæ nulli patuisse aditum ad Jurisconsulti honores qui eam Epitomen careret. Azonis celebritas ex omnibus Italiæ regionibus auditores excitabat, ita ut Bononiam adtraxerit Juvenum fere decem millia. Narratur equitem medius inter eum et Lotharium alium Azonis æmulum equo per urbem incederat interrogante, cujus esset merum imperium, Lotharius

Cæsaris solius esse respondit: Azo verò intrepidè, ad Cæsaris tantum, sed et Præsidum Provincialium. Gratior tamen Principi fuit assertatio Lotharij, qui equo a Cæsare donatus, causam præbuit Azoni, ut cum eodem de argumento disceperet. Mortuus est Azo an: 1200 tanto omnium mærore, ut universam Accademiam lugere videretur. Commentum est illud, quod de ignominiosa morte Azonis, ob Martini necem, excogitatum est. Ejus autem summa talis est, tantique acuminis, et soliditatis, ut quamvis barbaris temporibus nata, ea tamen in hac eruditionis luce, sine damno, ac fraude nostra carere non possimus.

cap: 152 · 153 · 154.

De Lothario Cremonensi.
De Balduino Bononiensi.
De Roffredo Beneventano.

Lotharius ad tam studijs, quam armis claruit ope Cæsarea, vir talis, Pisanus Archiepiscopus creatur; Nec erubescebat contra Ecclesiam sententiam ferre; docebat enim, ecclesiasticos viros posse foro suo cedere; cumque factis etiam iniquis Ecclesiam Ro: læderet, ab Innocentio iij vehementer objurgabatur. Jacobus Balduini auditor et ipse Azonis, a Civitate sua Decurio creatus, passimque de utroque meruit: suum Magistrum insimulavit falsæ doctrinæ per calumniam; cumque, sedens in Cathedra argueretur, respondit eo pacto germanum Bononiæ civem præstitisse: hominem effrontem, et insigni virtute Cathedra prorsus indignum! Et Genuensium Prætor creatus, patriciam linguam damnavit contra ejus Reipublicæ leges, pro facto [cum audita] Genuensis edicto sanxerunt, ne alius in posterum legum doctor ad jus dicendum vocaretur.

Rofredus etiam Azonem habuit Magistrum, idemque Bononiæ Libros juris explicavit. Plura scripta reliquit, inter quæ disputationes Sabatini dictæ, quas Sabbathinas appellarunt. Hunc Judicem habuit in causis Fridericus II Imperator.

Cap. 155.

De Accursio et ejus schola.

Quæ autem summa laus est Azonis, ab ejus disciplina profectus est Franciscus Accursius Florentinus cujus labor, et industria omnium ab Irnerio Jurisconsultorum laudem perstrinxit et obruit, cunctaque scripta mersit aliorum. Fertur hunc propè quadragenarium ad Jurisprudentiam se contulisse, conductisque superiorum interpretum expositionibus, Irnerij scilicet, Bulgari, Martini, Pylei, Joannis, et aliorum in solitudine se ac abdidisse, ibi illorum, et suis interpretationibus particulas omnes Juris Civilis obtexit, ut inde, tanquam ex tripode, forensium causarum definitiones, et judiciorum oracula peterent. Ideoque Accursius a Cino Advocatorum Idolum appellatur. Nemo in ea re ipsum uberior erat, qui scientiam Juris uberius, uberiusque suppeditasset. Cum Bononiæ summa cum [illegible] voluptate [illegible], reliquit Franciscum et [illegible] non modo hæredes bonorum,

eod etiā doctrinæ, qui et in docendi munere Patri successerunt, et quod mirere magis, fama est, etiā reliquisse filiā, quæ jus civile publicè docuerit. Ipse verò Accursius ann: 1229: æt: suæ 78. supremū diē obijt

Cap. 156. De Jacobo Ardizone, et Odofredo.

Jacobus Ardizonus Veronensis è schola Azonis, præclarū doctrinæ suæ monumentū reliquit feudorū summā. Ex eadē Azonis schola Odofredū Bononiensē, vel, ut alijs placet, Beneventanū. Bononiæ docuit, pandectas, et codicē commentarijs multa facilitate, atq; utilitate illustravit: vita excessit an: 1265. Cæteros obscurioris nominis commemorare non è re esse: clariores usq; ad Bartolū prodibunt.

Cap: 157.158. De Dino: et Bartolomeo a Capua.

Dinus ita sublimiter disputabat, ut ejus disputatio in proverbiū abierit. A Bonifacio VIII ad sextū Decretaliū librū componendū fuit adhibitus unà cum Ricardo Petronio Senensi, qui a Pontifice in Cardinaliū numerū lectus fuit, Dinus vero præteritus: ob quā causā angore animi vitā amisit: Bononiæ docuit an: 13[illegible]

Bartolomæus a Capua Neapolitanus, qui in Urbe summa gloria docuit, Patriæ ac posteritati suæ nobilissimū reliquit decus. An: 1328 felicē vitæ honorumq; cursū absolvit.

Cap: 159. De Petro de Bella Pertica, Jacobo de Arena et Oldrado.

Accedunt his sunt Petrus de Bella Pertica Burgundus, ut aliquib; placet, qui haud minus scitè Infortiatū Tolosæ et Bononiæ explicavit; an: 1300. Jacobus de Arena ex Bononia, vel Tolosæ, vel Patavij, ut alij putant professus, an: 1300, cujus opiniones ex legū mente petitas, Bartolus admiratur. Et Oldradus de Ponte ex Laude Pompeja ob disputandi acumen, Pater Legū nuncupatus. Romæ docuit. Advocatus Consistorialis, a Joanne XXII ad graviora Regū negotia explicanda, frequenter vocabatur. Tandē doctor, quā nonnihil reputatus gravi Pontificis reprehensione perculsus, in morbū incidit, obijtq; an: 1335

Cap. 160. De Jacobo de Belviso, et Butrigario.

Jacobus de Belviso Aquensis Bononiæ docuit: feudorū libros optimè explicavit. Butrigarius Bononiensis, qui gloriæ suæ, quā doctissimè consulendo comparavit, magnū addidit incrementū Bartolū ejus discipulū. Docuit Jacobus Bononiæ an: 1330.

Cap. 161. De Cino Pistoriensi

Cino Pistoriensi pluriumq; sapientiæ generisq; gloria parta est. Summus Jurisconsultus elegantissimus Poeta fuit [illegible] interpretationes verò illius in Jure civili nihil sanius, nihil pressius. Floruit [illegible] gloria [illegible] habuit [illegible] Bartolū in [illegible] Petrarcā Boccaciū et Cavalcantiū, quibuscū conjunctissimè vixit: [illegible] quoq; honestate, et lenitate, Cinus consultissimus

Jus civile Bononiae primum, deinde Perusii docuit: ubi Bartolus in ejus etiam disciplinam tradidit: demum anno 1336 Cinus excessit e vita, cujus mortem suis carminibus Franciscus Petrarca deploravit. Illum conviventem Pictor, cum egregium juvenis describeret virum, in Divi Nicolai sacello, expressit in tabula. Vide lapidem pictum Sarcophagi in Tavola.

cap. 162. 163.

De Alberico de Rosata: et de aliis Jurisconsultis.

Eodem seculo floruit Albericus de Rosata Bergomensis, quo genere obscurior, eo doctrina illustrior, qua meruit, ut a Joanne Novariensi Episcopo et Luchino Vicecomite Mediolanensium Principe ad Benedictum XI. legatus mitteret. Juris utriusque commentarios edidit. Anno 1354 migravit e vita.

Alios praetereo inter quos Rolandus Placiolus, Rainerus Foroliviensis, Taddeus Pepulus &c.

cap. 164.

De Bartolo.

Verum Bartolus Cinii subtilitatem imitatus, qui Dialecticae usus ex cujus ordinem, partitionem atque perspicuitatem, rationemque definiendi, et ex notis ignota colligendi traduxit ad Jurisprudentiam, quam et eloquentia, sive lepore puro, atque concinnae dictionis mirabiliter excoluit: Bartolus, inquam, cum in ea tempora incidisset, in quibus omnis dicendi, cogitandique ratio a scholarum barbarie peteretur, non modo spinas Dialecticorum non abjecit, sed eas consulto gessit in Jurisprudentiam, in eamque Arabum doctrinam effudit, quae tum per totam Europae scholas veterum scientiarum, atque artium elegantiae eruta, sede pervagabatur. His copiis Bartolus est usus immodice, eumque crebris, ac tenuibus gaudet distinctionibus, ut non dividat rem, sed frangat atque comminuat. Ne mirum si inepta ejus antilia et confragosa regionum legentibus fuerunt adeo ut aliquibus videatur theutonice locutus: Quae vitia non hominis fuere, sed aetatis, quae veteris puri sermonis et litterarum, pro re Arabum sectam exhauriebat: Ita forte Cicerone, Peripateticorum Schola in ingenii et orationis regimine, cultus unice versaretur. Vidi scholam Jurisprudentiae instituit acutam illam quidem, et brevibus cavillationibus percommodam; plerumque tamen et ob ignorantiam saepe mendicorum ancillam sane, et imperitiam. Bartoli quidem ex iis doctrinam reputans longe magis admiror, quam caeci quidam illorum laudatores, qui ut probent simplicibus Bartoli se divitias libros, quos nunquam sumere in manus, pro illorum erroribus fama tantum, et inconsulta credulitate ducti, ratione prorsus nulla, sed ore tantum ac fronte dimicant, quasi pro aris, et focis. Natus est Bartolus in Umbria ex oppido, quod olim Sentinum, nunc Saxoferratum appellatur anno 1313 Patrem habuit Franciscum Bonacursium. Annum nondum 13 egressus ad Jus Civile

-no viro Præceptore se contulit, ubique magnam expectationem acutis disputationibus in scholis excitavit. Tuderti assedit, deinde Pisis, ubi capitalibus causis præfuit. Inde urbem decessit propter aliquorum invidiam; postea Pisis, deinde Perusiæ docuit, et mane, ac vespere; atque in die nedum circiter capita Juris civilis exposuit. A Perusinis publici negotii causa Legatus ad Carolum IV Imperatorem, et munus commune rem, quam privatam optime gessit: specimen tantæ doctrinæ Imperatori præbuit, et virtutis, ut inter illius Assessores, sive Consiliarios lectus, ab eo, insignia gentilitia sibi, suæque familiæ, Leonis rubei aurei cum duplici cauda in campo croceo coloris obtinuit. Non desunt, qui retulerint, Bartolum acerrimo quamvis ingenio, tamen propter labia flueraque memoriam legibus et auctoritatibus a Francisco Tigrino, qui eum ætate antecebat et cum quo non raro disputavit, acceptis cogitata sua comprobasse. Adeo diversa eius dietam capiebat, ut ederet, et biberet ad pondus, quo ingenii æqualitatem, ac mentis ad studia firmitatem conservaret. Unde nihil amo Bartolum latuit, quæ sua ferret ætas. Nam præter Jurisprudentiam, hebraicis etiam literis, et Geometriæ operam dedit. Vir frugi fuit et integer; et pariter honestis artibus lucrum quærebat, unde sibi magnas peperit facultates. ~~Librum~~ Librum etiam emisit inscriptum: Processus Satanæ contra D. Virginem coram Judice Jesu. Habuit filios duos et quatuor filias. Mortuus est an. 1355 annos natus circiter 46. eo majori apud posteros gloria, quod nimia ingentes labores quos tam brevi conclusit. Neque vero de Jure Civili optime meruit fuit in quatuor contentus: sed cujus auctoritas omnibus fere tribunalibus imperat; imo ubi lex deficit, Bartolus consulitur. Et dubium est, an plus antiquitas tribuent Papiniano an nostrati Bartolo. ※

Cap. 165

De Baldo, et Fratribus.

Baldus Bartoli discipulus fuit, quo absente Bartolus videbatur sibi carere auditorio, ideoque sine Baldo Bartoli schola conticescebat. Hinc tantum ille huic uni discipulo tribuebat, ut Baldo adhuc puero sæpe aliquid objiciente, Bartolus ad respondendum tempus petere non erubesceret. Natus est Baldus Perusiæ ex Francisco Ubaldo medico, egregiæ prolis parente fœcundissimo. Siquidem præter Baldum genuit etiam Angelum, et Petrum Jurisconsultos scriptis non incelebres, et Baldo fratre minime indignos. Annum agens Baldus 17 admirationi fuit omnibus subtili explicatione legis Cunctos populos. Docuit annis in Patria, deinde Ticini ubi cum se auditoribus nominis ejus celebritate superius ostendit, qua statura pusillus erat, contra eum exclamatum est: minuit præsentia famam: ipse vero minime deterritus confestim excepit: Augebit cætera virtus. Interrogatus ab Episcopo Ticinensi cur leges tam facile, ac toties mutarentur, ille retulit legislatores medicorum instar, pro temporibus remedium parare id non esse justum quod temporibus conveniret, et propterea, quæ in pace vetantur, in bello licere

Opes fuit haud minus, quam doctrinæ cupidus: quas magnas non e schola, sed etiam e foro collegit. Mentis ejus acumen magis laudatur, quam constantia, sæpe enim sibi repugnat: Baldo subtilitas tribuitur; Bartolo vero sententiarum veritas, et judicij firmitas: ille argutior, hic sanior; ille ad disputandum, hic ad judicandum utilior. Forensi enim exercitatione Baldus quo magis exacuit, ita longius aliquando accessit a vero, ita ut in Baldo amicitiam, et avaritiam offendas. In Bartolo vero solius justitiæ cultum admireris. Unde Baldus opulentissimus; Bartolus inops. Ambitio Baldi posteris plurimum contulit, nec enim ullus est divini, aut humani juris locus ingenio illius non exploratus. Vultu fuit hilari, colloquioque grato, et in pauperes Magnificus. Mortem obijt, dum rabido catello, quem in delicijs habebat, abblandiretur, imprudens laxi morsu venenum hausit, quo in venas manante, lucem tremebundus reliquit an: 1404.

Cap: 166. De Paulo Castrensi.

Paulus Castrensis a Saliceto (Amne Frascone) Baldi discipulus fuit. Pauperrimus, et genere tam obscuro, ut ne familiæ quidem nomen prodiderit, humilique servitio victum, et doctrinam sibi paravit: Domini verum Magistri verba ne sibi exciderent, statim scriptis mandabat. Auxit vero illi, ut ipse ait, scientiam egestas: cum enim pecunia careret ad emendos commentarios, coactus est omne tempus in ipsarum legum lectione ponere: cujus assiduitate studij ad priscæ, et germanæ sapientiæ integritatem assuefecit ingenium. Illius scripta præ alijs veterem disciplinæ candorem, ac veritatem amplexa sunt; cum jus Florentiæ doceret, Senatus composuit, et Statuta; inde Senas primo: deinde Bononiam, ad idem ea munera, ac postremo Patavium contulit, ibidemque annis confectus obijt an: 1420 Bertol. bu (Cap 194)

Cap: 167. De Alexandro Tartagno.

Alexander Tartagnus Imolensis a Paulo, et Gaspare Sivenghero in Bononiensi schola doctorem doctrinam Juris accepit. Doctrinæ illius fama undique percurrens urbes plurimas ad cupiditatem hominis excivit: itaque Ferrariæ primum, deinde Patavij docuit, postremo Bononiam, ubi æmulum expertus est Andream Barbatium minorem quidem doctrina, memoria vero, quæ maxime ad plausum popularem valet, longe præstantiorem cui tamen difficultati Alexander succurrebat assidua scriptione, quam adeo necessariam studiosis existimabat, ut interrogatus quomodo adolescens proficere valeret, responderit: si vapularet quotiescumque sine calamo administro libros evolveret. Deprehenderet scientiæ magis, quam lucri fuit appetens, ideoque in ore semper habebat illud: Leges vacavi ut scirem, non ut eas venderem. Vir præterea gravis erat, cavillationum osor,

ingenioq; recto, ac simplici, ut merito veritatis Pater appellaretur, et quamvis mo:
destissimus esset, [illegible], eam tamen haud potuit abs se depellere imminentem semper
doctrinae maledicentiam. Nam non deerant, qui sophistam eum vocarent, et ingenio
versatili, quod leges pro libito fingeret, atq; refingeret. Obijt an: 1487 annos natus
tres, et quinquaginta: quorum triginta docendo transegit.

Cap: 168

De Jasone Majno.

Haeredem is doctrinae reliquit Jasonem Majnum auditorem suum, quo non
alius felicius, et turpissimis moribus, et natalibus ad splendorem, et digni:
tatem per studia literarum emersit. Susceptus est enim è concubina, dum
Pater ejus Andreotus Majnus Mediolanensis Ticini exularet. Jason
ad literas addiscendas missus quod injustis esset natalibus, ideoq; negligentius
atq; asperius tractaretur, perdite ac dissolute vivendo aleam, et lusoriam pecuniam,
naq; omnia dedit. Cum ob summam inopiam sordesceret omnibus, insperato ad meliorem
frugem venit, ut in Jurisprudentiae modo, sed et humanioribus literis vacaverit, dignusq;
fuerit, qui a Ludovico Sfortia Legatus ad Alexandrum VI Pontificem una cum alijs
mitteretur, inter quos ipse orandi munus obivit. Unde Palatina, et equestri dignitate
Caesareaque patriciatu decoratus in Patriam se recepit. [illegible] cum Ludovicus Sfortia
Mediolanensium Dux crearetur aliam orationem summo plausu recitavit. Juris autem
professionem ad tantam existimationem, dignitatemq; perduxit, ut primus ad docendum [illegible]
mille aureorum, seu ducatorum, ut vocant, conduceretur. Propter hanc ingenij famam [illegible]
vico XII Galliarum Rege, quem auditorem habuit, castello donatus fuit, quod a Praefecto Regis
omnis [illegible] exceptum, se regiam quidem auctoritate recipere voluit: nuncius enim ab eo
ad [illegible] cum literis missus, calcibus humi prostratus fuit, [illegible] sparsis ad terram literis
et conculcatis: Cum Philippo Decio graviores inimicitias suscepit, cum quo saepe ventum est
ad manus ut et lapidibus, [illegible] in petitione: ejus interpretandi ratio perspicuitate, et
[illegible], itemq; ubertate plurimum pollet. Quibus tandem et honoribus cumulatus obijt an: 1519
aetatis suae 84 [illegible] sito [illegible] Bartolinae Jurisprudentiae [illegible] cum Alciati judicio hic auctoribus forensis, et hoc fas
prudentiae genus absolvat, quemadmodum ita hoc. eleganti Epigrammate docuit

[illegible]
Partes habebit Barto:
Decisiones ob frequentes, acho
Baldum forensis sustinet
Non negligenda maxima est ignaris
[illegible] explanatio
[illegible] ingentibus Alexandro Duce.
Indicans Jason, atq; suis nomine
Verbis ut propevantibus.
His si quis addat alios addidit interpretes
[illegible] honorat is magis.

Cap: 169. De Sasicito, Fulgosio, Arano, Castilioneo, Capolla, Rucro, Renaldo Curtio, Decys, Nicolao Spinello

Hi omnes eo tempore, usq; ad Alciatum explicandi ratione usi sunt [illegible] [illegible] et peracuta, sed non ubiq; vera; nam ubi ad ea ingenij vires proferunt, sine lectione veterum, et morum temporumq; cognitio, notitiaq; sermonis obstrusior, haerent ipsi miserè, ac saepè labantur; etsi aliquando audaci conjectura freti, divinatione potius quam arte rem consequantur. Stylo praeterea erant illorum temporum inquinato et barbaro. Transire [illegible] velit, Nicolaum Spinellum Neapolitanum [illegible] [illegible] [illegible] doctrina, ac generis nobilitate praeterire. Hic suas in Patria, et Patavij summa celebritate, docuit an: 1350, ubi et Fulgosium habuit auditorem. Ingentibq; demum perfunctus honoribq; obijt an: MCCCXXC, superstitibq; liberis Luca natu majori, et Belforte [illegible] [illegible], per quem collegium Sonam artium, quod Spinellorum dicitur, Patavij fuit institutum.

Cap. 170. De Alciato, et Sanctiori Jurisprudentia sive de Cujacianas scholas.

Sub idem tempus quo in Italiam indeq; Europam universam studium bonarum artium, et priscam elegantiam divinitus renascebant, dum praecinerent Valla, Politianus, Hermolaus, Bembus, Erasmus aliiq, complures veteres [illegible] [illegible] [illegible] redderent dum inde artes omnes pristinum nitorem reciperent, Jurisprudentiam [illegible] Alciati manu e [illegible] sublatam, oculos ad primordia sua reflectens, veterem ornamenta, nativamq; dignitatem a priscis repetijt auctoribq;. Cumq; Alciati discipuli ex Gallia, et Italia universa conspiraverent, eorum praesidio Jurisprudentia in pristinam eruditione et elegantia collocavit. Alciatus studio vetustatis, testimonijsq;, rationibq;, et eruditione [illegible], vulgaribq; interpretibq; ad verò redarguendis: auditores suos ad novum genus [illegible] traduxit. Hic natus est Mediolani, patre equestri, nulloq; matris parturientis dolore. Cum puer Ticini Jasonem, Bononiae verò Carolum Ruinum audisset, graecas, et alias literas juri civili adjungendo annum [illegible] [illegible] [illegible] fragmentibq; barbarorum [illegible] [illegible] [illegible] jurisprudentiae nitorem admirantibq; dispunctionum libros edidit, et [illegible] Ticino Avenionem, Avenione Bituriges, Biturigibq; [illegible] [illegible] [illegible] Bononiam, Bononia Ferrariam, Ferraria tertio Ticinum commigravit, toties domicilium mutavit docendi causa: neq; ideo inconstantiae reprehendendus est, ut a Basilio [illegible] nam aut ab obtrectatoribq; [illegible] agere coactus est, aut a [illegible] bellorum fluctibq;, aut [illegible] hominum [illegible] Parvaria Carlo e Regionibq; illis ejectus: aut tandem a duce Sfortia Bituriges [illegible] interminatione [illegible] Bononiam revocatus est. Gula demum, et cibo abundantiori morbum sibi accersivit immaturum an: 1550, aetatis suae 58: Ab hujus doctrina emersit Cardinalis Borromaeus.

Cap: 171. De Emilio Ferreto

Praeter Alciatum cultiores Jurisprudentiae [illegible] ejusdem doctrinae splendorem in Gallia attulit Emilius Ferretus Etruscus Ravenna oriundus ex [illegible] familia [illegible] nullam ferè vitae pars [illegible] [illegible], [illegible]. Capitibq; [illegible], et [illegible] [illegible] [illegible] audivit. Cardinali Salviato Secretario annum, deinde Leoni X fuit a Secretis. [illegible] [illegible] sponte abdicato ad bellum profectus, ab Hispanis captus, ac 600 aureis redemptus a fratre Valentia ad Jus docendum concessit; Juris [illegible] Gallici, Francisci I Laurentius [illegible] [illegible] [illegible] Venetos

nempe ad Novellas, et ad Caesaris [illegible] egregie gestis, in Galliam rediit, Avenione [illegible] ius civile docuit, tantaque populorum gratia, et amore, ut cum successor ejus Cravetta [illegible] defuncti famam orationis initio carperet, inquitur, atque tumultu, non modo schola, sed etiam Urbe fuerit expulsus: Obiit an: 1552, aetatis suae 83.

De Goveano.

ep: 172 Antonius Goveanus ex eloquentissimi hominis [illegible] Antonii Ferreti disciplina ortus est. Ortum duxit in Lusitania, educatus in Gallia, omnibusque bonis artibus excultus, ut unus Aristotelis patrocinium viriliter susceperit adversus Petrum Ramum, publiceque bellum indicentem scholae peripateticae nimis his majoribus iam debellatis. Ingenium habuit varium, et velox studium fuit involucrum, unde ita celeriter, ac feliciter expediret paucis annis in planitie galliae gymnasiis Valentiae nempe, Tolosae, Gratianopoli magna [illegible] celebritate docuit. Antonius Faber Cujacio diligentiam, copiam laborem. Goveano vero acumen, atque ingenii praestantiam attribuit. Habes certe, ut jure caeteris acutius, et in explicando perbrevis, et expeditus Goveanus; ita et in reprehensione veterum [illegible] quibus vel invitus multum ipse debet, elegantius videtur; [illegible] 60

De Budaeo.

ep. 173 Budaeus in jure civili suo Marte profecit, emendator magis librorum juris, quam interpres: Non alium enim ex pristinis in suis ad Pandectas annotationibus ubi nescio cur homo gravissimus adeo sibi indulgeat, et blandiatur [illegible] Accursianis interpretibus reprehendendis, a quibus scientia vincitur, quamvis eruditione [illegible] concitatione vincantur. Natus est Budaeus Lutetiae illustri loco. Is primam adolescentiam in venationibus, aliisque traductam, reliquam vitae adeo studiis literarum occupavit ut neque labori, neque sumptui pepercerit, eaque morbum incurrerit, et vitae periculum. Ab ignorantia quae tum erat in Gallia, literarum graecarum [illegible] nostras accepit. Non exiguas utilitates peperit rei nummariae eruditissimis de Asse libris. Galliae regesque [illegible] gravissimis legationibus [illegible] operam [illegible] post videlicet Francisci I [illegible] Juit in aulam revocatus, atque ob eadem regiae Bibliothecae praefectus creatus regente ac nova significatione honoris [illegible] cum esset in comitatu Regio ad oram maritimam, [illegible] annos inclementiae, [illegible] vitam reliquit: uxore superstite, et liberis virilis sexus septem, et mulieribus quatuor; 70 aetatis anno, a Christo vero nato 1540.

De Antonio Augustino

ep: 174 Antonius Augustinus Hispanus natus illustribus majoribus Caesareae Augustae Celtiberorum. Hic [illegible] emendationum libris a Civili, et Pontificio jure labes abstersit; Dialogos composuit De emendatione Gratiani Tarracone primum editos 1587. [illegible] Petri Antonii [illegible] Is humanas literas Compluti, et juris civilis primordia Salmanticae didicit. Uberiorem vero juris doctrinam accepit Bononiae a summo Jurisconsulto Joanne Andrea [illegible], et Alciato; Patavii ac Mariano Soccino [illegible] ea contulit, ubi primum Hispanorum nomine lectus in collegium quod Auditorum Rotae vocant. Deinde variis legationes [illegible], Alifanus Episcopus creatus. Postea Alifana Ecclesia cum [illegible] mutavit [illegible] vero [illegible]

conferens se ad Tridentinam Synodum, nihil loquendo, et disputando praetermisit quo Ibi ipsam Ecclesiam disciplinam ad veterem severitatem revocaret. Tandem ad Tarraconensem translatus Ecclesiam, ingenti fama, ingentique meritis praemio migravit e vita. Hispania viro egregio, et de divinis literis, ac sacris leg: optime merito, purpura defecit.

Cap: 175.

De Bituricensi schola.

Repraesentamus in Gallia. Ibi Bituricensem Academiam, veteri Beryti gravem floruit, ubi Alciatus perpetuum Jurisprudentiae domicilium locavit. Eo viri doctissimi ex universis regionibus ad Jus docendum confluxerunt: qui inter caeteros sunt Contius Boerius, Raguellus, Balduinus, Hortensius, Everardus Merillus, Joannes, atq. Jacobus Mercerus: in hac Academia, omnes Jus docuere caste, pure, cordate, sine fuco, sine fallacia

Cap: 176.

De Enguinario Barone

Enguinarus Baro post Alciatum praeclaram ibidem institutionem servavit. Baronis major viventis, quam mortui fuit auctoritas, oppositionibus potius aliorum quam suis scriptis, aliisque eruditis, memoriae commendata, cum Duareno tam controversia de jurisdictione, et Imperio acerbissime dimicavit: Obijt an: 1550; cujus aemulo Duarenus laudes insinuavit

Cap: 177.

De Duareno

Duarenus ex illustri familia natus, Alciato praeceptori genus dedit Avarici Biturigum, ubi in docendi munere Baroni successit, et auditores habuit Bavariae liberos. Memoriam satis firmam fuisse dicitur, ita ut aliquando cogeret orationes recitare de scripto: immo nunquam studiosis, nisi ex scripto praelegeret, quod damno homini fuit apud eruditos cum in Germaniam peregrinaret, et ad praelegendum invitatus quod commentarijs suis destitueretur, suggestum conscendere nollet. Sammarth. Elog. L. i. p. 134 Cujacio adhuc juveni vehementer obtrectabat ita ut inter utrosq. discipulos partium studio concitatos, tumultus orirentur, quo nomine Cujacy decessum procuraverunt. Obijt Duarenus an: 1559 Et: suae 50: vir ingenio fuit, et dictione facili, memoriae melius orationis lenocinium suis edidit adjecit. Solebat non ex abstrusioribus, et prolixioribus Accursii et Bartoli interpretum, commentarijs legere optima.

Cap: 178.

De Hugone Donello.

Hugo Donellus Duareni discipulus fuit, quem Duarenus, elegante oratione in suorum auditorum collegium cooptavit. Is magistri rationem in docendo sua complexus est, et in dictum olim Cujaccio bellum redintegravit. In calvinianorum partes abjectus veteri verae religionis transijt, ideoq., mutato caelo diverso, coactus est etiam solum vertere Variaeq; fortunae jactatus, et in Germaniam profectus, docuit Heidelbergae docuit; unde ad idem munus Leidam, cum Lugdunum Batavorum concessit. Franconiae obijt an: 15[illegible]. Ep. dog. 64 Commentarios Juris Civilis reliquit uberrimos, et acutissimos, quibus Juris materiam in connexionem ordinem redigere studuit cum operam [illegible] multis Confirmat Juventuti. Rursus adeo literae universalem, ut ad eas [illegible]

Cap. 179. De Hotomanno

Franciscus Hottomannus ex illustri, et veteri familia in Gallia natus est, ubi clara antiquitate, et continuatis honoribus floruit. Jurisconsultus fuit, et orator eximius. In Aurelianensi schola jus civile docuit, cui et studia bonarum artium adjunxit, in quibus ingenii splendor effulsit. Hic autem veram religionem ad Calvini doctrinam accessit; cum se Huguenotorum libertatis causa contulisset, relictis patriis [illegible] abjectaque proxima spe honorum, et opulenti conjugii. Quo facinore pater exulceratus alimentorum etiam spem filio praecidit. Qua nunciata re, Franciscus minime exanimatus, illa Epicuri voce continuo exclamavit: Habeamus aquam habeamus polentam Jovi ipsi de felicitate controversiam faciemus. Itaque cui a studiis non solum laudem sed et vitae subsidium ducere decrevit. Hinc primo Lausannam, deinde Argentoratum vocatus, a Germaniae principibus, qui honores ei certatim offerebant, ea facundia docuit, ut nobilissimos quosque, adolescentes audientium e remotissimis regionibus contraheret; a quo docendi munere agitationum causa [illegible]. A quibus ut potuit celerius, homo quietis, quam honorum cupidior expeditus, reddidit se ad studiorum tranquillitatem. Valentiae Delphinatus jam bonarum artium studia, voce atque institutione sua refovit. Inde anno atque iterum ad Bituricensem Academiam explicaturus jus civile simul cum auditorum turba sibi maxime benevola reductus est. Tandem eversus bonis omnibus, et amissa illustri Bibliotheca ex insigni illa Calvinistarum caede vix vitam salvam retulit. Igitur patriae profugus Basileam Rauracorum cum omni se familia contulit, ubi cum an: 65 ageret aqua intercus (vulgo hydropisia) extinctus an. 1590. Vir fuit universae antiquitatis tum sacrae tum profanae cognitione peritissimus. et in minime ingenio, quam oratione [illegible], et candidus; cui ad veram virtutem nihil defuisset, nisi bonitatem, quam a natura habebat, mutata religione pervertisset. In Accursianis et Bartolinis in [illegible] reprehendendis, et in ipso Triboniano peculiari libello concidit. Cum Cujacio minus consensit, et aliquando clam, aliquando palam oppugnavit. Animadversa enim, Hottomannus observationum in Cap: 30: et illustrium quaestionum 34 [illegible] obscure adversum Cujacio: quem alii ea oppugnans [illegible] tamen fecit Hotomannus ut [illegible] admonuerit se psalmos Davidis et Cujacii paratitla sibi unquam excidere noluerit. Quam animi aequitatem [illegible] minus candide Cujacius ei rependit. Hotomanni [illegible] viri ingenii pleni, et recti, [illegible] laude a [illegible] laudatore.

Cap. 180

De Jacobo Cujacio

De ipso Cujacio dicendum. Qui si antea natus esset omnium interpretum vice fuisset. Neque enim aliquid ignorare per illum, neque sine illo discere quicquam licet. Docet nimirum unus omnia, et semper sua. Quae ratio nos movit, ut eruditam Jurisprudentiam, quamvis ad ortum ab Alciato revocatam, tamen Cujacianam appellemus. Adeo [illegible] Cujacius eruendo, et illuminando veteri Juri alios industriam, et judicium superavit, ut quidquid est optimi ei sit adscribendum [illegible].

appellandus redivivae Jurisprudentiae Pater. Natus Cujacius Tolosae, cum adhuc propriis viribus nullo docente, consecutus est ad graecas et latinas eruditionem, atque Arnoldum Ferrerium in Latio jus civile docentem audivit a lumine vero melius, quod a sua ipse Minerva edoctus. Doctrina ejus invidiam aequalium illi peperit [illegible] Duarenum, et Doreltum, hostes habuit propter novitatem et doctrinae praestantiam, a quibus recedere compulsus est; de qua re Michael Hospitalis Senat: acerrimis objurgavit, et Cujacium ad Bituriges honorificentissime revocavit ubi eo majore gloria docuit; quo magis ab adversariorum odiis exagitabatur; ut dicere soleret se quidquid in Jure civili profecisset, acceptum ferre Obtrectatori suo Duareno. Docuit etiam Tolosae. Inde Bononiam vocatus a Gregorio XIII. nescio qua Italiae infelicitate, recusavit. ad antiquam bonarum artium domicilium venire. Porro Cujacii fama in remotissimas regiones tam late, ac rapide vagabatur, ut incredibilem auditorum turbam extra patrios motos ad eum conduxerit. Josephum Scaligerum auditorem habuit qui gloriatus in Jure Civili doctorem habuisse Cujacium, nunquam ob eam rem peculiari laude commemoratum. Post subjicit, Cujacium Theoriam Juris Romani veteris calluisse optime: eundemque refert, super tapeto pronum, librisque circumfusum legere consuevisse. Non ante Cujacius ad docendum accederet quam septenis, aut octonis horis commentaretur, et ubi difficilem locum inveniret, haud pudebat virum, solius veritatis cupidum, tempus ad meditandum sumere. Cum animum laxaret et intervalla studiorum frequentibus conviviis una cum discipulis occuparet, nullam interea Juris mentionem inferri patiebatur. Seditione popularium pene fuit oppressus, cum putaretur, in bello civili, Henricianis partibus favere, crederetur; de tradenda Henrico per insidias Biturigum Urbe. De rebus ad religionem pertinentibus rogatus, quaestionem ad Ecclesiae Judicium remittebat his verbis: Nihil hoc ad edictum Praetoris. Defecit angore animi, suscepto a factione eorum temporum in Gallia bonarum artium facie quae nobis Cujacium abstulit aetatis suae an: 70 a Christo autem nato 1590: relicta ex secunda uxore filia Susanna, cui mandavit, ut Bibliothecam in haereditate repertam sparsim venderet, ut nullus esset qui ex ea notata colligeret atque vulgaret ne ex [illegible] scriptis neutique a collectore intellectis studiosi in errorem inducerentur. [illegible] scriptis prodiit patris, quod voce, quae id admodum sorora erat, [illegible] satis exercitata. Denique, ut sors est nostra, qui vix Cujacio digni sumus, inferos habuit minus doctos omnes. Mortui Cujacii corpus nobilium discipulorum humeris tulit elatum hominumque virtus funebri oratione a Claudio Morescalo Senatore ac regio Consiliario collaudata. Posteritas vero de Cujacio neque loquitur, neque tacebit, donec Romanae loquentur leges. Hujus filia Susanna famam Patris impudica vita dehonestavit quam in rem sic lusit Renthius:

Viderat immensos Cujacii nata labores
Aeternum Patri promeruisse decus.
Ingenio haud poterat [illegible] aequare parentem
Filia, quod potuit, corpore fecit opus.

Cap: 181

De Barnaba Brissonio.

Barnabas Brissonius eodem quo vixit, cuius summa gloria, famaque doctrinae ad-
ductus Henricus III, eum a caussis privatis ad fisci patrocinium vocavit.
Deinde regii consilii adsessor creatus, visu Regis [illegible], et honorificas legationes
suscepit. Mirum autem fuit in hoc viro, ut neque tot eruditae Jurisprudentiae studio
a forensi labore, neque hoc ab illa distraheretur. Nam vocabula non modo prisci juris,
sed formulas etiam verborum solemnes per varios auctorum locos latentes, miro quidem
acumine, solertiaque incredibili exposuit. Adeo n[am] interversa sunt scripta veterum, et
confusa, ut vix Lynceus internosceret, atque discerneret. Illis autem expositis
obscura nunc patent, et tam res publica cum privata Romanorum, quae velut
cortice, formularum continetur involucris: quibus profanae, et sacrae; publicae, et pri-
vatae negotia expediebantur. Proh fatum! Immanem mortem tantus vir subiit: e Pari-
siis enim tumultuantibus adversus Regem; contra amicorum admonitiones Barna-
bas manere decrevit in Urbe, populari aurae confisus, sperabat enim seditio-
nem illam praesentia, et auctoritate sua repressum iri. Quamobrem lapsus in
manus inimicorum atque teterrimum carcerem conjectus, vitae miserabilem nactus
est exitum: traditusque carnifici, extremas contumelias ab insolentissimis, et
efferatis hostibus toleravit. Carnifex vero initio ad tantum facinus exhorrescebat
clarissimae praesidis dignitatem adeo reverebatur ut nemo nisi exhorresceret, ora-
clique illius, dum necem tentarent, insolito torpore corriperentur. Tandem ur-
gentibus inimicis, victaque manu reverentia, vi sublatus carnifex celeberrimo
viro dein infelici trabe suspenso, gulam laqueo fregit, abstulitque posteris ultimum
eruditissimi operis cui absolvendo Brissonius nequaquam potuit exiguum vitae spatium
a oculis illis contrariis [illegible].

Cap: 182

De aliis acervatim

Atque, Honorius Labonius et ingenio, excultum Jus civile fuit; et Regii: Ro: consultis illustraverat vero
aliquid et Ennarus neque contemnenda est industria Balduini, et Levardi
Petri Fabri, Rigaltii, Vulteii, Lacii, et Corrasii, aliorumque hisce similium, qui
flores potius, quam fructus attulerunt; quod nostratis pragmatici de universo
eruditorum Jurisconsultorum genere insulse admodum, ne dicam stulte pronunciarunt.
Immo enim fructuum origo est, quae radices educat.

De Marano, Gothofredis, Vezanbegio,
Levezzio, Lancivolo, Mernaccio,
Vinnio, Justo, Antonio Fabro

Cap. 183

Gregorio Tolosano.

Ex eruditorum turba aliquot sunt mihi revocandi, ac nominatim appellandi, qui
proximo in spatio, ac majore gentium inscriptas locum occupant, atque a
non modo splendidam, et jucundam, sed solidam, atque utilem tum in foro, tum in scholas
adduxerunt ex Cujacianis praecipue studiis, magnam a Jurisprudentiae [illegible], [illegible]

suo magis aptdit, notorum summitur. Hi vero inter primos Duarenus Cujacij discipulus, lucidissimus auctor; Gothofredus senior, qui conditum et variæ doctrinæ notis Jus Civile ambijt. Vasembergius præter forensem professionem eruditus: Antonius Perez in institutionibus aptus, et commodus, in codice uber, et facilis. Guido Pancirolus italicæ gloriæ in hac memoria restauratæ Jurisprudentiæ vindex: Cornaccius frugalissimus interpres: Arnoldus Vinnius vir lectissimus, cujus commentarijs institutionum omnium ante se opera vicit: Grotius pater Juris gentium, nec minor naturalis, quam Civilis honestatis interpres, atque præceptor. Gothofredus Junior, abstrusa eruditione selectaque scientia juris judiciique integritate, secundus certe a Cujacio Jurisconsultus: Gregorius Tolosanus scriptor expeditissimus. Tandem in Antonio Fabro consistam interprete audacissimo, et pragmaticorum hoste vehementissimo qui alijs quidem in operibus acumen magis, quam veritatem præstitit: In codice vero suo usum rerum, et ingenij sui jam maturi reddidit nobis utilitatem.

cap: 184.

De Quatuor scholis post renovatam Jurisprudentiam judicium

Nunc quatuor [illegible] discrimina, et instituta scholarum ex veteri adhuc expositis ad studiosorum utilitatem breviter distinguemus. Et sane Irneriana schola, renatis recenter legibus, tanta religione parebat, ut in administratione rerum civilium, et in docendi ratione atque ordine Justiniani præcepto subjiceretur. Et quia Justinianus omnia commentaria, omnesque interpretationes a finibus juris civilis edicto suo ejecerat, veteris tantummodo paratitlis [illegible] alijs breviores titulorum argumenta interpretarentur: Ideo Irneriani Jurisconsulti nihil sibi amplius in Jure interpretando permiserunt præter breves titulorum, aut legum summas, et verborum expositiones, quibus obscuriorem legum sensum recludebant. Unde Azo, qui titulorum summas, et suas non [illegible] collegit, visus est evertisse liberius. Libertatem hanc imitata a Accursiana schola, duce Accursio Azonis discipulo, qui veterum Irnerianorum notas ~~[illegible]~~, et suas legibus explicando singulis, superiorum interpretationum modum excedit, [illegible] mediam viam tenuerunt, ut ulteriores quidem Irnerianis essent, modestiores vero Bartolinis. Bartolus enim cum sua familia, quia a schola sæpe discurrunt in forum, et illas utrobique [illegible], adeo [illegible] evehunt, et in questionum pelagus abducunt, ut ipsius aliquando littoris conspectum amittant unde solverunt. Quamobrem Bartolini JurisC^ti condendo magis quam interpretando juri civili vacabant. [illegible] interpretes, quos (fas mihi sit laude istac hoc loco uti) compares quodammodo veterum juris auctorum [illegible].

Itaq; tantum in bono, et æquo, justo et honesto tradendo, ac definiendo valuerunt; quantum ex historia, veteribusq; vocabulis, et moribus caligarunt. Quod nostrum de Bartolina schola judicium ne videatur ab Italici, nativiq; soli amore profectum, autorem proferam peregrinum, et summi ordinis Hugonem Grotium in prolegomenis, de jure belli, et pacis. Cujaciana tandem schola merito existimabitur tranquilla, et serena Jurisprudentiæ dies: cujus luce dissipatis barbariæ nebulis, patuit sincerus Romani Juris adspectus. Hujus autem scholæ primores ministri tantum sunt Jurisprudentiæ veteris, novæ non et forensia negotia via attingunt.

Cap. 185

Conclusio de interpretum usu.

Quapropter studia sua recte instituens primordia, et elementa Juris e cujaciana schola petat: ut nihil initio imbibat nisi sincerum, et incorruptum ac vere Romanum, quæ cum in sanguinem verterit, tum poterit certis, et obscurioribus in locis ad intelligendi facilitatem Accursium adhibere. Quo in labore, cum ea parte creverit, expenderitq; vires suas, Bartoli ejusq; interpretibus, ut ad patrocinium causarum, scientiam Juris munitus accedat, et usum. In hoc enim studio de facili ad subortas quæstiones, et quotidiana negotia rationes, et auctoritates, exemplaq; attamen offerent. Quibus ubi destituatur commodam opem roget a tractatibus, consiliis, decisionibus, resolutionibus, et similibus forensium disquisitionum acervis: quibus legum studiosus maxime juvabitur, si eos non pro magistris, sed pro nomenclatoribus, et indicibus memoriæ adminiculo adhibuerit. recentioribusq; utatur tantum ut famulis veterum interpretum, eorumq; præconibus. Ii enim e forensibus consarcinatoribus in hac nundinali Jurisprudentia præstant ceteris, qui plus attulere alieni: consulendiq; sunt recentiores, non ad judicium, cujus ipsi maxime magnopere indigent sed ad laborem levandum. ut scilicet per flexuosam, et salebrosam hanc viam, novorum ductu, celerius consequamur antiquos. Eo enim nunc crevit in Jure civili copia molesq; scriptorum; ut is esse ceteris utilior, qui magis legendi necessitatem imminuerit: Quam ob causam, et nos primordia Juris antiqui dismembratum in tot selectionem Jurisconsultorum [illegible] [illegible] [illegible] studiosi reformidant brevibus contraximus libellis, et in faciliorem digessimus ordinem: ut ad majoris compendium ubertatem etiam, et utilitatem longiorum operum adjungeremus. Veniamus ergo ad initium de Jure Naturali gentium, et civili.

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[illegible]

De Jure Naturali Gentium, ~~et Civili~~.

Liber Secundus.

Initio secundi libri, praedicat Ernestus Clementi XI quem primo laudat Deinde disserit de fonte praeceptorum juris naturae, eoque in inconcinnè vapeti jubet ex honestate naturali, secutus Grotium, cujus sententiam ad passim prevalere videat. Dicit autem honestum quidquid juvat societatis humanae commoda, cui quae obstant ea contra turpia appellavimus. Convendit deinde magno

...adeo Theologiae veve justitiae rationem ad ... Christianam in... nave videtur. ... ejus morum ipsas ... est. ... nis antecedunt, tanto ... in incrementum ... aut Di ... ... Graecis be ... necessitate ... ... naturae. Quam honestatem descripserit et ... quas leges quas ... aliquod esse appellandum ... imperandi ... ... Dia excitatae ... religioni ... ... divino ... aberrantium ... ... vel falsa vel ... justi, atque injusti

humana generis ... qui divino numine hos coolat laqueos. His contra ... regulam ponunt, caducas affectiones Deo applicantes, postim suas sibi vitas pro natura mihi miseris, qui falsa, aut legem habere, fas nefasque propriis cupiditatibus aestimantes, ac bonum, et aequum hominis nulla religione imbuti suas vitas ... ipsi ... libidinibus accomodantes. Quas abiectas duce animorum ratione cui regulam cupiditates ... ratio divinae animorum est justi atque injusti notione moderatas assiduis inertes, ... molestiis ...

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Initio secundi libri (Epistola locu secundus) dedicat illud Clementi XI, quem primo laudat deinde

dicenit de fonte preceptorum juris Naturae, eaq in inconcinne repeti jubet

ex honestate naturali, secutus Grotium, cujus sententiam ad passim prevalere

videat. Dicitq autem honestam; quidquid juvat societatis humanae commoda

reddit Dein magno

iudicio Theologiae veve

ales justitiae rationem ad

utilitatis Phisiconis in-

obtinare videtq.

ntas ejus morum pras

ravit.

imares accedunt tanto

fecerunt in incrementis

endis aut divertimentis,

provinas saniens hic

gloriae perennitate venu

res necessitatis ut virtus

y universas Liberorum one

mais dulis leq ... nam.

gentium iuris origine

tate naturae quas constituta

las deservierit et

tenus quas leges, quas

scitum aliquod esse populand

vel, imperandi prohibendiq,

septos sub Dei excitatae

certatione inquisitioni

neq parentibq, aliis etiam

animorum fluctuationis

fuisani qui divino

ignitas e contrario hora

hius qui vel falsa vel

fluctuatione nihil dicistrare homine felicius est, qui divino numine hos soolat laqueos. Iis contra nihil miserius qui falsa aut nulla religione imbuti suas sibi vitias pro nrae legibq habent. Ratio vero animorum est

...

nulla religione imbuti, partim ac corrupta deintatis notione justi, atq injusti regulas rerum caducas affectiones Dio applicantes, nostra suas sibi vitas pro natae legem habent, pas natasq pronitis cupiditatiq estimantes ac bonum et aequum honorum libidinibq expendentes. Quos assectas duce animorum ratione, quae singulorum cupiditates justi atq injusti notione moderatis assiduis monet, actam necessitatis. ...

Dagli
Creta
Yus

Il

Avec
(Bud

[illegible]

Liber secundus.

Initio secundi libri, quem dedicat ipsi Clementi XI, quem primo laudat, deinde dicens de fonte preceptorum juris naturae, eaque ad inconcinne repeti jubet ex honestate naturali, secutus Grotium, cujus sententiam ad passim prevalere [illegible] humana commoda, dicit Deum magno indicio Theologie vere et justitie rationem ad sanctas Apostolorum in [illegible] ordinarie videri [illegible] ejus manum ipsam [illegible].

Dagli editti de' Pretori fu chiamato Jus Honorario.

Comparatione bellissima del Jus Honorario col Jus civile; cioè la dissomiglianza che passa tra la natura del Jus Honorario, e quella del Jus Civile.

Il Jus civile è diretto (cioè he non, perchè sopra i casi riguarda i casi particolari) severo, preciso (cioè che regge i casi particolari la dolcezza) ed è tutto concepito con sottigliezza di raggione, e vigoroso senso di parole (ratione verborum proprietate). Ma all' incontro il Jus Honorario, commecchè suscitato ed eccitato dal fatto, e dalla cognizione di più eventi, anzi qualche volta dalla commiserazione di certe persone, e dalle urgenze de tempi, è assai più remissivo, et mite e più humanus dolce, e molto più trae dall' equità, e dal rationale riguardo al comune vantaggio, che dal rigore della parole, superstitione et stolto errore (Budeus) dell' antichità: Nè per questo, si fa contrario al Jus civile, et alle prime leggi, [illegible] esempio e veneratione del popolo, al quale Jus i cittadi[ni] si obbligarono col giuramento, ma qualche volta se viene costretto [illegible] riverenza del tempo, spesso ciò con secretezza, et verecundia e [illegible] obbedisce alle leggi, talmente [illegible] che [illegible] conseguire la mente [illegible] parole [illegible]. Onde dove si [illegible] le parole della legge [illegible] si potrebbe [illegible] magistratus autorità del potestate magistrato, [illegible] troppo ristrette, [illegible] vigore [illegible], per l' istessa autorità coll' allontanarsi dell' equità [illegible] mitigare, e piegare in maggior vantaggio del popolo: Per tanto il Jus Honorario, fu un raddolcimento, et una benigna interpretatione del Jus civile, la quale dove abbandonassero le parole, ricorreva al pien vocabolo, e più dolce senso.

Accidentia [illegible] per dette regole (Budeus)

[illegible] naturae quod constet [illegible] et [illegible] leges, quas [illegible] aliquod esse [illegible] exhibendis [illegible]

[illegible] ratione ingeniorum [illegible] potestatis, aliis [illegible] humanitatis [illegible] divino [illegible] errantium [illegible]

[illegible] in hac animorum inclinatione, [illegible] homine [illegible] est, [illegible] divino [illegible] contra [illegible] in [illegible] falsa, aut nulla religione imbuti [illegible] pro natura legem habent. Ratio dux animorum est.

Detrahit. His vero nihil profecto miserius, nihil perturbatius, qui vel falsa, vel nulla religione imbuti, partim ac corrupta divinitatis notione justi, atque injusti equitatem [illegible] caducas affectiones Deo applicantes, postea suas sibi vitas pro natura legem habent [illegible] cupiditates estimantes ac [illegible] et [illegible] humanas [illegible] quos [illegible] duce animorum ratione [illegible] singulorum cupiditates justi atque injusti notione moderatas, assiduis [illegible] jactari molestiis. [illegible]

I Filosofi tra se contendono cosa sia
la legge di natura.

Circa la legge di natura i filosofi tra se agramente contendono, altri dicendo, che lo stesso appetito sia la legge di natura; altri, che sia l'appetito nostro sottomesso alla raggione. In questo sconcerto e turbamento di animi non v'è alcuno più felice e tranquillo dell'uomo Cristiano, che scampa da questi lacci con l'ajuto di Dio; et al contrario nessuno più miserabile di quelli che o da falsi, o da nessuna religione imbevuti, giudicano, ed ammettono i vizj suoi per legge di natura; parte desumono la regola del giusto, e dell'ingiusto dalla corrotta notizia della divinità, applicando a Dio caduche affezioni; parte hanno per legge di natura i suoi vizj, giudicando dalle proprie passioni del lecito, e dell'illecito, e misurando cogl'umani vizj il buono, ed il giusto: de quali

(Autor secundi libri, qui inscribitur Gravina — Liber secundus.)

Initio secundi libri dedicat illum Clementi XI, quem primo laudat, deinde dicens de fonte preceptorum illarum naturae, eaque non inconcinne reperiri juxta ex honestate naturali, secutus Grotium, cujus sententiam non passim prevalere videat. Dicit autem honestum, quidquid juvat societatis humanae commoda, iis quae obstant, ea contra turpia appellabimus. Contendit dein magno animi candore, Philosophiam morum nudam non obesse studio Theologiae revelatae; id tamen quod res est minime dissimulans naturales justitiae rationes ad impetrandam salutem aeternam non sufficere. Admiratur sic singularem Ethnicorum ingenijs, quibus aetas nostra abundat, et quibus leges omnes obtemperare videntur. Munitur ipsa religio christiana, quando ostenditur, precepta ejus morum ipsa quoque aptissime convenire naturae humanae. Tandem [illegible].

.... Etenim quanto aeternitas mortalitati, anima corpori divina humanis antecedunt, tanto anteire ceteris oneribus [illegible] oportet eas, quae custodiae [illegible] [illegible] religionis, et literarum, quae utpote immortales, neque incendijs, aut direptionibus aut naturae temporis [illegible] periturae, immortalitatem aeternam [illegible] [illegible] [illegible] circumfundentes et Patronum vindicantes, cum gloriae [illegible] [illegible] nerantes memoriam et exempla illius transmittunt ad [illegible] posteritatis [illegible] quae unius intermitur occideret [illegible] omne quod [illegible] gentes universas [illegible] multiplicem. [illegible] [illegible], cujus e vitae merito consentias [illegible] [illegible] [illegible] divinandi.

Laus Clem: XI.

Haec in laudem Clementis XI Pont. Max.

.... Fontes recludamus uberiores, et non Romani solum, sed universi gentium juris origines intestines ex causis protrahemus ex ipsa scilicet honestate naturae, quam constat non opinione sed veritate constare ostendamus ut qui eo lo [illegible] et [illegible] imperavere, quibus potius populis [illegible] [illegible] quam leges quae (ut Cicero ait) neque ingenijs hominum excogitatas, neque scitum aliquod esse populorum apparebit, sed aeternum quoddam quod universum mundum regeret imperandi [illegible] sapientiam.

Lex quae Cic.^{ro} [illegible] ait.

.... Cum igitur acres ac diuturnae de naturali lege contentiones inter Philosophos jam diu excitatae fuerint, et etiam in dies in hac aetate nostra illustri [illegible] ingeniorum [illegible] et [illegible]: alijs ipsam [illegible] pro lege naturae ponentibus, alijs etiam rationi subjugantibus: certe nihil in hac opinione et animorum fluctuatione Christiano homine felicius est, atque tranquillius in orbe terrarum, qui divino numine [illegible] [illegible] [illegible] [illegible] veritates ex [illegible] [illegible] [illegible] detrahit. His vero nihil profecto miserius; nihil perturbatius, qui vel falsa, vel nulla religione imbuti partim ex corrupta Divinitatis notione [illegible] [illegible] regulam ponunt, caducas affectiones Deo applicantes. [illegible] suas sibi [illegible] pro naturae legem habent [illegible] [illegible] [illegible] cupiditatibus estimantes ac bonum et [illegible] [illegible] [illegible] [illegible]. Quae [illegible] dura animorum ratione quae [illegible] cupiditates justi atque injusti notione moderatur, assiduis [illegible] jactari molestijs. [illegible]

Graves contentiones inter Philosophos de naturali lege. Alijs [illegible] appetitionem pro lege naturae ponentibus alijs etiam rationi subjugantibus.

[illegible] in hac animorum fluctuatione nihil Christiano homine felicius est, [illegible] divino numine [illegible] [illegible] [illegible]. His contra [illegible] miserius qui falsa, aut nulla religione imbuti suas [illegible] pro naturae legibus habent. [illegible] [illegible] animorum est

..... Abolitur religione honestas aliqua [illegible] minime aufertur a conspectu naturae quae Philosophorum adjuta studiis, expedit nobis iter, ita ut propius adsciveremus ad Christianam virtutem, si naturamque etiam rationemque sequamur. Ac sicuti homines longe de re communi generosius quam de alterius dominatione decertant quia intelligunt in libertate omnia inclusa esse [illegible], ita multo alacrius contra vitia pro virtute pugnaverint, si in Philosophia didicerint, nihil aliud esse virtutes nisi productionem usumque propriae rationis atque humanae incrementa naturae.

Praeterea partim suscepta virtutes quae imperata geruntur, cum libertate [illegible] ex his vero excluditur omnis opinio. Pro libero autem agit quisquis rationi paret: et pro servo quisquis obtemperat auctoritati. Percellit enim [illegible] imperante, animosque sistit auctoritas, at vero ingressa mentes et [illegible] habens flectit [illegible] sensus, vertitque jucunde voluntates. Tandem quid [illegible] obsecro, quae [illegible] ultro [illegible] tollere, ac [illegible] quos alioqui praeter christianae pietatis cum naturali honestate convenientiam satis religio incitaverit, sublato signo, quo fuerit intendendum. Neque me quisquam [illegible] vocem adstruerit; quoniam caeteroqui auctoritatem ac numen maxime pro eo ac debeo, vereor, venerorque. Nam si aliquando videantur illi contra studium Philosophorum exardescere, non tamen doctrinam abominantur universam, sed illius mores aetatis in qua Philosophi [illegible] cum vera religione commutata et sumptis a rerum gubernatione atque cura numinis nomine regimen aeternae vitae non ex auctoritate divina, sed ab humana tantum ratione, atque a Philosophia ducebant. Caeterum, qui divinis praeceptis [illegible] rationes intermiscet ac moralem Philosophiam [illegible] doctrinam, expurgatis erroribus, in Christianorum scholas advocasset, tantum abest ut reprehenderent, ut etiam exemplo ipsi suo excitaverint, atque praeiverint. Quid enim refertius Philosophorum sensis, quam veterum monumenta Patrum? Quid [illegible] graecorum Philosophia [illegible] abundantius? Quis eos impensius religionis nostrae cum naturali honestate consensum deducere atque declarare? Sane non modo mirandi instituto Philosophiae praecepta mirifice augetque, verum etiam [illegible] nostrae doctrinae auctoritas, quam initio animi reformidant adjumento rationis veluti quadam naturae illecebra ita demulcet, ut qui e [illegible] studiis fluxere Philosophorum, longe sint humaniores, atque ad lenitudinem proniores iis, qui nulla doctrinae [illegible] nudaque rationum persuasione sed sola formidine, atque auctoritate retinentur: Qui plerumque ut in optimum quodque institutum vitae facile penetrant simulato [illegible] amore humanitatem adeo deponunt ut [illegible] et [illegible] totius vitae, quam [illegible] ad [illegible] studio suae, atque aliorum salutis, [illegible] nocendi atque [illegible] austeritatem vitae profiteantur. Itaque sicuti [illegible] maxime conducibile, ita neque a religione alienum fore duco; si juris fundamenta [illegible] ipsa hominis mente locavero, et cum divino jure naturalem justitiae rationem composuero; ut qui [illegible] capitulis adversantur, intelligant etiam cum natura se dimicare.

Natura adjuta studiis Philosophorum, expedit nobis iter, ita ut propius adsciveremus ad Xtianam virtutem.

A Philosophia didicerint nihil aliud esse virtutes quam productionem usumque propriae rationis atque humanae incrementa naturae.

Pro libero agit quisquis rationi paret, et pro servo quisquis obtemperat auctoritati.

Percellit animos auctoritas: at vero ingressa mentes vertit jucunde voluntates.

Neque [illegible] vocem me quisquam adstruerit, cum enim auctoritatem, ac numen maxime pro eo ac debeo vereor, venerorque.

Porro illi [illegible] exardescunt, sed non contra doctrinam Philosophorum, atque contra mores [illegible] aetatis in qua ratio [illegible] vera religione commutata [illegible] numinis, nomine regimen aeternae vitae non ab auctoritate divina, sed ab humana tantum ratione, atque a Philosophia ducebant.

Quid refertius Philosophorum sensis, quam veterum monumenta Patrum? Quis [illegible] religionis nostrae cum naturali honestate consensum deducit, atque declarat!

Sane non modo [illegible] praecepta [illegible] augetque, verum [illegible] nostrae doctrinae [illegible] animi reformidant adjumento rationis veluti quadam naturae illecebra ita demulcet, ut qui e [illegible] studiis [illegible] Philosophorum longe sint humaniores atque ad lenitudinem proniores iis qui nulla rationis persuasione, sed sola formidine, atque auctoritate retinentur [illegible] cum divino jure [illegible] componens, ut qui [illegible] adversantur [illegible] cum natura se dimicare

Cap: 1.

De boni maliq; natura, sive de Justitia, et Injustitia naturali.

Multi legem naturalem a sola humana ratione tanquam ab radice sua afferunt [illegible] a multis rectumq; animi judicium, inconsultis naturę affectionib[us] adeo arrogarunt, ut sensus honestati contrarios vitium existiment naturę universę, quodam modo ęgrotantis atq; ab institutione sua turpiter deficientis. Contra vero alij p[...] autumant, posse arrestare hoc legemq; communem rerum creatarum contrahere ad certę ac peculiaris naturę sensum, et ad rationem humanam res ita expendere universas, ut quod homuncionis conveniat, aut repugnet id infinitus totius perfectis, aut vitium habeat. Unde nullam ponunt boni malive naturam eique inhęrens jus naturale omnino convellunt, ne honestatis lege per naturam constituta suis ipsa net legib[us] natura damnetur, quod eveniret si [illegible] una et vitium eadem natura consisterent: nam hac virtutis a natura veniens damnaret vitium ab eadem natura profectum. Et sane quis mente sua non aliena utens, definitionem illam qua jus naturale dicitur id quod natura omnia animalia docuit, composuerit cum preceptis honestatis, quę nos abstrahunt ab ijs corporis voluptatibus ad quas natura ipsa etiam invehimur? Aut qua ratione definitio altera; quę jus naturale docet esse dictata rectę rationis, quadraverit in reliquas affectiones, quib[us] humana etiam natura cingitur, ab omni prorsus ratione decernentes? Quę affectiones inter se opposita ab opposi[tis] certe principijs oriuntur, et leges hę dissidentes a naturis fluxerunt diversis; ut id minus, si homo duplici natura mentis, et corporis conditus duplicibus implicetur legib[us] a sua cujusq; natura, tanquam propriis de fonte manantib[us]: quę sibi occurrentib[us] atq; inter se repugnantes hominem distrahunt atq; divellunt: eumq; modo a sensu corporis ad mentis rationem, modo a ratione mentis ad sensum corporis perpetuo sursum ac deorsum volvunt.

Lex Naturalis a multis a sola humana ratione tanquam in radice posita. Contra vero alij a surdum autumant legem communem rerum creatarum contrahere ad certę ac peculiaris naturę sensum et ad rationem humanam. Unde nullam ponunt in malive naturam, eique inhęrens Jus naturale omnino convellunt, ne honestatis lege per naturam constituta suis ipsa net legib[us] natura damnetur. Sed fallunt se [illegible] ratiocinantes. Nam id eveniret utiq; si ab uno principio utraq; natura contingerent affectiones inter se oppositę. Cum autem affectiones diversę oriantur, a diversa naturę lege oriri necesse est. Precepta honestatis nos abstrahunt ab ijs corporis voluptatib[us] ad quas natura ipsa invehimur. Corporis affectiones trahunt nos contra precepta honestatis. Ergo homo duplici natura mentis et corporis conditus, duplicem etiam habeat legem.

Cap. 2.

De duplici naturę lege

Porro, cum mens cum corpore conjuncta sit, legem universam [illegible], cujus [illegible] participant, utrumq; corpus, et mens, mens scilicet, et corpus: in mente [illegible], ratio in rationali natura fere inest sibi propria, et peculiaris, altera quę corpori etiam adhęrescit legi repugnans. Quarum alteram promiscuam legem appellamus, alteram vero solius mentis. Lex promiscua longe lateq; discurrit, ut ambitus hujus immensitatem, omnia continentem, resq; singulas eadem ambitu comprehensas involvat, atq; circumeat, ipsumq; etiam hauriat hominem, qui communi hac lege cinctus, preter legem naturę suus, quę in cogitatio versatur mentis; legem hanc etiam corpus involventem legem vocamus naturę communem, aut legem promiscuam, legem vero solius mentis nuncupamus legem naturę peculiarem, aut

legem rationis, quae (post ictam naturae humanae universae, primorum parentum inobedientia labem) a lege promiscua utpote communiori, atque potentiori adeo premitur, ut nunquam eam superaret, nisi virtutis auctor Deus animos nostros, numine suo, attolleret, ac sustineret. Sed ut videamus quid sub notione naturae veniat quam nos legis promiscuae nomine comprehendimus: qua voce nihil significamus aliud nisi motionem illam mundi pervadentem, omniaque cientem, et agitantem, resque varias assiduo producentem simul, et interimentem, ex interitu unius alteram suscitantem, sine qua ornatus, et inertia, contemplationis formae universae.

Cap: 3.

De lege rerum universarum,
sive de lege promiscua

Hanc Deus Opifex indidit rerum, infuditque corporibus pro vita, et veluti anima rerum ratione carentium, quae sicuti a motu ortum suum auspicantur, ita eodem variante vertuntur. Unde ut ordinem Deus, et vitam rebus certam, naturamque tribueret motum ipsum certis ordinavit legibus: quarum seriem in rerum universitatem explicatam, et in species singulas distributam, legem dicimus naturae communem, quia ex hac legum serie ita res creatae pendent, ut nihil praeter hunc ordinem, neque intereat, neque maneat, neque oriatur: hoc enim ordine vel in re minima perturbato corruerent omnia. Igitur exitus omnes rerum tum universarum, tum singularum ita ab hoc ordine prodeunt, itaque ad eundem redeunt, ut certarum rerum corruptio in integritatem cedat universitatis hujusce rerum. Hoc enim ordine nunc ubique imperante, ubique vigente, necessario non maxima modo, sed et minima quaelibet eventa devolvuntur. Hinc etsi res vitientur singulae, natura tamen universa vitium sibi contrahit nullum, etenim ipsae affectiones noxiae rerum singularum imitantur a lege illa summa, per quam a dissolutis rebus aliae recreantur, eaque ratione communis omnium natura reparatur. Unde si aliquando terram nisi eruens urbes hauserit, rerum quidem his regionibus adimitur, nihil vero naturae communi detrahitur, quae suis progrediens legibus, dum terras eas diruit, e ruentibus illis molibus vel explevit inane aliquid, vel novos aliculi aut montes excitaverit. Ferro si mortifere vulnerari, ale vitium ex vulnere contraxit, ut vitam profundat; verum idem vitium quod illius abstulit vitam, vitam producit eorum, qui ferro vescuntur: ut intelligamus naturam lege sua intentam cuiquam adferre nunquam quin tribuat alteri lucem: ut unius vitio in alterius utilitatem converso, cum varietate rerum creatarum universitatem perpetuo tueatur. Unde a communi natura procul absunt vitia, singulisque rebus insident eorum ratione cujusque speciei, quae dissolvuntur, dehinc quae dissolutione gignuntur.

Cap: 4.

De lege peculiari naturae humanae.
sive de lege rationis

Quamvis singulae res inanimae vitium suscipiant; nulla tamen in iis culpa esse potest, quoniam ratione carent, atque motibus, actionibusque suis naturae universae perpetuo parent;

[illegible] ... [illegible] ... [illegible] ... mutationum

eque reddunt, quod acceperunt; neque vim in se habeant ullam, qua varietatem et a communi rerum lege proprio nisu deflectant. At aliud contingit in homine, qui motus habet voluntarios, et in quem duo confluxere naturae, ac quibus duo, iidem in eum convenere leges; oportet enim naturam cogitationis alia prorsus lege gaudere, quam natura corporis, nam corpus et cogitatio nulla in parte conveniunt. Hinc homo qua corpore constat, fertur lege naturae promiscua, qua vero mente consistit, ducitur lege sola rationis, quae hominis est natura praestantior. Unde cum lege corporis deflectitur a lege rationis, culpam certe concipit, quia contra propriam peccat, et rationem suae naturam, cujus lex praecellere debet legi corporis perinde atque natura corporeae praestat natura mentis. Quamobrem in hoc universitate rerum solus homo est culpae capax, quia solus homo sortitus praecipuam peculiarem accepit naturam carentem a vel corporis, ac solus legem naturae mentis congruentem, sejunctamque ab lege communi rerum aliam unam solus esse dimicat in duas dissernantes inter se legibus, horum Horum pellatur, solus denique culpam incurrit quando lege corporis abducitur a lege mentis, quae utpote homini propria debet ei unice imperare, perinde atque haec corporis naturae corporum dominatur universae. De qua lege tantum est homini ad se derivandum, quantum cum sui potiore natura, nempe cum cogitatione concordet. Qualia sunt nutritio, liberorum susceptio, educatio, justa et rationi congruens perfunctio sexuum: [illegible] quo ad cogitationis naturam praestantior in corpore vigeat. Quo respexisse videntur Jurisconsulti, cum haec naturae officia communia nobis cum caeteris animalibus e naturali lege repetierunt. Non ad, arbitror, ea pro naturali lege hominis habuerunt, nisi quatenus cum ratione conjungunt; quatenus enim a natura rerum [illegible] pro fluxerunt, leges quidem sunt naturae universae, non leges hominum naturae particulares. Atque ita jus, quod natura omnia animalia docuit, cum lege conveniat rationis quae munera corporis nobis communia cum animantibus obeunda praecipit, [illegible] duo animae, corporisque conjunctio consensu. Unde haec officia corporis humani, ratione soluta, non cum propria lege humanae naturae, sed cum lege naturae promiscua conveniunt: ea si ad rationis usum converterentur, partes erunt illius juris, quod in homine concorditer a corporis mentisque lege conflatur; quodque procedit ex conjunctione mentis et corporis: quae si recte ita conspirent, ut mens imperet, corpus obsequatur, ad praescriptum naturalis juris opus exigent commune suum. Hinc vivere secundum naturam, ipsam Stoici dixerunt et virtutem traditam a nobis a lege rationis, quae peculiaris hominum, et rerum universae naturae conciliatur. Depositis autem iis, quae in animos nostros veniunt a lege promiscua, [*] nunc explicanda sunt ea quae ab sola rationis lege proficiscuntur, ita enim intelleximus neque duximus, quae mentem corpori conjunctam, quaeque mentem suam seorsum a corpore consequantur. Quod nunquam assequemur, nisi per cognitione finis bonorum et malorum quo vel ad cupiditatem vel ad fugam commovemur, [illegible] ... [illegible]

[*] [illegible] elegans est ... de Philosophis de [illegible] lege naturae [illegible] ... [illegible]

Cap: 5.

De Naturali bono extremo.

Illud autem communem appellamus finem, quo appetitiones hominum cupiditatesque feruntur omnes; utpote ad bonum extremum, atque summum expetendorum, unde quaecunque disconveniunt, noxia nobis evadunt, et cuique assequendo natae sunt in homine leges rationis, atque ab rationis legibus ortae virtutes. Quamobrem quae affectiones ab extremo illo nos bono avertunt, vitia ducimus, et nunquam eaque a nobis aliena censemus, ita ut virtutum vitiorumque ratio ab eo bono extremo sit ineunda. Porro quae ab animi corporisque conjunctione procedunt affectiones, et sensuum affectiones, unum tanquam commune bonum circumeunt, persequunturque voluptatem, cujus aspectu cieri, inimicamque voluptatis fugiunt, aversanturque molestiam: nec tamen ea quibus sensuum voluptates progreantur ponimus inter virtutes: quia jucundum illud e corpore manans in animum haudquaquam est proprium, et summum naturae bonum, quale illud est in sola ratione seorsum a corpore locatum. Ut enim cuncta hominis debent rationi parere, ita et mistum corporis, animique, bonum oportet obtemperare incorrupto, puroque bono rationis a corpore secretae, quale est animi tranquillitas. Quam ideo extremum in hac vita bonum constituimus, quia illius tantum causa mens vires omnes exserit, atque facultates expendit suas, illaque nacta continuo a curis omnibus conquiescit. Quidquid n. seorsum a religione homines naturaliter agunt, propositam habet voluptatem, si corpore simul, et animo sit jucundum: si vero sola ratione tranquillitatem, cujus fons uberrimus est cognitio rerum, atque scientia, quae utpote sensibus expers, atque ad solam cogitationem pertinens, proprium est patrimonium rationis. Nam scientia n. adducimur ad cognitionem illius boni, quod nobis affertur a virtutibus, aufertur a vitiis.

Sed ira reprehendibus gravissima, in hac doctrina. Nam quae extremum in hac vita bonum ~~constituit~~ collocat in tranquillitatem animi; quod paganum est, et nihil felicitati humanae consectaneum. Illius boni finem habet scientiam rerum, quae expers sensibus, ad solam mentem pertineat, quod tamen bonum quis non nisi contemplativum habere putat. Tranquillitatem enim animi etiam veteres vitabant, inprimis Epicurei, nisi Varro apud Augustinum de Civit. Dei lib. 19. [illegible] refert ducentas et octoginta octo diversas veterum Philosophorum de summo bono fuisse sententias ~~[illegible]~~. Sed si ad hoc extremum bonum tanquam ad communem finem appetitiones omnium ducunt, praestiterit, in nosmet ipsos altius descendere quam opiniones aliorum sollicite exquirere. Appetit igitur natura homo voluptatem, refugit molestiam ut animi tranquillitas, ideo voluptate afficit, quia caret dolore et molestia. Verum solam animi tranquillitatem, ac aeterna gaudia, aeternam voluptatem, [illegible] in vita post mortem beata Deus reddit. Fallimur autem quotidie umbra voluptatis, amplectentes res vanas, fluxas, et caducas, nisi unionem cum Deo summam felicitatem nostram esse [illegible]. Haec voluptatis inexhaustus fons, haec scaturigo gaudii veri, et perennis, hoc germen plenum spei stabilis, et inconcussae; quod et ex Paganis Pythagorici, et Platonici statuebant, quibus summum bonum

bonum erat ὁμοίωσις τοῦ θεοῦ. Dominantem autem operationes nostrae naturae quae nascuntur ex voluntate et intellectu, unde est, quod summum bonum consistere nequeat in cognitione solius veri, in qua Pythagoras apud Stobaeum Serm. XI. τὴν ὁμοίωσιν τοῦ θεοῦ quaerebat.

Cap: 6.

De virtutum origine ex lege naturae.

Hominem summus opifex ita concinnavit, ut sicut palatus dulcedine, oculus pulchritudine capitur, ita et animus laetetur utendis obeundisque virtutibus, operae nostrae cognatis, convenientibusque naturae rationis adducentibus perennem, incorruptamque voluptatem. Quam illecebram velut omnium ad vitam, atque ad honestatem necessariis providentia divina perfudit. Nec vitia unquam haererent animis, nisi vel virtutum specie fallerent, aut recreationis ejus vicem corporis traherent servitii, qui hauriunt etiam e vitiis voluptatem: quam requirentes in mente in obscurorum boni pergustationis violenter eam adducunt. Voluptates enim a virtutibus ortae juvant hominis naturam; laedunt vero venientes a vitiis quoniam comparant, ac temperant virtutes animum, saniuntque, sedatis affectionibus omni expertem aegritudine tranquillitatem. At vitia distrahendo, ac violenter incogitando excitant a media corporis voluptate perturbationem. Virtus enim non egreditur naturae fines; vitia vero exundantia exterius ad animum attrahunt morbos, nempe rerum extra se positarum cupiditates, quae pro greciarum in immensum. Atque naturam certam nobis praefinivit mensuram voluptatis cui si quid insuper accesserit, non delectatio, sed pondus animo accedat. Modum autem voluptatis nobis a natura definitus, utrumque expletur, atque paratur, quoties cupiditas naturalis et motus corporis facile sedatur. Eidemque servanti ne placaretur etiam animus, nisi opinione majoris boni, imitatione rerum superfluarum procul a limitibus necessitatis quaeritur, in aequum rerum immensum pelagus auferretur.

Cap: 7.

De Morbis Naturae rationalis, sive de vitiis.

Hinc incessus bono deviorum atque dictarum amore assiduo sensu laborat egestatis: quia praesentia nihil reputat, sed absentia quae sunt infinita, ut eos qui appetierint, paupertie quoque infinita premat: Ambitione vero flagrans ut imperet aliis, admittit sibi naturam libertatem, cui quam cogi parere causis quorum suffragia captat, antequam imperii potiatur, et quam potitus cogitur eos assidue formidare, quem ipse eos diminuere ut vulgaris animus, promissam mutationem fortunae, et fidem, sed novitatem inveniat miseriam. Quidam nemo se ambitioni committeret, si civilis ingrediens vitam, ante animadverteret modum, et fines quos

vitam certam; nescit consistere voluptas corporis, animique tranquillitas. Nos autem virtus praebit sola scientia, quae utpote solia rationis mater est etiam virtutum quia solam scientiam ostendit humanam naturam certis capacem esse finibus. Voluptatibus, quas non cupiditate transiliverimus, in infinitatem delabimur desiderioribus; ut quo altius appetendo surgimus; eo longius abiremus ab ea meta, ubi natura voluptatem corporis, et animi tranquillitatem hominibus condidit. Quae de conditione ortum temperantia quae appetitiones extinguit inanes. et justitia, quae nos abstinet ab alienis; et fortitudo, quae persuasione veri boni vane adimit metus, ac denique Prudentia caput virtutum aliarum, quae rationem ad naturae fines; ibique perpetuo continentur. Vita virtutes per scientiam adipiscentes, et perturbationes immoderatam effugientes cupiditatum, sola emendatione mentis ad verticem felicitatis evadimus, quo vulgus, aut volvendo assidue saxum per ambitionem, et honorem aut fugitivas aquas optando, per quaestum, et avaritiam, aut pascendis jecore suo vulturibus per amores, et libidines totam vitam misere, ac frustra contendit.

Cap: 8.

Homo sapiens, contra calumnias conscientia benefactorum munitus; animi securitate adversa contemnit, aequalitate dimicat adversus fortunam, quae vires nusquam movet, ut etiam necessaria vitae contra benignitatem naturae auferat; praeteritorum cognitione futurum occurrit, praesentia moderatur; redactis in potestatem suam cupiditatibus, servus non amplius imperii potentiorum, neque in servitutem nostram nos cupiditas tradit:

Quid ergo beatius homine sapiente? Nihil sane nostrae magis naturae convenit, quam virtutes, nusquam jus naturale hominis positum est, quam in ipsa honestate, quae sobolis est rationis, quaeque animum ad solum beat, sed corpus etiam, cui honesta vivendi normam plurimum confert. Sine virtutes in ... facile colunt, et divinas, quando perpetuis fruitur felicitas.

De Vita Beata Sapientis.

Quid eo beatius homine, qui contra calumnias conscientia benefactorum munitus, qui animi securitate adversa contemnit, qui aequalitate dimicat adversus fortunam, cujus vires nunquam pervenerint, quo naturae benignitas locavit necessaria vitae; quique purgati pectoris tranquillitas continet? Quid? Quae ... qui cognitione praeteritorum futuris occurrit, praesentia moderatur, quique redactis in potestatem suam cupiditatibus, pervolat denique liber ab imperiis potentiorum quorum in servitutem nostram nos cupiditas tradit quae ut honoribus opibus et deliciis ... fruatur, nos mancipat arbitrio atque largitionibus illorum? Cum igitur omnibus expensis nihil deprehendamus nostrae magis convenire naturae quam virtutes: certe nusquam verius jus naturale hominis, quam in ipsa honestate posuerimus, quae soboles est rationis, quaeque suis praeceptis ad solum praestantiorem hominis naturam, neque animum beat, sed etiam corpus cui honesta vivendi normam plurimum confert. Eadem, honestas Philosophorum fuit voluntaria, et ingenua religio. Ita veluti arras non paucos eorum Apostoli ad christianam sanctae adducere legem, ad quam antea mores, et mentes Philosophia composuerat. Qui enim propter caducam felicitatem virtutes coluere naturales, longe perfectiores fuerunt ad divinas, unde perenne fluxit, et nunquam interitura felicitas.

Cap: 9:

Quisque nostrum jure naturali propriae rationi subjicitur, jure naturae paremus virtutibus.
E sensuum a perceptionibus variis homo suscipit affectiones, appetitus ... ...

De Juribus humanae rationis.

Igitur quisque nostrum jure naturae propriae rationi subjicitur, jure naturae paremus virtutibus, tanquam creatis a ratione magistratibus, ut jus decretis atque nobis nostris, atque affectionibus et sensibus accessere humanis. Enim vero e sensuum variis perceptionibus, varias homo suscipit affectiones varios appetitus, varias voluptates

adeo inter se dissidentes, ut in singulis illo affectionum earumque cōtitiones oriantur, videanturque, uno tempore intra eundem hominem plures animi obtinere; nisi motus inter se dissidentes revocentur ad rationem, cujus constans est firmumque consilium, cum eadem semper boni specie teneatur. (Notandum est, hoc loco minime ab auctore considerationem, gravitur, quod constans sit rationis consilium, eo quod illa semper boni specie teneatur; intelligitur fere voluntate, sed non nisi de recta intelligitur: et tamen intellectus aliquod boni id est, saltem antea nisus per ipsam electio, sed vera et falsa, boni vero electio ad voluntatem pertinet.) Unde sola ratio reducendam servat cujusque naturam, sed sola ratio semper hominem ergo stat eundem. Sensus vero id solum hominem distrahunt in plures, utinam ipsam etiam evertunt humanitatem. An enim eum ducamus hominem, qui sensibus perfungendis externis semper occupatus omnino sui vivere ignorans? An nonne hominem censeamus eundem, qui tamen singulis momentis amittit perenni mutatione mentis assiduaque renovatione voluntatis? Unde qui a virtutibus descivit, et imperium sui ab ratione transtulerit ad sensus, perduellis est, atque hostis humanæ naturæ, cujus compositionem tranquillamque statum in tumultuosam vertit, ac turbulentum. Sicuti autem ratio redigit in concordiam affectiones; ita etiam et plures homines inter se discrepantes placat, atque componit, inducitque caritatem celeste simul, ac civile vinculum.

Cap: 10

De Origine Societatis humanæ

Atque initio quidem animos per mutuum amorem conciliat ipsa natura conjunctione corporum, quæ per conjugium diuturnum evadit conjunctio animorum atque naturale initium humanæ societatis: Præterea generationis ope, transmittit eam conjunctio animorum ad prolem, quæ imbibit educatione morte haventque. Inde quia ratio eadem ex unius viri mente ad mulierem, et ad liberos imitatione permanat, ea communicatione familiaris conflatur, atque domestica societas, in qua naturalis occupationis jure, patris familias naturale, ac familiare traditur imperium. Occupatio primæva est, ac naturalis acquisitio, quæ dominium rebus afferimus praedictum, alicarumque comprehensibilium, et finitarum rerum, quæ cum essent communia, postea propria occupantium evaserunt; quæque utilitatem quæ tota capimus incomprehensibilium et infinitarum quæ cum neque divisionem recipiunt, neque mensuram, perpetuo communia omnibus permanserunt, ut sunt aer, aqua profluens, mare.

Cap: 11.

De Jure Gentium, et origine commercium

Recta conjugiorum ratio, et educatio liberorum a jurisconsultis ad primævum jus naturæ refertur, et ad imperium familiare: quod aliud certe non est, nisi recta parentis ratio in matrem ac liberis communicata. Nam ratio illa, quæ ad unius familiæ, non pluribus regendis est instituta, eademque pluribus gentibus communicata, peculiari vocabulo jus gentium appellatur, cujus nunc ortum, atque progressionem detegemus. Igitur naturali jure quod familiæ.

nondum extitisset imperium; singulae autem familiae initio seorsum in agris ab se occupatis residebant, regionibusque inter se longe distantes ac dissipatae, quales Theseus invenit Athenienses, quos ille primus ex agris coegit in civitatem. Sed quoniam non omnes res omnibus regiones abundant, sed quod regio una dat, altera negat; opus fuit mortalibus permutare bona sua, ut quod uni superaverat, alteri vicissim, cui deerat, adderetur; qua commutatione mutua commodorum, egestas omnium implebatur, et regionum aequabatur diversitas.

Cap. 12.

De Permutatione contractuum omnium elemento.

Hinc omnium contractuum antiquissima permutatio, quae in venditionis nomen quod veteres transibat, si quam quis unicam mercem, quae ibi communior esset, alibi rarior, merces alias ad externos separaret, quod fortasse meditabantur Sabiniani, et Cassiani, cum docuerunt, venditionem etiam esse sine nummis. Sane Romani, qui re pecuniaria erant abundantiores, pretii loco pecudes tradebant venditoribus, ideoque patrimonium peculii nomine continetur: postea rudi aere appenso uti coeperunt. donec a Graecis nummos percutere, atque in publico signo pretii auctoritatem, et notam, commercioque verum aestimationem ponere didicerunt. Pecuniam enim notam significat pondus aeris, ut contrahentes ponderandi onere liberentur per impressam in nummo publicam fidem. Argentum et aurum, postea quod essent ad usum expeditiora, recepta fuerunt pro communi materia permutationis. Ideo nummus commune permutationis elementum, communisque terminus, ad quem omnis commutatio transit. Nam ubi res cum rebus aliis permutata venerit ad pecuniam, ibi omnis continuo commutatio consistit. Frequentia commerciorum, atque permutationum sensim inter homines necessitudinem peperit, quia conciliari coeperunt, rogati quidem, cum aliena diligentia operaque, communi ad lucrum damnumve, mercium communicatione conjungere, unde societatis negotiandique quibus exercendis, ubi alterius fidei periculum fecissent, qui aut soluto, aut amico mutuo credebant in usus diurnos, variisque, periculo, unde depositum. Tandem sicuti donando, ita testando vel cum superstitis gratia, ejusdemque manus erga multos pietate commutamus sic non ullam inter homines beneficentiam usquam gratuitam invenerimus.

Cap. 13

De Jure Pacis.

Igitur progredientibus commerciis, pluribusque municipiis in eadem juncta coeuntibus, communemque commodorum, et incommodorum sibi ducentibus regulam, quae sibi pariter mala depelleret, bona contineret, unam omnes condiderunt illam ex constitutione conflatam ~~[illegible]~~ universam mentem, quae sicuti certas ante familias regebat separatim, in plures eam deinceps conjunctim administravit. Unde recte a Platone lex appellatur distributio mentis. Atque mens ratio est communis commodi, et norma universae utilitatis, publicaeque tutelae salutis, commerciorum altrix, pacis atque custos

humanam societatem, quam justitias spectamus. Leges nostrae ... sustinuisse ingeniis ... promicare, in hominibus excusavit, quotidiana crescenda utilitatem, quas copiebant cui ad eius praecepta vitam instituebant quos multos inter eas jure gaudere, ~~quos natura~~ ~~ad~~ atque animorum conjunctione ... invenisse ... videbant. Quae notitias

... honestate ... confuse congestas (praeditasque honore ... atque ... istis), ad eandem vivendi traditas a majoribus ... quae ... erit ... animis, vel ... quam maximam dignitatem habeat, haec omnis translata est in Jurisprudentiam Romanorum, genus maxime humanum, qui paene omnes ... juris commercio, legum ... continuerunt. Quicquid enim a Graecis philosophis de honesto et justo, de ... tatis, ... gentis con et ... de regendis populorum ... de legibus et ... maxima ... juris sit quod utiliter disputationibus effundebatur, totum collectum fuit a Jurisconsultis nostris atque ... in Urbe, ut ... apud Graecos exercitatio erat ingenii rationisque atque ... Romae, ... Juris civilis ... Legibus: unde ... publicae ~~et privatae~~ ... ~~utilitatis~~. ... deinceps Philosophia in ... et apud ... mercimonium converteretur: ... omnis ... ~~...~~ in Jurisconsultorum scholis, atque in Romano foro ~~...~~ condidit ... runt. Graecis ... splendor, ... verborum pondus tamen veri, et ... et ... atque ... commigraverat omnes, ... Jurisconsultorum, ... auctoritate ... agrorum culti ... regerat, ut ... Civilis ... sacratissimi ... legum ... est derivata, ac imperii splendore illuminata. Ea est ... domina per quam regentur omnia, et sine qua factum est nihil; ipsa est quae nominum in ... ... societate ... que societatis ... de ... et ... in ... collationis ... potuit ... ipsa ... civilis ... ... est ... ... hominum ... non est ... ... domina humanae ... sine ea ... possit ... quae non minus ... humano ... et ... generi, quam ... patriae ... defenderet: Haec ... merito ... Magistratus, honores ... atque suos professores ... immortali ... principari, ... immortali ... immortali ... humanae rationi ...

Haec ~~vero~~ sive causa est, cur ... a Jurisprudentia, et ejus professores ... ratio servitutem, qua plerumque abhorreant; ... et magnitudo ... propter ... eorum expositiones, ... et ... immodicum, ... amicitiam libertatis ... quae ... et ... animam ... singulorum ... ... et ... atque ... accepta ... ... magis abhorreat quam

violentam, nihilque majori studio promoveat, quam libertatem; tamen Jurisconsulti ... et servitutes ad jus gentium retulerunt; quia sine hoc ... ratio contra ... status aliter ... nec licet ... brevi temporis ... ... diuturnam aut ... libertatem, sine ... servitute conservare. ... de ... omnia ... ... profluxerunt. In eodem jure descendit ... ... est verbo aut re violare ... interpretes humanae ...

[illegible] exstiterit imperium; singulae autem familiae initio seorsum in agris ac [illegible] occupatis habitabant, regionibusque inter se [illegible], distractae ac dissipatae, quales Theseus invenit Athenienses, quos ille primus ex agris coegit in civitatem. Sed quoniam non omnes terras omnibus regiones abundant, [illegible], quod regio [illegible] ut quod

(1)

[illegible] principibus [illegible] ad optimi [illegible] statione regimen scilicet: ingens enim [illegible] potestas, cognitio, et voluntas ipsa [illegible] sicuti [illegible] [illegible], contra [illegible] ad [illegible] [illegible] [illegible] vitas

Cap. 12.

Omnes qui regunt, [illegible] de [illegible], [illegible], Magistratibus, et [illegible] unde [illegible] manare solet ad caeteros.

Principes qui virtutem [illegible] [illegible] [illegible], exemplis suis animos aliorum [illegible] [illegible], ut enim [illegible] [illegible], [illegible] [illegible] [illegible] sine [illegible], [illegible] sine [illegible] [illegible] [illegible] nomen esset, [illegible] omnis.

Ius civile commune [illegible] [illegible] [illegible] iure.

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] sit arte [illegible], ac [illegible] ratione eo [illegible] [illegible] naturali honestate deductum, quae divina est [illegible] [illegible] [illegible] [illegible] [illegible] animis inscriptas [illegible].

A Iuris Romani origine a remotiori memoria repetamus [illegible] [illegible] [illegible] natione [illegible] [illegible] parte [illegible] [illegible]. [illegible] enim [illegible] [illegible], qui [illegible], ut [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], admirationem [illegible], rustica et [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] Moses [illegible], inventa [illegible] [illegible] [illegible] [illegible] inscriptas [illegible]; atque a Deo dictatas leges. [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] traditis ex Aegypto advenerant, [illegible] [illegible] [illegible] [illegible] patres, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] institutis. Romani [illegible] [illegible] [illegible] [illegible] petierunt. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] quaeque [illegible], et Aegypti [illegible] [illegible] [illegible] commu[illegible] in Romana [illegible], [illegible] [illegible] [illegible] incerto auctore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]

[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] putant, [illegible] [illegible] mutantes. Iurisprudentiam [illegible] [illegible] [illegible] [illegible] ingenii [illegible], [illegible] dignitatis, nihil venustatis contineat, quae [illegible] [illegible] damnata [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] commercio paulatim [illegible]. [illegible] omnia [illegible] [illegible] videntur; quid enim eius munere gravius, quo singulorum status et [illegible] protegunt [illegible]: [illegible] [illegible] [illegible] [illegible], quas [illegible]

Cap. 12.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], communemque commodorum, et incommodorum sibi ducerent regulam, quae sibi pariter mala depelleret, bona contineret, unam omnes eandemque illam ex [illegible] conflatam [illegible] mentem, quae sicuti certas antea familias regebat separatim, ita plures earum deinceps conjunctim administravit. Unde recte a Platone lex appellatur distributio mentis. Eaque mens ratio est communis commodi, et norma unicae verae utilitatis, publicaeque, [illegible] salutis, commerciorum [illegible] [illegible] atque custos [illegible]

humanam societati qua justitiam appellamus. Cujus notitia, in rectissimum [illegible]

ingeniis [illegible] ac promicans, in hunitione [illegible] quotidiana [illegible]

[illegible] utilitatum, quas capiebant, qui ad eius præcepta vitam instituebant. Quos

[illegible] mutuo inter se pace gaudere, ~~quod natura~~ atque animorum conjunctione

[illegible] insidias [illegible] [illegible] erant. Cujus notitia

ordineque suo, sine quo nihil mentis adhærescit. (2) [illegible], ad eandem vivendi

Primus liber universum juris civilis corpus [illegible] portionum membris [illegible] ex animis, vel ma[illegible]

et cunque juris portiones tempora certa, et intervalla patefacit quo genus manavit humanum

cognoscis unde sit orta primum scientia juris, et quemadmodum paulatin, [illegible]

vel novis legibus, vel prudentum interpretationibus vel magistratuum edictis, vel [illegible], tum gentis con[illegible]

[illegible] sanctionibus ad integritatem pervenerint et quandam [illegible], cur inclinare [illegible] juris [illegible]

quare [illegible] ad statum denique suum redierit. Qua ratione auctores [illegible]

constituti, perturbati, et reparati juris, deque singulorum doctrina, ingenio, et [illegible] [illegible]

usu judicium feretur, quibus studiorum cursus dirigatur. [illegible] retexi legibus: unde [illegible]

unde quis juris lectionem auspicetur, quibusque deinceps, et quo ordine

libris utatur, [illegible] quæ lecta ad tempus maxime prodesset, sæ[illegible] [illegible]

aut progressum susceptum [illegible].

Altero libro primordia juris nati, et gentium ac veteris [illegible] civilis forum [illegible] pignore [illegible] agrorum culti

[illegible] et leges XII tab: et [illegible] in tempore ad res illuminandas [illegible]

Juris notitiam. Eius productis originibus [illegible] ad recentiores, neque leges

et senatus consulta, quibus jus civile privatorum defecerat contra XII tab.

augetur igitur postremo [illegible] [illegible]

Animus [illegible] [illegible] [illegible] [illegible] [illegible] excesserunt, ut non [illegible] societatis [illegible]

[illegible] [illegible] [illegible], et reprehendendi studio, furorque vivendi. [illegible] admirata [illegible] [illegible] summa

[illegible] [illegible] [illegible] sobrietas, qui [illegible] in [illegible] [illegible] [illegible], domina romanæ natio

modestia, et veritatis amore temperavit. ratione [illegible] valebit [illegible] et gentium ratio

Non [illegible] [illegible] [illegible] imperatorum, [illegible] scientia, et [illegible] [illegible] omnis [illegible]

Tria juris professori necessaria sunt latinæ linguæ peritia, ratiocinandi ars, notitia [illegible] [illegible] com[illegible]

temporum. Latinam linguam [illegible] [illegible] [illegible] jurisconsultorum, qui germanis [illegible] una rationes [illegible].

[illegible] et [illegible], [illegible], licet enim [illegible] quam [illegible] [illegible] [illegible], [illegible] [illegible] servitute, quam

floruerunt, [illegible] tamen, ac religione verborum, quæ maxime scientiæ [illegible] [illegible] propter propriam [illegible]

summopere [illegible].

Ratiocinandi ars cunctas profectis doctrinas docet: hæc cogitationes omnes [illegible], amissionem libertatis

humanas gubernat, et moderatur, hæc est initium et dux recte dictorum, rectaque [illegible]; communisque

factorum; ut sine illa prægressum, et perturbata fluerent universa. [illegible] [illegible] [illegible]. Unde

[illegible] temporum et [illegible] [illegible] [illegible] [illegible] ad [illegible], cum cognitio [illegible] magis abhorreat quam

violentiam, nihilque majori studio promoveat, quam libertatem; tamen jurisconsul[illegible]

[illegible], et servitutes ad jus gentium retulerunt. quia sine hoc [illegible] [illegible]

ratio contra [illegible] statum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] pacem [illegible] diuturnam aut perpetuam libertatem, sine paucorum servitute conservare.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In eodem jure descendit

[illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] aut se violare [illegible] interpretes humanæ [illegible]

tradas eristunt [illegible]; singulæ autem familiæ initio seorsum in agris ab se occupatis [illegible], regionibus inter se [illegible] divisæ ac dissipatæ, quales Theseus invenit Athenienses, quos ille primus ex agris coegit in civitatem. Sed quoniam non omnes verum omnibus regiones abundant, [illegible], quod regio [illegible] ut quod [illegible] utatione [illegible] mitos.

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[illegible] verum acquisita, tanquam ex [illegible] imagine [illegible], ut etiam ex notitia ad intelligentiam locorum obscuriorum Juris, quæ [illegible] vetustatis et discrimine temporum patefiant.... Hanc facultatem cito [illegible] adolescens, si [illegible] veram [illegible] vulgaris grammaticæ, quæ [illegible] [illegible], et pro ea [illegible] [illegible], [illegible], aut ex his confecta novam methodum [illegible], vel ejus epitomen, deinde ad [illegible] quotidiana optimis auctorum [illegible], Terentio, [illegible], Cicerone, Cæsare, Virgilio, Vitruvio, [illegible] scriptorum [illegible] [illegible] commentarijs. — Rationis gerendæ, atque emendandæ [illegible] artem [illegible] logicam appellant, omnium ex veterum, [illegible] optime facillimeque traditam [illegible] in libello inscripto ars cogitandi: cujus lectione non modo [illegible] communibus [illegible] [illegible] [illegible], [illegible] vulgarium dialecticorum, e quibus longe [illegible], [illegible], [illegible] jurgijs non aliud nisi [illegible], fallique didicimus. [illegible] lumina [illegible], ad omnes fere [illegible], quarum [illegible] sunt effusa, et quamque [illegible] ornavit, recta per sese [illegible] valeat [illegible]; [illegible] homini [illegible] et publicis muneribus occupato opportunum quidem philosophari, sed paucis, ut ait [illegible], [illegible] adolescens [illegible] potuerit, quidquid philosophiæ opus fuerit.

[illegible] non dicam aliquid de Rhetorica? [illegible] magis [illegible], et publicarum [illegible] utilis est, quod ad scribendi usum, qui [illegible] ipsa [illegible], [illegible] [illegible] scriptorum [illegible] maxime [illegible]. [illegible] lectio partim [illegible], partim [illegible] [illegible] animi [illegible] [illegible] generaliter [illegible] oportet animo [illegible] [illegible] [illegible] ut ad studium Juris animos præparemus [illegible] [illegible], et adolescens [illegible], et [illegible] præceptis

[illegible] parva munera a nemine accipere velle. [illegible] in [illegible] [illegible] et [illegible] [illegible]

Cap. 1B. [illegible] aut [illegible] involucra. [illegible] [illegible] [illegible] communemque commodorum, et incommodorum sibi ducentibus regulam, quæ sibi pariter mala depellerent, bona conferrent. [illegible] omnes [illegible] [illegible] mentem, quæ [illegible] [illegible] familias regendi separatim, in plures eam deinceps conjunctim administravit. Unde recte a Platone lex [illegible] [illegible] distributio mentis. Atque mens ratio est communis commodi, et norma universæ utilitatis, publicæque [illegible] salutis, [illegible] [illegible], [illegible] [illegible] [illegible]

Cap. 1B. [illegible]

humanam societati, quae justitiam aggrederetur. Cujus notitias in [illegible]
ingeniis esse promicari, sine [illegible] excusitavit quotidiana exempla
utilitatem, quas capiebant qui ad eius praecepta vitam instituebant. Quos
mutuae inter se pace gaudere ~~quod natura~~ ~~ad~~ atque animorum conjunctione

bant. Cujus notitias

[illegible] qui lectioni Paganorum adeo assueverat, ut, ubi in progressum, sacra pagana
sacris Christianis praeferret, et quem Romulo ara condidisset, paene adeuat
Quirini et Romulo hostias immolaret, Christianam certe religionem [illegible]
[illegible] religionem opinaretur. [illegible]

Ideo Suarinus religiones deorum totam commendat, quia ne reipublicae profanum [illegible]
[illegible] at [illegible] ad finem vero religionis, et externo bonorum omnium DOM
[illegible] et res creatas colerent pro creatore. [illegible] Origina [illegible] II c. 77.

Auctor considerationum in Suarinum sic asserit. Paganum est, ~~[illegible]~~ Lucretium, in hac [illegible]
constituere in tranquillitate animi, cum haec sit potius [illegible] caractere
felicitati humanae. Suarinus [illegible] boni fontem habet scientiam rerum quae [illegible]
certius ad solam [illegible] contineat; quod maxime [illegible], [illegible] contemplationem habere
potest: sed vero § 4. ad naturae [illegible] in rerum contemplatione divinarum [illegible],
[illegible] in honestate, constituit, quae [illegible] rationis sit, atque [illegible] pro-
[illegible] hoc vero dicit quo pacto id in honestate consistat, et quaenam
illa honestas sit, quoque [illegible] tendat, quia nec scientia hic sufficiens potest.

Ubi facultates humanas omnes ad agendum concurrere oportet. Non
evincit, quod [illegible] sit rationis consilium, et eo [illegible] illas semper boni
[illegible] [illegible] voluntate [illegible] de recta loquitur.
[illegible] et [illegible] boni [illegible]; et nullus quis per [illegible] electio, sed variis
[illegible], boni vero electio ad voluntatem pertinet. Idem Suarinus [illegible]
[illegible] consistere. [illegible] natura [illegible], et natura dominis, sapientes
dominari. [illegible], parentes liberos. Inde imperium domesticum
[illegible] ipsam rationem esse societatem inter sapientes, qui [illegible]
videlicet non esse illud ex potentia corporis, nec hos ipsum potius [illegible]
[illegible] ratione: imperium magistratus [illegible], imperium principis [illegible].
Beatissimam fore civitatem si quisque [illegible] regeret, et sic fore singulos
[illegible], et aliqui [illegible]. Et si imperent illi qui viribus corporis
[illegible] ipsi [illegible] fore civitatem.

quamvis rationes [illegible], [illegible]
violentiam, nihilque majori studio promoveat, quam libertatem, tamen Jurisconsulti
[illegible], et servitutes ad jus gentium retulerunt; quia sine hoc [illegible]
ratio contra [illegible] status [illegible] sine brevi temporis [illegible]
[illegible] pacem retinere diuturnam, aut perpetuam libertatem, sine paucorum servitute conservare.
Quae de ratione omnium [illegible] pacisque, [illegible] profuerunt. In eodem jure defendit
sanctitas immunitasque legatorum, quos [illegible] est verbo, aut re violare, cum sint interpretes humanae [illegible]

[illegible], ad eandem [illegible]
ve animis, vel [illegible]
[illegible] humanum.
[illegible], sed gentis con
, erudire juris [illegible]
[illegible] [illegible] tradere
[illegible]: unde quaerebat

[illegible] pignore
[illegible], agrorum culti

[illegible] societatis [illegible]
[illegible] [illegible] [illegible]
dominae humanae naturae
[illegible] et gentium ratio
, [illegible] omnis [illegible]
[illegible] [illegible] com
[illegible] rationis [illegible].
ratio servitutem, quae
[illegible] propter propriam [illegible]
vent, ambitionem libertatis
, [illegible]; communisque
[illegible] [illegible]
[illegible] magis abhorreat quam

[illegible] essent imperia; singulae autem familiae initio seorsum in agris ab se occupatis [illegible], regionibus inter se [illegible], diviretae ac dissipatae, quales Theseus invenit Athenienses, quos ille [illegible] in unes coegit in civitatem.
(1)

Praeterea [illegible] [illegible] jus naturae a ratione plerique petunt; quae tamen corrupta plerisque (et ipsa normanda est); ut [illegible] adaequatam [illegible] actionibus humanis dare non possit: [illegible] solum, quod rationis tantas in hac hominum multitudine sit diversitas, ut quinam alys ratione, et quaedam ad imperium magis valeat, vix invenire licet. [illegible] minor [illegible] unus alterum maturiori consilio [illegible] [illegible], qui haereditas ab intestato lege adiunit, nullius [illegible] sit nec amoris in [illegible], nec meriti [illegible] si insipientes [illegible] adiungere velis, quod redigeat in amicitiam infantes, ipsum [illegible] principium? et qui [illegible] vel aliter, expedite ratione uti non possunt [illegible] quoque alaly [illegible] vegant; valet [illegible] nec tamen ipsum [illegible] [illegible], sed a civili imperio, quod defectui illi naturae prospicit, secus omnes eo qui plus valent [illegible], alterum infanti [illegible] posse opponeret. ex quo omnino statum perturbatum [illegible] [illegible] [illegible] vero sola [illegible] maturis et [illegible] imperium conceditur; [illegible] nec semper [illegible] maturus malicem; [illegible] liberis praevalet. [illegible] Spinoza. plus potentiae, quod [illegible] obvium est, quae [illegible] imperium [illegible] [illegible], et principes [illegible] [illegible] [illegible] habeat jurisdictionem [illegible] magistratus, nec magistratus [illegible] majestas a Principe atque magistratus potestatem suam, ac imperium [illegible] [illegible] [illegible] [illegible] accrescant. [illegible] non modo [illegible] plane non [illegible] [illegible] disciplinam civilem totam [illegible].

, quod regio
, ne quod
mutatione
[illegible]
nomen
[illegible] esset,
[illegible]
[illegible].
loco [illegible]
[illegible]
atque, in
[illegible]atione
[illegible], ut
[illegible] publicam
inventa
commune
[illegible]
[illegible] [illegible].
[illegible]
[illegible] [illegible] gentes.
[illegible] commu-
[illegible] alterius
aut in [illegible]
[illegible], ita [illegible]
commutaneus
[illegible].

Cap: [illegible]

[illegible] etiam [illegible] quae [illegible] in [illegible] § 10 ad communem [illegible] liber [illegible] attulit ut [illegible] dominium in origine ab occupatione [illegible] indeque communem [illegible] [illegible]; ubi tamen [illegible] communis adhuc, et [illegible] habeant [illegible], [illegible] [illegible] ad [illegible] cum [illegible] a creatore potest [illegible] acciperent [illegible] [illegible] [illegible] patet. [illegible] [illegible], et dominium vero [illegible], quae occupare [illegible] posset nisi a creatore facultatem accepisset.
Unde nec [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] per divisionem [illegible] fuerit, [illegible] occupatio [illegible] [illegible] [illegible]

Cap: [illegible]

[illegible] progrederentur commerciis, pluribusque [illegible] in eadem [illegible] coeuntibus, communemque commodorum, et incommodorum sibi ducerent regulam, quae sibi pariter mala defenderet, bona contineret una omnes [illegible] ilia [illegible] [illegible] conflatam [illegible] mentem, quae sicut [illegible] ante familias regebat separatim, ita plures eam deinceps conjunctim administravit. Unde recte a Platone lex appel- lata distributio mentis. Itaque mens ratio est communis commodi, et norma [illegible] verae utilitatis, publicaeque [illegible] salutis, commerciorum [illegible] [illegible] atque custos [illegible]

humanam societatem, quam iustitia spectamus. Cujus notitia, in antiquioribus

ingenijs ex se promicans, in hominibus accumulavit quondam exempla

utilitatum, quas capiebant, qui ad ejus praecepta vitam instruebant. Quos

mutuo inter se jure gaudere, ~~quo natura ad~~ atque animorum conjunctione

vivere [illegible] potuisse. Boecl. (A) dicit rationem inducere charitatem inter — Quae notitias

plures hinc civitatem et originem, quarum seminaria sint matrimonia — ad vivendi

at hac et multas alias confusionem, ita multas patriae [illegible]; Ubi — animis, vel [illegible]

[illegible] charitatem [illegible], sed [illegible] ratione induci vult. Nec [illegible] — [illegible] humanum

certe in conjugio charitas, et imo etiam in [illegible] eo progressio est — , sed gentis con

quae tamen ratione non [illegible], quo et nec eo modo per rationem introduc — eodem juris [illegible]

dici civitas et imperium, quae ad [illegible] [illegible] imperia [illegible] — [illegible]

§ 11: ait [illegible] [illegible] matrimonia, et patriam potestatem ad jus ~~gentium~~ naturale ~~ab~~ — [illegible]

familias vero ad jus gentium referendas esse quando plures eam jungant: — ; : unde [illegible]

et tamen, conjugia etiam ex gentium jure quin et civili pendere censeo,

prout monstrant in familijs [illegible], quae ad [illegible] gentium compositae sunt.

Neque vero jus gentium in conjunctione, maxime populorum terminatur

sed amplius habet, quae singulorum sunt, ac populos distributive afficiunt — [illegible] pignore

ubi sunt contractus, judicia, aliaeque voluntates, si modo eorum communis — res, agrorum culti

gentis saltem [illegible], respicias. Licet [illegible] spectata, et ipsa

juris [illegible] sint ad familiam etiam, civitatem, ad jus gentium quae tales esse

Cap — pertinet cum nec civitas tota per se, nisi cum alijs similibus comparata, — societatis [illegible]

gentem, nec jus gentium, conficiat, quae collectiva est — quam [illegible] [illegible]

Boecl. § 11 imperium esse hodie in familijs singulis, et apud Romanos — minus [illegible] [illegible]

patrem fuisse quodammodo Magistratum cum jure gladij, quod § 24 — et gentium ratio

[illegible], cogi, tradit idem [illegible] paterna majestas. Interea ad [illegible] — [illegible] [illegible]

[illegible] [illegible] tribuere imperium in [illegible] [illegible] quia uxor prius sit — [illegible] [illegible] com

in potestate mariti, [illegible] plus consilio egeat, quod in viro — [illegible] rationes [illegible].

majus sit. At vero natura est imperium, in aliqua societate [illegible] — [illegible] servitutem quae

[illegible] quidem in domestica, etiam quae nec dum in civitate [illegible] — [illegible] [illegible]

cum per naturam jus vitae et necis in privata potestate locum — ; [illegible] libertatis

habere non possit: et ad hoc requiratur vel publica potestas, vel majestas — vent; communisque

sine [illegible] [illegible]

quamvis rationis [illegible], quae mater est Juris gentium nihil magis abhorreat quam

violentiam, nihilque majori studio promoveat, quam libertatem, tamen [illegible]

[illegible], et servitutes ad jus gentium retulerunt; quia sine hoc [illegible] [illegible]

ratio contra [illegible] statum alter [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] servitute conservare.

[illegible] de ratione [illegible] [illegible] [illegible] [illegible] profluxerunt. In eodem jure descendit

[illegible] [illegible] [illegible] [illegible] [illegible] verbo aut re violare cum sint interpretes humanae [illegible]

[illegible] extitere imperia; singulæ autem familiæ initio seorsum in agris ab se
occupatis vivitabant, regionibusque inter se [illegible], divisæque ac dissipatæ, quales
Theseus invenit Athenienses, quos ille primus ex agris coegit in civitatem

B. [illegible] magistratum [illegible]. Unde male Jo: Jud: [illegible] esse imperii familiam
majestatem imperii civilis educit. Neque enim patriæ familias jus gladii
dedere Romani, sed potestatem in liberos (internecinam quoque, si opus ea
foret) ut eadem pro religione, patria et pietate uterentur, quanquam
hanc indulgentiam, quam abuti parentes equi poterant, non facile pro-
[illegible]: qualis nec diu in Regno duravit; infirma satis erat quæ non esset,
[illegible] gravior obstitit: sed si uxor in potestate mariti est, numquid ad
eam potestatis in liberos [illegible] potestate parentis potiore [illegible]
[illegible] in ei et potestas jus [illegible] ponit, indeque potuit [illegible]
quæ pariendo infantem enecare potest, imperium, ~~[illegible]~~ [illegible]
[illegible] filios, ~~[illegible]~~ (cum nullum jus ante civitatem apparet) ita manto [illegible]
uxorem, non nec potestatem, quæ juris est, sed potentiam manto in uxorem
[illegible] habuit, si eadem is valuerit. Quod si natura magis valeat [illegible]
vir, numquid illa [illegible] rationis sit imperium potestate magis [illegible] infantem
et marito [illegible]? Utque pro infante consilia matris, cui [illegible]
per triennium ejus cura commissa, salubriora infanti sunt, quam ea
quæ ab [illegible] [illegible] possunt. Verum ait quispiam id minime obesse
[illegible] gravior, quoniam par utriusque parentis in prolem potestas est, quia
pari utriusque parentis opera suscepta est soboles, nec ideo minor [illegible]
quod alterius cura in educatione ejus esse debet. Educatio autem sine
potestate quadam intelligi nequit. Sit igitur robustior matris cura [illegible]
[illegible] infantis: [illegible] certe dependio, magis prodesse constantia patris cui
[illegible], etsi nihil sit, quod natura hanc a communione providentiæ arcere queat.

[illegible] vir ceteroquin magnus, et in Jurisprudentia Romana immortaliter meritus, [illegible] restando
(Sunt enim distinctiones pleræque vix confectæ omnes commentitiæ, quarum in ipsis [illegible]
legibus, utpote naturæ generalis nec vola vestigium, nec vestigium. — us.

Nihil aliud est animi demissio, nisi [illegible] humanitatis [illegible]
[illegible] cogitationem accipiamus, neque bonis dignos nos, neque malis [illegible]
[illegible] neque indignationem, si [illegible], neque, si [illegible] omnino
contristabimur [illegible] animi [illegible] [illegible]

Cap. 1

[illegible] progredientibus commerciis, pluribusque [illegible] in eadem [illegible],
communemque commodorum et incommodorum sibi ducentibus regulam, quæ sibi pariter
malas defenderet, bonas conciliaret, [illegible] omnes eandemque [illegible]
[illegible] ~~[illegible]~~ inserere [illegible] quæ sicut [illegible] familias [illegible] separatim in
plures [illegible] deinceps conjunctim administravit. Unde recte a Platone lex appel-
latur distributio mentis. Atque mens ratio est communis commodi, et norma uni-
versæ utilitatis, publicæque [illegible] salutis, [illegible], [illegible] custos [illegible]

Margin: qui, quod regio [illegible], ut quod mutatione [illegible].
Cap. 12
[illegible] nomen non esset, meditantes nummis. [illegible] postea [illegible], atque [illegible] æstimationem [illegible], ut [illegible] publica [illegible] inventa commune [illegible] omnis [illegible] [illegible] communi, ubi alternis [illegible] in [illegible]

futurarum veritati, quae justitias expectamus. [illegible] nostra in institutionibus

[illegible] esse nominans, ac humilioribus excusavit quotidiana [illegible]

utilitatis, quas copiebant, qui ad ejus praecepta vitas instituebant. Quos

mutuo inter se pace gaudere, quos natura et atque animorum conjunctione

E codice Gratiani (5) numerus Ecclesiasticorum cognito, et ortu, verumque amavis in nostras et caritas vivendi

sacrarum doctrinae profertur.

Gratianus, qui passim castigari, et emendari meretur, [illegible] melius temporis, [illegible], vel [illegible]

quibus [illegible] quaestiones, et mendosi codices, auctoresque [illegible] [illegible] numeri

privatas, publicasque scholas [illegible], quo semper de fonte petit, usque [illegible] gentis con

collectione sua pro veris falsa, et pauca [illegible], quorum ei planam idea juris [illegible]

falsis suggesserat libris; copia tamen illa, ac varietate atque [illegible] [illegible] habent

utilitate rerum discordantium, pro quas alii ante se omnes, jus Ecclesiasticum : unde [illegible]

cum locupletavit. Reginonis [illegible] collectio Burcardi, et Ivonis

Carnotensis, et incerti auctoris, quae Panormia nuncupatur, Anselmi

Lucensis, [illegible] et inferiores aliquae, quorum aliquot ordine, cultu, et delectu

Gratianum facile praestiterit, pondere certe, usque rerum et copia

nequaquam cum eo contenderit.

Imis Gratiano de codice non exterior [illegible], sed et interior disciplina [illegible] regnore, agrorum cultu,

fluit, et cognito numerus sacrorum, floreique SS. Patrum omaciis [illegible]

hinc licuerit utiliores ad publicam et privatas emendationem animorum

Cap: Sicut qui Gratianum negligunt nostri, ita qui publicas scholarum [illegible]

[illegible] [illegible] interpretes ad eas sibi advocant, corruptas in [illegible] [illegible]

[illegible], et veteres disciplinas facile [illegible], seque dividendos [illegible] ad [illegible] [illegible]

[illegible] nostri modo nostros, veterum, et christianorum catholicorum, qui vel [illegible] romana, [illegible]

publico [illegible] [illegible] sibi commisso, vel privato [illegible] [illegible] [illegible] [illegible]

[illegible] Gratiani maculas patrum secundum [illegible], partim ex aliorum

collectionibus, et communi ejus [illegible] [illegible] contractas. [illegible] [illegible]

Obtrudit nobis Gratianus nobis commentitios Canones et paucos nomenque [illegible] [illegible] [illegible] com

subjicit plurima pro veris. Temporum confundit ordinem, turbavitque [illegible] [illegible] [illegible].

vocabulorum, et rerum, conterminumque verum atque locorum; ut qui se Gratiano [illegible], quae

[illegible] praeceptoris voce committat, is caecus atque gubernaculo [illegible]

[illegible]. Qui vero antiqua [illegible] numerosa Gratianum [illegible] taedio [illegible] [illegible] in

refugerit, is [illegible] cogatur necesse est ignoratam sibi disciplinam incertam [illegible] [illegible] libertatis

[illegible], et [illegible] conjicere ex immensis ac variis, et infinitis veterum [illegible] [illegible]

PP. conciliorumque voluminibus [illegible] toto [illegible] Oceano, quod [illegible] collectas [illegible] [illegible] ; communisque

explorare. Quis vero [illegible] fuerit, qui laborem adeo [illegible] [illegible] infinitum, qui [illegible] [illegible]

circumcantes, et laudem tolerare requiverit? [illegible]

quamvis rationis [illegible], quae mater est juris gentium nihil magis abhorreat quam

violentam, nihilo majori studio promoveat, quam libertatem; tamen jurisconsulti

[illegible], et servitutes ad jus gentium retulerunt, quia sine hac [illegible] nequit

[illegible] contra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] brevi temporis [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] servitute conservare.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eodem jure descendit

[illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] interpreti [illegible] [illegible]

tribus exstiterit imperium; singulæ autem familiæ initio seorsum in agris ab se occupatis versabantur, regionibus inter se longè disiunctæ ac dissipatæ, quales Theseus invenit Athenienses, quos ille primus ex agris coegit in civitate (1)

Multum Platonicæ Clementis Alexandrini, discipulique sui Origenis philosophia, multum Tulliana Lactantij dicto, multum Demosthenea Tertulliani fulmina, cæterorumque Patrum Attica facundia, nitor atque

Cap. 12 ... dulcissimaque Virgiliani cantilenam ...

Platonicam doctrinam scholam olim Augustinus magistrum fuit, quæ ultimis nostris quoque temporibus reviresceret.

Modo, deploratum quidem extitit adolescentes nimium delectantur variis ludis et spectaculis et commessationibus, et alea, unde virorum desinuntur vitia lauraunt, corruptisque mores, pro quibus si occupa- verentur in Poetis præter eloquentiam, et eruditionem, quam inde capienda cognoscendis partium prudentiam, atque honestis carmine illorum expressis, alium labore callere sibi quærerent ac voluptatibus illis ad quas impensi plerumque feruntur, et ignorantia periculorum. Quas Poetarum utilitates minime contempserunt veteres Ecclesiæ Patres, ex quibus Chrysostomus, et Hieronymus, alter Aristophanem, alter Plauti pulvinari suo supposuerint, ut ex his leporem illum atque facundiam, quam scriptis suis reddiderunt, assidue haurirent, indeque sagittas illas eloquentiæ peterent, quibus Christi nomini hostes confixerunt. His facultatibus destituunt nostri adoles- centes dum avehuntur ab optimis Poetarum.

Sunt qui profanos Poetas minime sibi evolvendos censent, summa tamen religione cavent a profanis scriptoribus; errant ipsi, nam Hieronymus qui eos certè vano illorum de sanctitate certaverit, minime veretur illos scriptores explicare pueris, quos sacris, ipsique muneribus susceperat erudiendos. Rufin in Hieron. Notat enim optime Hieronymus, quod minime intelli- gunt nostri dies ingeniorum, non eos homines ignoratione vitiorum, quam cognitione virtutis fieri meliores

... vivi semper videntur ... nostris telis, nostrisque gladiis afficiuntur atque ... ut antiquitas ... nostra ... ipsi ... suo ... lucem portare verbis

Cap. ... peregrinans

... progredientibus commercijs, pluribusque familijs in eadem fines coeuntibus, communemque commodorum, et incommodorum sibi ducentibus regulam, quæ sive pariter mala depelleret, bona contineret. Nam omnes eiusdemmet ideæ et institutione conflatam susceperat mentem, quæ sicuti certas antè familias regebat separatim, ita plures eam deinceps conjunctim administrabit. Inde rectè a Platone Lex appellatur distributio mentis. Itaque, mens ratio est communis omnium et norma universæ utilitatis, publicæque tutela salutis, commercionum altrix, pacis atque custos ...

... quod regio ... ne quod mutatione ignoritos.

... is nomen ... tior esset, meditarentur summis.

... loco pecun... postea vad... atque in æstimatione eam, ut ... mo rustica ... inventa commune ... mutatio transiit omnis conti... nam sensim ... operarum quisque ... rerum commu... ... , unà æternu... sunt in ... do, ita retardà commutamus ... us.

humanam societati, qua ... usitas appellamus. Cujus notitia, ex antiquioribus
ingenijs ... ac promicari, in hominibus excusitavit quotidiana exempla
utilitatem, quas capiebant, qui ad ejus praecepta vitam instruebant. Quos
mutuo inter sese jure gaudere, ~~quos natura ad~~ atque animorum conjunctione

Cujus immunitates si qui sint in Italia contemptores, ii intelligunt (6)
adeo gravem se civitati communemque dignitatem, et libertatem, quam
suscipiendis sacris ~~adeoque~~ ministerijs recipiunt, prodere nationibus
exteris, ex quibus per nos diu vectigal, annuos redditus pendentes, adeo ut
exulatum erat ab Italia, quidquid Ecclesiae Romanae decessent.

Atque haec et alia sunt, quae in Dominica Romana servatis vestigia
antiquitatis priscae Romanae Urbis.

Roma ... uno capite corpus praeses tergeminum, Ecclesiam nomine ~~...~~
et curiam e Palatio de Pontificatus ... ... de facto
praecelso in Episcopos, minoresque sacerdotes alios diffundit velut in
rivos, divinaeque auctoritate, ac caelesti vaticinio Terrarum Orbem
complectitur universum nationibus, Ditionumque insidijs, nulla hostium
violentia vacillabit.

Provinciis cujus ad opulentiam et numero ... procedit et
opulentiam Principatus, augetque ... commodorum, constitutione
commerciorum, ac ..., honestaeque libertate ... qui civium
lectam, et conventus exterorum ditant, ornant, et multiplicant Urbem.

3a: Curiam civilium magistratuum constituit, quae sanctis, atque auctoritatis
plenium ducit a gloria liberarum, et a patria civium, et
Pontificij juris. Haec ... a solis civibus composita, sed ex gentibus
universis ad Urbem, et Ecclesiae regimen confluentibus, adeo
ut Curia, quae corpus est ... et ... ... , nos
in ... ... Romanum ... et ...

Homini dignitatem, bonitatemque sui cupientes, inviolabile foedus cum pietate
et doctrina, ne si una ab altera dissociata sit, juventuti, et sanctimoniae
aeternorum numinum ... aut fortitudinem, justitiam, et ...
catam sive voce, sive scripto, (judicemque) populo habendae ... inveniat.
... atque, (propter) et dignus utrumque, cultor pius, ... qui ... praefuere
velit, ~~...~~ moram sanctitatem, doctrinaeque (integritatem) ~~...~~ ex Apostolicis
repetere temporibus et exemplis, et scriptis, prudentiam vero ... ex
... memoriis recentioribus a majoribus novae Romae, supra nostratium (opiniones)

... Quae notitias
ad eam vivendi
animis, vel ...
... manarunt humanae
, sed gentis con
... juris ...
finitimis tradimus
: unde quaelibet

... rigore
..., agrorum cultu.

societatis ...
... summa
... humanae, ratio
et gentium ...
... omnis convenien
... republicae com
... nationes ...
servitutem quam
... ... in
... ...
... ; communisque
... ...

quamvis naturalis lex, quae mater est Juris gentium, nihil magis abhorreat, quam
violentiam, nihilque majori studio promoveat, quam libertatem, tamen ...
bella, et servitutes ad jus gentium retulerunt; quia sine hoc ... neque
... contra ... status aliter ... ; nec licet ... temporis ...
... pacem ... diuturnam, aut perpetuam ... servitute conservare.
Quae de ratione ... ... bellique ... ... profluxerunt. In eodem jure ...
... ... est ... ... interest ... ...

tandem extiterint imperia; cum singulae antea familiae initio seorsim in agris ac se occupatis incolerent regionibus inter se longeque distantes ac dissipatae, quales Theseus invenit Athenienses, quos ille primus ex agris coegit in civitate (1) [illegible] que, quod regio [illegible] ut quod [illegible] commutatione dignitas.

[illegible]

Ut ingeniosissimus [illegible] doctus evadat, ipse accedat oportet ad Ecclesiae [illegible] scholis, quas pro doctrina jampridem occupavit arrogantia [illegible] populares; atque alio progressus est scientias, et eruditionem sive graecam, sive latinam, sive quae neque jam ulla, sive civilem [illegible], sive sacram recte [illegible]

Cap. II

Sit eo usque primordiis Ecclesiae Romanae ad solam divinam ab Apostolis traditam sapientiam perpetuo custodivit, ad et humanam undecumque [illegible] dignitas completa est universalis sive Pontificis ornatus [illegible], hinc et communis [illegible] salaris, et [illegible], et Rege [illegible] regum olim, [illegible] lugentes, [illegible] sibi [illegible] clerici [illegible] sive [illegible] purpuram [illegible] sive [illegible] et patricias sive rubras majorum, quibus et [illegible] sive senatoriae, sive consulariae, et triumphales [illegible] ornamentis [illegible], quae culmen dignitatis exprimerent in summi Pontificis [illegible], in quem et consularis potestas [illegible], [illegible] convenerunt, qui et equis albis, et sella curuli, et [illegible] in sublime [illegible] veteri novi [illegible] [illegible]

nis nomen [illegible] esset, meditandis [illegible] summis. [illegible] loco [illegible] [illegible] atque ut [illegible] aestimatione [illegible] ut [illegible] [illegible] inventa [illegible] commune [illegible] omnis [illegible] [illegible] [illegible] [illegible] ubi [illegible] etiam in [illegible] [illegible] commutamus [illegible] nos.

Cap.

Propter linguam latinam conservatam, cujus ministerio patrum nostrorum [illegible] [illegible] dominatus [illegible], per quam linguam [illegible], et [illegible] imperii ad gentes [illegible] universas, quarum societatem, et commercium [illegible] sermonis [illegible] contraximus, et retinemus.

Praeterea [illegible] in [illegible] vestis litterarii [illegible] [illegible] senatoria nunc [illegible] [illegible] per quam nobilitas equestris ordinis communicatur.

Quin et [illegible] Romanorum [illegible], quae barbari extinctum volunt, Pontifices Ro[manos] [illegible] divina in Ecclesias retinuerunt, ut sicuti [illegible] vestem, et [illegible] romanis [illegible], ita et [illegible] summus Pontifex per [illegible] ex [illegible] [illegible] [illegible] Romana [illegible] Romani Pontific[illegible] [illegible]

Cap.

Igitur progredientibus commerciis, pluribusque amicis suo eodem jure coeuntibus, communemque commodorum, et incommodorum sibi ducentibus regulam, quae sibi pariter mala defenderet, bona contineret, unam omnes eandemque illam ex [illegible] constatam ~~[illegible]~~ universam mentem quae sicuti [illegible] antea familias regebat separatim, in [illegible] eam deinceps conjunctim administravit. Eadem vero a Platone [illegible] dicta distributio mentis. Atque mens ratio est communis commodi, et norma [illegible] verae utilitatis, publicaeque [illegible] salutis, [illegible] [illegible] custos [illegible]

humanam societatem, quam justitiam appellamus. Cujus notitia, in antiquioribus ingenijs est ea promicans in lumitionibus excusitavit quotidiana exempla utilitatum, quas expectant, qui ad ejus praecepta curam instruebant. Quos mutuo inter ess jure gaudere, ~~quo natura ad~~ atque animorum conjunctione [illegible] insistiat [illegible] feliciter [illegible] videbant. Eva notitias 18

graviorem gestam, ad praesentem (7) utilitatem, usumque transferre, Justitiam, ad eandem [illegible] tandem ad Ecclesiam populorumque praesentium regimen avocare [illegible] animis, vel ma Gratiani [illegible] Canonum, et Justiniani Legum voluminibus; quo [illegible] [illegible] modo inimicos exarmemus nostros et libertatem retineamus, sed [illegible], sed gentis con[illegible] ad romanam potestatem, et [illegible], ~~[illegible]~~ atque ad [illegible] [illegible] jure [illegible] [illegible]. Æterna revocemus eos, qui antea quidem se subtrahentes ditionem nostram evertunt; nunc autem [illegible], et [illegible] [illegible] ferocientes, iis graviorem servitutem parant, quibus olim se [illegible]: unde [illegible] [illegible] indignantes.

Socrates ad Justitiam, videte [illegible] [illegible] [illegible], disputationes [illegible] [illegible] reges [illegible] in animis injustorum, ad praesentem quasi [illegible] [illegible] [illegible], quae intelligeremus [illegible] [illegible] [illegible] [illegible] crimina [illegible] [illegible], [illegible] regnantes [illegible], agrorum culti suos circumferre carnifices, [illegible] [illegible], [illegible] [illegible] [illegible] odium [illegible] sui. quibus calamitatibus [illegible] [illegible] [illegible] regnantes inter apparatus [illegible] torqueri, et in opulentia [illegible];

Cap: suo [illegible] inveniens acerbissime laniari. contra vero justi [illegible] quibus omnibus [illegible], continere tamen [illegible] [illegible] [illegible] societatis lacerant inter [illegible] beatitudines [illegible], animumque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] laetitia perfunderet; eaque reges omnes [illegible] [illegible] [illegible] corpora [illegible]; quibus [illegible] [illegible] [illegible] explicatis, Platonem [illegible] et [illegible] [illegible] [illegible] [illegible] ut in libris de Republica imaginem etiam adumbrat: [illegible] [illegible] [illegible] verit infinitae ac divinae justitiae, quae humanitatis vitiam [illegible]. [illegible] repetitis com[illegible] Quid mirum igitur si majores nostri et Ecclesia universa longo [illegible] [illegible] rationis [illegible]. [illegible] [illegible], [illegible] et summo Philosophorum [illegible] scholas [illegible] [illegible] [illegible] [illegible] [illegible] doctrinam [illegible] Platonicam, nostram servitutem, quam Christianorum? Quid mirum [illegible] [illegible] [illegible] [illegible] [illegible] Platonici [illegible] [illegible] [illegible] [illegible] doctrinam post [illegible] Patres [illegible] [illegible] [illegible] ad Christiana castra [illegible] [illegible] [illegible] [illegible] Religionis nostrae transeuntes ad [illegible] [illegible] [illegible] [illegible] [illegible]; communique [illegible] apostolis [illegible]. Neque audiendi sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Platonis [illegible] nobis magis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Inde

quamvis rationis. [illegible], quae mater est Juris gentium nihil magis abhorreat quam violentiam, nihilque majori studio promoveat, quam libertatem; tamen Jurisconsulti [illegible], et servitutes ad jus gentium retulerunt; quia sine hoc [illegible] [illegible] [illegible] contra [illegible] status aliter [illegible] [illegible]; nec licet [illegible] brevi temporis [illegible] [illegible] [illegible] [illegible] diuturnam, aut perpetuam libertatem sine [illegible] [illegible] [illegible] conservare. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. In eodem jure [illegible] Quae de ratione omnia [illegible] [illegible], [illegible] profluxerunt. [illegible] [illegible] [illegible], [illegible] Legatorum, quos [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] interpretes [illegible] [illegible]

[illegible] existimat imperia; singulæ autem familiæ initio seorsum in agris ab se occupatis [illegible] regionibus inter se [illegible], diviniaeque ac dissipatæ, quales Theseus invenit Athenienses, quos ille [illegible] ex agris coegit in civitatem. (1)

.. [illegible]

2 [illegible] cum [illegible] quæ cum amicis fœdera ineant, ac [illegible] nos [illegible] consulamus, quam Dionysius Areopagita, Justinus martyr, Athenagoras, [illegible] Irenæus, aliique discipuli, ac familiares Apostolorum. Platonicam doctrinam, præceptis Christianis erat quasi quædam naturalis initiatio pietatis, [illegible] novam vitæ viam ingressuros veterum vitiorum [illegible] evolverat.

3 Deum Philosophi veteres [illegible] quidem naturam humanam [illegible] resectis desideriis inanibus, non tamen radicem ipsius vitiosæ animadverterunt atque corruptelam humanitatis universæ, quam nisi tota discusserimus, nunquam exierimus a vitiis. Neque [illegible] potuerunt illi [illegible] veterem hominem tollere cum novum aliud et meliorem substituendum [illegible].

Solus quidem Deus [illegible] humana carne susceptus, [illegible] veterem novum potuit hominem reddere per gratiam procreatum. Cui alendo sacramentorum robur [illegible], et evangelicæ doctrinæ cœlestem [illegible], per quam dum nos [illegible], eosdem nos longe feliciores [illegible].

[illegible]

Nos [illegible] ac nostros opum [illegible] cupiditates, et livorem et iras [illegible] radices [illegible] [illegible] retramus, deponimusque [illegible] in æternitate [illegible] immortalitatis [illegible] permutatione [illegible] nostri et [illegible] Christi [illegible]. Unde a Christo admonemus ut [illegible] per oculos cupiditates, et [illegible] concipiamus, ipsos nobis eruamus oculos, hoc est vitia illa, quæ sunt nobis carissima per oculos [illegible]; [illegible] [illegible] divinitatis amplectamur.

[illegible] ubi alterius cuique noceat, dum se [illegible], diligit [illegible] [illegible] contrahit suas. Unde qui semet oderit, hoc est naturæ [illegible] humanæ abominetur, eadem gravius [illegible] diligit; liberatus [illegible] a vitiis [illegible] divinam [illegible], nos [illegible] [illegible] et [illegible] humilitate, et charitate.

[illegible]

[illegible] progredientibus commerciis, pluribusque familiis in eadem [illegible] communem commodorum et incommodorum [illegible] regulam, quæ sibi pariter mala depelleret, bona contineret [illegible] omnes [illegible] constitutione [illegible] mentem, quæ sicuti [illegible] familias regebat separatim, ita plures eorum deinceps conjunctim administraret. Unde recte a Platone lex quæ [illegible] distributio mentis. Atque mens ratio est communis commodi, et norma [illegible] veræ utilitatis, publicæque [illegible] salutis, [illegible] atque custos [illegible]

Margin notes: [illegible] quod regio [illegible], ut quod mutatione [illegible] nomen [illegible] esset meditabantur [illegible]. loco [illegible] nostra [illegible] atque ut æstimatione eorum, ut [illegible] publica [illegible] commune [illegible] omnis [illegible] [illegible] communi [illegible], ubi alterius [illegible] ita [illegible] commutamus

Cap. 11

Cap

humanam societatem, quam justitiam appellamus. hujus notitia, in rudimentis ingeniis ex ea promicans, in hominibus excusciavit quotidiana exempla utilitatum, quas capiebant, qui ad ejus praecepta vitam instituebant. quos mutuo inter se pace gaudere quod natura ad atque animorum conjunctione cavere insidias, injuriasque feliciter propulsare videbant. 18 ... Quae notitia quocumque incideret oblata spe parvae utilitatis, atque quietis, ad eandem vivendi rationem animos accendebat ... ut certius justitiam ex animis, vel ratione sponte, vel aliorum imitatione eductam in universum genus manavit humanum. Unde quidquid ad certis familiis natum, certisve societatibus, sed gentis communitati universis ut gentium ... amplectatur. ... juris sin deferebant Athenienses, quos primos ferunt jus gentium finitimis tradidisse dimisisse ad mortales caeteros, una cum rei agrariae legibus: unde queritur

Primae frugiferos foetus mortalibus aegris
Dididerunt quondam praeclaro nomine Athenae
Et recreaverunt vitam, legesque rogarunt.

Verum Aegyptii hanc sibi contra vindicant laudem, et magis rigore contendunt, Osirim cum sua uxore Iside terras pervagantem, agrorum cultum et commune jus mortalibus aperuisse.

De Jure Belli

Cap: 14.

At si quae gens communionem juris, et foedus humanae societatis laceraret ac frangeret: quietemque viventium invadaret: tum ea tanquam hostis humanitatis justo bello a finitimis peteretur. Nam sicuti domina humanae naturae affectiones jure suo coercet ... discordias, ita et gentium ratio cui nostrum omnium regimen mens humana mandavit, manu armis coerceat eos, qui feriis morigeri, aut nondum erudiri, aut improba cupiditate commune hominum sollicitant pacem, naturalemque statum humanae rationis evertunt. ... ut horum furor perpetuo comprimatur; invenit ratio servitutem, quam ... victoriis mollentur, ut victores captorum vitae propter propria ... statem facilius parcerent, victi vero si mortem effugerent, amissam libertatem ... bellis pertimescerent atque ita iracundiam injuriis temperarent; communisque pax non mortis tantum, sed etiam ignominiosae vitae formidine muniretur. Unde quamvis rationis sit, quae mater est Juris gentium, nihil magis abhorreat, quam violentiam, nihilque majori studio promoveat, quam libertatem, tamen ... bellum, et servitutes ad jus gentium retulerunt. quam sine hoc ... neque ... contra feritatem status aliter haberi ... ; nec licet sine brevi temporis ... libertatem pacem retinere diuturnam, aut perpetuam libertatem sine ... servitute conservare. Quae de ratione ... belli ... profluxerunt. Ex eodem jure descendit ... communitate ... est ... humanae ...

Cap. 3.

De Civil. Potestate.

Hinc rerum [illegible] et multa quae [illegible] domesticas sunt, et [illegible] [illegible] integendo et [illegible] [illegible] [illegible] [illegible] comparata. Cum ita sit status naturalis hominis, qui ex rationis [illegible] normas status autem [illegible] [illegible] rationi contrarius, naturae adversetur humanae; certe [illegible] [illegible] est homini, quae producere quod quisque potest rationabilem vitam, et [illegible] [illegible] [illegible], [illegible] aliorum [illegible] societate evadere felicitatem, a qua [illegible], et pericula [illegible] imminent [illegible]. Quamobrem recte instituta societas [illegible] [illegible] [illegible]. [illegible] causam adversus [illegible] alterius [illegible] [illegible] hic auctor [illegible] dicens. [illegible] [illegible] [illegible] alterius displicet, quia poena inferiori a superiore infligitur, [illegible] autem inter se [illegible] sunt. Videntur autem hi solam [illegible] ratione moveri, [illegible] [illegible], credimus, [illegible] [illegible], [illegible] [illegible] hac vocem vindicationum. Ast [illegible] sic quoque difficilis semper indagationis erit, sit ne [illegible] aggressor [illegible], nec ne?

Cap. 5.

De Imperio Romanorum

Hinc Romanorum unice, atque undequaque, justissimum fuit imperium quippe fundatum in [illegible] rationis humanae hoc est in [illegible] legibus ex uberiori [illegible] [illegible] [illegible] [illegible] [illegible] et propagandae humanitate [illegible] [illegible] [illegible] [illegible] universam [illegible]. Humanitati enim hostes [illegible] Romani ducebant [illegible]. unde [illegible] provocantes non [illegible] bello urgebant, quam [illegible] [illegible] [illegible] ut ait [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nec servitute premebant, nisi qui rationis leges [illegible] et [illegible] vitae humanae [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] populos [illegible] vivere [illegible] [illegible] nec [illegible] ad armorum [illegible], et [illegible] societatem sibi [illegible]: ut imperio [illegible] [illegible] [illegible] [illegible] ad universitatem juris gentium communionem, [illegible] [illegible], rationabilis vitae, atque ad humani generis emendationem [illegible].

Cap. 7.

De jure sapientis in caeteros.

[illegible] [illegible], qui [illegible], [illegible] [illegible] [illegible] felicitatem, ~~[illegible]~~ a qua rationem prae caeteris [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] quodammodo [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] et [illegible] detrimento in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fuit [illegible], si [illegible] [illegible] [illegible] [illegible] [illegible], mutuis [illegible] [illegible]: propterea sapientia, sive [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] incommodorum participationem, exemplo privatarum societatum: Nihil est enim [illegible] civitas, quam publica [illegible] ad communem utilitatem, ac vitae bonorumque [illegible] instituta societas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quibus firmandis, atque constituendis suam quisque voluntatem contribuunt, [illegible] in [illegible] conferunt pro communi securitate vires; [illegible] [illegible] voluntatis et virium in unum confluentis, [illegible] [illegible] [illegible] [illegible], summaque potestas, quam alteram [illegible] est, sive communis ratio, vel

civilis sapientia, et publica Philosophia [illegible] imperii [illegible], et potestas universorum, eaque [illegible] sapientia, quae [illegible] et imperium [illegible] nostra [illegible] animos comparandos ratio [illegible] valet. 10

Cap: 18

De Origine Imperii, et Jurisdictionis

Hinc [illegible] placidas, et [illegible], armatas prodijt et imperiosa [illegible]: cujus [illegible] nostra [illegible] praecidit, quoniam eo potestas exstat e corporis omnium [illegible] universorum complexa voluntates, rationem singulorum, et potestatem in se conditas perpetuo conservat. [illegible] qui [illegible], [illegible], sed suae voluntate [illegible] imperii, [illegible] gubernant quo cives omnium interest vigere Leges, [illegible] radices publicae salutis, quae unusquisque intelligit [illegible] suam. Ideo conditis legibus et imperio constituto, rei administrandae ratio quaerenda fuit: unde [illegible] vel in multitudine consistit, vel ad optimates ascendit, vel consedit in [illegible] vel distributis communi consensu partibus per singulos ordines permeavit. Quae potestas ad communem utilitatem publica voluntate instituta, si publicae [illegible] detrimento, et singulorum injuriae, vel ad unius, vel ad paucorum utilitatem detorqueatur pro jure ad pristinum statum revolvitur. Abest [illegible] a tyrannide consensus universorum sine quo nullum ratum est, et justum imperium. Unde quod commode civis [illegible] possit, liceat [illegible] rempublicam a praedone vindicare: ne [illegible], et salus, paucorum, aut unius cupiditatibus, vel libidinibus devoveatur. Etenim [illegible] est sacrosancta libertas, quippe humanae a Deo implicatae naturae: ut eam [illegible] scelus sit, impium circumvenire, occupare nefarium. Et contra, publicae utilitatis causa, jus est principibus legum [illegible] armis, et auctoritate restituere si [illegible] libertatem effusiori licentia multitudo corruperit.

Cap: 19

De Conversione rerum

[illegible] [illegible] ad [illegible] Reipublicae status optime pendet, propter humani tamen [illegible] [illegible] procedentibus temporibus [illegible], ut aut [illegible] [illegible] ad [illegible] pristinam revolventur. Civilia [illegible] consilio [illegible] ad [illegible] [illegible] a conditione rerum naturalium, quae [illegible] [illegible] res [illegible] alias perpetua vicissitudine [illegible] [illegible] conversione motum [illegible] rationem [illegible]. [illegible] Divinas, quae [illegible] [illegible], [illegible], et partes [illegible] in [illegible], [illegible] circumferantur, ex quo aliae intereunt, aliae nascuntur, integram semper manente natura: cui nihil [illegible] dissolutione partium, neque novi quidquam novarum ortu rerum accedit, quia res vel a primordijs ab initio in natura conditis, vel e [illegible] rerum antea dissolutarum oriuntur. Unde motus circumfluens, et rerum [illegible], [illegible], minores [illegible] [illegible] [illegible] versans, [illegible] circuitione suas species [illegible] et [illegible] innumeras, [illegible], [illegible] [illegible] [illegible] [illegible] easdem, reducit [illegible] omnemque quodammodo rerum [illegible] replicat, atque convertit. Hinc novae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturali [illegible] [illegible] omnia [illegible] gradibus.

Cap. 20. De Motibus civilibus.

Animus humanus cupiditate, ac siqua tanquam calcari, et stimulis impellitur, [illegible] exercet · cupiditatem vero comitatur semper adversus metus; ut inde animus metu ad reflectit, eo ipse atque cupiditate [illegible] ut quid ibi sit appetendum · Porro cupiditas imminet ante partis, quo ad recentem egestatis memoriam conservamus, at cum egestatis memoriam deposuimus, confestim nostra negligimus et appetere incipimus [illegible] Hinc jacentes in malis, omnem depulsionem in bonis ponimus; ubi a malis emersimus, continuo majoris boni desiderio torquemur · Sic motu civilia, et humana omnia circumferuntur; qui enim legibus, et hominibus parere diu consuevere, [illegible], aut recentem seditionem recordantur, nihil dicunt quieti, ac securitate [illegible] beatius: et qui recens est a privato Princeps, sat habet quibus, et honoribus antecire ceteris. Hinc homines vel pestibus, vel diluviis, incendiisque, superstites, vel [illegible] vel seditione, ac bene [illegible] et prudentiori cogantur in [illegible] tranquillo statu fruuntur, et aequalibus jure, quorum cupiditas rerum novarum ac recenti memoria malorum excluditur · At vero Principes illius, rescita [illegible] animum altius incitarunt inceptare potentiam opulentiaque majorem, conversaque ad [illegible] et rapinas [illegible] populi [illegible] violentiaque sua multitudinem adeo exulcerat, ut primores civitatis, nacti occasionem publici odii adversantibus ceteris gubernaculum [illegible] arripiant. Et diu populus favet iis, quorum opera libertatem recepit, imperium a Tyranno devolutum ad optimates [illegible] sibi siqua dominatione timescentes [illegible] attrahentes contemnunt populum, et diu [illegible] a divitiis, imbecilliores a validioribus ac simplices ab astutioribus premuntur. [illegible] regimen [illegible] quod vocat optimati. Inde multitudo praesentibus injuriis exasperata et memoria dominationis [illegible] aut optimates regendi [illegible] regimen [illegible] se [illegible] communi omnium consilio res moderatur · Defluente vero memoria malorum, et [illegible] prudentiorum illis, posteri periculorum ignari [illegible] juris aequalitate, inter se de potentia honoribusque contendunt, suffragia multitudinis [illegible], captantes, [illegible] a [illegible] modestia, et [illegible] ad competitiones [illegible] plebem, quae [illegible] dedita suffragium, gratiamque suam a meritis transfert ad opes. At cum [illegible] ille [illegible] suas patrimonia exhauserint [illegible] universa [illegible] sua convertuntur ad praedas: unde factionibus et seditionibus Respublica laceratur: ut alicui ex principibus [illegible] quibus qui superaverit [illegible] occupat omnia [illegible] · respublica, quae ab uno [illegible] ad plures a pluribus denique refertur ad unum, idque evenit propter satietatem praesentium et adventum cupiditatem. [illegible]

Cap. 21. De [illegible] legis, et earum [illegible]

Suprema potestas, sive in optimatibus, sive in principe, sive pro sua cujusque portione consistit in omnibus, implicatur in magistratus, et judices [illegible] in [illegible] jurisconsultis qui sunt legum veri et juris custodes, atque justitiae sacerdotes.

Hinc quamvis unam omnium nationum informationem natura desideret, multa tamen ac pene minime aequo omnes exprimitur modo, ac diversae populorum, et discrepantes sunt inter eas leges; quoniam id videtur in finitis rebus omnes ducunt utilitatem: cuique enim id est onus universorum, singulare tamen uniuscujusque regimen, pro temporum et morum varietate distinguitur. Sane Judaei, quos sibi populum Deus olim habuit eximium, hoc divinis prompta fuit oraculis, eorumque regimen purus divinitatis voce constitutum: Unde recte Josephus Judaeorum Rempublicam Θεοκρατίαν sive divinum regimen appellavit. Aliarum gentium, et Romanorum leges ex humano profluxere consilio. Omnium autem principem leges dedisse ferunt Cererem in majorum deorum numerum, quos Cabiros vocabant, ab Aegyptiis relatam. Elia. hist. l. 4. c. 56 quorum simulacra Deorum Cambyses rex longam ejus superstitionis dementiam incendit. Herodot. lib. 3.) Cum sacra diceretur Aegyptus, Isis, ubi magna erat vis frumentaria, reperta comparato frumento transtulit. Diod. Sicul. lib. 1.) Sunt, qui legum institutionem Trojanis tribuerint, de quo ad Aristotelem tradit Polit. lib. 2.) Alii primas leges ducunt a Rhadamantho Lyciae Rege Elia. lib. 4. c. 56. qui ob insigne studium justitiae, quo in vita ferebatur, fingitur apud inferos mortuorum ultor existimari. Persis Zoroastrum leges tradidisse complures existimarunt, de cujus aetate summopere contendit; Hermodorus Platonicus annorum quinque millia floruisse a Zoroastre ad excidium Trojae credidit, dum ab aliquibus ponatur fuisse Zoroastri cum testimonia scriptorum frequentiora sint de illo Astronomiae peritissimo, quem latere recentiores Hystaspis Darii Regis Patris aequalem faciunt. Caeterum, Persis Zoroastrum constituit suo imperio Cambyses. Aegyptii ad utroque; Mercurio leges acceperunt adeo scilicet, de quo Cicero de nat. Deor. lib. 3.) tradit: Aegyptiis non leges modo, sed et litteras accepisse. Porro ante pastorum cohortem, quae in Aegyptum irrupere, jus reddebatur tribus majoribus illius regionis urbibus, Thebis scilicet, Memphi, et Heliopoli, quas a pastorum dominatione liberatas, Amasis, qui Regum Aegyptiorum primus Heliopoli praefuit, legibus munivit, et tribunal constituit ex 30 judicibus. Horum leges Pythagoras transtulit ad Crotoniatas. Hinc e magna Graecia, ubi divinae illa locavit ac humana fundamenta sapientiae, facta sunt civilis doctrinae, juris divortium. E Pythagorica schola sunt Charondas, et Zaleucus, qui Locrorum regimen constituit, et ambo sanxerunt, ut qui leges proponerent novas, capite plecterent, nisi legibus sui universorum civium utilitati consulerent. Legumlatorum omnium celeberrimi, et praestantissimi fuere Phoronaeus Inachi filius, Graecorum Regum antiquissimus: Minos, Licurgus, et cum Dracone Solon. Licurgus in Creta profectus, Minois instituta cognovit, et eorum multa in suas leges transtulit, quas Lacedemoniis promulgavit. Athenae vero, quae ut Urbi omnium fuerit humanitas et morum, atque sermonis elegantia post rejectos reges, diuturnis jactatae seditionibus, nondum certis legibus obligatae acceperunt eas a Dracone, qui auctoritate magis, quam legibus suis civibus imperavit. Siquidem jus ab eo conditum propter nimiam severitatem, ad feritatem deflectebat, ac minime congruebat humanae imbecillitati naturae;

ut erat leviter errantes pœna capitis mulctaret, quippe malum non tam ex magnitudine facinoris, quam ex vitiato peccantium animo æstimabat. Hinc et aliam pœnam otiosis exemplo forsan ægyptiorum, a quibus Solonem hanc transtulisse leges in suas Herodotus prodit: nempe ut singuli suum vivendi genus apud magistratum profiterentur; cum leges Solum de otiosis Draconi tribuat, qui ante Solonem leges tulit. Certe Solon Areopago negotium dedit, ut videret, quod quisque vivendi genus instituisset, et in eos, qui otiosi viverent, animadverteret. Postea ab Atheniensibus Archon constitutus fuit. Isque cum Rempublicam accepisset intestino morbo laborantem veteres magistratus novos duxit, in quibus antea constiterant, censum civium egit, ordines descripsit, et pro habita sibi a populo potestate, magistratus, conciones, judicia, curias: numero, tempore, munereque distinxit: juraque tum privata, tum publica suis legibus definivit, et Senatum Areopagiticum gravissimum constituit ex iis, qui annuum magistratum gesserant. Aristoteles ait: Solonem Romanis judicandi potestate tributa, po- [interlinear: senatu, et magistratuum electione principem neque sustulisse]
puli tenuisse voluntatem: Itaque mistum regimen instituit quod deinde conversum est ad regiorum status. Alias leges composuit Clisthenes, aliæ a Demetrio Phalereo conditæ sunt, cum rerum potiretur Athenis. Ex Atheniensium legibus in magnam partem manavit jus Romanorum in quo versamur. Romulus, et Numa, et Servius leges latoribus Græcorum minime cedunt, sed contra in legibus ferendis prudentia eo vete- rater superant, Dionys. Halicarnasseus [...] est. lib. II. c. 24 c. 36. Primus naturæ contulit, ac educationis liberorum, matrimonii, et parentum jura stabilivit: Alter jus sentium, ... de homicidiis, bonæ fidei contractibus, de sepultura leges aliquot promulgavit; propter sacros ritus, et cerimonias, et sacrorum religionem. Postremus majorem operam ad jus civile contulit et de contractibus, ac delictis 50 rogavit leges: item de fœnore, de nexis de ære alieno, quæ omnia in unum volumen contulit Sex. Papirius unde jus Papirianum ortum est.

De jure sentium omnes pene contractus introducti sunt, ut emptio, et venditio, locatio et conductio, societas, depositum, mutuum &c. de quibus hic liber secundus agit. et de jure libertorum de jure hominum, de jure patronatus, de jure conjugum et cognationis, de divortiis, de partu monstroso divertit. de quibus pauca inferius breviter expediam est. Igitur ... quæ proxime recensita sunt ad jus gentium pertinent. Leges autem et Senatus consulta ad jus civile.

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18
[illegible]

el8
ici

[illegible]

[A.S.] Ritratto della Religione Cristiana | Riflessioni filosofiche per ogni [illegible]

Che avrebbero mai pensato Platone, e Socrate se come noi istruiti dalla Rivelazione avessero veduto co' loro propri occhi lo stabilimento d'una Religione la più degna dell'Esser supremo per la sublimità de' suoi dommi, la più utile al Mondo per la sapienza della sua Morale, la più consolante per ciascun particolare per i motivi che propone, la più salutare per i mezzi, che appresta? Una Religione, che illumina lo spirito, e gli dà di Dio le idee più grandi e le più giuste, che anima il cuore, e gl'inspira i sentimenti i più generosi, e i più elevati; che regola i nostri pensieri, e i nostri desiderj, che stabilisce tutti i doveri, che santifica tutte le condizioni. Religione che comanda l'umiltà ai grandi, il distacco ai Ricchi, la moderazione ai fortunati, la pazienza, e rassegnazione ai poveri, e agli afflitti, l'ubbidienza, che prescrive l'amor del dovere, che tien saldi i vincoli della subordinazione, che la opportuno al genere umano la Dottrina la più analoga al bene generale degli Stati, e degli Imperj, la meglio confacente al desiderio innato della felicità e ai voti di tutti gli Uomini per l'immortalità.

Ond'ella questa Religione, che per l'Essere che ci ha creati, e che ci fa riguardare come nostro Padre abbiamo un rispetto profondo, ed un'amore di preferenza universale, che occupa la nostra anima, che regola la nostra anima che domini sopra tutte le affezioni della nostr'anima, che per tutti gli Uomini, i quali ci fa riguardare come nostri fratelli abbiamo una carità benefica, che si estende a tutto, che si attaccasi a tutto, che si estende a tutto fin anco a' nemici, [illegible] stessi persecutori [illegible] la pratica con esattezza [illegible] tanto più interessante nel Mondo o caro alla Società. Egli è buon [illegible] e buon Padrone buon suddito buon Uomo buon cittadino buon [illegible], [illegible] disinteressato ne' suoi consigli, saggio nella fortuna costante nelle disgrazie incapace di viltà per grandezza d'animo capace di [illegible] e [illegible] ne' suoi nemici anche per religione. Egli è rispetto alle leggi [illegible] nell'opre una tenerissima la sua Patria, è fedele al suo Principe non teme altri, che Dio, non è schiavo, che del suo dovere, non è avaro, che nel suo tempo, non è indulgente, che per gli altri, non è severo, che per se stesso e biasima il vizio, scusa i difetti, non loda, che il merito, non istima, che

[illegible] cosa, con [illegible]
cosa che ne fece a' gli dicevi suoi amici. Penso qui l'intento parlare di questo discorso.

la vista. La sua coscienza non gli fa alcun rimprovero, non ha ad arrossire di alcuno de' suoi andamenti innanzi agli Uomini, non ha a rimproverare alcuno de' suoi sentimenti innanzi a Dio, non ha niente a temere, nè dalle vicende degli avvenimenti, nè dai flagelli del Cielo, nè dalle calamità della Terra, nè dagli attacchi delle infermità, nè dalle sorprese della morte. Tranquillo sotto gli occhi, e la protezione della Providenza riposa, per così dire, nel seno dell'Onnipotente. Ha per amico l'arbitro della sua sorte, e il Padrone dell'Universo, vive in pace, soffre da Eroe, muore da Santo.

Quanto è egli felice? E qual sarebbe in fatti la felicità degli Uomini, se tutti si conducessero secondo le regole del Vangelo! Qual purezza ne' loro costumi! qual decenza nelle loro maniere! qual candore ne' loro discorsi! qual dolcezza nella società! L'innocenza regnerebbe nelle loro campagne, la buona fede nelle Città, la pace nelle famiglie, la sicurezza nel commercio, la fedeltà ne' matrimonj, la sincerità nelle amicizie. Il Principe sul Trono, padrone de' suoi sudditi per la sua potenza, loro Padre per la bontà, farebbe la sua felicità di quella de' suoi Popoli. i Popoli contenti della loro dipendenza benedirebbero continuamente il Monarca, e 'l suo impero. Non si udirebbe nè la voce spaventevole dell'Oppressore, nè i tremanti pianti della vedova oppressa; si preverrebbero i bisogni dell'indigenza, ognuno contribuirebbe alla felicità comune, una carità vicendevole ci unirebbe tutti. Sempre giusti, sempre benefici, sempre virtuosi, sempre tanto felici, quanto si può esserlo sulla terra, e sospirando sempre dietro una felicità più grande nel Cielo, noi passeremmo in pace de' giorni sereni nella pratica della virtù, e nell'aspettazione de' beni eterni. Ecco un ben debole e imperfetto abbozzo della Religione ch'è venuta a svelare agli Uomini.

~~[illegible]~~

~~[illegible]~~

Idea del libro, che Mr. Pascal voleva comporre [illegible] della Religione Cristiana.

Traduzione d'uno squarcio della Prefazione ai pensieri di Mr. Pascal.

Vuol mostrare, che la Religion Cristiana ha tanti segni di certezza, e di evidenza, quanto le cose ricevute nel Mondo per le più indubitabili.

Per entrare in questo disegno egli cominciò (a) subito con una pittura dell'Uomo, in cui niente lasciò di tutto ciò, che lo potea far conoscere e al di dentro, e al di fuori di lui stesso fino ai più segreti movimenti del suo cuore. Egli suppose in seguito un'Uomo, che essendo sempre vissuto in una ignoranza generale, e nell'indifferenza a riguardo di tutte le cose, e sopra tutto a riguardo di se stesso viene in fine a considerarsi in questo quadro, e ad esaminar ciò, ch'egli è. Egli resta sorpreso di scuoprirvi un'infinità di cose, alle quali non avea mai pensato; e non può rimarcare senza stupore, ed ammirazione tutto ciò, che Mr. Pascal gli fa sentire della sua grandezza e della sua bassezza, de' suoi vantaggi, e delle sue debolezze, del poco lume, che gli resta, e delle tenebre, che lo circondano quasi da tutte le parti, e in fine di tutte le contrarietà sorprendenti, che si trovano nella di lui natura. Dopo ciò non può più restar nell'indifferenza, s'egli ha un tantino di ragione; e per quanto insensibile egli sia stato fino allora egli deve bramare dopo aver così conosciuto ciò, ch'egli è, di conoscere d'onde viene, e ciò, che dee divenire.

Mr. Pascal avendolo messo in questa disposizione di cercar d'istruirsi sopra un dubbio così importante, l'indirizza primieramente ai Filosofi; e qui dopo avergli sviluppato tuttociò, che i più grandi Filosofi di tutte le sette hanno detto sopra il soggetto dell'Uomo, gli fa osservare tanti difetti, tante debolezze, tante contradizioni, e tante falsità in tutto ciò, ch'essi hanno avanzato, che non è difficile a quest'Uomo di giudicare, che non si deve attenere a questo punto.

(a) L'idea, che abbiamo di questo libro l'abbiamo da un discorso in cui, che ne fece a' giudizi suoi amici. Perciò qui s'intende parlare di questo discorso.

Gli fa in seguito scorrere tutto l'Universo, e tutte l'età per farli rimarcare un'infinità di Religioni, che vi s'incontrano, ma gli fa vedere nel medesimo tempo con ragioni sì forti, e sì convincenti, che tutte queste Religioni non sono ripiene, che di vanità, di follie, di errori, di sciocchezze, e di stravaganze, che ancora non trova niente, che lo possa soddisfare.

In fine gli fa gettar gli occhi sopra il Popolo Giudeo e [illegible] ne fa osservare circostanze così straordinarie, ch'egli tira facilmente la sua attenzione. Dopo avergli rappresentato tutto ciò, che questo Popolo ha di singolare, si arresta principalmente a farli rimarcare un unico libro, col qual si governa, e che comprende insieme la sua Storia, la sua Legge, e la sua Religione. Appena ha aperto questo Libro, ch'egli trova, che il Mondo è l'opera d'un Dio, e che questo Dio medesimo, che ha creato l'uomo a sua immagine, e che l'ha dotato di tutti i vantaggi di Corpo, e di Spirito, che convenivano a questo stato.

Benché non abbia ancor niente, che lo convinca di queste verità, elle non lascian di piacergli, e la sola ragione basta per farli trovare più verisimiglianza in questa supposizione, che un Dio è l'Autore degli Uomini e di tutto ciò, che vi ha tanto nell'Universo, quanto in tutto ciò, che questi stessi Uomini si sono immaginati coi propri lor lumi. Ciò, che lo fa sorpreso in questo luogo ~~[illegible]~~ è il vedere per mezzo della pittura, che gli fu fatta dell'Uomo, ch'è ben lontano dal possedere tutti questi vantaggi, ch'ha dovuto avere quando sortì dalle mani del suo Autore; ma non resta lungo tempo in questo dubbio, perché proseguendo la lettura di questo Libro trova che dopo che l'uomo è stato creato da Dio nello stato di innocenza, e con ogni sorta di perfezioni, la prima azione che fece fu di rivoltarsi contro il suo Creatore, e d'impiegar tutti i vantaggi, che avea da lui ricevuti per offender lui stesso.

Mr. Pascal gli fa altresì comprendere, che questo delitto essendo stato il più grande di tutti i delitti in tutte le sue circostanze era stato punito non solo in questo primo Uomo, che essendo perciò decaduto dal suo stato, precipitò tutti in un colpo nella miseria, nella debolezza, nell'errore, nell'accecamento; ma ancora in tutti i suoi discendenti a cui questo stesso Uomo ha comunicata, e comunicherà ancora la sua corruzione in tutto il seguito de' tempi.

Gli mostra in seguito diversi luoghi di questo libro, ove ha scoperta questa verità. Gli fa osservare, che non vi si è più parlato dell'Uomo, che per rapporto a questo stato di debolezza, e di disordine: che vi è detto sovente che tutta la carne è corrotta, che gli Uomini sono abbandonati a' loro sensi, e che hanno un'inclinazione al male fin dalla loro nascita. Gli fa vedere ancora, che questo primiero caduto è la sorgente non solo di tutto ciò, che vi ha di più incomprensibile nella natura dell'Uomo; ma altresì d'un'infinità di effetti, che son fuori di lui, e la cui causa ei non conosce. In fine gli presenta l'Uomo sì ben dipinto in tutto questo libro, che non gli sembra più differente dal primo ritratto, che gliene ha delineato.

Non basta l'aver fatto conoscere a quest'Uomo il suo stato pieno di miseria. Mr. Pascal gl'insegna ancora ch'egli troverà in questo medesimo libro di che consolarsi. Ed in fatti gli fa rimarcare, che vi è detto, che il rimedio è nelle mani di Dio, che a lui dobbiamo ricorrere per aver le forze, che ci mancano. Ch'egli si lascerà muovere, e che anzi invierà un Liberatore agli Uomini, che soddisferà per essi, e che riparerà la loro impotenza...

Dopo averci fatti un gran numero di riflessi particolarissimi sul libro di questo Popolo, gli fa considerare in oltre, ch'è il solo, ch'abbia parlato degnamente dell'Ente supremo e che abbia data l'idea d'una vera Religione. Senza far concepire i segni i più sensibili, ch'egli applica a quelle, che questo libro ha insegnati, egli fa fare un'attenzion particolare sopra questo, che vi è ella fa consistere l'essenza del suo culto nell'amore del Dio, che adora; che è un carattere tutto singolare, e che la distingue sensibilmente da tutte le altre Religioni, la cui falsità si manifesta per la mancanza di questo segno così essenziale.

Benchè Mr. Pascal dopo aver condotto sì innanzi quest'Uomo, che egli si era proposto di persuadere insensibilmente, non gli abbia ancor detto niente che lo possa convincere delle verità, che gli ha fatte scoprire; l'ha messo però nella disposizione di riceverle con piacere, purchè si possa far vedere, che si debbe arrendere, o di trovar anzi, che siano solide, e ben fondate, poichè vi trova così gran vantaggi pel suo riposo e per lo schiarimento de' suoi dubbi. Questo è lo stato, in cui dovrebbe essere ogni Uomo ragionevole, s'egli fosse una volta entrato bene nel seguito di tutte le cose che Mr. Pascal ha finora presentate. Si ha motivo di credere, che dopo ciò egli si arrenderebbe facilmente a tutte le prove, ch'egli apporta in seguito per confermare la certezza, e l'evidenza di tutte queste verità importanti di cui avea parlato e che fanno il fondamento della Religion Cristiana, ch'egli avea disegno di persuadere.

Si dirà in poche parole qualche cosa di queste

prove dopo ch'ebbe mostrato in generale; che le verità, di cui si trattava erano contenute in un libro, della certezza del quale nessun uomo di buon senso potea dubitare, s'arrestò principalmente al libro di Mosè, dove principalmente sono sparse queste verità, e fece vedere con moltissime circostanze indubitati, ch'era egualmente impossibile, che Mosè avesse lasciate scritte delle cose false, o che il Popolo, a cui le avea lasciate si fosse lasciato ingannare, quand'anche Mosè fosse stato capace d'essere un'ingannatore.

Parlò ancora di tutti i gran miracoli, che son riportati in questo libro e come sono di una gran conseguenza per la Religione che vi è insegnata, provò che non era possibile, che non fossero veri, non solamente per l'autorità del libro, in cui son contenuti, ma ancora per tutte le circostanze, che li accompagnarono e che li rendono indubitabili.

Fece vedere altresì, che tutta la legge di Mosè era figurativa; che tutto ciò, ch'era avvenuto a' Giudei non era stato, che la figura delle verità compite alla venuta del Messia – e che il velo, che copriva queste figure essendo stato levato era facile di vederne il compimento, e la consumazione perfetta in favore di quelli, ch'hanno ricevuto G. C.

Mr. Pascal imprese in appresso a provar la verità della Religione colle Profezie e in questo aspetto si stese molto più, che negli altri. Come avea molto lavorato su questo punto, e ciascuna delle viste, che gli erano tutte sue particolari, le spiegò in una maniera molto intelligibile, e ne fece vedere il senso, e il seguito con una facilità maravigliosa, e le mise in tutta la loro chiarezza, e in tutta la loro forza.

In fine dopo esaminati i libri dell'antico Testamento,
e fatte altresì molte osservazioni convincenti per servir
di fondamenti, e di prove alla verità della Religione,
istoriate ancora in pittura del nuovo Testamento; ed
a tirar le sue prove della verità stessa del Vangelo.
Cominciò da G.C. e benchè egli avesse già provato
invincibilmente colle Profezie, e con tutte le figure
della Legge, di cui in lui si vede il compimento
perfetto, apportò ancora molte prove cavate dalla
sua persona medesima, da' suoi miracoli, dalla sua
Dottrina, e dalle circostanze della sua vita.

S'arrestò in seguito sopra gli Apostoli, e per far
vedere la verità della fede, ch'essi han pubblicato
altamente per tutto, dopo aver stabilito, che non si pote-
va accusarli di falsità, se non supponendo, o ch'essi
fossero stati ingannatori, o che fossero stati ingannati
eglino stessi, fece veder chiaramente, che l'una, e
l'altra di queste supposizioni erano egualmente im-
possibili.

In fine non lasciò niente di tutto ciò, che potea
servire alla verità dell'istoria Evangelica, facendo bellis-
simi riflessi sopra lo stesso Vangelo, sopra lo stile
degli Evangelisti, e sopra le loro persone, sugli Apostoli
in particolare, e sopra i loro scritti, sopra il numero pro-
digioso de' Miracoli, sopra i Martiri, sopra i Santi, in una
parola sopra tutti i mezzi, co' quali la Religion Cristiana
si è interamente stabilita, e benchè non abbia avuto
il comodo in un semplice discorso di trattare a lungo
una materia di cui con cura avea disegno di fare nella
sua Opera, pure ne disse abbastanza per convincere, che
tutto ciò non potea essere l'opera degli Uomini, e che non
vi era, che il solo Dio, che avesse potuto condur l'avveni-
mento di tanti effetti differenti, che concorrono tutti egual-

mente a prendere una maniera invincibile la Religione, ch'egli stesso è venuto a stabilire fra gli Uomini.

Pensiero cavato dalla Tesi de l'anno ... Symbola Christi difesa dal P. Motta. Lettore il P. Chiarleri.

Qualor si considera l'Uomo opera, uscito dalle mani del suo Creatore si resta stupito alla considerazione di sua grandezza. Egli è il Re della natura, che tutta gli giace sotto i piedi. Per lui son fatte le stelle, per lui dà i frutti spontaneamente la terra, lo rispettano e l'ubbidiscono le fiere. Così è arricchito d'una sapienza ammirabile, d'una carità perfettissima. Un'ordine maraviglioso si osserva nelle due sostanze diverse di Spirito, e Corpo, che formano la sua natura, perchè il Corpo adempie alla cieca i voleri dello spirito+, in una parola l'uomo è il capo d'opera della natura.

+ e lo spirito sta totalmente soggetto al suo Creatore, e suo Dio, che dona proporzionatamente

Ma se l'occhio si rivolge alla presente condizione dell'Uomo si vede pena atrocemente cangiato. Le bestie, gli Elementi, tutta la natura è contro dell'Uomo. L'uomo nasce ignorantissimo, soggetto a mali infiniti. L'appetito inferiore non vuol soffrire il freno del superiore. D'onde un sì fatal cangiamento? Ah! conviene pur confessarlo. L'Uomo si è rivoltato contro il suo Dio. Ecco il peccato Originale. Questo è un mistero. Ma senza questo mistero l'uomo è un mistero a se stesso il più incomprensibile.

Tuttavia anche nello stato presente benchè infelicissimo troveremo indizj manifesti della grandezza dell'Uomo, il quale al presente si può chiamare in certo modo re e insieme servo della natura ... resti del peccato Orle.

Tra i mali infiniti, che circondano l'Uomo i maggiori, anzi quelli cui tutti gli altri si riferiscono sono l'ignoranza, e la concupiscenza.

I Filosofi tutti tutti i Poeti gli Oratori etc. che non furono illuminati dalla Rivelazione o che chiusero gli occhi a questa luce avvolti fra un'infinità di chimere, e carità hanno saputo con ... incoerenza scoprir qualche verità travisata, ... e forse forte

anche quella piccola scintilla hanno rubbato dal Vangelo, cui tentano di render dispreggievole.

La Religion ha illuminato le menti di un lume divino, ammirabile, cosicchè niuno ne sa intorno alla sua origine, natura, fine, doveri, virtù etc. un ragazzo Cristiano di sei o 7 anni, di quello ne sapea tutta unita assieme l'antichità Pagana, e perdunque anche piccante Filosofastro, che non abbia tratto dalla Religion rivelata i suoi lumi.

Tutta l'antichità non ha giammai avuto una idea giusta di virtù, e in conseguenza l'ha ben poco praticata.

La Religion Cristiana [illegible] infiniti esempi d'ogni genere di virtù generosità, umiltà, castità, amor de' nemici, magnanimità, pietà etc. Ma siccome tutto il sugo, e la vita del tralcio non viene dal tralcio stesso, ma dal tronco ch'è la vite; così queste virtù, e tutto il bene de' Cristiani si dee attendere nella grazia di G. C., la qual grazia illumina la mente, e spargesi come pubblica onde, che traendo questo sugo [illegible], bastano [illegible] vi, la coraggio la fortezza, e loro somministra una forza [illegible] de [illegible] necessaria a praticar la virtù. [Seguita il trattato de grazia [illegible] da negli [illegible]!]

[illegible] [illegible] giammai [illegible], ma non [illegible] [illegible] [illegible]

[illegible] del [illegible] di [illegible] intitolato

[illegible] ha delle [illegible] di un'altra [illegible], ma [illegible] questo [illegible] [illegible].

Molte conoscenze benchè non siano infallibili [illegible] in certe circostanze [illegible] [illegible] [illegible] un all'altra [illegible] alla mia [illegible] certezza. L'esempio della città di Londra [illegible] [illegible] [illegible] più [illegible] in se stessa di quello che [illegible] il Triangolo sono uguali a due retti, [illegible] più certa [illegible] [illegible] [illegible] in generale è estremamente difficile che un cieco mandando a sorte delle lettere dell'Alfabeto [illegible] [illegible] e [illegible] [illegible] una appresso all'altra formando un [illegible] intera di [illegible] [illegible] ogni uomo [illegible] [illegible] [illegible] [illegible] di [illegible] [illegible] [illegible] alle la [illegible] [illegible] giusta che [illegible] [illegible] certezza, è [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in quella fortuita [illegible] [illegible] alcuna impossibilità reale, e un [illegible] proposto [illegible] determinare i gradi d'improbabilità e trovarsi un compenso [illegible] la [illegible], laddove non è caso delle [illegible] [illegible] [illegible] [illegible] [illegible] la [illegible] certezza, che la città di Londra sia stata [illegible], perchè questo [illegible] [illegible] e non [illegible] dalla fortuna [illegible] quando [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] ogni [illegible] in [illegible]

Dal Libro dell'Em.mo Gerdil intitolato Discours Philosophiques sur l'Homme ecc.

Discorso IIdo Dell'eguaglianza naturale [Per uniformità trascrivo le [illegible] della [illegible]

Conchiudiamo dunque, che

tutti gli Uomini son eguali per natura, e tutti portano nascendo un egual diritto alla lor sussistenza, alla conservazion della lor vita, ed al loro mezzi [illegible] il libero esercizio delle loro facoltà conformemente alla retta ragione. Quest'è l'espressione stessa di Hobbes

Ma questa eguaglianza di natura, e di diritto non esclude in alcuna maniera la dipendenza, ch'è [illegible] attaccata allo stato di famiglia nel quale ognuno nasce per legge di Natura. Che malgrado l'eguaglianza di diritto comune a tutte le famiglie, e agl'individui, che le compongono, lo stato di Natura non lascia di dar luogo a una grandissima ineguaglianza di forze, o di poter fisico negli uni preferibilmente agli altri. Che l'eguaglianza del diritto sarebbe del continuo esposta a essere infranta e violata per la facilità che l'ineguaglianza del potere fisico darebbe a' più forti in pregiudizio de' più deboli di rapir loro la lor sussistenza, attentare alla lor vita, e impedire il libero esercizio delle lor facoltà.

Che per mantenere l'eguaglianza del diritto e metterlo al sicuro dagl'insulti dell'ineguaglianza del poter fisico, la retta ragione permette di sostituire e oppor[re] all'ineguaglianza fisica un'altra sorta d'ineguaglianza morale e politica molto più forte per [illegible] dell'unione di più famiglie sotto una autorità comune ch'essendo armata della forza di tutti e di ciascheduno, [illegible] reprimere l'ineguaglianza del potere in ogni particolare, ed assicurare a tutti quest'eguaglianza di diritto, [illegible] alla lor sussistenza, alla lor conservazione, al legittimo esercizio della lor libertà.

Che la stessa natura offre l'idea di questa ineguaglianza morale allo stato di famiglia dove l'autorità Paterna [illegible] tutto in regola [illegible] a far regnare la concordia, e la pace.

Che la maniera di vivere di certi popoli, anzi di certi contadini [illegible] nella [illegible] grande [illegible] ci offre un'immagine sensibile dell'espressione [illegible] gli Uomini [illegible] allo stato di famiglia nella loro associazione [illegible] per quello [illegible] per una lunga esperienza, per una [illegible] d'integrità, e d'intelligenza, divien naturalmente l'arbitro de' suoi eguali, [illegible] per consultarlo le di lui decisioni son ricevute come oracoli, e il [illegible] pubblico [illegible] ben [illegible] che [illegible].

Che è [illegible] di governo, che la Natura ha presentato agli Uomini. L'Impero della China è [illegible] di tutti, e il più antico governo conosciuto nella Storia profana. Quest'impero offrì all'Autore de [illegible] [illegible] l'idea del governo d'una famiglia [illegible] l'autorità paterna fu il modello dell'autorità [illegible] [illegible] la Storia [illegible] degli altri [illegible]. Così gli eleganti Scrittori [illegible] in quest'idea [illegible] era [illegible] dell'ignoranza o [illegible].

[illegible] infinite belle, e della lor [illegible] natura, e [illegible] godevano d'una [illegible], e di un [illegible] di felicità [illegible] [illegible]

106

Da
la sua
avrebbe
bisogno
finita
ione
mente
ti alla
delle
di
qui

105 Descrizione dello stato di natura innocente ossia de' [illegible] [illegible]
Dio avea collocato Adamo innocente, oppure creato

Da tutta l'eternità esisteva Iddio nel trono della sua maestà infinita ed egli medesimo
[era la] sua gloria e la sua felicità, perchè ogni bene possibile è rinchiuso, e indissolubile dalla
sua natura #. Niuna cosa era fuor di Dio, perchè niuna egli ne avea creato, e niente
avrebbe perduto l'esser suo, egli che contiene la pienezza di ogni essere onde non ha alcun
bisogno rimanendo in un eterno riposo. Ma piacque a quell' abisso di bontà e ricchezza in
finita di formarsi un' impero esteriore per spargere sopra le creature i suoi tesori nell' effu
sione de' quali l'Onnipotente trova la sua gloria. Con un semplice volerlo egli creò dal
niente universale milioni di Angeli, i quali riverenti lo circondano e stanno atten
ti alla grand' opera della creazione del Cielo, e della terra pieni di stupore alla vista
delle maraviglie senza numero, che loro discopre la sapienza infinita del Creatore.
[Al]lo spettacolo sorprendente della creazione gettano gridi di gioja e lodano ne[...]
di giubilo la virtù infinita da [...] di comandi (Jobi 38. V. 7.) In fatti qual cosa
può ammirabile, che il vedere ad un semplice cenno e [comando] di Dio nell'onnipotenza e
[...] ad [...] del nulla e del moto comparirsi diversi a miriaja, e milioni
[di] Cieli vastissimi ad immensi disposti in bell'ordine e determinate distanze,
[...] de' quali sfavillano della luce più bella, e brillante [...] ne restano in
[...] ne' molti pieni di splendore altri lentamente si muovono in [...] giri, al
[...] più veloci compiono i loro movimenti regolati, ed ordinati
[...] la terra destinata da Dio ad esser stanza di [...] [...] ed animi
[...] con maggior artifizio fu preparata ed abbellita [...] loro comodi
e sostentamento. Essa era ricoperta è sepolta come in un vasto globo in un
immenso golfo di acqua. Le acque dice il Profeta (Ps 103) coprivano sin sopra
le montagne, ma la voce tremenda di Dio le minaccia in ira. Allo suo grido di
questa voce di tuono che [...] sono intimate con [...] e terrore fuggendo
[...] [...] [...]. [...] [...] ne' loro serbatoi senza o
[...] di rompere, e [...] le sponde e la linea di confine lor segnate
[...] (Job. 38 Prov. 8) comparse fuor dell' onde la terra tutta [...]
[...] e molle ma [...] e stabile interamente. La natura [...] se stessa

e tre Divine Persone nel contemplare l' infinite bellezze della lor unica natura, e
nell' amarsi eternamente godevano d' una gloria, e d'un abisso infinito di felicità a cui niente
si può aggiungere

non è fertile, ella è così incapace di organizzare una pianta, come il nulla di formare il Cielo e la Terra.

Ad un nuovo comando del Creatore: che la Terra producesse dell'erba verde, ella ricava le forze, ch'ella sembra feconda, e d'improvviso un'immenso, ed orrido deserto nudo e spogliato diviene un giardino ammirabile ricco di prati verdeggianti di valli ubertose, di colline ridenti ed amene, di montagne coperte di foreste d'alberi. Tutto in un momento è smaltato, e seminato di fiori, e di semi, e cespugli rendono in ogni luogo frutti squisiti ed odori deliziosi e più belli colori [illegible]

Le acque alla voce di Dio con una stupenda attività producono un popolo infinito di pesci diversissimi, che guizzano rapidamente e che già con nelle lor piccole guerre con molto artifizio, e nello stesso tempo s'alzano dall'acque stormi immensi di uccelli, che riempion l'aria, e rallegrano [illegible] e pieni di vivacità, e sveltezza volano per ogni parte, e fanno risuonare mille voci graziose, benedicendo il Creatore co' loro melodiosi accenti, che furono i primi cantici, che la natura ancor bambina abbia offerti al suo Autore. La terra pure ubbidiente all'imperio supremo partorisce un'infinità d'animali, altri d'indole dolce, e d'una singolar robustezza destinati a servire, ed ubbidire all'uomo, e dividere con lui le sue occupazioni (a supplire quel che manca alle sue forze) a provvederlo di vestito e di nutrimento, e ad essergli fedeli coadiutori nelle sue fatiche [illegible] altri di genio più austero destinati a popolare i boschi, e le montagne, e [illegible] di cadaveri di animali [illegible], e tener netta la superficie della Terra.

Preparata in questa maniera ogni cosa, stando il Cielo, e la terra in aspettazione di colui al quale tutte le cose eran destinate, Iddio [illegible] il Padrone, il quale attesa l'ubbidienza che renderà a Dio avrà diritto di comandare a tutto, il quale di tutti gli esseri conoscendo l'uso [illegible] l'anima di tutto ciò che è inanimato, l'intelligenza di tutto ciò che non pensa, l'interprete di tutto ciò che è muto, il sacerdote e il pontefice di tutto ciò, che è incapace di rendere a Dio i dovuti ringraziamenti; per mezzo di cui tutti gli esseri materiali ritornano, e risalgono fino a Dio e l'onorano e lo benedicono colla di lui voce. Infatti senza questo Principe, e Pastore la natura è muta

incognito è il fine di tutte le sue bellezze. senza lui manca il centro ove tutto dee mirare. tutte le cose sono nell'indipendenza, e nel disordine, e tutta la gran struttura del Cielo e della Terra non sarebbe che una fabbrica imperfetta, un Palazzo abbandonato alla solitudine, un Tempio vuoto, uno Stato senza Capo e senza Re.

Rivestitosi dunque Dio di Maestà e di forza (Ps. 92) prende colle sue mani adorabili una picciol massa di terra, e quegli, che con una parola sola traeva dal nulla milioni di corpi vastissimi, e dal seno dell'acqua, e della Terra cavava d'animali perfettamente organizzati sciame, che al presente si applichi con molta attenzione a formare una statua di maestosa, e diritta corporatura, e ritoccarla con una specie di compiacenza, e quello tocca colla mano amorosa e benefica d'un amico che col fuoco inspira d'un pittore (Tertull. l. 2 contra Marcionem) a compire finalmente con proporzione squisita le fattezze più nobili e svelte della [illegible] delle mani [illegible] con un artifizio inimitabile e singolare; del volto alzato al cielo e pieno di maestà e quello, cui non bastano tutti i nostri stupori, traendo Dio dal proprio fondo, e dal suo cuore un soffio di vita, pieno d'amore glielo sparge sulla faccia, e con questo gli dona immantinente, e moto, e senso e bellezza, e vita, e ragione e talento, e libertà e linguaggio, e ne forma una stupenda immagine di se stesso, che si ravvisa fra innumerabili modi. Ecco fatto l'Uomo, ecco creato Adamo.

Creato l'uomo appena, Dio gli fa [illegible] per mano lo conduce, e lo fa entrare nel delizioso Paradiso piantato già colla sua grande magnificenza anche prima e [illegible] da Dio medesimo per collocarvi l'uomo novello. Ahimè! chi può descrivere la vaghezza, e le caste delizie di quel soggiorno dove furono raccolte tutte le ricchezze della natura: trasformato in un luogo sublime [illegible] ogni parte un ornamento chiaro, ed in mezzo ad un [illegible] godea del [illegible] d'un cielo [illegible] ridente e sereno. Il verde [illegible] di colline di monti e di boschi di acque aperte e correnti, di tutte le bellezze, che possono incantar l'occhio più avido, e curioso.

L'aria era ivi dolce e pura; niun turbine violento, nè umidità nè soverchio calore, o freddo turbava quel tranquillo e lucido elemento che con una tepidità temperata, e costante rallegrava, faceva insieme tutta la natura. Tutte le piante ed erbe e fiori sparse nei diversi climi della Terra si raccoglievano uniti quasi in

rifrangea agl'occhi dello [illegible] Creatore. Creando Iddio come stanno le leggi della Natura [illegible] o consumar tutte in un medesimo tempo alla maggior gloria dell'Uomo: piuttosto in questo [illegible] aveva Iddio mostrato che la sua volontà è l'unica legge che la natura conosce e che la natura non ha altri vincoli nè altre forze [illegible] che a Dio piace. Sugli Alberi sempre verdi e fecondi vedevansi insieme il nuovo, ed il vecchio frutto; ed il Cedro [illegible] il [illegible], ed altre [illegible] senza numero [illegible] le loro gomme odorose, e i balsami, e gli aromi [illegible] e [illegible] che di [illegible] fragranza riempivano ogni parte. Un fiume reale scorreva [illegible] e con dolce murmure nel mezzo di quel giardino che dividendo [illegible] in mille ruscelletti le sue acque [illegible] l'erbe, e i fiori che [illegible] tutta la superficie di quel soggiorno.

Il giovane [illegible] come il sole, volgendo i occhi or al Cielo or alle [illegible] campagne or al [illegible] spettacolo della sua reggia [illegible] di [illegible] e di un dolce incanto. Costituito da Dio [illegible] della terra trovava una fedele e [illegible] attenzione nella natura [illegible] suoi bisogni e [illegible] con prodiga munificenza d'alimenti non era costretto Adamo a [illegible] delle [illegible] e con lunga e [illegible] fatica [illegible]. In ogni parte ed in ogni momento si trovava la mensa [illegible] imbandita di tutte frutta di uno squisito, e del sapore più delicato, e [illegible] che immaginar si possa. Tutti gli Alberi piegavano [illegible] a gara i suoi [illegible] perchè l'Uomo si degnasse di aggradire i [illegible]; che gli offrivano. Gli animali tutti; [illegible] le [illegible] le fiere più selvagge, e altre [illegible] non [illegible], che gli agnelletti innocenti come lor Signore [illegible] [illegible] [illegible] scherzando [illegible] avanti di lui [illegible] alle [illegible] [illegible], ed adulanti [illegible] i [illegible] [illegible] melodiche [illegible] con grande [illegible] di acque limpidissime [illegible] d'un [illegible] e [illegible] e mille altre [illegible] delizie offriva ad ogni passo la natura allora giovanetta [illegible] Signore, e [illegible]

[illegible] la [illegible] e più grande del [illegible] in cui [illegible] [illegible]. [illegible] la [illegible] bellezza del [illegible] ben dinotava il [illegible] delle Creature la robustezza l'agilità la sveltezza del [illegible] e la [illegible] de' suoi sensi non [illegible] più perfetta [illegible] grace, e [illegible], niuna [illegible] niun [illegible] o dolore [illegible] [illegible] impero sopra il suo [illegible] la natura [illegible] di [illegible] [illegible]

di quella costante saldezza, ed uguaglianza, di cui godea. Noi al presente portiamo intorno questa struttura, che quasi non ci accorgiamo appartenerci se non quando ci duole, e ci addolora. Noi non possiamo comandargli, che in pochissime cose non possiamo dire al sangue, che non s'accenda, al cuor, che non palpiti, agli umori che non ribollano o non s'inacidiscano, a questa nostra mortale scorza, che non si sgualci, e non invecchi. Ella non ci ode, non ci cura, non ci ubbidisce. Alla volontà del grande Adamo tutto era soggetto, ed ubbidiente. Se un'accidente fortuito recato avesse qualche leggere alterazione nel libero scorrere e d'intorno del sangue nelle vene le fosse andato indurando, e rendendo meno leggiere e molli, se gli orli de' vasi più incapillati incallando si fossero e rendendo ancor essi di apportare giacchezze e lenori e la curva e dolente vecchiezza, Adamo potea a suo voglia disperdere tutti gli effetti, e gli attentati del cieco meccanismo, e ricondurre la bellezza giovanile, di cui avrebbe potuto godere per molti secoli. Ora in oltre, il cibarsi de' frutti preziosi dell'Albero della vita che con mirabil forza penetrando nell'essenza più consistenti, e ne' più piccoli vasi, e rinvigorendo i solidi disgiungendo ogni principio di corruzione, ed troppa durezza e infondevano nelle membra una forza sempre nuova con segreto dolce vigore che il valevano di lei perpetuamente sopra renderle immortali.

In questo modo il Padre di tutti gli Uomini ancorchè il suo Corpo naturalmente tendesse a dissolversi col tempo, pure non avrebbe mai l'orrido calice della morte turbato l'innocenza del suo cuore. Quindi tranquillo, e sicuro di una vita senza fine e di una sanità senza turbazione, contento, e giocondo, passava i suoi giorni e' tempi e lieti in quell'albergo di tutte le delizie le più innocenti occupandosi nell'abbellire, ed ordinare i suoi giardini gustando così della dolce semplicità e di tutti i piaceri dell'agricoltura, senza provare alcuno de' dolori, che ora l'accompagnano.

Il timore ed il dolore que' due crudeli tiranni che rendono al presente così infelice la nostra vita non erano in Adamo la cui giocondità turbar non potevano, né i beni veduti bene, perchè sarebbe privo del dolore che vi cagiona, o l'infermità, o la fame, la miseria, o la tristezza, o l'altrui perfidia, o una passione feroce che molte e barbare il cuore. Quando tace il dolore non manca di comparire frequentemente il timore, che fa molto bene le veci del primo. Il timore de' mali basta a rendersi

miserabili, e mettersi nelle più grandi angustie a perder eternamente. Noi pieni di miserie nell'anima, d'infermità nel corpo circondati da molti Uomini cattivi, da elementi nemici, e disubbidienti in una terra di esiglio che tra ordine di ridursi ad ogni sorta [illegible] tribol, e [illegible] noi dobbiamo vivere in un continuo timore. ogni istante può esser l'ultimo, ogni cibo può essere fatale l'uomo può tradirci, gli animali ribellarsi rivoltarsi o [illegible] ogni cosa può [illegible], ogni ingiuria dell'aria ogni [illegible] di rovina. Ma Adamo dice S. Agostino (lib. 14 de civitate Dei cap. 10) [illegible] potea dolersi, o di che temere? Egli era circondato da ogni sorte di beni ed ogni male era bandito dalla sua reggia, nè potea sforzare le sbarre, ed i cancelli, che lo tenevano lontano. Niente gli mancava di ciò che una buona volontà può desiderare o acquistare; ricchezze nella pura ubbidienza de' Bruti, servitù [illegible] in tutti gli Elementi, robustezza immortale nel suo corpo, tranquillità placidissima, e serena nel suo cuore. innocenza, dolcezza [illegible] ogni amabilità e candore, ed aiuto nella sua [illegible] [illegible] ovunque.

Quale Uomo non si sente tocco all'aspetto di uno stato così felice? Quì sembra ad un cuor carnale che niuna maggior consolazione si possa aggiungere alla gran massa di tanti beni. pure tutto questo non è, che la minima parte di quei gran [illegible] che Dio versò in seno della sua [illegible] non è che una leggera ombra di quella santa [illegible] [illegible] [illegible] [illegible] felicità di Adamo [illegible] [illegible] infinitamente più eccellenti e grandi sebben meno esposti agli occhi dell'Uomo.

Ottenne questo primo Uomo arricchimento dalla bontà del suo Creatore [illegible] del dono dell'integrità, [illegible] la carne, e le membra [illegible] [illegible] perfettamente soggette, ed ubbidienti [illegible] [illegible] lo spirito a Dio [illegible] [illegible] [illegible] [illegible] a grandezza di questo dono [illegible] [illegible] [illegible] [illegible] può far una riflessione [illegible] [illegible] [illegible] [illegible] [illegible]
[[illegible] [illegible] [illegible] n.° 59] [illegible] [illegible] ed [illegible] [illegible] dalla ribellione e [illegible] delle passioni e le conseguenze della perdita dell'integrità originale.

Questi deplorabili [illegible] che tiranneggiano [illegible] la carne e [illegible] [illegible], e che rendono l'uomo tanto infelice, e lo cruciano e lo [illegible] [illegible] non avean luogo in Adamo. [illegible] [illegible] dal [illegible] [illegible] del suo [illegible] [illegible] in lui un [illegible], [illegible], e [illegible] [illegible] [illegible] [illegible] [illegible]

involontaria, che potesse stenderlo ad uscir fuori della retta strada. Gli affetti, i movimenti, e l'inclinazioni del suo animo erano composte e ordinatissime. Un giusto sentimento della propria grandezza gli faceva considerare tutte le cose come infinitamente inferiori a se, nelle quali per conseguenza non poteva trovare nè la sua felicità, nè il suo fine. Il suo animo diritto non aveva nessuna tendenza verso i piaceri de' sensi per attaccarvisi, e goderne con trasporto e con avidità. Il suo cuore placido, come un fiore in calma non pativa alcuna scossa da quei desiderii sollecitanti, e violenti, che come un turbine, o un colpo di folgore vengono privandosi avanti di ogni riflessione e volontà! La virtù niente costava al suo cuore fatto per la virtù, sostenuto dalla grazia di Dio e collocato in quell'ordine, di cui conosceva profondamente le bellezze, ne gustava la dolcezza e infinita quindi saggio, e stesso senza fatica non provava alcuna difficoltà nell'adempire i suoi doveri di una creatura ragionevole. Le sue inclinazioni pieghevoli, e [illegible] lasciavansi da lui reggere, e volgere con un filo, anzi con un cenno [illegible] l'essere. Tutto era pace, ordine, tranquillità, quiete, dolcezza nel suo [illegible] animo. Oh beata integrità! oh stato felice!

Ma quanto ricca era pur la mente di Adamo quanto splendide e chiare le sue cognizioni, quanto immense e fine le sue viste. Quel buon Dio, che gli aveva destinato il mondo per abitazione e data la terra in proprietà, e dominio gli ebbe [illegible] altresì un'esatta cognizione. Seppe Adamo fin dal primo istante tutto ciò, che con lungo studio e magistero si può apprendere al presente. Gli uomini [illegible], che sanno altro, perchè con ostinata applicazione sono arrivati a conoscere alcune proprietà di essi, e alcune verità della nostra terra debbon deporre l'orgoglio [illegible], che non è grande se si paragona alla enorme ignoranza de' loro pari, e ad infiniti travagli, che loro costa quanto di vero piccola cosa si conosca ancora? Chi è che sappia perchè una foglia cada, perchè batta il cuore, come comanda una [illegible]? Le scienze più sottili e laboriose, ancorchè tanto avanzate al presente non sono ancora bambine, se si riguarda ciò, che loro manca, e ciò, che loro si può aggiungere nel lungo avvenire. Si raccolga dunque tutto ciò che di utile e di grande imparano gli uomini con molti stenti e non arrivano a chiudere, se non [illegible] nell'età dei [illegible] di abbandonar ogni cosa tutto ciò e più ancora [illegible] Adamo fin da' primi suoi giorni senza alcuna fatica [illegible] un magnifico [illegible] Creatore delle scienze d'ingegno, di sapere, e di comprensione.

ma la scienza di Adamo più nobile, e più perfetta era quella della virtù, e de' costumi. Quanto chiaro, e grande era in lui la cognizione di Dio, dalle cui mani erano uscite state impastate le sue membra, e dal cui divin fiato prodotta la sua anima. Al presente l'ignoranza quasi invincibile e [illegible], e benda gli occhi, e non ci lascia veder conseguentemente la bella faccia della verità e della virtù. La ragione è decaduta da' suoi privilegj; non cammina più, che come stordita, e vacillante; lo spirito di vertigine si è sparso sopra i suoi consigli. La mente di Adamo era circondata dalla luce più bella. Contemplava la verità, e la bellezza della virtù a faccia scoperta non sotto veli, ed enigmi. Nè alcun affetto torbido, e nuvoloso poteva offuscarsi lo splendore, con cui la verità si presentava a' suoi occhi.

Compiendo Dio finalmente l'opera più bella delle sue mani, e ch'era lo splendore, l'ornamento, la gloria del Mondo appena creato versò nel cuore d'Adamo un torrente di grazia, e di santità. Chi può mai intendere l'infinito valore di questo dono, il più ammirabile e il più grande senza alcun paragone di tutti gli altri. Cogli altri doni Adamo era stato fatto il Re della Terra, il Principe di tutte le Creature viventi, il più nobile di tutti gli esseri, il più saggio, il più tranquillo, il più grande di tutti gli Uomini, che sono venuti dopo di lui. Ma col dono della santificazione, e della grazia divina egli divenne il Figlio di Dio, l'amico del suo Creatore, l'erede de' suoi tesori divini. La sua anima più risplendente del sole, più vaga dell'aurora, più brillante di qualunque gemma era il centro delle compiacenze del Dio de' Cieli. Vi è difficoltà ad intendere l'infinita tenerezza con cui Dio trattava Adamo. Ammantando Dio in certo modo i raggi della sua maestà e grandezza si abbassava a conversar con Adamo famigliarmente, e da amico quasi passeggiando nel suo giardino ad onorarlo de' suoi colloquii amorosi. Quel Dio grande, che riempie i Cieli, avanti a cui la terra, il sole, le stelle, e tutto l'Universo non (a) è, che un guscio d'uovo, e l'Uomo un moscerino invisibile perchè non possa distaccar i suoi occhi da questa creatura! Adamo vicendevolmente non amava, che il suo buon Padre, non trovava vera dolcezza, che riposandosi nelle di lui braccia, e trattenendosi con lui in colloquii di preghiera e di ringraziamento aspettando quel felice istante, in cui dal terrestre Paradiso

[illegible] tento tutto mente in anima e in corpo illeso, e sano e [illegible] in cielo, e al [illegible] di Dio per godere de' di lui baci ed amplessi eternamente. Oh Adamo felice! oh Dio amoroso! Quanto siete grande, e magnifico nelle vostre opere? Quanto infinito nella vostra bontà, e ne' vostri doni? Che cosa è l'Uomo, che voi avete arricchito con tanta profusione? Che avete esaltato a tanta dignità? Che riguardate come la pupilla de' vostri occhi, e l'oggetto delle compiacenze del [illegible] amabil cuore.

(a) Gli astronomi moderni misurano, che la distanza della stella fissa più vicina alla terra sia più di [illegible] millioni di millioni di leghe / ossia che ogni stella sia lontana dalla Terra cinquecento mille volte di più che la Terra dal Sole, la quale ne è lontana per trenta quattro millioni di leghe / [illegible] questa immensa [illegible], che l'umana mente non può concepire ed in cui si perde. [illegible] aggiungono ancora la minima parte della [illegible] dell'[illegible]. Lambert Lett. Cosmologiche Bonnet, edizione ultima ed altri

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[illegible] sive [illegible]

[illegible] in [illegible]

[illegible] crimen [illegible] perpetrarant hunc [illegible] [illegible] nativa integritate [illegible] [illegible] [illegible] quib. [illegible], et [illegible] sunt e regia illa voluptatis [illegible], et [illegible] laborib. [illegible] terra [illegible] et [illegible] ejecti. Miserandi [illegible] illi [illegible] ante [illegible] et [illegible] ambulabant in [illegible] omnib. dominarant, et ipsius Dei familiarib. colloquiis [illegible] gaudebant nunc ejecti a facie [illegible] ignominia et opprobrio pleni, lacrymis [illegible] dolore, meditatq. confecti [illegible] [illegible] ab illustri loco illo per [illegible] ad [illegible] erat ut ad deserta loca [illegible] ingratae terrae [illegible] laborib. non reddat nisi tribulos, et spinas [illegible] [illegible] exposita ad mendicitatem redacti et ad [illegible] [illegible] [illegible] morte [illegible] [illegible] post [illegible] [illegible].

Sed clarius intelligemus quanti, quamque atroces fuerint [illegible] [illegible] [illegible] primos [illegible] Adami filios [illegible] constitutionem [illegible] [illegible] ille bonus, et magnificentissimus, qui thesauros divitiarum immensos effuderat in

Creatorem innocentem, justissimo, iudicio hanc sensibilem, et ingratam cum tota progenie
sua ejiciatur, maneret et viventis doloribus exercuit. misericordia tamen suae
non oblitus media reliquit; Christum credendi, et in hac vita refugium, in altera beatitudine;
Christum merendi. sed qui Christum ignorant .... ponendi contemplant; illi in tristitiam, tum in furorem et desperationem, et frenesim agunt, bacchantur furiosi, terrasque, coelum, naturam, et coelum intuentes, et carmen... Inter sunt
ex nostris Philosophis duces, quos tamen ceterum erudit ... Plinius; cujus
haec sunt verba ... historiae, clara quidem voce sed non minori indignatione,
irae, et blasphemia. „ante omnia, inquit, unum animantium cunctorum externa velamenta quaerere cogit, ceteris varie tegumenta tribuit natura. testas, cortices, coria,
spinas villos setas pilos. plumas pennas, squamas vellera. truncos etiam, arboresque
cortice interdum gemino, a frigoribus et calore tutata est. Hoc tantum nudum, et in
nuda humo natali die abjicit ad vagitus statim, et ploratus, nullumque tot animalium aliud ad lacrymas. et has protinus vitae principio. Ab hoc lucis rudimento,
quae ne feras quidem inter nos genitas vincula excipiunt, et omnium membrorum nexus.
Itaque feliciter natus, iacet manibus, pedibusque devinctis, flens, animal ceteris imperaturum, et a suppliciis vitam auspicatur unam tantum ob culpam quia natum est. Heu dementiam ab his initiis existimantium ad superbiam se genitos! Prima roboris spes, primumque temporis munus quadrupedi similem facit. Quando homini incessus? quando vox?
quando firmum cibis os? quamdiu palpitans vertex summae inter cuncta animalia imbecillitatis indicium! jam morbi totque medicinae contra mala excogitatae, et hae quoque subinde novitatibus
victae. Cetera sentire naturam suam, alia pernicitatem usurpare, alia praepetes volatus alia nare. Hominem scire nihil sine doctrina, non fari, non ingredi, non vesci, breviterque
non aliud naturae sponte quam flere. Itaque multi extitere qui non nasci optimum censerent aut quam ocissime aboleri. Uni animantium luctus datus est .... uni ambitio, uni
avaritia, uni immensa vivendi cupido, uni superstitio, uni sepulturae cura, atque etiam
post se de futuro. Nulli vita fragilior, nulli rerum omnium libido major, nulli pavor confusior, nulli rabies acrior. Denique cetera animantia in suo genere probe degunt, congregari
que videmus et stare contra dissimilia (leonum feritas inter se non dimicat serpentium morsus non petit serpentes, ne maris quidem belluae ac pisces nisi in diversa genera saeviunt. At Hercule homini plurima ex homine sunt mala." Haec Plinius qui ceterum cautissimus in contemplanda natura fuit.

Ut miserandum hom[inum] calamitatum spectaculum habeamus, aspice in [illegible] magnificas illas [illegible], quæ tantâ [illegible]
[illegible] et elegantiâ fronte habeant, intus vero tantos dolores et luctus contineant. Tale [illegible]
[illegible]. Quod spectaculum non [illegible] horribilis aspectus! Centeni jaceant in lectis, in [illegible] sparsis, crinib. pallidi [illegible]
cernunt mortales, [illegible] gemit alter exanimatus, et languet, alter ululat et [illegible]. [illegible]
[illegible] cernit ambulas, hunc [illegible] deserunt, illum capitis vertigo, et [illegible] cerebri, [illegible]
dolor in insaniam agit. Miseras hasce creaturas quod crudeliter dilacerant et devorant omnes [illegible]!
[illegible], [illegible], catarrhi, [illegible] et [illegible] ulcera et cancri [illegible]
[illegible] [illegible] hydrops, [illegible], [illegible], [illegible], atrophia, et [illegible].
[illegible] vexant jacentesque [illegible] aggrediuntur, et lacerant, et [illegible]
[illegible] et [illegible]. [illegible] horribilis miseriæ, [illegible] profunda [illegible]
[illegible] [illegible] voces et stridores traxerat lacrymis! Quis [illegible]
[illegible] sine intimo cordis cruciatu? Ubi est illa magna hum[ani] [illegible] majestas, et inimitabilis venustas [illegible] et
[illegible] majestas imperii, et dominationis index [illegible]; et [illegible]
[illegible] possunt respirare, et quam [illegible] aliquo onerati [illegible] et [illegible]
[illegible]. [illegible] aliquot [illegible] interne oppressionis, [illegible] oculi [illegible], et [illegible]
[illegible] [illegible], et [illegible] circumferunt [illegible]
et immobile, [illegible] dehiscit et rugosa, [illegible] colore [illegible], et a [illegible].
Sed forte quis [illegible] magnam [illegible] haud infirmitatibus tot medicorum agmina [illegible]
et tot immensas [illegible] pharmaceuticas officinas. [illegible] dubio [illegible] habent [illegible] grandem,
sed [illegible] quod debilem vim quod [illegible] obtinent [illegible] contra invictos [illegible]
[illegible]. [illegible] infinitas herbulas, [illegible] innumeros [illegible] liquores et [illegible]
[illegible] ex terra ex [illegible] ex fluminib. ex utroque orbe adductas [illegible] congregarunt ex metallis,
[illegible], [illegible], ex ipsis [illegible] eduxerunt. Botanicos omnes et chimicos [illegible]
[illegible] ex elementis omnib. [illegible] [illegible] [illegible] abradere particulas, [illegible]
[illegible] convolvere in [illegible] characteres [illegible], [illegible] et [illegible].
[illegible] pharmaca, [illegible] [illegible] non intelligunt [illegible] immensas hasce, [illegible]
[illegible] remedia [illegible] demonstratione. Si millena et diversissima remedia adsunt [illegible]
[illegible] millena [illegible] genera et eo debilior, fragiliorque est hominum valetudo, quo magis indiget externis [illegible]
[illegible], quib. [illegible] et [illegible] adeo [illegible], et [illegible] ut [illegible]
[illegible] sit ad sanitatem [illegible] medicamenta [illegible].
Graves Hippocratis discipuli [illegible] columina [illegible] onerarent [illegible], ut [illegible]
[illegible] curatione describerent [illegible] immani est [illegible] [illegible]
[illegible] libris si index hum[ani] infirmitatum [illegible] complexus est et [illegible]
[illegible] sine tremore, et [illegible] eos [illegible] ne [illegible]
[illegible] infirm[itate]? [illegible] homo [illegible] et [illegible]? [illegible]
[illegible] [illegible] scientia [illegible] medicorum [illegible]
[illegible] [illegible], ita breve [illegible]
[illegible] sufficiant ad intelligendas [illegible] dealbata! Et [illegible] et [illegible]!
[illegible] hæreant in [illegible] totum [illegible]
[illegible] in ea [illegible] fragilitas et infirmitas [illegible] in fundo [illegible]
[illegible] sit, [illegible] partes [illegible] morte [illegible]
[illegible] producunt, sed [illegible] ea quæ intelligunt, [illegible]

[illegible], et utilitati [illegible]. At nihil minus dulce inter [illegible] tamen magis necessaria, sed magis obscura [illegible] arcana. Densa nocte cooperatis [illegible] a qui arti [illegible] vacant, [illegible] incedunt [illegible] in tenebris ambulantes, aut oculis capti. Vocati ab aegroto Doctores inter se dissentiunt, [illegible] circa curationem; clamant denique inter eos [illegible], infirmus exspirat. Stupendum illud videri, [illegible] infinita diffecta cadavera, post innumerabiles [illegible] anatomicas [illegible] corporis humani intelligentia, nisi in [illegible] crassioribus, et in organizatione [illegible]. Quis [illegible] [illegible] organa [illegible], et [illegible] structuram vel minimum intellexit? Quis fibras cordis, quis [illegible], quis [illegible] membranula [illegible] textura, [illegible] accurate comprehendit? In hoc [illegible] novo, et [illegible] magis [illegible] sunt Provinciae et terrae incognitae quam in integro Orbe terraqueo. [illegible] Botanicae [illegible] necessaria [illegible] dies. [illegible] magis [illegible] [illegible] plane certa, et non ambigua [illegible]. [illegible] quia [illegible] [illegible] [illegible] immortalitatis naturae, [illegible] et non [illegible] [illegible] [illegible].

Sed [illegible] curatio, et labores, [illegible] [illegible] obtinent exitum, quam dari [illegible] volebat. [illegible] curatio a [illegible] [illegible] liquidantur, [illegible] [illegible] sunt [illegible] et [illegible]. Medici [illegible] aegroto [illegible] [illegible] et crudeles, ut non [illegible] indigeant infirmi ad eas [illegible], quam [illegible] ad mortem [illegible]. [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]. [illegible] vero [illegible]. Depromunt [illegible] et horrenda [illegible] instrumenta cultros, serras, scalpella, terebras, uncos, cuspides, torcularia [illegible], aliaque infinita ad excarnificandum machinas. Vetatur infirmus [illegible], [illegible], et ipsorum [illegible]. [illegible] vero intrepide secant venas, musculos lacerant, corpus excoriant [illegible] in ipsa viscera terribiles [illegible] manus, et gladios injiciunt, [illegible] abjecti ossis [illegible], [illegible], etiam [illegible] [illegible] infirmum [illegible] et excoriatum [illegible], [illegible]. Quam [illegible]! quam infelix, et [illegible] [illegible] gravior [illegible].

Sed ab infirmorum [illegible] [illegible]. [illegible] sublatos [illegible] videbimus. Regionem hic devitet, et [illegible] [illegible] [illegible] faciat. Quot [illegible] [illegible]? Quot [illegible] [illegible] [illegible]? [illegible] [illegible] [illegible] [illegible] in domestica societate [illegible]? [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]? Quot herbulas, quas placide et innocenter [illegible] [illegible] flores et fructus quasi ab [illegible] [illegible] [illegible] nobis? Quotiens tellus [illegible] [illegible] et [illegible]. Italia [illegible] nostris diebus [illegible] [illegible] [illegible] ex [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible]? Quot montes [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] fundamenta montium et [illegible] [illegible], et [illegible] [illegible]? Ab aquis vero quam [illegible]! [illegible] flumina et torrentes [illegible] [illegible] intumescunt, et rapidi [illegible] agros, [illegible] sylvas, et [illegible], et

rusticas Agricolarum domos, et ipsos pastores? Quis vero omnes injurias enumeraret? Nunc crudeli frigore eos pungit, et lacerat, nunc calore nimio eos prope adurit, vel humiditate, et levitate relaxat fibras omnes, et repentinis alterationibus equabilem constitutionem corporis et [illegible] humorum corrumpit et destruit. Deploravi quam horrendum sepe spectaculum, presertim noctis umbras habemus, dum sole abducto inter tenebras, de nubes horrendum emittebant flammas, vel edito fragore tonitrus in domos, et in abdito [illegible] [illegible] jaciant fulgura! Quam sepe pruine, grandines, ventique evertentes agros omnes depopulantur, colonorumque labores et fructus rapiunt! Terra ipsa, quam sepe rebellis, et ingrata cornutas dealgat segetes, crudeli sterilitate! Quoties illa insecta non devorant ejus opes! Agricolarum vero, hic est major pars, altissimique generis hominum quam dura sors! Si ad eam prospicimus, miseras familias videmus ad ferreos labores ventendis terre damnatas, quas sol estivus perpetuo torret, [illegible] omnes animorum vestitu nudat, ut eos sol oriens et occidens perpetuo sudantes videat. Si fructus ipsos, tandem vere servat durilabores, divites ex Urbe quesitum adveniunt, qui hec omnia diligenter ipsis detrahunt, et [illegible] [illegible], et [illegible] [illegible] [illegible] relinquunt mercede.

Sed ad sedem voluptatis, et opulentie, ad magnam felicium hominum domum, ad urbem accedamus. Nihil unde venustius tot edibus preclaris, tot fontibus, foris, columnis, templis, atriis, [illegible] simulacris, pictisque tabulis que pendent undequaque. Hic collecta patent que uterque Orbis producunt, que [illegible], que littora Orientalia, [illegible] regiones universe; que fecunditas divitiis [illegible] que industria hominum [illegible] in loco ad commoditatem, ad luxum, ad delicias, ad splendorem unquam reperiunt. Oh felicem terram! Oh [illegible], oh [illegible] domicilium! Ita clamant loquentes illi, qui [illegible] [illegible] [illegible] [illegible] se [illegible] [illegible] inconsiderate. At qui latentem veritatem volunt detegere, quam profunde gemunt ex atroci spectaculo [illegible] miseriarum [illegible] in [illegible] sinu Urbs concludunt.

Merasque civium pars omnia bona sua secum portat duas videlicet manus, et grandiuscula labore [illegible], [illegible] expositas per vias [illegible] ambulant, sed eas vel attingere prohibentur. Sola contemplatio plerisque debet sufficere nisi forte infirmum aliquid, et abjectum quod [illegible] volent [illegible] comparare. Magno pretio ipsis ad habitandum datur [illegible]-divites [illegible] [illegible] domus, ubi inter sordes, et in [illegible] [illegible] omnes [illegible] vivunt [illegible] [illegible] [illegible] conspectu perpetuo exclusi, vix tantum [illegible] [illegible], ut lapsum corpus [illegible] valeant extendere.

Sed [illegible] hoc est in urbe flagellum [illegible]. Fortunam videt habitatores omnes, [illegible] splendida, [illegible] divitias dejicientem larga manu. [illegible] [illegible] intentis oculis, et ardenti corde [illegible] [illegible] sua dona se mutuo [illegible], ubi vim faciunt, obtentamque [illegible] [illegible] [illegible] vicissim. Modo raptores, modo direpti se mutuo fugiunt, vel insequuntur donec utrique a [illegible] [illegible], [illegible] amicos obliviscuntur, [illegible] sanguinis [illegible] audacque manus nulla contineri [illegible]. Virtutes, justitia humanitas voces, et jura non audiuntur, [illegible] [illegible] in [illegible] [illegible], [illegible] [illegible] cupido. [illegible] obtenta [illegible] nullis [illegible] [illegible] [illegible] dies fatigat, [illegible] et exhaurit.

Ceterarum [illegible] incommoda vitare [illegible] hoc, aut saltem [illegible]. Procelle, [illegible], [illegible] [illegible] [illegible] signa dant, et [illegible] veluti [illegible] [illegible] fulgura [illegible] [illegible] ejaculant non micant, non tonant, [illegible], et in cineres redigunt. [illegible] latet sepe sub amicitie [illegible].

infante pot. post Bestiarum, electorumque in quo vivitur, debet ubicumque perfidia hominis timere, in domo, in lecto, in ~~[illegible]~~ cibis in ipso recto somno, a cibo timeri.

Sed quis valet recensere infinitas illas calamitates, quib. homines purgantur ob ceterarum nequitiam? Quoniam in Urbe ob viam spectaculo, ob magnificentiam ~~delitiarum~~ divitiarum, ob divitias delitiis quæ proponuntur, corda hominum desideria crescunt in immensum, cupiditates irritantur et exardescunt, infinitisque in rebus omnib. indigentiam se putat homo quib. alius homo abundat. Hinc innumerabilium utiorum series irrumpit, quib. deo aspectus simplicitas caret, civitas interitus et perit. Nullo loco magis, quam inter Urbis angustias fervent tumultus, invidiæ, discordiæ, fraudes, iracundiæ, rapacitas, perfidia, ambitio, ~~gratulatio~~, luxuria, dissimulatio, hypocrisis, falsa testimonia, calumniæ, circumventiones, maledicta, proditiones cujuscumque generis. Quod animi ergo civis plerique eâ debent, quib. perpetuo vigilandum, et perpetuo cavendum a monstris adeo immanib., et implacabilib., at quorum morsus ægre vitare non possunt? Nonne adeo graves, et molestiæ sunt mortaleis curæ, quib. in Urbe opprimuntur homines, ut beatæ ipsi vitam felicem praeparent tantum, statim homines transferunt ad colles, ad agros, ad prata virentia, ut excursis cupiditatib. suis, alienumque tollant, molestiis pace, ac securitate digna frui videantur homo ad fontem sedens, arguto calamo aerem demulcens?

Fugitivos oculos in eam conjiciamus, quæ infinitam agmen claudit mortalium viventium, jam detectis mortem, horribilemque mortem. Quam truculentus est ejus aspectus, quam horridus ejus vultus, quam olacriter ad nos respicit! Hoc facis inter corpus incipit quando accenditur, et hoc incipit ab incunabulis. In hac terra sumus veluti in aperto belli campo: milleni homines quotidie ante nos cadunt, illi etiam, qui lateri nostro proxime adhæserant, tum a dextris, tum a sinistris ante oculos nostros paulatim expirant. Nos ipsi quavis hora cogimur conjecta in nos tela vitare et cavere. Interdum etiam ab illis lædimur, et sauciamur. Quavis ætate, et in quovis robore timere debemus, ne extrema jam adsit hora. Quando membra quieti committimus, noctisque jacentes niger noctis horror continet, certi eâ non possumus an e somno simus emersuri, novamque lucem salutaturi, et ~~[illegible]~~ nascentem solam aspicimus, dubitare debemus, an simus eam visuri. Tandem canities vestiri ~~[illegible]~~ Annorum tandem, longæque magis ærumnarum pondere oppressus decidit homo in lectum, ut infirmitates in hac hora funebri versandæ nostris omnes, ut in hominem inermem, et debilem vim faciant, eumque implacabiliter dilanient, et torqueant. Quas omnes, amice, animas, voluptates, resque ipsas amittere debere homo intelligit. Videt suos equos, et canes superesse, et vivere, sibi vero omnem dentiam prohiberi a labore, studia, sibi hominum amplius non remanent. Praesentia, praeterita, futura ~~[illegible]~~ accumulata inter ejus mente vivunt. Corporis dissolutio, et interitus eum replet terrore. Sed omnia, quæ superest futurus status, et imminens actionum omnium judicium, in mortali, et frigido sudore, atque tunc subrepit. Luxus, tristitia exegitant ejus corde. ~~[illegible]~~ Languent membra corporis, et connata detractant officia. Sequuntur pallentia imminuitur, acies oculorum extinguitur, languidum caput hebes inde defluit, atrox mortis jam undique sentitur, livida apparent labia, et defluentia, mortalique pallore horrescit facies, et fœda mortis imago vultum occupat.

Vere terribilis mors est, et contra naturam, nam docente Scriptura, Sap. Deus mortem non fecit, sed invidia Diaboli mors introivit in mundum, neque mirum, aut horrorem habet natura quib. ejus v... sentiundat aut natus, dileg, quib. ejus tempus et ~~[illegible]~~ Abeunt quidem, et videntur homines

[illegible]

ftone, qui sæpissime inter militares tumultus et inter atrocissimos cruciatus, et tormentorum tempore exacti, et effeminatio luxuriis corpus, et in infirmitate morte et [illegible] [illegible] erant, neq inter horas sponte dies, projiciunt aeq. intrepide, et oculos ter profundunt. At ii ipsi quos firmatos [illegible] ratio, [illegible] ante [illegible] vivunt [illegible], [illegible] admirati [illegible], et extollunt, ii ipsi ferunt ̃terrore et [illegible] quidem in campo [illegible] [illegible], intrant frenetice. [illegible] vita Deus et illud [illegible] [illegible]; si ipsi si Extra tumultum, [illegible] laudi et tamq [illegible] [illegible] [illegible] in proprio cubiculo mortem inter lacteas recumbentes [illegible] [illegible] quasi [illegible] [illegible] et palpitant.

Alexander [illegible], qui [illegible] mortem in [illegible] [illegible] [illegible], et [illegible], quando la[illegible] moriendum fuit, quasi puer, aut muliercula mortem timuit, et expavit. [illegible], qui fortitudinem [illegible] [illegible] cogitatis [illegible] [illegible] [illegible] mortem [illegible] [illegible], [illegible] ab [illegible] [illegible] [illegible], [illegible] [illegible], et sine [illegible] [illegible] ad ridiculum [illegible] [illegible]. Ipse Bayle [illegible] incredulum [illegible] ad caducitatem extremam [illegible], et [illegible] [illegible]...

A Christo solo, vera fortitudo, [illegible] in lectulo doloris et infirmitatis [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] exigit, mortis aspectus vel delectat, vel fit tollerabilis. [illegible] [illegible] [illegible] [illegible] docto [illegible] vel indocto quantoquunque [illegible], et puellæ, quæ sine [illegible] militari [illegible] [illegible], [illegible], sed sola [illegible], et Christi [illegible] roborata [illegible] a morte [illegible] [illegible] [illegible] fortiter [illegible], cum hilaritate cum gaudio? Solus Christus habet [illegible] et balsama quæ cordi nostro infundit quæq. sagittas mortis [illegible], ejusq. amaritudinem [illegible], vel extinguunt prorsus. [illegible] Paulus mortis a Christo devictæ [illegible] [illegible] ad Cor. 2 15 ait: absorpta est mors in victoria. Ubi est mors victoria tua? Ubi est mors stimulus tuus?... Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum J.C.

[illegible] ergo, et [illegible] [illegible] virtutem contra mortem [illegible] [illegible] concedamus [illegible], et ostentationem in Stoicis cognoscamus, et [illegible] in apparenti fortitudine [illegible] mortem [illegible], [illegible], et [illegible] est. [illegible] ut etiam sub [illegible] [illegible] [illegible] desperationem, vel stupiditatem [illegible] in [illegible], in [illegible] in [illegible] [illegible] [illegible] [illegible] deploramus [illegible] solo sincere et [illegible] Christi [illegible] [illegible] videmus, [illegible] mors [illegible] fronte, et [illegible] [illegible] videlicet, et sine [illegible], [illegible] in nullo videmus Heroem, aut [illegible] [illegible] in Christo [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] quamvis [illegible] et [illegible].

[illegible] [illegible] contemplamur [illegible] debemus omnino ejus excellentiæ et dignitatis, [illegible] [illegible]. [illegible] [illegible] [illegible] Rex est Universi [illegible] [illegible] tributum ferre [illegible] [illegible] [illegible] [illegible] et [illegible] a nobis [illegible], nostrosq. labores in ipsum [illegible] [illegible] [illegible]; nos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nostri sunt [illegible], [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] conditatem [illegible] [illegible], flumina [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] nostris denique [illegible] in [illegible]

naturæ quasi alteram novam efficere tentamus. Quanta vestigia dominationis nostræ supra omnem terræ superficiem passim videmus. Hinc soles nequeunt [illegible] invitæque ferme anne immensa navium corpora mobiles [illegible] ventis nostris propellere, et trahere coguntur? (V. in scripto Phil. Copia p. 6 [illegible])

Quid vero? Non satis [illegible] in cœlum usque penetravit? Cœlorum spatia jam descripta sunt; planetæque ab lance apparenti motus eorum, [illegible] gradientes definiti. Solis et obscurationes in talibus tempus et momento [illegible] jam deducimus, longe instabiles motus et periculosam irregularitatem jam dominium. Contumax [illegible] jam torruerat Astronomi frena.

Juvat nobis dignitatem nostram intelligere, et recolere identidem; sed non minus necessarium est respondere infirmitatis nativæ sordes contemplari: Magna pudoris, et confusionis argumenta suppeditat natura undequaque. Reges quidem sumus Universi, sed reges exauctorati, et rejecti. Sibi [illegible] domus indigent, [illegible] impeditat. Oportet enim nos bene terræ [illegible] manibus nostris [illegible] sibi construere. Imperant simul et serviunt rebus omnibus. [illegible] fermentatione et [illegible] fructibus utuntur [illegible] et imperii lineamenta (ut supra [illegible]) sola corporis qualitates attendantur, conditio brutorum corporibus a nostra [illegible] videri potest quod hominibus largiter exultant, et [illegible], quin servant quidquid, aut cogunt [illegible] ipsi nasque nova, [illegible] et strata [illegible] terrarum. Nec tenere, aut [illegible] [illegible] indigent, ut [illegible] [illegible] bona, et thesauri in [illegible] reservari non [illegible], aut [illegible]. Viridium [illegible] et [illegible] [illegible] [illegible] [illegible]. Difficiles nostræ voluptates non invident nobis; nullis fere desideriis torquentur, nec avaritia, aut ambitione, aut livore torquentur. [illegible], [illegible], [illegible], tædium, molestiæ, desperatio, [illegible] [illegible] indolentiam et [illegible] non turbat, aut [illegible]. [illegible] sunt [illegible] [illegible] alacritate et dexteritates [illegible] magis, quo magis sylvestria. A malis, quæ præsentia non attingunt, nec funesto futurorum malorum cogitatione [illegible], [illegible] non [illegible], nec [illegible] ejus [illegible] sentiunt, nisi in [illegible] [illegible], [illegible] et tunc etiam sine anxietate in [illegible] [illegible] quasi in somnum insipitum et quietum.

Hæc eo fine erat adnotata, ut Homo intelligat se non in hoc terrestri domicilio, in terrenis bonis, et in voluptatibus [illegible] quærere debere felicitatem sibi congruentem et dignam [illegible] [illegible] [illegible], immensaque vastitate cordis. [illegible] in desperationem agi debet videns se tantum sollicitudine [illegible], terrenas delicias, et bona non esse tamen obtinere felicitatem majorem felicitate [illegible] vel [illegible] quæ hoc ipso feliciores erant, si quidem ejus [illegible] [illegible] evadere. Providentissime, et misericorditer Deus terrenas calamitate, et [illegible] [illegible] malorum, et graves [illegible] [illegible] nobis ne desides, et [illegible] in [illegible] [illegible] [illegible], et æternitatis obliti, ne [illegible] [illegible] creaturis, fugacibusque vitæ [illegible], carnaque [illegible] contenti simus obliti Creatoris, in quo solo est æternus [illegible] beatitudinis, tamen hoc dignus, et hoc satiare solus valens.

Hominum animo si contemplantur quantas divitias, sed quae invenerunt, in vesica statim videbimus. Hoc ho- etiam uno animantia cetera longissime ... ille in scriptis philosophicis ... anxie veritatem hominis assequentis semper vel illorum? Physicorum ... et successivi ... et interioris systemati ... bacillitatem, et incertitudinem satis ampla probant rerum ... qui non verba, sed res intelligere, naturaeque necessarias cognitiones ingredi cuperent, pertinaci studio fateantur hominis mentem esse tenuissimam. Magnus Galileus invidebat sorti ignorantium, qui sibi dulciter persuaderent se omnia scire, dum ipse acerrima cogitatione intelligebat se nihil scire. Id in quacumque scientia auctores et ... tractationes profiteantur. Sed saltem homo ea, quae magis gravia sunt, quae magis utilia, et necessaria diluide, et perspicue inveniret. Sed nullibi tanta obscuritas, tantaque infirmitas mentis, quantum in iis quae spectant ad summum hominis bonum, ad mores, ad felicitatem, quae tandem unice necessaria sunt. Quot sedi errores, et innumerabiles in rebus admiserit! Nisi Deus ipse speciali magisterio et revelatione orem tulisset, omne notio foedata et contecta obscuritate videremus.

Audi cui miser est Homo quo ad veritatis cognitionem quanto miserior est quo ad bonum, et felicitatis assecutionem? Res ad bonum currunt omnes ... (p. 43) inquiunt, et obducunt. Sed an natandum hanc felicitatem, cujus ardore homo convenit invenit, et possidet? Qui in natura illam quaerunt caeteroria inveniunt, unde sunt illa, vilicha Augustini: Vera, et secura in litore, in ventre et inter- qui dura sunt omnia. Hinc hos etiam diebus mortali taedio languescunt, neque ... possunt. Imaginationem torquent, ut aliquid inveniant proficiendi, et urgendi horas, ... et quoniam temporis ... non satis ... existimant magno ... tallendi tempori idonea. Conquerimur quandoque de brevitate vitae, diuturnitatem quae tolleramus ... concentrare oculo, non possumus, rationis exercitium mortaliter nos fatigat. Hinc moralia, studia et ... in omni ... evitant, in omnes ... a cognitione fugiunt veluti a tyranno.

... collector logicae theologicorum. Le necessità della natura sottraho all'uomo una gran parte di tempo non fiere resta del molto poco, di cui egli ... disporre ... questo ... Perchè l'uomo non si annoja di tutto, e non cerca questa moltitudine di occupazioni, senon perchè ha l'idea della felicità, che ha perduto, la quale non trovando in se, cerca inutilmente nelle cose esteriori senza potersi giammai acquietare. Perchè la felicità nostra non è nè in noi, nè nelle cose esteriori, ma solamente in Dio.

Reverendus capax est cor hominis ut integra terra integre. Universum explere nequeat immensam capacitatem cordis humani! Notissima sunt illa nobilia Augustini verba: fecisti nos Domine ad te, et inquietum est cor nostrum donec requiescat in te. Celebres illi Orbis Domitores (Conquistatori) qui Provincias innumeras, regnaque immensa adepti sunt ... et omne reptans quid tam immensa amplitudine Orbis terrarum congesta in cor saturare illud potuerunt? Nihil minus. Alexander ... post expugnatam Darium, et castissima ... regna in vita =

statem redactam aviditate, et fame devoratus, et semper ardet, et inops videtur sibi quia mundum orbem in-
tegrum possederat, et sanguine repleverat et universum genus humanum gladio jugulaverat. Cumque audisset
innumerabiles mundos posse existere, hos etiam necessarios sibi putavit ad explendam famem, ploravitque.
Heu inanes, et imbelles lacrymas hominis furentis, vel potius tigridis ferocissimae, et emeritae! [illegible]
[illegible] quod mundum totum bello mundique unus subjectus sibi esset. Stultissime putabat Planetas, et A-
stra omnia in ditionem redacta explendam famem et inquietem cordis mei. Minime novimus. Creatura o-
mnium in[illegible] cor, quod magnitudine superat immensa spatia, et corpora Coeli, et terrae.
Homo unus Salomon felix esse potuit inter mortales ex natura boni, si namque omnia ad felici-
tatem suppeterent. Ad Ipsum florentissimi regni evectus, quin duros experiatur belli labores, un-
quam manus detersit et indelebili macula humani sanguinis. Nullus ex finitimis audet maximam
pacem ejus turbare. Tributa offerunt certatim merces, et divitias, omnisque generis commodita-
tes. Ad personam ejus reges exteri ipsum vehementer diligunt, humiles ejus sapientiam mi-
rantur, et tribuunt ad pedes abjecti. Unus Salomon inter reges omnes magnus fuit; non solum
externis ornamentis, militum, equorum, provinciarum quae Heronibus, et Magnatis non defue-
runt, sed regia, et stupendis dotibus animi, sapientia, et mentis castitate, qua omnes homines su-
peravit. Dei amicitia, et colloquio quo frui obtinuit, adnotatis illo privilegio Paternita-
tis Messiae, quo poterat exclamare: ex meo sanguine orietur Deus Homo quem Angeli ado-
rabunt, quem coeli, et terrae Dominum omnes creaturae recognoscent. Hic fortunatissimus et beatus
inter Mortales paulisper oculos a Deo declinans, avidissime congerit, et summa facilitate
delicias omnes quas natura, praeter ambitio, opulentia possunt ministrare. Nihil negat animi af-
fectibus, nihil negavit sibi; nihil novum ei deest ex iis, quae inter Creaturas possunt inveni-
ri. Et tamen effusus in lacrymas fatetur se invenisse inter delicias esse infelicissimum,
et miserrimum. Audienda sunt ejus verba in Ecclesiaste. Locutus sum in corde meo dicens: ec-
ce magnus effectus sum, et praecessi omnes sapientia, qui fuerunt ante me (Vide!) ...... cumque me
convertissem ad universa opera, quae fecerant manus meae, et ad labores in quibus frustra su-
daveram, vidi in omnibus vanitatem, et afflictionem animi, et nihil permanere sub sole. Ho-
rum inspectis profunde intelligitur veritas magni Epiphonematis, a quo Ecclesiastes librum in-
cipit: Vanitas vanitatum, et omnia vanitas; et illud cons. taeduit me vitae meae. Vidi
cuncta quae fiunt sub sole, et ecce universa vanitas, et afflictio spiritus... cuncti dies ejus
doloris, et aerumnis pleni sunt, nec per noctem mente requiescit. Secundissimis Salomon for-
tunatissimus omnium Mortalium, et sapientissimus, et deliciis omnimodis affluens, in quo solo
fuerat congerere visae suae opes, et omnia bona sua taedio, aerumnis; quamvis conficiebatur et
afflictione spiritus necessario comitatam habuit, ideo non offeret animus quantacunque...

... electis et ...

latere honores, scientiæ, dignitates, delicias, aurum, amicitias, uxoresque blandientes, et inventa tentare conspirant elaboratissima, et adhuc nec felicitatem satis sinceram et stabilem et a magnis animi vanis, mortalibusque tædiis numerosis exemptam posse in terra invenire, creatisque bonis. Verum, volunt gaudere debent homines etiam aurati, aureoque sceptro fulgentes sub jugo miseriarum, nisi ad medicum omnium infirmitatum, Jesum Christum, pro refocillatione confugiant. Egregie Augustinus: Vera et sana insolatio, ut supra.

Magna ... miseriarum in corde est, quamdiu cordi mollitate, Christum non amant. Honores, potestates, et pax, et felicitates sunt cordis humani. Miserias quis nobis dixit, et profunditatem corruptionis ejus de visu perpendendo investigare? Pelagus est sine fundo, mare est immensum, cujus littora nemo explorare, et invenire potuit altitudinem. Clamat S. S. Pravum est cor hominis et inscrutabile, quis cognoscet illud?

Corruptionis humanæ evidens demonstratio in perpetua illa voluntatis et affectuum contradictione reprehenditur. Nos veritatem amamus, affectamusque, sed aliena quædam, et secreta ... illa legem ... inter atroces convulsiones, et tormenta;

Exponere vero sit tremenda mala, quæ in nobis producit damnabilis illa concupiscentiæ ignis, qui in nostro corde latet a die nativitatis. Concupiscentia deordinatio est animi, et deordinata in bona terrena, cujuscumque generis, divitias, honores, voluptates etc. Ardet semper hæc flamma in corde hominis perpetuo, cælestemque flammam charitatis erga Deum, et proximum vel extinguit, vel extinguere novis tentat.

Et uti veteres idololatræ Hebræi, Ægyptii, Græci, Romani res omnes vilissimas et nefandas pro diis habere, et adorare soliti erant, latrones, bestias, usque et fetidas, etc. solum Deum unicum, et verum nolebant, respuebantque; ita cor hominis corruptum omnia amat, Deo excepto, qui unice amorem meretur. Amat aurum, ordines, domos, animalia, fruges, laudes, curiositates, et ineptias; sed fontem bonorum omnium Deum, bonum unicum et indispensabile hominis non amat naturali inclinatione. Alios etiam homines ordinate non diligit, sed plerumque contemnit et odit crudeliter. Nihil homini amabilius homine esse deberet. Homo visibilis est imago Dei, ejus pictura, et similitudo, et opus Christi sanguine redempti sunt omnes, et ad cælestem patriam vocantur, et invitant. Ut una simul cum Christo recumbant in regno æterno ad mensam suam; omnes homines ... stant ... nati ... et ... ab iisdem patribus, et nobis bene multi progeniti sunt ut vere proprie sint fratres eodem sanguine progeneriti, et una sit humana familia super faciem terræ, et tamen cum tanta sit fraterni amoris notitia, cum ... sint infinita a Christo ... contra infractores, homines tamen corrupti ... fraternitatis obliti, Deique imaginem, et similitudinem ... pro nihilo se ipsos non diligunt, imo fraternitatis obliti, Deique imaginem et similitudinem cælestemque originem, et finem in humana natura contemnentes, infamia, et ignorantia ... attendentes, liteque ... afficiunt. Honorem Dei in hominibus non agnoscunt, solum quæ circumstant hominibus sperant, ut ... Gregorius M. quia mentem fascinat concupiscentia. Homo ad se omnia dirigit, vult esse centrum rerum omnium, neque super alium minimum et ... ceteros extollere nititur; se magnum putat cum potentiam nocendi acquisivit, in gladio, in robore, in brachio, in magnis ...

perspicere possit decrescere, aut resterrescere. Quid vides quid abjectius, et ignominiosius hac potentiae jactatione, et nocendi? Non leo, aut lupus tantum, sed scorpio, vipera, formica in aurib., hirudo in vene, ubi homini possunt dolorem et cruciatum inferre. Fruatur ergo hac foedissima, et turpi ostentatione, et usu est relinquendus, et decoris qui non convenit nisi belluis, et damnatis. Homini non decet nisi amor, tenendo beneficentia, commiseratio, candor, dulcedo, mansuetudo, obsequium erga fratres suos. Sed nisi flammas restinguant concupiscentiae, quae hominem elatum reddunt et furiosum, quomodo dulcia haec munera adimplebit, et contra humanitatem desinet? Integer [illegible] aspectus spectaculum est horribile humanae crudelitatis.

Nullus esset finis, si omnia recensere vellem et calamitates, quas funestus ignis concupiscentiae, quo humanum genus inflammatur, producit. Satis est animadvertere omnem superbiam, furorem, et invidiam, ambitionem, omnem delitiarum cupiditatem valde deordinatam, et [illegible] concupiscentiae exortam, quae hominem reddit miserum, et crudelem, in vitae [illegible] morte, et nisi ei manu [illegible] [illegible] agit, et in aeternam damnationem. Pro complemento gaudeo me votis afferre propemodum [illegible] tabulam ab excellenti speculatore cordis humani elaboratam, ab Aug.no videlicet lib. 22. de Civitate Dei, cap. 22. Ex quo loco intelliges in immensum ab Aug. energia nos abesse. At [illegible] ex tradendi ac [illegible] theologicam circa gratiam, et et [illegible] ab eo didicisse. Capitulum ejus [illegible]

Aug. de magnitudine miseriarum et malorum, quibus humanum genus ob primum peccatum obnoxium est.

„Quod ad primam originem pertinet, omnem mortalium progeniem ... [illegible] ... ipse etiam, quia iustus est, poena sit."

Sed praeter mortiferas poenas, sine quibus dici non est, quid majora valeat, quam ut aliquid [illegible] [illegible] quot, et quantis poenis agitatur genus humanum, [illegible] ad malitiam, nequitiam, iniquitatem [illegible] conditione pertineat, miseriamque communem, quis ullo sermone dixerit, quis ulla cogitatione comprehenderit? Quantus est metus, quanta calamitas ab orbitatibus, atque luctu, a damnis, et damnationibus, a deceptionibus, et mendaciis hominum, et suspicionibus falsis, ab omnibus violentis facinoribus, et sceleribus alienis? Quandoquidem ab eis et depraedatio, et captivitas, et vincula, et carcer, et exilia, et cruciatus, et amputatio membrorum, et privatio sensuum, et alia multa horrenda saepe contingunt. Quid de innumeris casibus, qui forinsecus corpori formidantur? aestibus, et frigoribus, et tempestatibus, imbribus, alluvione, coruscatione, tonitruo, grandine, fulmine, motibus hiatibusque terrarum, oppressionibus ruinarum, ab offensione, et pavore vel etiam malitia iumentorum, a tot venenis fructuum, aquarum, aurarum, bestiarum, et ferarum, vel tantummodo molestis vel etiam mortiferis morsibus, a rabie, quae contingit ex rabido cane, ut etiam [illegible], et amica suo domino bestia nonnunquam vehementius et amarius quam leones, draconesque timeatur, faciatque hominem quem forte morderet contagione pestifera ita rabidum, ut a parentibus, conjuge, filiis pejus omni bestia formidetur. Quae mala patiuntur navigantes, quae terrena itinera conficientes? Quis ambulat ubicumque non subjacens inopinatis casibus, de foro quidam rediens domum sanis pedibus pedem fregit, cecidit, et ex illo vulnere finivit hanc vitam. Quid videtur sedente securius? De sella in qua sedebat cecidit Heli sacerdos, et mortuus est. Agricolae, immo vero omnes homines quot, et quanta a caelo, et terra vel

a perniciosis animalib. casus metuunt agrorum fructib.? Solent tamen de frumentis tandem collectis et a condit. e. securi. Sed quibusd. pro ruinas movente ostiam frumentorum fluvius impositos fugientes [illegible] nis de horrei ejecit, et abstulit. Contra [illegible] callidos Daemonum incursus [illegible] innocentia [illegible] fidit? [illegible] siquidem ne qui, fiderent etiam parvulos baptizatos, quib. certe nihil e innocentius aliquando ex vexant, ut in eis maxime Deo sinente ista monstretur hujus vitae flenda calamitas, et alterius desideranda felicitas.

Jam vero de ipso corpore tot existunt morborum genera, ut nec medicorum libris cuncta comprehensa sint. In quorum plurib. et paene omnib. ipsa adjumenta, et medicamenta tormenta sunt, ut homines a poenali exitio, poenali eruantur auxilio. Nonne ad hoc perduxit sitientes homines ardor immanis, ut urinam quoq. hum. biberent? Nonne ad hoc fames, ut a carnib. hominum abstinere non possent, nec invenientes homines mortuos, sed propter hoc a se occisos, nec quoslib. alienos, verum etiam filios matres incredibili crudelitate, quam rabida esuries faciebat, absumerent? Ipse extremus somnus, qui proprie quietis nomen accepit, quis verbis explicet quam saepe somniorum visis inquietus, et quod magnis, licet falsis, tamen veris tenoribus, quos ita exhibet et quodammodo exprimit, ut a veris non discernere sequatur, animam miseram, sensusque perturbet? Qua falsitate visorum etiam vigilantes in quibusd. morbis et venenis miserabiliter agitantur, quamvis multimoda varietate fallaciae homines etiam sanos, maligni daemones nonnunquam decipiunt talib. visis.

Ab hujus tam miserae quasi quibusd. inferis vitae non liberat nisi gratia Salvatoris Christi Dei ac Domini nostri. Hoc enim nomen est ipse Jesus, interpretatur quippe Salvator, maxime ne post hanc miseriorem et sempiternam excipiat non vita sed mors. [illegible] in ista [illegible] sunt. (Hic [illegible] continuatur.)

Genus hum. sibi relictum in deplorando jacuit, et jacet ignorantia et caecitate circa veritates utriusq. nobiliores Religionis, honestatis (.

Prob. Vulgo dicitur, et vere sanitatis praestantiam ii vilescere, qui nunquam aegrotarunt, at in diuturnitatibus agrorum valetudini stupendum bonum. Ut ergo nos intelligamus quam dignitas et mirabilis sit lux Evangelii, quam nos ex Christi beneficio perpetuo fruimur, convertenda mens nostra ad tempora et loca, in quib. fulgidissima Christi lux non resplenduit, aut non resplendet. [illegible] pulcherrimis libris de Civ. Dei, opere immenso videlicet, et omnium Aug. eruditissimo [illegible] Doctor, cujus exemplum in itinere necessarium nobis, et [illegible] putamus. Consulamus igitur experientiam ut intelligamus immensitatem nostrae ignorantiae generis humani, a qua Christi [illegible] [illegible] vit, et quidem ut multa [illegible] [illegible] praetendamus audiamus Bossuetum, qui in Oratione [illegible] [illegible] storia universale ita egregie hum. generis caecitatem depingit: [illegible] [illegible] illuminate [illegible] [illegible] [illegible] . . . (l)

. . . il gran Dio Creatore del Mondo non aveva [illegible] [illegible] [illegible]

cui in Camaldenses.

Ergo [illegible] [illegible] eloquentissime attingit Bossuetus, optime [illegible], ut Theologus [illegible] [illegible] intenti [illegible] diligentius. Itaq. nihil horribilius [illegible], absurdius [illegible] universum Religione,

et omnium veterum nationum. Colitur quoniam nomen est sive celebre apud Chaldaeos docebant unum [illegible] tripar-
tem, undique una parte piscem e mari Erythraeo identidem adrepsisse hunc eloquiisse, artes, litteras, scientias, le-
ges, Geometriam, agriculturam et cetera, quae homines rudes, et feras a mansuefacere, pugnat, et expolire, ut Be-
rosus [illegible] Chaldaeorum scriptor narrat apud Syncellum. Scribit idem Berosus homines primitivos fuisse [illegible], bicipi-
tes Hippocentauros, semihomines, semicapras. Addit Deum quendam Homoroca nomine fuisse universi Dominum, eamque in
duas partes divisam a Belo, qui exinde caelum et terram [illegible] ... Belus ... capud
[illegible], inter alios homines [illegible] ipsos, et ex effluente sanguine cum terra mixto hominem condidit et anima-
[illegible] Deo [illegible], eosque humana forma [illegible]. Haec aliaque ex fragmentis Berosi, Abideni, Apollonii To-
[illegible] Abrahami; satis ostendunt quam fuerint absurda, et [illegible] fatuitatis esset, decantata hujus [illegible] Chal-
daeorum e quorum regione mutare jussit Deus ut Abraham exiret, ne ipse, ejusque [illegible] ad idololatriam tra-
[illegible] opiniones haberetur.
Phaenices post Chaldaeos antiquitate, et superstitione [illegible] Sanchoniaton Beriti sacerdos, cujus [illegible]
tem laudat Porphirius ante bellum Trojanum scripserat de Religione Syrica. Magnum ejus fragmentum exhibet
Eusebius cujus authenticitatem defendunt Vormiat, Cumberland, et Goguetus. Docet in eo Sanchoniaton ma-
teriam ab aeterno fuisse, et ex ejus fermentatione et [illegible] ... fuisse animalia, [illegible] astra,
et reliqua corpora. Phaenicium ergo systema hoc in parte ad Atheismum ducebat, quoniam nullas partes Deo
[illegible], in formatione universi. Ubique Sanchoniaton idololatriam promovet, et adeo absurdas, ridiculasque
fabulas de amoribus Deorum, injuriis, [illegible] ore effudit, ut exinde omnes Graecorum et Latino-
rum Mythologia [illegible] habuisse aliquibus videatur.
Egyptiorum nomen famosum est in Scripturis et apud graecos quoque antiquissimum. Thaut, sive Thot,
[illegible] Hermes apud Graecos, Mercurius apud Latinos [illegible] Sanchoniatoni descripsisse videtur, antiquissimam
Egyptiorum scriptor Mundum pariter efformatum ex fermentatione communis materiae tradit, ut testatur
Diodorus Siculus. Deinde proinde excludit a creatione Mundi, et ad Atheismum ducit. Hinc Porphirius
in Epistola ad Anebonem sacerdotem Egypti scribit [illegible], et [illegible] causam Deorum Egyptiorum, lo-
[illegible] hujus Mundi conditorem esse. Et Diogenes Laertius ex Hecataeo et Manethone docet apud Egyp-
[illegible] materiam esse primum principium rerum et solem lunamque primos Deos sub [illegible], et indi-
[illegible] veneratos. Itemque omnis Theologia Egyptiorum non est nisi idololatria omnium [illegible]
Diodorus Siculus in rebus Egyptii [illegible] Deos [illegible] Egyptiorum recenset Solem, Saturnum,
Rheam, Jovem, Junonem, Vestam, Vulcanum, Mercurium, et Matrimonia inter Deos mares, et feminas,
communesque filios Deos.
Gymnosophistae [illegible] Brachmanes Indique sacerdotes apud Antiquos celeberrimi, quos Pytha-
goras consuluit, aliique antiquitatis [illegible] teste Chircherio triginta millionis Deo-
rum sub Brahma, Vischnu, et Butren. Credit Brahma mundos e singulis [illegible] corpo-
ris sui, mundum unum ex oculis, alterum ex crure, ex digitis.
[illegible] Theogonia nihilo melior, et quoniam satis nota, ab ea exponenda [illegible]. In Ho-
mero [illegible] Homero caeterisque Graecorum vetustatis invenimus [illegible] mares, et conjuges et [illegible]
Deos; invenimus Deos infernos, Deos terrestres, Deos aquaticos; Deos [illegible] Deos [illegible]
iracundos adulteros [illegible], omnibusque [illegible], adeo ut Cicero doleat [illegible]

vel vitia [illegible] hum. [illegible] ad Deos.

[illegible] theogonia et ipsa rotae; [illegible] editates [illegible], ira et ceterorum gentium, quas [illegible] olim [illegible] mat, numq[ue] verbis tantis superstitionib., impiisq. idololatriæ ritib. redundavit [illegible], [illegible] [illegible] [illegible] habemus [illegible] [illegible] [illegible] [illegible] Non [illegible] fuisse non solum ignorantissimos, sed [illegible] tuos detestabiles, et [illegible], immensa [illegible] [illegible] [illegible] [illegible] [illegible].

Si ergo inter antiquas nationes illæ, quæ scientiis, litteratura, [illegible], artib. erant expolitæ non solum [illegible] [illegible] [illegible] [illegible] erant adeo [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] dicemus de reliquis nationib. [illegible] [illegible] oberrata, et fere sylvestri conditione barbarica vixere?

Nostris dieb. nationes oes Evangelica luce carentes stupiditate veterum [illegible]. Ex parte [illegible] [illegible] [illegible] [illegible]. hac [illegible] expoliri [illegible] [illegible] conversæ in nationes oes, orgerentes [illegible] [illegible] [illegible] brutalitati et [illegible], [illegible] que Evangelica carent luce vel commercio Chr.[illegible] [illegible] [illegible], [illegible] [illegible] Barbari [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] Evangelica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Peculiaria aliqua circa Chinenses, et Orientale

[illegible] Chinenses laudatos assidue a Philos. qui [illegible] veritati bellum indixerunt, et [illegible] [illegible] [illegible] conati sunt [illegible] mendaciis. Falsis historiis decent. [illegible] [illegible] circa [illegible] [illegible] [illegible] [illegible] æquati. Congregatio [illegible] [illegible] sunt [illegible] in Voltaire, [illegible], aliisq. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] testes omni exceptione majores, [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] diebus describere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] Religione, et mores a [illegible] annis quamplurimis [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] La Religione de' Talapoini non è che una setta dell'antichissima Religione Indiana, de' Bramini. Questa antica Religione indiana [illegible] tuttavia in tutte l'[illegible] e nella [illegible] isola di Ceilan [illegible] dij. Ma la setta de' Talapoini, ovvero de' Bonzi, giacché tra questi, e quelli non ne [illegible] altra differenza che quella dell'abito, oltre ad una parte dell'isola di Ceilan occupa tutta l'[illegible] India di là dal Gange, e [illegible] del golfo di [illegible] [illegible] [illegible] parte delle [illegible], tutta la Cina e [illegible] isole del Giappone. La setta [illegible] benché purgata dalle laidezze de' Bramini ne conserva però i fondamenti, [illegible] [illegible] [illegible], e la trasmigrazione [illegible] [illegible] di riti secondo i paesi; i più favolosi de' quali trovansi fra i Tibetani, il gran Lama, o supremo sacerdote de' quali fu adorato da gran parte dell'impero Cinese, allorché [illegible] il gran [illegible], [illegible] indipendenti. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] e [illegible] di [illegible] indipendenti. [illegible] credono che nella statua del loro Dio [illegible] [illegible] [illegible] [illegible] [illegible] Dio è [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] un numero infinito di

Questo Dio fu già una volta, e adesso non esiste più, poiché vi è già stato un numero infinito di [illegible] [illegible] in [illegible] un'infinità di altri, [illegible] tutti [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] il grande [illegible] e la somma felicità [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Questo fatale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tutti debbon desiderare [illegible] [illegible] [illegible] [illegible] in tutte [illegible] [illegible] del Gange [illegible], [illegible] [illegible] ed io [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immemorabile [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dal fondo de' [illegible] [illegible] [illegible] [illegible] come alcuni filosofi nostri, i quali [illegible] [illegible] [illegible] [illegible] stati Deisti. Io ho avuto occasion di trattare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prigionieri di questa [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bonzi. Quanto al Cielo, che adorano i Cinesi, egli è propriamente il cielo [illegible] [illegible] [illegible] [illegible] [illegible] testezza de' Missionari [illegible] del Cielo. [illegible] non hanno alcuna idea. Sono i Cristiani Cinesi, che [illegible] [illegible]

[illegible]

[illegible] alto [illegible] ed è stata [illegible]

[illegible] e vergognandosi del [illegible] progetto, che [illegible] alla fine [illegible] a questo sentimento per giustificarsi. Ma i Chinesi Pagani [illegible] nel fatal concorso de' nostri beni o mali [illegible] [illegible] in ogni tempo [illegible] dell'Astrologia giudiziaria [illegible], che l'influenza degli Astri è la causa universale degli avvenimenti.

Quanto è [illegible] la ragione umana, [illegible] questo orgogliosa ragione, se [illegible] tanto ~~[illegible]~~ maggiore [illegible] de' [illegible] Cristiani [illegible] attribuiscono l'alta idea, che si lusingano di avere della Divinità, non [illegible] e senza il [illegible] degli Apostoli [illegible] ancora [illegible], e [illegible], e fluttuerebbero nel caos d'Epicuro, o di Lucrezio.

Si ad Orientis nostri excurrere liceret [illegible] ratione [illegible] idolatriam et [illegible] [illegible] adoratam [illegible] Parcas, sive Nornas, [illegible] Lappones, et Boreales [illegible] [illegible] et [illegible] sine sortilegio et [illegible] [illegible] [illegible] et ex revelationibus [illegible] [illegible] in imagine [illegible] [illegible] et [illegible] Virginians [illegible] adoravit, [illegible] Mexicanos [illegible] Deorum [illegible] [illegible] tota America Dii minores [illegible], objecta Religionis. [illegible] [illegible] et [illegible] integrum [illegible] ab [illegible] extremum [illegible] [illegible] ex [illegible] et [illegible] Evangelii non resplendet.

[illegible] quam [illegible] Idolatriae [illegible] apud [illegible] nationes [illegible] et [illegible] adorato [illegible] cultus [illegible] adoratio [illegible] et [illegible] [illegible] Oceani [illegible] ~~[illegible]~~ [illegible] et [illegible] Apollini [illegible] [illegible] Baccus [illegible] integer [illegible]

Aug. de Civ. Dei.

[illegible] Astra, et Elementa inter Deos relata sunt, [illegible] [illegible] Solem, Lunam, et Dii [illegible] et [illegible] [illegible] Lactantius.

[illegible] et [illegible] hominem Deos fecit [illegible] amor, et [illegible] ~~[illegible]~~ celebrata in [illegible] Venerem adulterium in [illegible] latrocinia et [illegible] [illegible] [illegible] Deus [illegible] et [illegible]

Bruta [illegible] in Deorum collegia translata sunt a stupidis [illegible] Aegyptiis [illegible] [illegible] [illegible] Bovem [illegible] et [illegible] [illegible] et [illegible] [illegible] Diodorus [illegible] Bellona [illegible] [illegible] Dii, qui a [illegible] [illegible] et Deus, qui [illegible] [illegible] bella [illegible] inter Aegyptios [illegible] stupenda [illegible] [illegible] magni illi Aegyptii, qui [illegible] in artibus, scientiis [illegible] et in [illegible] insignes erant, [illegible] [illegible] igitur [illegible] geometria et [illegible] [illegible]

Sepe una videt et excubuerant diligentiam tolerant etiam ipsy adorationem, nec Religionis apud [illegible] fu [illegible] primis [illegible] apud [illegible] nationes [illegible] hoste [illegible], et [illegible] amat [illegible] [illegible] [illegible] et [illegible] et in Italia et in [illegible] [illegible] [illegible] [illegible] teste [illegible] [illegible] captos [illegible]. [illegible] [illegible] in [illegible] et [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] sanguine litabant, [illegible] [illegible], teste Strabone; itaque [illegible] [illegible] [illegible] et Africani, teste Athanasio, et Tertulliano. Graeci apud [illegible] [illegible] jugulabant in [illegible] [illegible]. Patrocli [illegible] apud [illegible] Virgilium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Achillis apud Virgilium:

Sanguine placastis ventos, et virgine caesa

Sanguine quaerendi reditus, animaque litandum.

Angelica

[illegible] ipse receperat loca, in quibus hostias immolabant, nominatim Cyprum, Rhodum, Athenas, [illegible] [illegible] plura Aegyptii, Cananaei, [illegible], Arabes, Syri, Carthaginenses, [illegible], [illegible] [illegible], Graeci [illegible] [illegible] Hispani, [illegible] [illegible] [illegible] [illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et de [illegible] [illegible] [illegible] 15 [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible]. [illegible] quarum superstitionum [illegible], et [illegible] [illegible] [illegible] [illegible] antiquos simile, describit [illegible] in libro de [illegible] [illegible].

Qui vero audeat describere [illegible], et [illegible] [illegible] [illegible], quae instituta erant apud [illegible] et Rom. [illegible] in [illegible] Deorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et genus, quae non [illegible] ebrietate, licentia [illegible], [illegible] [illegible] [illegible]. Aegyptii [illegible] teste [illegible] celebrabant tanta [illegible], ut referri nequeat.

Inter istius temporis [illegible] collocari [illegible] [illegible], [illegible] [illegible] Cicero [illegible] [illegible], docet Augurum [illegible] apud nationes [illegible] [illegible] in [illegible] celeberrimam [illegible] [illegible]. [illegible] [illegible] [illegible] nationes [illegible]. [illegible] [illegible], tripudio et a gallinarum [illegible], vel a [illegible] [illegible], vel a tonitru et fulmine, et certo Deorum [illegible] [illegible] futurorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superstitionibus, et [illegible] Romani [illegible] [illegible], aut [illegible], [illegible] futurorum [illegible]. [illegible] vero dicam de [illegible] [illegible] de fumigationibus de [illegible], arcanis, et signis, caeterisque sortilegiis nationum etiam cultiorum?

[illegible] de Diis, deque Religione senserunt veteres a [illegible] concludere debemus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] enim intelligit [illegible] Deo ignorari debere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in tractatu de Deo ostendimus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deos [illegible] et [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universae.

[illegible] [illegible] [illegible] [illegible] Voltaeri [illegible] [illegible] veteres [illegible]

ab idololatriae macula liberare conantur.

[illegible] I. [illegible] per hoc antiquo [illegible] [illegible] [illegible] idololatriae. [illegible] Omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deos [illegible] adorabant in [illegible] [illegible] in [illegible] [illegible] in Pallade [illegible] [illegible] [illegible] [illegible] [illegible]. Constat etiam ex [illegible] Aegyptiis [illegible] animalia [illegible] [illegible] [illegible] cultu relativo et symbolico. [illegible] Lucanus tradit sacerdote Aegyptio [illegible] interrogato respondisse se in animalibus Deos venerari, quorum erant symbola.

[illegible] Deum, qui [illegible] et [illegible] negant, audeat [illegible] asserere [illegible] aut esse [illegible] fuisse. At [illegible] ex [illegible], Poetarum ac Historicorum et [illegible] gentium tum ex [illegible], ex sententiis, ex principiis omnibus rationibus veterum eas fuisse [illegible] Idololatras. [illegible] in terris [illegible] statuisque Deorum, [illegible] Deos [illegible] et [illegible], vulgares vero, et generatim [illegible] statuas esse ipsos Deos. Hinc ex veteribus [illegible] asserere statuam non esse Deos [illegible] fuerunt et [illegible] Stilpo ob [illegible] quod dixerat [illegible] statuam a Phidia sculptam non esse [illegible] et [illegible] e [illegible] Deam [illegible] esse Deum [illegible] Dea [illegible], nihilominus in [illegible] fuit a magistratibus Atheniensium Areopagitis.

[illegible] cantiorum et [illegible] Lucifer [illegible] rete [illegible] S. [illegible] jovem, Junonem, et Deos Deasque esse [illegible] Cicero in Verrem [illegible] Verrem statuam Deorum [illegible] nullo Deos [illegible] esse, ad [illegible] [illegible] statuas [illegible] Deo [illegible]

Pausanias docet Dianae [illegible] statuam, apud quam barbari [illegible] usque ad sanguinem, et [illegible] usque ad mortem, [illegible] sanguine [illegible] et consuetudine [illegible] Barbaro.

[illegible] docet Deos habitare in Statuis [illegible] quasi in loco sancto. [illegible] quo quaere docet idola esse [illegible] et [illegible] substantia Deorum. [illegible] Pagani [illegible] statuas non esse Deos, sed post [illegible] Deos [illegible] ad [illegible] et ex Arnobio, Origene, aliisque patet.

Quandoque Gentiles statuas ligabant ne Dii fugerent, ita [illegible] ab Alexandro [illegible] [illegible] erat [illegible] Romani Carthaginem [illegible] evocabant Deos [illegible] tutelares, [illegible] hac evocatione [illegible] statuas [illegible] [illegible] Deorum [illegible] [illegible] ad [illegible] statuas. [illegible] Deos [illegible] Alexandri [illegible] et [illegible] terra Deos fugientibus, [illegible] Deorum in [illegible] se [illegible] Pagani [illegible] Deos [illegible] fugientes [illegible] dit [illegible]:

Excessere omnes, adytis arisque relictis
Di quibus imperium hoc steterat. [illegible]

[illegible] ex [illegible] Vulcani [illegible] Alexandri [illegible] [illegible] [illegible] [illegible] et [illegible] Deum [illegible]:

[illegible] esse Deum [illegible] ego [illegible]

[illegible]

[illegible] esse [illegible] Deos [illegible] in statuas [illegible] Deos [illegible]

Ad. 2um [illegible] ex [illegible] Pagano [illegible] fuisse [illegible] Deorum [illegible]

Nam in universae naturae loca atque et terra omnemque [illegible] ut Deos adoraverunt. Haec velle[illegible] et haec ita sunt totidem attributa Dei unius. [illegible] solum in Pantheum Stoicorum [illegible], aeternum [illegible] per totidem fictionum et idololatria [illegible] et [illegible] digito [illegible] Praeterea tales Deos [illegible] esse, et [illegible], [illegible] habebat tamen patrem et uxorem [illegible] Deo qui inter se ob [illegible] sibi [illegible]. [illegible] [illegible] inter attributa eiusdem Dei [illegible] [illegible] et [illegible] ex conjugio, vel adulterio nati. Haec [illegible] [illegible] Sed quid multa persequor in re notissima? Post multa quidem [illegible] Platonici tandem [illegible] unum esse Deum diversis nominibus appellatum, et [illegible] [illegible] tanta lux ab Apostolis [illegible] [illegible] fuerat [illegible] [illegible] evidentes [illegible] [illegible] sententiae [illegible]

[illegible] [illegible] ante Christum [illegible] [illegible] et [illegible] generis humani ante Christum [illegible] [illegible] Platonicorum [illegible] errores [illegible] [illegible], Et [illegible]

Gentium populus [illegible] Deos venerabatur cultu absoluto et summo ut [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] in Aegypto cum adoraverunt [illegible] [illegible] in terra. ~~[illegible]~~ caeterum [illegible] sacerdotes Aegypti [illegible] [illegible] adorabant credebant [illegible] [illegible] Deorum et [illegible] [illegible] et [illegible] [illegible] unius veri [illegible], et idololatria

[illegible] ergo [illegible] in Aegypto [illegible] nationibus [illegible]

[illegible] idololatria cultum [illegible] statuis et animalibus et [illegible], referebant ad [illegible] [illegible] vel ad terra et elementa vel ob [illegible] deificatos, vel ad [illegible] [illegible] unum ante [illegible] Deum. [illegible] ergo [illegible] idololatria et [illegible]

[illegible] Religio nationum vetustissimarum non fuit idololatria [illegible] [illegible] generis humani [illegible]

[illegible] sine idololatria et polytheismum [illegible] [illegible] generis humani [illegible]

Nam [illegible] [illegible] et [illegible] [illegible] [illegible] idololatria et [illegible] ante diluvium, nec [illegible] generatione [illegible]. [illegible] [illegible] anni ante Abrahamum [illegible] idololatria et [illegible] [illegible] [illegible] et [illegible]

[illegible] tamen [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] traditionem [illegible] [illegible] [illegible] [illegible] Unde nullo labore [illegible] ingenio [illegible] erat ad cognoscendum [illegible] [illegible] aeterna sufficeret instructio.

Sed nihilominus [illegible] longe lateque [illegible] [illegible] [illegible] [illegible] et idololatria [illegible] [illegible] traditionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et elementa naturae [illegible] [illegible]

[illegible]

hæc natio ex ignorantia altera, fictionibus Poetarum [illegible] [illegible] fabularum [illegible] [illegible]
in Religionem irrepserunt et Mythologiam conflaverunt Paganorum [illegible] addita adoratio [illegible] [illegible]
Dæmonum [illegible] [illegible], et tandem simulacrorum et locorum [illegible] in plurimis regionibus [illegible]
ita [illegible] infectum et obtenebratum genus humanum et in tantum [illegible] abyssum ignorantiæ dejectum et
[illegible] annorum millia in hac stupiditate [illegible] et [illegible] fulgidissima [illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] ~~[illegible]~~

[illegible] [illegible] [illegible] unitatem Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra Pa-
ganos ad Dei unitatem probandam utebatur, [illegible] [illegible] Tertullianus post [illegible] notat, Paganos
[illegible] [illegible] [illegible] [illegible] [illegible] repente non [illegible] [illegible] Deo [illegible] [illegible] sed [illegible]
[illegible] concludit. Oh testimonium animæ naturaliter christianæ! Magnum illud [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] erat dogma unitatis Dei ut patet ex [illegible] et ex libro [illegible]
ex [illegible]

[illegible] [illegible] [illegible] [illegible] agnovisse unitatem Dei [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] Paganorum [illegible] [illegible] unitate [illegible] [illegible]. At hæc idea [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] tenebris [illegible], et multis obscura et [illegible] obliterata fuerunt. [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] Deos [illegible] non [illegible] [illegible] [illegible] [illegible] negotium
[illegible] [illegible] [illegible] [illegible] [illegible] non esse loquendum hæc natura [illegible] docet, ipse Plato
[illegible] [illegible] [illegible] et [illegible] [illegible] Cicero [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationum [illegible] [illegible] [illegible]
[illegible] adeo [illegible] et [illegible] veram cognitionem Dei [illegible] fuerunt omnes [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] et idololatriam [illegible], [illegible] [illegible] [illegible]
[illegible]. [illegible] et [illegible] [illegible] [illegible] [illegible], unde ait [illegible] ingenio [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] nisi eos [illegible] [illegible] opinionibus consuetudo ~~[illegible]~~ [illegible] [illegible]
et Deos [illegible] esse [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habenda et colendos ~~[illegible]~~ [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] Paganorum [illegible] legere [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Platonis [illegible], et cæterorum
in libro de [illegible] [illegible] [illegible] Divinitatis [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible]; [illegible] [illegible] [illegible] et [illegible], [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] cognovissent Deum non sicut Deum [illegible]
[illegible] [illegible] [illegible] et evanuerunt in cogitationibus suis et obscuratum [illegible] [illegible] [illegible]
[illegible] enim se esse sapientes, stulti facti sunt, et mutaverunt gloriam [illegible] [illegible] [illegible]
6 [illegible] imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium

[illegible] [illegible], et Apologistæ [illegible], [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] colliguntur magna diligentia, ut Paganos [illegible] [illegible] [illegible]
[illegible] [illegible], eosque convincant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] probat [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et idololatria fœdatos, non [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habuerunt [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et Pagano [illegible] [illegible] [illegible] et idololatriæ, [illegible] [illegible] [illegible] eos agnovisse [illegible]

[illegible] non Clemens Alexan[illegible]

supremum sed oportet ostendere eos simul non adorasse astra et animas mortuorum [illegible] vel simulacra et Deos [illegible] separatim id est impossibile in omni historia, atque libri et tota res indicat [illegible]. [illegible] [illegible] per mortuos [illegible] decantati a Thal[illegible] res [illegible] extra dubium. [illegible] et [illegible] [illegible] et [illegible] Analogia [illegible] negant [illegible] Deos [illegible] [illegible]. [illegible] [illegible] Dei [illegible] [illegible] ille qui [illegible] [illegible] diffusiones [illegible] [illegible] sacrificari? [illegible] [illegible] et Apostata [illegible] unitati Dei, [illegible] Deorum [illegible] [illegible] Chr[illegible] [illegible]: [illegible] [illegible] [illegible] condemnat quod nollent adorare Deos minores; sive [illegible] genio.

Vulgus et Thal[illegible] agnoverunt ~~[illegible] genios~~ [illegible] supremum sed [illegible] adorandum [illegible] aut [illegible] [illegible] aut adorati [illegible] vulgi [illegible] [illegible] et [illegible] notat [illegible] Deos [illegible] [illegible] ergo [illegible] falso et minores bonorum malorumque [illegible] creatores Deum interea [illegible] [illegible] [illegible] sollicitudine et negotio [illegible] [illegible] non [illegible], uti Pagani.

[illegible] non [illegible] non esse [illegible]. [illegible] Pagani [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idololatriæ tamen aliquam [illegible] [illegible] [illegible] habere poterant unde in grandi [illegible] [illegible] invocabant [illegible] [illegible] [illegible] et [illegible] quod in tam [illegible] periculo [illegible] [illegible]. At [illegible] Deum [illegible] [illegible] et [illegible] et a [illegible] Diis omnino diversum [illegible] [illegible] [illegible] sacrificio [illegible] [illegible] [illegible] [illegible] rationes [illegible] [illegible] [illegible] et simulacra Deorum [illegible] notat [illegible] in [illegible] a nullo gentilium [illegible] [illegible], vel invocari [illegible] Deo.

[illegible] [illegible] [illegible] [illegible] potuit, et [illegible] in Thal[illegible] et in [illegible] [illegible] [illegible] [illegible] unum Deum, [illegible] in idololatriam et [illegible] [illegible]. [illegible] impossibile est [illegible].

[illegible] [illegible] [illegible] sunt [illegible] [illegible] de [illegible] de eorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idololatriæ et [illegible] deditum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] non difficulter intelligit [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] traderet [illegible] [illegible] Monarchæ [illegible], Persæ, aliique orientales [illegible] [illegible] [illegible] tradebant ministris gubernanda [illegible] [illegible] [illegible] [illegible] Orientale [illegible] et [illegible] [illegible] [illegible] [illegible] facere [illegible], [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] Religio [illegible] [illegible] ad [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adorant, et [illegible]

[illegible] [illegible] intelligit [illegible] [illegible] [illegible] et [illegible] et ignorantia ut [illegible] [illegible] [illegible] in [illegible] luce [illegible] non raro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

hæc nata ex ignaro abusu, fictionis Poetarum [illegible]

[illegible] in [illegible]

[illegible] Doctrinam [illegible] repræsentanti [illegible] Dæmonum [illegible] quo [illegible] et potestatem

[illegible] et directo a [illegible] [illegible] alio dubio Dæmone [illegible] [illegible] Deum

hoc [illegible] [illegible] sola [illegible] et infausta [illegible] Diabolus [illegible] ut [illegible]

[illegible] [illegible] et [illegible] ad aures insonaret [illegible]

[illegible] et [illegible] providentia [illegible] nullum ab [illegible]

[illegible] decidere sine ejus expressa voluntate, et, ut [illegible] licentia in [illegible]

[illegible] [illegible] non [illegible], ignorantiæ [illegible] et [illegible]

[illegible] Deo [illegible]

[illegible] vaxi [illegible] [illegible] et [illegible], vel [illegible] Bonarum [illegible]

[illegible] [illegible] Barnabas [illegible] in Ægypto et a [illegible] et [illegible] et [illegible]

et [illegible] [illegible] et [illegible] [illegible] impostura et in-

[illegible] [illegible] superstitiones, et [illegible]

[illegible] [illegible] [illegible] Religio Christiana non

[illegible] intelligere

originem idololatriæ.

[illegible] nobilissima [illegible] radices idololatriæ et [illegible] sola [illegible]

[illegible] et [illegible] [illegible] et [illegible] Deo [illegible]

[illegible], et [illegible], et [illegible] [illegible]

[illegible] [illegible] cap. 13. [illegible]

[illegible] scientia Dei, et de [illegible] intelligere [illegible]

[illegible] [illegible] artifex [illegible]

[illegible] [illegible] aut [illegible] aut [illegible] aut Lunam [illegible] Deos [illegible]

[illegible] [illegible] [illegible]

[illegible] et argentum [illegible] inventionem aut [illegible] antiquum Artifex lignarius

[illegible] multo eloquentior [illegible] [illegible] et [illegible] de religione antiquorum

[illegible] in [illegible] et [illegible] et [illegible]

[illegible] Deum et [illegible] et [illegible] [illegible]

[illegible] Deos aureos et argenteos Deos ferreos, et ligneos, Deos [illegible], et [illegible]

[illegible] [illegible] et non [illegible], aures habent et non audiunt, [illegible]

[illegible] et Danielem et [illegible] Divinæ Scripturæ ut [illegible]

[illegible] [illegible] [illegible] auctor [illegible] cap. 14 [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible]

[illegible] colere [illegible] et [illegible] sacra et sacrificia. [illegible]

[illegible] [illegible] consuetudine [illegible] custodita est

[illegible] in mysteriis Cereris Eleusinæ [illegible] Dei [illegible]

[illegible] Deorum [illegible] de Civ. Dei lib. 10. ex Varrone ostendit [illegible] mysteriis

[illegible] fabula [illegible] in [illegible]

[illegible] [illegible] [illegible] illustres. Similiter [illegible]

[illegible] hoc Dogma clare traditum et sine [illegible] quia Clemens Alexandrinus [illegible] [illegible] non facit in Stromatis, in quibus [illegible] integram [illegible] [illegible] sed [illegible] et [illegible] studet [illegible] [illegible] [illegible] et [illegible] [illegible] idololatriam, et [illegible] [illegible] in [illegible] [illegible] et [illegible] [illegible] adorationem, quam [illegible] contra [illegible] lib. 8 cap. 6, et 2 [illegible] [illegible] in partibus [illegible], sive [illegible] Deo. in eo ipso libro

Dicite [illegible] [illegible], et non [illegible] Dii

[illegible] ergo Pagani [illegible] [illegible] adoratione Deum, et statuam, unde [illegible] veri Idololatrae et Polythei [illegible] adversus [illegible] ad tollendam [illegible] idololatriae, et Polytheism [illegible] [illegible] [illegible] [illegible]. Hebraei Deum adorabant [illegible] vel Astaroth et [illegible] adhuc cognoscebant [illegible], et verum Deum Abraham [illegible] colebant et tamen erant veri [illegible] Idololatrae, et Polythei, quia verum Deum unicum [illegible], et adorabant [illegible], et [illegible] igitur etiam [illegible] Pagani, et nationes universae?

[illegible] 4. Hoc nomen idololatrae in Homero et Herodoto, [illegible] non invenies [illegible] Romani, et [illegible] [illegible], [illegible] [illegible] Deorum [illegible] statuas non [illegible] [illegible] et tamen [illegible] statuae [illegible] [illegible] tamen [illegible] nulla Divinitate [illegible] [illegible] [illegible] statuas [illegible] coluerint. [illegible] docent statuas non [illegible] effigies Deorum [illegible] [illegible]

[illegible] Judi, et [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible] Homero [illegible], Herodoto [illegible] vox, idololatriae [illegible] veteres [illegible] Statuas [illegible] Deos vel Deorum [illegible] non [illegible] simulacra et idola se idololatras [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] ventus [illegible] aut [illegible].

[illegible] in [illegible] adorant [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] etiam [illegible] [illegible] idola [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] et [illegible] [illegible] [illegible] Deo [illegible] [illegible] Pagani [illegible]

o [illegible] [illegible] et [illegible] et invocationes audire. [illegible] etiam [illegible] simul in Olympo habitare, et simul in templis et in statuis [illegible] [illegible] [illegible], effugierunt Dii Trojani

[illegible] [illegible] [illegible] Diana [illegible] [illegible], et [illegible] statuae [illegible] [illegible] Pagani [illegible] in Olympo et simul in statuis [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible].

At quia magna differentia potestatis et majestatis vacebant [illegible] inter Deos majores et Deos minores et multo adhuc majore inter hosce [illegible] [illegible] in [illegible] erecto et Deificato et inter imperatores relato inter Deos ex adulatione vel ex timore, vel ex [illegible], vel ex consuetudine. Hinc [illegible] [illegible] una Deificationem [illegible] [illegible] (videtur) ob [illegible] [illegible] [illegible] [illegible] habebat [illegible] [illegible] [illegible]: Sensim ac paulatim Deus fieri. Ex quo ergo Divinitate [illegible] [illegible] [illegible] Statuas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (Deorum) [illegible] [illegible] et nominatis [illegible] non [illegible] credit se [illegible] idola, quos pro veri colebant. [illegible] [illegible] [illegible] [illegible] argumenta [illegible] [illegible] ut [illegible]

[illegible] S. [illegible] [illegible] [illegible] sententia [illegible] quando [illegible] [illegible] [illegible], at po-pulares errores impetere [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]. [illegible] nulli [illegible] [illegible] [illegible] quando docebat Deos [illegible] non esse, vel non [illegible] [illegible] crimina [illegible] [illegible] [illegible] Aristophanes in theatro Atheniensi [illegible] et [illegible] Deos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] haec causa erat ambitioni [illegible], corruptioni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quid ergo prodest [illegible]? Sed Voltairius qui 80 annos in [illegible] [illegible] [illegible] [illegible] hoc ipso loco [illegible] [illegible]:

Ne [illegible] [illegible] [illegible] (intigatus) [illegible] [illegible] | Et [illegible] [illegible] [illegible], et [illegible] [illegible]
Veritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] | [illegible] delubra Deum [illegible] [illegible]
(vester)

18 In [illegible] et in Poetis [illegible] [illegible] contradictiones. Affirmant negant dubitant, irrident, et [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] Proteos apprehendere et [illegible] valeat. Non [illegible] [illegible] Virgilii Horatii [illegible] [illegible] [illegible] [illegible] Porfirii Juliani [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] a vulgari idololatria quae docebat Statuas esse veros Deos, [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] a Jove [illegible]

Candida pistori ponitur ara Jovi.

[illegible] [illegible] fornacem Deum [illegible], qd. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] coloni,
Et Fornacali [illegible] [illegible] Dea
Facta Dea est Fornax [illegible] [illegible] [illegible].

[illegible] autem [illegible] Deum Terminum honorantes.

Nox ubi transierit solito celebratur honore
Separat indicio qui Deus arva suo.

[illegible] [illegible] Deum Terminum [illegible] [illegible] ut [illegible] lapideum [illegible] [illegible] [illegible] [illegible] [illegible] Deum. Quid nova cum fierent Capitolia? nempe Deorum
Cuncta Jovi cessit turba locumque dedit
Terminus ut veteres memorant conventus in aede
Restitit et magno cum Jove templa tenet.

[illegible] [illegible] Deos [illegible] [illegible] [illegible]. [illegible] ergo non potest a generali [illegible] [illegible] [illegible] unitate Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

rum erant qui mores depravatae nationis sinat detegere et contemnere. At quum ergo oia labore, et reflexionem, et morum probitatem exigunt, quod hoc nolunt, proinde factum ē, ut oēs nationes laberentur in Polytheismum et idololatriam, praesertim cum usque fuerent commodabilissimae, vitiorum [illegible] indulgentissimae et oia crimina permittebant hominibus. Hinc veteres Hebraei adeo proni in idololatriam, utcumque agnoscerent unum verum Deum [illegible] in [illegible] oculis [illegible] oblectamenta, [illegible] sitate facile [illegible], et [illegible]. Facile enim [illegible] qd. placet. [illegible] licet. Hinc [illegible] illud; [illegible] [illegible] [illegible] illius [illegible]: se vi [illegible] de' nostri interessi, noi dubiteressimo degli Elementi di Euclide.

Ipsi [illegible] judaei, et Chi. dicendi essent idololatrae, si valerent [illegible] judaei colebant Arcam Dni, quae, Dn. [illegible] Dei; et in ea habitare Deum docet nullibi Scriptura. Chri. vero imagines, et statuas Sanctorum colunt [illegible] [illegible] virtute Divina, et speciatim aliquas celebriores, ut [illegible] [illegible].

R. [illegible] [illegible] e tanta ut [illegible] Gentiles, absolvant ab idololatria sed Chri. eā vere idololatras convicta [illegible] condemnent [illegible] vel a veteribus judaeis [illegible], vel a Chri. Doctrinae elementis [illegible]. idololatricum cultum exhibitum fuisse reb. [illegible], [illegible] Dei [illegible] imaginibus [illegible] Dei [illegible] [illegible] per fuit illa vanitas, quam [illegible]. [illegible] [illegible] sess. 25. Imagines Christi, Deiparae Virginis et aliorum Sanctorum retinendas [illegible] debitum honorem et venerationem impertiendam non qd. credatur inesse in iis aliqua divinitas, vel virtus, propter quam colendae sint, vel qd. ab eis sit aliquid petendum, vel qd. fiducia in imaginibus sit figenda, [illegible] olim fiebat a [illegible] qui in idolis spem suam collocabant. sed quoniam honos, qui eis exhibetur refertur ad Prototypa quae [illegible] repraesentant. [illegible] hanc veritatem agnoscunt Chri., et agnoscebant veteres Hebraei [illegible]. Arca et in templo non [illegible] Deum corporaliter habitare aut residentiam facere qd. [illegible] [illegible] [illegible] modo [illegible] figurativo et simbolico. [illegible] cultus arcae erant relationes ad [illegible] et [illegible], et sine [illegible], [illegible] magna utilitate; [illegible] enim ob utilitatem [illegible] [illegible] determinatio, in qua [illegible] publica adoratio Dei cultusque externus [illegible]. [illegible] arcae veneratio erat utilis [illegible] [illegible] in Deserto, et ante fundatum templum. Hinc post captivitatem Babilonicam, [illegible] arca [illegible] [illegible] [illegible] nihil sibi deesse ad [illegible] Religionis cultum judicarunt [illegible] judaei.

Figuratae autem [illegible] voce, [illegible] Deus [illegible] sedere [illegible] arcam recte intelligebant Hebraei ob [illegible] instructionem Patrum [illegible] Prophetarum oracula. et [illegible] [illegible] [illegible] quae Deum invisibilem, immensum, nec loco, aut arca aut Templo circumscriptum [illegible] praedicant [illegible] [illegible]. Populares [illegible] si qui [illegible] aut [illegible] in vera idol[illegible] nihil [illegible] [illegible] et immensitate [illegible] corruptioni et ignorantiae [illegible] [illegible] [illegible] [illegible] statim [illegible] reddit idololatras, ut experimento constanti [illegible] compertum ē, et quandoque in indiis [illegible] [illegible] ex [illegible] [illegible] distant [illegible], aut Chri. a [illegible] Paganorum. Idola Paganorum non exhibebant [illegible] imaginaria [illegible] Daemones, vel objecta [illegible], ut Bacchum, [illegible], [illegible] contrario Chri. statuae exhibent [illegible], [illegible] nullas indecentes, nulla delicta commiserunt, sed oia sanctitatem, et virtutem [illegible].

Animadversio.

[illegible] inditi idolatriae Pythagoras et Polytheismus rationem ad systema [illegible] conati sunt et ordinate disponere, et explicare. Vossius, Pretties, Huetius, Banier, Jablonski, Bergier, Guerdet [illegible] ... Perseo, [illegible] laudamus sed [illegible] per et contrastata [illegible] et [illegible] proposuit posse, quod systema cum regolarità [illegible] in mezzo contre [illegible] gentilium. [illegible] tiranni apparent [illegible] ... vedere tutte le cure, [illegible] gli letterati fe rischiarare la [illegible] della [illegible] ... et necessariam putamus [illegible]

Propositio.

Vetustissimi [illegible] fuerunt et sunt [illegible] idololatriæ deditissimi.

Post humanam naturam [illegible] fonte, et origine [illegible] et [illegible] agnitionem, et timorem Dei, sine quo statim cor [illegible] se ipsi naturae [illegible] [illegible] [illegible] contradicere et [illegible] Legem, et [illegible] et gratiæ Christi [illegible] dote'[illegible] quod [illegible] [illegible] ex verdem [illegible] diligenter qui [illegible] fuerint nationes [illegible] celebriores, quae in idololatriam aut falsa Religione [illegible].

Ab Ægyptiis incipiamus, ad quos [illegible] omnium [illegible] Ægyptii, [illegible] in fedissima ignorantia honestatis, et [illegible] [illegible] [illegible] ignorare le[illegible] et [illegible] probitatis [illegible] superstitiones nefandas [illegible] idololatriam et impru[illegible]dentiam. [illegible] spectacula in festis [illegible] Ægypto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ... et [illegible] Diodorus, et [illegible] [illegible] et [illegible] Ægyptiorum ex [illegible] et [illegible] Hospitalitate et amore erga [illegible] et [illegible] [illegible] [illegible] Diodoro. Conju[illegible] inter patre et [illegible] erant [illegible] Quanto ai costumi e [illegible] degli Egiziani [illegible] [illegible] [illegible] [illegible] [illegible] l'indecenza e la dissolutezza, e nelle loro [illegible] feste e cerimonie appartenenti alla Religione, [illegible] [illegible] [illegible] [illegible] mette in chiaro il suo carattere [illegible] francamente che la morale degli Egiziani [illegible] [illegible] contro le prime regole della rettitudine e della probità [illegible] [illegible] [illegible] Egiziani erano [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

In [illegible] omnibus qui [illegible] laudant Ægyptiorum [illegible], [illegible] geometria, astronomia, agricoltura, robur bellicum, prudentia [illegible], et [illegible] [illegible] sed in [illegible] fuisse [illegible]

Nulla [illegible] [illegible] [illegible] [illegible] probitatis ignorantissima [illegible] de natis [illegible] et [illegible] [illegible] confessione [illegible] plures [illegible] intelligit, et fatentur [illegible] [illegible] impietate fraudulentia, et ignorantia [illegible] corruptelis [illegible]

Si vero è sermo de nationib. civilib. et cultiorib. semper aliquid dicendum est. Tyrii et Carthaginienses fraudib., dolis, avaritia, et perfidia celebres non minus, quam ingenio, et commercio. Pastores Arabes, Chaldaei, Assyrii Babylonii magiis, sortilegiis, magia, superbia, luxu ebrietate et voluptatib. corrupti, ut testes Scripturae profani scribunt Auctores. Veterum Persarum mores sine horrore memorari non possunt, et in [illegible] Rollinus [illegible] leges conculcabant, connubia inter matres, et filios, pueri in igne adorato comburti, horribiles infamiq. juxta legib. Babylonii in honorem Deae [illegible] quos de Egyptiis, et Lydiis tradunt veteres Historici, et Scriptores.

Haec ostenta foeditatis et brutalitatis apud eas nationes, quae tamen artium et scientiarum [illegible] magistrae, et nutrices fuerunt, satis demonstrant quod execranda [illegible] vigu- erint apud eas nationes (de celebriorib. agemus in objectionibus) Utcumq. ergo inveniantur in veterib. historiis exempla frugalitatis, humanitatis, temperantiae, benignitatis patientiae, magnanimitatis, qd. libenter fatemur; tamen quia haec socialium virtutum officia laudanda conjuncta erant cum superstitione et idololatria, cum infamia [illegible] violatione [illegible] quae [illegible] tide [illegible] et [illegible] [illegible] rariunt ante oculos. De [illegible] concludimus nationes antiquas idololatriae deditas foedissimis [illegible] tribe maculatas.

De nationib. recentiorib. Idololatricis [illegible]

[illegible]

[illegible] diaboli [illegible] [illegible] Diaboli [illegible] sanguine hum. [illegible] [illegible]

[illegible]

[illegible] in historia generali [illegible] Lafitto, aliisq. plurib. apud quos de sect. [illegible]

[illegible]

[illegible]

quocumq. tempore foedissimi mores fuerunt?

[illegible]

[illegible] Achillem, Diomedem [illegible]

[illegible] nescit usq. ad delirium. Quis at auditi nomen Herculis Diomedis Ulyssis, [illegible] excusat, et [illegible]

[illegible] et nomen non putet se videre, et audire?

[illegible] quidem nomen [illegible] et [illegible] et [illegible]

[illegible] et virtutis. Graeci [illegible] anno [illegible] [illegible]

[illegible]

[illegible] Victores in [illegible] [illegible] urbes ut Troiam et Thebas [illegible]

[illegible] et mulieres [illegible] jugulabant [illegible] continet [illegible]

[illegible] non erat indecorum apud Graecos [illegible] Menelaus [illegible]

[illegible] [illegible] [illegible]

[illegible] et Agamemnon [illegible] ... lacerant [illegible]. Quinque Graecorum, ut [illegible]
[illegible] in tabernis [illegible] ... Fornicatio nihil dedecoris habebat [illegible] Graecos. Ulysses ... [illegible]
[illegible] ... Graeci, ut ex Iliade 1.° et alibi apud Homerum. Postea sapientissimus
Legislator Minos ... et [illegible] Graecorum lege sanxit [illegible] ad [illegible]
[illegible]

Quod [illegible] ~~[illegible]~~ ~~[illegible]~~ Punici Itanici Nemei Graecorum in [illegible] vel [illegible]
[illegible] erat ut ex Lucano patet, et ex Virgilii lib. [illegible] feroces cedis [illegible] efficere debebant
Graeci [illegible] et barbara spectacula tanta solemnitate exornata [illegible]
[illegible] caeterorum Graecorum? Quod [illegible] Graeci [illegible] contaminati [illegible] Graecorum [illegible]
[illegible] et [illegible] ... ut hi impudentissimi [illegible] debeat. Sed audiendus
[illegible] de [illegible] heroicis Graecorum, qui [illegible] caeterorum [illegible] investigavit.

Ne' secoli eroici corrispondeva ne' Greci la ferocia de' loro costumi alla [illegible] del loro animo; poiché non ave-
vano né morale, né [illegible], che li regolassero. Il diritto del più forte era quasi la sola legge in essi riconosciuta.
[illegible] senza [illegible] e senza legislazione erano costretti ad andar sempre armati. Non troverai in que' tempi
[illegible] né [illegible] [illegible] tutto le sue [illegible] e una [illegible] [illegible] del [illegible]
[illegible] lettere erano [illegible] e [illegible] più belle [illegible] da [illegible] [illegible], la [illegible]
[illegible] la [illegible], la maggior parte, in una parola delle virtù morali non avevano neppure il nome nell'antico lin-
guaggio de' greci [illegible] ... [illegible] ... [illegible] che fecero [illegible]
[illegible] ... [illegible]
omicidi, violenze, e misfatti inauditi. Consideriamo [illegible] quei famosi Re, i [illegible], gli [illegible]
gl' [illegible] gli Oresti, le [illegible], le Fedre, e le Clitennestre. Quasi tutti i Principi, che andarono
[illegible] ... [illegible] ... [illegible] e la re-
[illegible] ad ogni [illegible] ... la storia di Pelope, e de' suoi discendenti altro non è, che
un tessuto di misfatti, e di orrori. I secoli eroici in somma sono i tempi più fecondi d'incesti, e di [illegible]
[illegible] che tutti gli altri de' quali parli la Storia. Sarebbe a mio credere inutile [illegible] ... [illegible]
[illegible] ... [illegible], ed immaginarsi gli [illegible], [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
da quella funesta ignoranza, la quale è inevitabilmente accompagnata da' vizi ed eccessi più [illegible].

Ismo. 12. Sparta [illegible] virtutis, nomenque Spartanorum [illegible] Poetis, et Historicis omnibus [illegible]
[illegible] [illegible] in recensendis, vel laudandis [illegible].

[illegible] Spartani [illegible] austeritate morum laudantur, sed [illegible] et ridicula [illegible]
gislator Spartanis [illegible] artes, mercaturam, agriculturam prohibuit, [illegible] voluit in
[illegible] et [illegible] [illegible], et [illegible], ut [illegible]
[illegible] Spartani feroces et crudeles [illegible] ~~[illegible]~~ [illegible]

[illegible] exercebant. Et captivos [illegible] prodigiosa crudelitate tractabant [illegible] sunt, [illegible] apud nos [illegible] et [illegible] stil[illegible] [illegible] quos pulchriores, validioresque videbant, ceterosque crudelissime interficiebant. Una die ad [illegible] millia jugularunt ad oblectamentum, [illegible], quasi venationis loco exercebant [illegible] trucidandis [illegible] agro et [illegible]. Xenophonte teste adeo [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] occiderent quam [illegible] [illegible] esse [illegible], [illegible] [illegible] [illegible] [illegible] et [illegible] ditione uti liceret [illegible]. [illegible] [illegible], [illegible] erat ad dexteritate [illegible] [illegible] in festo Dianae [illegible] ad [illegible] [illegible] usque ad sanguinem, [illegible] usque ad mortem ante oculos [illegible] [illegible] crudelitas [illegible] fortitudinis, abjecto omni sensu humanitatis, [illegible] [illegible]. [illegible] [illegible] [illegible] natus [illegible] [illegible] fore videbatur in cloacam [illegible] [illegible] dejiciebatur. [illegible] deret [illegible] nobis humanior [illegible] Tyrannos sine ulla verecundia [illegible]? [illegible] certe [illegible] [illegible] [illegible] [illegible] [illegible] ne vel levissima nebula [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] dissolutissimi [illegible] ad imaginem [illegible], infames

[illegible]. [illegible] Philangerius [illegible] [illegible] legib. etiam non [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] e. Ceterum [illegible] [illegible] ab omnib. ut [illegible] [illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinate [illegible] [illegible], [illegible], [illegible] [illegible] robore

[illegible] [illegible] [illegible] Philangerius in suo recentissimo opere [illegible], [illegible] grande [illegible] [illegible] [illegible] [illegible] et errore [illegible]. Non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible], et [illegible] [illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sibi [illegible] [illegible] [illegible] [illegible] all'antica, ed all'ultima moda [illegible] [illegible] [illegible] [illegible] certe [illegible] educationi [illegible] et [illegible] [illegible] [illegible] [illegible]

[illegible] 4. [illegible] [illegible] [illegible], nec [illegible] [illegible] honesti et [illegible] [illegible], [illegible] fuisse [illegible] [illegible] [illegible], et Tigres inhumanas erga [illegible] [illegible] ha le [illegible] di [illegible] così celebrata [illegible] educazione non vi era fuori un sol [illegible]: [illegible] nel campo, nel foro, nella concione era un tiranno all'aspetto dell'Ilota; era a un tempo stesso un prodigio nella Città, e un mostro nella natura[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] longe [illegible] pejores. [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] fuisse frugalitatem, patientiam laborum, contemptum [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] cum omnib. [illegible] virtutib. fuerunt Spartani [illegible] et [illegible] [illegible] et [illegible] [illegible] [illegible]

[illegible] [illegible] Philangerius, [illegible] [illegible] Spartanam, ait majora crimina impedivisse [illegible] [illegible] [illegible] et [illegible] turpia spectacula condemnarunt, ut [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Graecorum abominatione et in [illegible] et in [illegible] [illegible] [illegible]

[illegible] obtent perdidit [illegible] remedia? Et [illegible] audet se propter legislatorem [illegible] [illegible] tenendam ad commentatorem [illegible]? [illegible] dementiam [illegible] cerebri inveniendam [illegible] [illegible] [illegible] [illegible]

[illegible] vero [illegible] dies [illegible] [illegible] non probat sapientiam [illegible] [illegible] [illegible] et [illegible] patet ex dictis. [illegible] et [illegible] a infinita multitudine [illegible], et [illegible] [illegible] [illegible] [illegible] et honeste [illegible] [illegible]? [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] longe [illegible] [illegible] [illegible] [illegible] aut [illegible] et [illegible] [illegible] proferent? [illegible] [illegible] [illegible] [illegible] legislatores [illegible].

[illegible] [illegible] alte Atheniensib. [illegible] et intacta virtutis [illegible] debet [illegible]. Non enim erant crudeles et [illegible] [illegible] [illegible] [illegible] magnanimi, generosi [illegible] belli, et in artib. [illegible]

Atheniensibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Spartanos [illegible] crudeliores [illegible] [illegible] [illegible] graeci historici. [illegible] quod multa probant [illegible] Atheniensium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible], [illegible] [illegible] magnificentia, [illegible] Athenis [illegible]. [illegible] a Solone Athenis [illegible] [illegible] [illegible] [illegible] Atheniensium [illegible] [illegible] [illegible] [illegible] comoedias Aristophanis [illegible] [illegible] [illegible]. In theatro [illegible] ducebat [illegible] et [illegible] [illegible] [illegible] et [illegible] vectigalia ad theatrum [illegible] [illegible]. [illegible] et Demosthenes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] subditas civitates [illegible] imperium [illegible]. [illegible] erant Athenienses [illegible] optime [illegible] [illegible], quae morte, vel ostracismo plectebant, ut [illegible] [illegible]. [illegible] [illegible] Athenis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] nihil adeo [illegible]. [illegible] in conjuges ducebant, ut [illegible] fecit apud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], tutto [illegible] [illegible] [illegible] alla [illegible] del [illegible] declamatore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] esposti alle [illegible] ed all'ingiustizia [illegible] [illegible] [illegible] Atene [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alla Patria, e molte volte coll'ostracismo [illegible] [illegible] [illegible] [illegible]. Dovea esser quello, nel quale la [illegible] de' Cittadini [illegible] benemeriti era [illegible] ed odiosa [illegible] storia di tutti gli altri [illegible] della Grecia non fa vedere tanti esempi [illegible] [illegible] [illegible] ingratitudine verso benefattori dello stato quanti ne [illegible] la sola Città di Atene.

[illegible] [illegible] [illegible] [illegible] [illegible] Athenis [illegible], et [illegible] [illegible] ob illustrib. [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]. [illegible] ante Ostracismi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potentiam [illegible], ne tyrannidem [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] Athenae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]

Ingrata es, inquit, [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]

Sed [illegible] observatio [illegible] falsa, et [illegible]. [illegible] enim Ostracismum [illegible] a [illegible] [illegible] [illegible] [illegible], aut honoris [illegible] [illegible] [illegible] adeo [illegible] ingrata [illegible] [illegible], [illegible] in [illegible] [illegible] [illegible]. [illegible] constat de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] de Amicitia [illegible] [illegible] Lelius [illegible] habet verba: Themistocles cum imperator bello [illegible] [illegible] [illegible] [illegible] [illegible]

terq. invidiæ in publica utilitate opati, patriæ injuriam non tulit quam ferre debuit. Ex quo recte infe-
runt ... contra Patriam ... ita ut alter ... Ex quo recte infe-

qui merita et nullum fere inter Elogia quæ virtutibus veterum tribuuntur ... et ... Scriptores ...
... et ... pietatis erga Patriam ... et mores exponunt ...
... et ... Cicero ... omnibus antiquior vel superior proditores et desertores ...
... et omnibus fraudulentiæ et ambitionis fuisse testatur omnis historia.

Si ergo duces Athenienses ostracismo decreti omnes contemnunt in Athenas, ... ut se ... et ...
... tentat ... Athenienses et ... et ...
habere ... ob ... et constantem ingratitudinem Athenienses ... insignes ... vel
morte, vel carcere, vel multa, vel exilio plures ... tanto ... sine impatientia tolerare, et ignominia
... etiam voluisse ... absentes.

... nobis ... et ... Ostracismi ... laudes, seu ex-
cusationes edidisse, ... uno ... argumento monstrare ... Athenienses ... Duces,
... faciebant ... ad conservationem ... vel ... si non erat necessarium, ... se ...
Athenienses ... et ... ingratitudinis ... ab ore ... detergere non ...
causa ... exilio ... et honore in ... Patriæ ... et ...
debebant. Si ergo ... erat necessarium ... et ... erat ... Athenienses ... contra
... et ... non poterat. ... longe ...
Athenienses stat ... sine ... et ingratissimo Ostracismo. ...
... debebant ... abeant ... patriæ ... et ...
... habere debebat ... bona ... Si ergo ... et manifestum ... Atheniensium.

... Nemo audet ... Romanorum ... et ...
... erat ... Romanorum ... tantum ... et ...
... et ... Bibliotheca ... sua ...

Cf. Romanos ... perpetuo recordatos ... ab ... patricida et ... ab ... suis Sertorio.
... ut ... esset ... et ... Sertorius ...
... hujusmodi ... tam ... virtutibus ... sunt
... inter Patres, et Plebem dissensiones, ... in ... sed
... tumultus ... spectatissimo, ... Decemvirorum, audacia ... Plebis
... licentia et ... contra ...
populo ... fœderum et ... violata fide, ...
obtruncandisq. ... et alia hujusmodi ... quæ ... omnia,
quæ vocantur ... Reip.

Hinc ... et ... qui habebant tam bona, et inde
... debebant non ob delicta sed ob ... vel ...
tormenta ... crudelitatem in ... Tacitus.
et cogit, ...
... honorandum

Hinc Seneca, in annos, ait, superbissimi, crudelissimi, et contradictorissimi omnes, nec tam hominib. sed tanq. jumentis abutimur.

Sed vera Rom.[no] virtutes audiendas e' Philargenius Paregin sta fuisse retenere. "Roma, ingnat t. 2 cap. 6., egualmente incapace di soffrir le catene del dispotismo, che di goder de' vantaggi di una libertà tranquilla. Roma, che appena discacciati i Tarquinii si diede in preda alle civili discordie, che l'opposizione eterna de' due partiti inconciliabili de' Grandi e del Popolo esponeva del continuo a tutti i pericoli dell'Anarchia: Roma dovea necessariamente combattere per non perire. Dovea cercar la guerra al di fuori per conservar la pace dentro alle sue mura. I suoi savii legislatori conobbero questa verità e su tutto questo piano innalzarono la loro legislazione."

Romani igit. felicib. et dulci. seculi erant tanquam feroces canes inclusi quos solvere oportuit, et in armenta immittere, ne se mutuo discerperent. Erat ergo [illegible] virtutes Romanae nostri [illegible]. Ingenii qui, ne domi [illegible] rationatis, aut tumultus Rom.[a] virtute [illegible] exercent, [illegible] et in [illegible] redigunt, in summa quidem frugalitate [illegible], et bellico labore quoniam in [illegible] agricolatori illa [illegible], aequa dulcis, et urus, aut alter [illegible] [illegible] igitur quid erat Romanus hic Populus [illegible], illa prodigia virtutes ab ipsis in [illegible] Graeci Persiae illiq. secul. quae dicuntur [illegible]. Ob aurea amai fece, et stercore [illegible].

Quid horribilius, quam lex in debitores quae vigebat quondam apud Graecos et Germanos sed praeprimis apud Romanos locum obtinuit, qua debitorem non solum carcere catena [illegible] torturis urgere [illegible], sed in frusta laniabant et dividebant [illegible]?

Ne illa truculenta Lex XII tabularum sanguine scripta quae [illegible] et [illegible] exerciat: tertiis nundinis partes secanto; si plus minusve secuerint sine fraude esto. Et a tanta ignominia Romanorum [illegible] liberarent, frustra Binkershoek ad augendi legum sensum [illegible] dolose [illegible] legi tribuunt. Illa clamore erat certa testes Pagani [illegible] Quintilianus lib. 3. cap. 6; Aulus Gellius lib. 20. Cap. 1. Et Romano [illegible] Tertullianus Apologetici cap. 4. Hinc Philargenius Romanorum [illegible] laudat [illegible] fateri legem.

[illegible] Rom.[i] [illegible] de vita de morte [illegible] [illegible] ex Illustrib. Matronis [illegible] [illegible] Romano Patres [illegible] infantes suos, vel sub dio [illegible] [illegible] Consulendus Noodt de partus expositione et nece apud veteres. [illegible] apud alias veteres nationes, viget adhuc apud Chinenses, qui filios suos [illegible] quando onere meliores tenuis. Romanorum hunc morem et jus mortis in filios [illegible] quod horrent [illegible] Imperatores Christiani Theodosius et Justinianus.

inciter Romanorum mores pingit dux Britannorum ducem ita loquentem exhibet: Romani raptores orbis, postquam cuncta vastantib. defuere terrae, et mare scrutantur, si locuples hostis est, avari, si pauper, ambitiosi. quos non Oriens, non Occidens satiaverit. soli omnium opes, atq. inopiam pari affectu concupiscunt. Auferre trucidare rapere falsis nominib. imperium appellant, atq. ubi solitudinem faciunt, pacem vocant. Liberos cuiq. et propinquos suos natura carissimos esse voluit. hi per delectus alibi servituri auferuntur; bona fortunasq. in tributum egerunt. Corpora ipsa, ac manus silvis ac paludib. emuniendis verbera inter, ac contumelias conterunt. Neq. Britannici ducis [illegible] verba a vero aberrant. Satis non fuit Romanis urbem ditare spoliis Galliarum, Hispaniae, Africae, Aegypti, Graeciae, et Asiae, in ipsas urbes si [illegible] [illegible] diripiendas [illegible] Carthago, Numantia, Corinthus funditus excisae. Regna integra ferro, et igne vastata, vel a rapacitate Commissariorum desolata fuere. I Romani, inquit Montesquieu, hanno conquistato tutto per distruggere tutto.

In bellis vero gerendis professus ipse populus Rom. numq. justitiam consuluit, sed utilitatem, rapacitatem, avaritiam, ambitionem. Samnitib. contra jurata foedera ob Furcas Caudinas abolendas atrocissimum et ignominiosum exterminium intulerunt. Juxta Florum primum bellum Punicum injustum fuit, [illegible] magis injustum Numantinum, nec non Creticum, et Parthicum aliaq. infinita. [illegible] [illegible] [illegible] dedicatam [illegible] Romanorum exiber [illegible] fidem [illegible] cum laudat, vel [illegible] Romae facta non magis, quod [illegible] [illegible] dum [illegible] consuluerunt [illegible]. [illegible] illud atrox inauditum apud ipsos [illegible] incredibile Matronarum [illegible] [illegible] adeo [illegible] ut [illegible] [illegible], non [illegible] tribuendi [illegible]. Generatim omnes historici Romani [illegible], [illegible] quia nec agnoverunt [illegible] leges audiri non [illegible] [illegible] omni quod [illegible] [illegible] loqui. Hinc [illegible] [illegible] ratiocinari, si ex solis fere Graecorum, Romanorumq. [illegible] [illegible] [illegible], et [illegible] immania [illegible] delicta Romanorum, et [illegible] [illegible] [illegible] [illegible] infinitis [illegible] [illegible] nationum, si a [illegible] [illegible] innocentis dictatam haberemus historiam?

Athenis vix potuerunt durare aliq. [illegible] [illegible] et [illegible] Rom.[illegible] [illegible] [illegible] ducendi in Triumphum [illegible] creatos. Reges, Reginas, [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible], eosq. [illegible] [illegible] completo triumpho! Captivos reges, relinquere [illegible] [illegible] Rom.! [illegible] in insula Tiberina ut fame et morbis consumerentur, [illegible] [illegible] [illegible] ut ex Dione, et Suetonio, patet una die 400 captivi, licet [illegible] [illegible] ad mortem damnati sunt quia eorum Duces ab uno eorum fuerant interfecti (Tacitus l. 4;

in tota urbe in honestate captivam immanissimam quam habebant eorum dii. Cato Major (teste Plutarcho) magnus ille Reip. Rom. censor et splendidissimum iuvenem, infamissimi meretricum ho[minem] exercuit. Rhetoricandi erat impudentiae, et infamiae ludorum Floralium ab ortu hujus generis.

Sed gladiatorii ludi Paganos, horum infernales mores demonstrant. Studio hum. sanguinis, trucidari homines inspectant adeo aviditate, et voluptate [illegible] ceteras ut [illegible] nollet careret officio. Prudentius pingit concursantes Rom. ad [illegible]

Dextram in gladiatores, populus conclamat
Sed [illegible], clamant, pugnant de loco.

Ad placandos Deos hac cruenta spectacula celebrantur, imo ad suffragia defunctorum. Anno urbis 5 a Brutis [illegible] primum inventum [illegible] a Val. Max. [illegible] legabat pro [illegible] gladiatoriis ludis. Festos dies hum. sanguine [illegible]. Caesar in aedilitate sua 640 gladiatores dedit. Trajanus hoc ludo 100 dieb. servavit, et gladiatorum decem millia dedit hum.[illegible] et optimus hic Imperator. Quandoque cum leonib. et bestiis pugnare gladiatores cogebantur. Cicero ipse crudelitatem Rom. [illegible] ostendit, inquiens: gladiatores miseri latrones, si omni modo vitam impetrare cupiunt, [illegible] contemptu ejus [illegible]. O monstra Hircana! O ferrea pectora! [illegible] non possunt nisi lacerato corpore, [illegible] effundas [illegible]. Sed audiendus Seneca Ep. 7 ludo hoc describens: "nunc omissis nugis, mera homicidia sunt... Mane leonib. et ursis homines, meridie spectatorib. suis objiciuntur... Quare tam timide incurrit in ferrum? Quare parum audacter occidit? Quare parum [illegible] [illegible] et [illegible] pectore. [illegible] agunt [illegible] et [illegible] [illegible] intermissum est spectaculum? interim jugulantur homines ne nihil agatur." [illegible] hic spectacula 20 aut 30 millia hom. quolibet mense in Europa absumpsisse in[illegible] [illegible] Lipsius.

[illegible] convivia [illegible] et hum. sanguine [illegible] in Campanorum, et [illegible] exemplum [illegible]. At [illegible] Rom. crudelitate superarunt [illegible]. Nam in istorum conviviis solenne fuit in triclinio [illegible] gladiatorum [illegible] Sil. Ital. lib. 11:

Quin etiam exhilarare viris convivia caede
Mos olim, et miscere epulis spectacula dira
Certantum ferro, saepe et super ipsa cadentum
Pocula respersis non parco sanguine mensis.

Campanorum morem assumserunt Romani, teste Damasceno Nicolao, qui ad coenam [illegible]

neatis bina, aut terna paria gladiatorum immittebat, dumq. trucidarent se mutuo plausum manib. dabant. Oh Cannibales. Oh Anthropophagi! quib. nihil ē dulce, nisi hum. sanguine conditum, nihil pulcrum, nisi hum. sanguine linitum, et rubeat. Hunc morem dum frequens ad ex: tremum imperii tempora tradunt Capitolinus, et Lampridius qui Imperatores hinc conviviis deliciis delectatos scribunt.

At Rom.ᵐ ex hisce spectaculis invitata feritas, et diabolica veritas apparet crudelitas sufficit animadvertere ipsas foeminas gladiatrices vices ad cultum, et sanguinem venisse, teste Tacito, Dione, Atereo. Eleganter Statius Amazonicam hanc, et tartaream feritatem sanguinis canit:

Hos inter fremitus, novosq. luxus
Stat sexus rudis, insciusq. ferri
Et pugnas capit improbus viriles (Statius)
Credas ad Tanaim, ferumq. ~~Tanaim~~ Phasim
~~Thermodontiacas~~ Thermodontiacas calere turmas.

Hosce horrores cordi Rom. gratissimos, et indispensabiles non sustulit, nisi Religio Chri: stiana. Primus gladiatorios ludos vetuit Constantinus post annos 600 diluvii sanguinei. Iterum subrepentes funditus eradicavit Honorius Imp.ᵒʳ Christianus. Telemachi Monachi san: guine a Rom.ⁱ populo occisi quia gladiatores dirimere, et avertere conabatur benedictionem hanc gen. hu. impetravit. Monachi perpetuo officium, et conditio fuit hominib. benefacere, et ab hominib. mala et injurias obtinere; ut semper integram, et splendidissimam a solo Deo coronam acquirant charitatis, humanitatis, beneficentiae, quam soli Monachi perpetuo exercue: runt, Philosophi laudarunt semper tantummodo.

Iact.ᵗ Ludi gladiatorii non tantam continebant feritatem, quanta dictum. In primis non pugnabant nisi rei damnati ad mortem. "Eo adsunt (inquit Plinius in Panegyrico) ut ad pulchra vulnera contemptumq. mortis accenderentur, cum in servorum etiam, noxiorumq. corporib. amor laudis et cupido victoriae cerneretur." Et Cic. tuscul. 2da. "Crudele gladiatorum spectaculum et inhuma: num nonnullis videri solet et haud scio an ita sit, ut nunc fit. ~~Atrorum~~ Cum vero sontes ferro de: pugnabant, auribus fortasse multa, oculis quidem nulla poterat esse fortior contra dolorem et mortem disciplina." Haec avertebant etiam in supremo periculo testante Cicerone declamationem.

R. Etiam si soli damnati adhibiti fuissent in ludis gladiatoriis, fuissent tamen ludi adhuc re: prorsus execrabiles, et diabolici. Quid magis contra naturam, quam reos cogere ad mutuum furorem, pla: gas, ictus, occisionem? Quid magis horribile, quam in effusione hum. sanguinis delicias populo quaerere.

Lanistatores, et aedes ludos cocere? stridorem? jucunditatis, et inveni hoc incitationes habere? Eradicare a corde humano terrorem sanguinis, et stragis, et omnem compassionem, quae pretiosissimum est naturae balsamum contra naturalem ejus ferociam, et duritiem cordis? Quid magis detestabile, quam constituere arte homicidas omnes spectantes cum voluptate et desiderio, cumque naturae crudelitatem acuere, irritare, et hominem in tigrem convertere?

Sed falsissimum est solos reos fuisse gladiatores: citata Plinii, et Cic. verba jam id probant. Servi, et captivi homicida crudelitate ad horrendum diabolicum ludum deputabantur. Tunc erant Lanistae, mercatores gladiatorum, apud quos jurabant capiti obterari, uri, ferroque necari. Quid plura? crescente tum spectaculorum ferocia Romanorum, et siti sanguinis inexplebili accensa, liberi ipsi, et ingenui sponte, vel mercede et a Caesaribus tempore ipsi equites ipsi et senatores gladiatoriam exercuerunt. Unde Imperatorum legib. necessario dementiam coerceri opus fuit.

Ad illud, impiissimum est et detestabile facinus fortitudinis dicendum quaerere in occisione naturae in violatione omnis juris, et honestatis, in efferatione cordis humani. Stulti sunt crudeles et impii Plinius, et Cic. et corda ferrea habuisse probantur, quod Paulus Apost. de Philis notat, dum laudant fructus truculenti hujusque artis gladiatoriae. Quid responderent magni Paganorum Moralistae qui libro de officiis [illegible] dicenti Algerino optimam esse piraticam, quia ex ea Algerii Beijs et Populus hauriunt magna commoda, et tranquillitatem domesticam, discunt frugalitatem, patientiam, bellicum robur, contemptum mortis, doloris, pulchra vulnera, amorem victoriae? Ob haec omnia certe, piraticam approbant, et jubent Arcontes Algerini, qui juxta Plinii, et Cic. principia sapientissimi essent judicandi. Animadvertite diligenter hoc loco quam perfidi sint homines [illegible] insipientes Paganorum. Plinius ille junior, qui non nisi suavitatem spirat, et mel dulcissimum emittit in suis Epistolis; Cicero, qui in [illegible] [illegible] superavit [illegible] refundo tranquille, et systematice [illegible]. Quod vere Christus dixit: Omnes, quotquot venerunt fures sunt et latrones.

[illegible] illi pauci qui oculos avertebant erant minus efferati quam caeteri qui oculis [illegible] [illegible]tabant, et jubebant saepissime trucidationem cadentium. Ipsaeque Virgines Vestales quas [illegible] et [illegible] esse oportebat immanissime jubebant confici vulneratos. Unde Prudentius:

> Et quoties victor ferrum jugulo inserit illa
> Delicias ait esse suas, pectusque jacentis
> Rumpi Virgo modesta jubet. [Prudentius]

Sed illi ipsi cultum avertentes, et semimisericordes homines fuisse truces et [illegible] tot ex quorum spectacula [illegible] refundo currebant.

[illegible] quis dicat Populum Rom. et caeteras nationes ex sola voluptate, et curiositate concursus

ripa ad ludos gladiatorios, non feritate ãi; quo pacto etiã Ch.ni quorũ latroni loquuntur ob ruin-
dit, vel ob inquinat concurrunt turmatim.

Respondendũ cum Augustino lib. 6. confess. cap. 7. et 8. curiositatem, et voluptatem Circen-
sium meritissime appellare insaniam, pestem sordes, vellera furiis crudeles, et funestas
cruentam, et immanissimam voluptatem. Habetis igitur quid de natura hujus flagitiosissimæ vo-
luptatis, et curiositatis Circensis natura delectatis. Imitamentum ferociæ ex viris Circensib.
confirmat Augustinus experimento Alypii sui, qui invitus ab amicis ad Circum perductus, se-
dens clausis oculis, clamore totius populi repente ad vulnus proddam excitato oculos aperuit,
et defixit in plagas gladiatorum: ut autem vidit illum sanguinem, immanitatem simul ebibit,
et non se avertit, sed fixit aspectum, et hauriebat furias, et delectabatur scelere cer-
taminis, et cruenta voluptate inebriabatur. Spectavit, clamavit, exarsit, abstulit inde
secum insaniam.

Ad Alterum. Adeo mitis, et hum.a ẽ Christiana Religio, ut nequaquam aliquid agnoscat con-
tra perfectam lenitatem in spectatorib. capitalis supplicii. Hinc vetitum Ecclesiasticis.. 2do in aliquo
supplicio apud Christianos non sequitur in reos, sed promptissima morte extinguuntur 3. Non non-
re, aut ludi loco ad populum exhilarandum proveniunt, ut Circenses, sed ad justitiam, exem-
pli, terroremque injiciendi, ut a criminib. populus arceatur. 4. Vulgus non hilaritatem ex
eorum morte percipit, sed generatim luctu, et commiseratione plena sunt omnium corda. 5. Sanc-
to. Si solum Reip. et justitia liberum esset rem, id oẽs cuperent. Hinc ai Principis clementia
Reo ducto vita donatur, Urbs plena lætitia. Hoc sufficit ad humanitatem Christianorum
ostendendam. At in ludis gladiatoriis oĩa erant contraria scelesta, dira, efferata. Fundi hu-
manum sanguinem etc. ut sup.

Opp. 5.to pro Romanis. Revocare, et objicere nobis posset quis exempla virtutum, quæ
passim legimus in Historiis. Ex. gr. paupertatem Cincinnati, continentiam Scipionis, justitiam Cato-
nis Uticensis, et alia hujusmodi infinita.

R. Ad exempla virtutum prolata et ad oĩa quæ proferri possunt dicendum ẽ non non
agere hoc loco de morib. peculiarium personarum, sed de morib. generalib. nationum. Ex quo ex-
tiẽ paupertatem et laborem, amavit Cincinnatus, justitiam Aristides, et Phocion, vel Epictetus,
et M. Aurelius, æquitatem Cato Uticensis? non sequitur Græcum, aut Romanum populum fuisse
aut continentem aut justum aut paupertatis tenacem. Peccaret contra primam Logicæ re-
gulam qui a particularib. concluderet ad universalia, omnesque historias contra se reclamantes
inveniret.

Praeterea ad probos et honestos homines aliquos nobis proponendos non sufficit proferre unum, aut alterum actum virtutis generaliter exercitum, si constat virtutes primarias, et abstractive generaliter, constanter et ex systemate fuisse violatas, ut clare constat ex supradictis. Quid refert si Atheniensis Populus una vice repudiandum Themistoclis utilissimum consilium, quia improbum, judicaverint, dum perpetuis moribus, ac legibus suis corrupti se criminibus oblectabant. Quid ad me si Romani veteres fortes erant in bello, et patientes laborum, et temperantes si interea erant rapaces, sanguinarii, crudeles, iniquissimi? Virtutes aliquae, vel virtutum imitamenta conjungi possunt cum enormibus vitiis. Quartarum exemplum sufficit. Philargyrius [illegible].

Laudat ille, inter privatos homines, quorum magnas laudant virtutes, Aristidem, Phocionem; nego fuisse vera integritate praeditos. Instar omnium sit Cato Uticensis, Cato ille e caelo demissus, qui ut prodigium virtutis habetur, et a Vellejo, et Seneca Diis similis, vel etiam laudatis [illegible]. Sanctissimus hic Cato noctes insumebat in ebrietate. Quid ab infatigabili compotatore verae virtutis habeas! Ira ejus lenta, sed implacabilis; blasphemabat providentiam in fuga Pompeii ab Italia; superbia, et incredibili elatione tumebat, adeo ut Provinciis diceret: Non semper Catones habebitis. Iracundia furiosissimus fuit, et servo benemerenti, qui gladium abstulerat pugnum adeo intolerabile impegit, ut tumefacta, et inflammata sibi ~~fuerit~~ perierit manus ex percussione adeo, ut recte notet Fontanellius: bizzarra dolce; ecco in sogno, che quanto ben volta una morte filosofica. Ejus vitam non habemus, nisi scriptam a laudatoribus dubiae fidei. Si Caesaris Anticatones haberemus indicia virtutum individuitionem [illegible] forte addere possemus. Quamquam narrata sufficiunt ad sanctitatem expungendam Catonis, et caeterorum Ethnicorum, quos laudat Antiquitas, quos Cato omni laude superavit.

Caeterum non solum facta individua quae attendimus vera sed; ipsi Scriptores Paganae Romanae antiquitatis laudatores ostendunt corruptos fuisse Reipublicae Romanae mores ab ipsa origine Reipublicae. Jam in senescente Rep. nullum est dubium historicis omnibus Romanis consentientibus fuisse flagitiosissimam. Cicero suo tempore nullum hominem potentum Romae citabat, sed jura omnia subversa avaritiam, rapinas, scelera universam integram Remp. omnesque ordines submersisse fatetur, Consulum, Praetorum, equitum, Senatus. Ad originem ergo Reip. cum Augustino ascendamus, qui lib. 2 de civ. Dei cap. 18. haec refert Sallustii verba: Injuriae validiorum, et ob eas discessio plebis a Patribus, aliaeque dissensiones domi fuere jam inde a principio... Tarquinio, servili imperio Patres plebem exercere, de vita atque tergo regio more consulere, agro pellere, et caeteris expertibus soli in imperio agere, quibus saevitiis, et maxime foenore oppressa plebs cum assiduis bellis tributum simul, et militiam toleraret, armata montem sacrum, atque

Aventinum incedit, tumq. Tribunos Plebis, et alia sibi jura paravit. Discordiarum, et certaminum
utrinq. finis fuit secundum bellum Punicum,, Ea igitur quid erat teste Augustino, et Sallustio Rom. Resp.ca +
ab ipso exordio saeculo. Senatores, et Divites ambitiosi, feroces, et crudeles, omnis humilis Populus oppri=
mentes (invenimus Aterippum unum quolibet die pro centenario repetisse apud Veteres). Pauperum de=
bitorum flagellis excoriabant tergo nisi mentre dixiderant ex 12 Tabulis. Impetus tyranni: vi=
Rom. Senatus, tumultus, et seditiones perpetuas efferascere facit in omnibus, ut non miror Mon=
tesquieum Caesaris rebellionem vel excusare, vel approbare ob aeternam quamq. tempore Senatus in=
justitiam, inhumanitatem, et perfidiam.

Si anni sancti Reip. "et omnes aequale tum dixa (quod recte exclamat Augustinus cit. loco) Si
* illa tempora talia inveniuntur, quib. pulcherrima, atq. optima fuisse praedicatur Rom. Resp. quid
jam de sequenti aetate dicendum, aut cogitandum arbitramur; cum ex Sallustio ex pulcherrima, et
optima, pessima, ac flagitiosissima facta e post Carthaginis excidium? quae tempora Sallustius de=
scribens ait: ex quo tempore majorum mores non paulatim, ut antea, sed torrentis modo prae=
cipitati: adeo juventus luxu, atq. avaritia corrupta est, ut merito dicatur genitos ee qui neq. ip=
si habere possent res familiares, neq. alios pati,, Haec ex Sall. Augus. qui, ut patet evidenter, ma=
le traducitur tanq. laudator virtutum Romanarum cum contra in civ. Dei doceat et falsas fuisse vir=
tutes Romanorum et nullum verissimam abundasse inter illos. Concludere possumus cum Rollino lau=
datore caeteroquin immodico antiquorum:,, Noi vediamo co' fatti dove è andata a finire quella
moderazion de' Romani tanto cantata da' lor Panegiristi. Nemici della libertà di tutti i
Popoli, pieni di disprezzo per i Re, e per il trono, considerando tutto l'Universo come lor man=
do hanno intrapreso con una ambizione insaziabile la conquista del Mondo intero hanno invaso sen=
za distinzione tutte le Provincie, e tutti i Regni. Si placet haec audiantur verba Rugerii Mi=
ente potè smorzare la cupidiggia di questi Tiranni insaziabili. Bisognò distruggere le
Città intere, mettere i Regni a fuoco, e a sangue, abbandonare i Popoli alla tirannia, ed
alla violenza de' Proconsoli. I furori di Mario, e di Silla, le guerre civili di Cesare, e di Pom=
peo, le proscrizioni del Triumvirato sono uno degno oggetto la storia di tante ruine ** Si
vede Roma ella stessa in fine contro se stessa la spada colla quale aveva scannate tante Na=
zioni, bagnarsi nel proprio sangue, vendicar l'Universo de' mali, ch'Ella fatti gli aveva.

** Opp. 6.° pro Rom.is Sacra Scriptura testimonium reddit virtutib. Rom. Nam 66, Machab. cap.
8 Scriptum è: audivit Judas famam eis amicitias .... et possederunt, neq. (elevi inter eos.
R. Wernet interpretes Divinae, Cornelius a Lapide, aliique, veramulti hic non loqui Sacram Script. in
persona propria, sed recensere ea tantum, quae de virib. et fortitudine Romanorum audierant
Romanorum. Sequit enim. Ut audivit Judas, et audierunt reglia. Id unum ergo testatur Script. hic
et.

tum Judam, et Machabeos, hæc elogia audivisse, nullo tamen modo asserit Scriptura hæc elogia esse vera, quæ proinde possunt esse falsa, quamvis vere audita fuerint a Judæis. Hæc responsio, in qua insistendum docet Carolus a S. Vito sufficit, ut virtutib. Rom. Scripturæ præjudicium detrahatur.

Sed notandum est rursum in elogio ~~Judæorum~~ Romanorum Machabaico non laudari nisi virtutes bellicas et politicas, patientiam in laborib. ferendis, amplissimum dominium in Reges, quæ omnia nobilitentur domus Romanis. Sed hæc omnib. etiam sceleratissimis convenire possunt. Quæ ~~[illegible]~~ sequentia nihil ostendunt aliud, nisi Romanos faciles fuisse in fœdere ineundo cum iis, qui ipsorum amicitiam quærebant, imo quandoq. amicis suis bene fecisse, ut Eumeni Regi, quæ pariter non probant bonos mores unius nationis. Fœdera enim inibant non ob virtutem, sed ob utilitatem, quam utiq. magnam Romani reportabant ex fœdere cum variis ~~nationib.~~ populis inito. Cæterum quis ignorat Romanos fœdera facilius iniisse, quam servasse? Post fœdus Machabaicum annon umquam Judæos protexerunt, vel ullum legatum miserunt ad hostes Judæorum compescendos? Minime minime. Imo paulo post Romani Pompejus, Crassus, Gabinius, aliiq. Judæos fœde oppresserunt. Quod vero dicit Scriptura non fuisse invidiam, et zelum inter Romanos omnesq. unum obedire, nobis quidem libet loqui de castris, et exercitib. Romanorum, in quib. militaris disciplina adhuc florebat, et unius ducis imperio omnia regebantur. Sed iterum dico non continere nisi militares virtutes, quæ etiam in Turcarum castris possunt inveniri. Quod si etiam de Urbe loqueretur Scriptura intelligendum esset de concordia publica et externa quia nimirum adhuc non emerserant inter Romanos publicæ factiones, et bella civilia ferocia, et cruenta, quæ tamen paulo post inter Gracchos, Mario, Sulla, Cæsare, Bruto, Antonio &c. perdiderunt. At domesticas, et privatas dissensiones, et intestinum bellum sine sanguine fuisse ab origine Reip. ostendit Augustinus ex Sallustio, ut supra.

Sed rursum ad Scripturas provocamus audiamus, tandem Apostolum Pauli, qui non politicas tantum virtutes recenset, ut Auctor Mach., sed descendit ad mores proprios, et privatos Græcorum, Romanorum, et aliorum. En picturam verissimam ab ipso Deo delineatam sed terribilem, quæ inhorrescere possunt capilli capitis, ut horum: „Revelatur enim ira Dei de cœlo ... sine affectione absq. fœdere sine misericordia.“ Audeant post hæc Philo laudare nobilissimos Romanos &c. Breuitatis gratia mittimus quæ Joanne in Apoc. scribit.

Cap. Ult. pro Romanis Augustinus laudat virtutes Romanorum. Nam in Ep. 138 ad Marcellinum inquit: „Romanos custodivisse quandam sui generis honestatem quæ possit terrenæ civitati augendæ sufficere. Deum autem ostendisse exemplo tam magni imperii quantum valeat virtutes civiles et politicæ etiam sine vera Religione. In libris etiam de Civ. Dei laudat Romanorum virtutes. Gentes vero inquit: gentes quæ legem non habent naturaliter quæ legis sunt faciunt.

R. Amplitudo imperii non probat virtutem veram. Alioquin Assyrii, Persæ, &c. ... qui imperium Romanorum majus obtinuerunt, honestissimi censendi essent. Aug. autem nullibi agno

-sit veras virtutes in Rom.[is], sed tantum docet Rom.[os] habuisse virtutes civiles, politicas, et militares, utiles temporali regimini et terrenae civitati. Ait enim illos amasse, custodisse (sunt ...) in oĳs.(Docet Rom.[os] abstinuisse a multis sceleribus ob immensum amorem laudis, propter quam, ut ait l. 5. c. 12. (...) Dei, vivere voluerunt, et pro hac mori non dubitaverunt; ceteras cupiditates hujus unius ingenti cupiditate presserunt. Citat illud Virgilianum:

" Vincet amor patriae, laudumque immensa cupido ".

Unde addit cap. 17: cupiditates vicerunt pro hum.[a] gloria et ad tamq. mercedem talium virtutum accipere meruerunt. Notat tamen Cap. 19: inter omnes constitit nemine sine vera pietate, id e. veri Dei cultu, veram posse habere virtutem, nec eam veram ee. quando gloriae servit hum.[ae] Ex Aug.[no] ergo Romani, qui gloriam hum.[am] tamq. maxim. actionum metam habebant, caruerunt omnino veris virtutib. Hinc l. 4 contra Julianum ait: Fabricii, Reguli, Fabii, Scipiones, Camilli, ceteriq. tales exhibuerunt terrenae, [?]tiae Babylonicam dilectionem, e virtute civili non vera, sed verisimili Daemonib. vel hum.[ae] gloriae servierunt. Unde Juliano dicenti praeditos duces Rom.[os] fuisse vera probitate praeditos respondet Augustinus horrore plenus: Ah voce impudentia majore praeditae!

Prosperitates autem temporales et amplitudinem imperii obtinere meruerunt a Deo, uti Nabuccodonosor, et Pharao, et Darius, et Alexander Macedo, quia scilicet Deus, juxta Aug.[um] flagitiosis hominib. iratus concedit ea, quae cupiunt vel ad salutem electorum vel ob alia occulta judicia. SS.[i] Patres unanimiter amplitudinem imperii Rom.[i] datam agnoscunt non ob eorum innocentiam et merita, sed ad amplificationem Ecclesiae, et rapidam Evangelii propagationem. Hinc una voce docent quod S. Leo his verbis tradit: " Dispositio namq. divinitus operi maxime congruebat, ut multa regna uno confoederarentur imperio, et cito pervios haberet populos praedicatio generalis, quos unius teneret regimen civitatis. "

Ad 2. Citatis verbis nihil aliud docet, quam nonnullos gentiles etiam sine lege Mosaica cognovisse, et habitu fecisse quandoq. aliqua opera, praecepta a lege. At nullo modo dicit eos semper, vel omnia servasse praecepta naturae; immo oppositum praedicat, cum eos ut gentiles exhibet repletos iniquitate, ut supra.

Opp. 7.[mo] pro Natur. ... Roussseau: Schitarum mores laudat; a Justino ... Germanorum a Tacito, Sylvestrium Americanorum a Montagnio, aliis.

R. Scriptores Pagani sunt pessimi judices Virtutum, quas maxima ex parte ne de nomine quidem agnoverunt. Sufficit animadvertere Horatium magnum Poetam, et Philosophum reponere Homerum notis ut perfectum Sapientiae, virtutis doctorem, cum sit omnium corruptissimus, et corruptionis magister. Nihil ergo a veterib. Paganis legenda encomia tributa moribus, virtutibusq. ~~paganis~~ nationum veterum nihil probant praeter quam a caecis magistris laudatos caecos. Haec animadversio millies repeti deberet.

Si fortitudinem in bello, frugalitatem et parsimoniam unumq., aut alteram humanitatis, aut aliqui vitae officium deprehendunt in nationib. Historici veteres statim eas ut sanctas praedicant, quamvis innumeris vitiis fuerint onustae.

Caeterum nullius etiam sunt ponderis ex regulis criticae elogia quae Scythis tribuit Justinus [illegible] aliique Scriptores a Strabone citati Scythas exhibent ut prorsus efferatos, qui captos hostes mactari sacrificabant, vel excaecabant qui Rege defuncto strangulabant eo ejus ministros. In Ponto [illegible] conedebant, humana Dianae Tauricae sacrificia fama erat apud Scythas ipsos. At ut Massagetae senes victimae erant Deorum, Agathyrsiani rapto vivebant. Sed sufficit in [illegible] his Ovidii carmina apud Scythas planctus audire, ut harum nationum feritas cognoscatur.

Germanorum mores a Pomponio Mela et atrociter depinguntur. Crudeles erant, fortitudinem dabant, crudis vivebant carnib., jus omne in gladio concludebant. Hunc virtus vera esse potuit in ferreis hominib. hisce? Pufendorius narrat [illegible] quos Germanos Lipsius interpretatus inter canum dum humanarum inquiam, e sedib. esse dejectatos. Virtutes, quas in Germanis laudat Tacitus componi possunt cum enormib. hisce vitiis, quae corruptissimam naturam indicant.

Si Pagani passim sunt judices circa virtutem, pejores adhuc sunt Phil. recentes, qui illi apertum bellum indixerunt, generatim fraudib. dolis mendaciis, impudentia. [illegible] ex [illegible] sufficere ad demonstrandum [illegible] vel [illegible] sunt [illegible] vel [illegible] faciunt. Quae Montagnius [illegible] et Rousseau [illegible] scribunt laconia de Sylve- [illegible], inquit, esse posse non negamus aliquos [illegible] fortitudinis [illegible] humanitatis laude [illegible] infinita sunt [illegible], injusta, violenta, ut ex omnib. constat Americae scriptorib. [illegible] ignorat in genere [illegible] [illegible] et [illegible] virtutis [illegible] [illegible]

[illegible] pro [illegible] virtutum [illegible] in iis laudandis.

[illegible] Britannis [illegible] Anglorum [illegible] Chinenses [illegible] Chinenses [illegible] [illegible] dividunt. [illegible] principia detectanda [illegible] circa fatalitatem, et materialismum.

[illegible] Christiani sunt corruptissimi, [illegible]

[illegible] systematica [illegible] et ex lege [illegible] [illegible] integra habet

principem, nullisq[ue] aliis legib. coguntur ad crimina [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nulla e corruptio systematica, [illegible] et [illegible], aut [illegible] et [illegible].
[illegible] intellecto dici [illegible] debere ee [illegible] infinitum [illegible] corruptione systematica [illegible] ubi e
[illegible] et [illegible] [illegible], tamen non intelligit, et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] floret lex plena [illegible] honestate et virtute [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] exhibet, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible]. et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
aggere, [illegible] [illegible] [illegible] virtus[que] [illegible] [illegible] correspondenti [illegible] [illegible] [illegible] [illegible] Christianorum
[illegible] sunt [illegible] sanctiss. et castiss.a [illegible] in [illegible] corruptione [illegible] [illegible] [illegible] ob [illegible]
[illegible] ad corruptionem systematicam, ob defectum [illegible] [illegible], legib. [illegible], [illegible] [illegible] dedecore
[illegible] [illegible] [illegible] [illegible] laude et [illegible]? [illegible] hoc principium [illegible] audet negare [illegible] [illegible]
[illegible] [illegible]. Ipsa experientia ostendit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], virtutem profundius agnoscere [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et in latibulis [illegible] Magna apparet corruptio [illegible] [illegible] [illegible]
videmus oculis nostris [illegible] [illegible] [illegible] nationem [illegible] [illegible] [illegible] et [illegible] delent. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] et [illegible]. [illegible]
[illegible] Chr[illegible] [illegible] [illegible] [illegible] facinorib. non [illegible] [illegible] [illegible] [illegible] [illegible] integra [illegible]
[illegible], [illegible] [illegible], et [illegible] [illegible] [illegible] et innocentia [illegible], [illegible] [illegible]
[illegible] [illegible] et ab [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
evidenter concludi potest [illegible] [illegible], et [illegible] [illegible] et nobilis[illegible] [illegible] [illegible] [illegible]
[illegible]; [illegible] [illegible] nationem Christ.[illegible] corruptionem, [illegible] [illegible] [illegible] et [illegible]
[illegible] corruptione [illegible] nationem [illegible] [illegible] luce Evangelica caruerunt, et carent.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] Egyptiorum et [illegible]
[illegible] [illegible], et [illegible]. [illegible] ergo [illegible], aut corruptioni [illegible] [illegible], [illegible] Egyptii [illegible]
eorum magisterio indigent Prophetae! [illegible] [illegible] audebit negare [illegible] [illegible] [illegible] [illegible]
[illegible] de quo loquuntur [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] descendunt ab [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Egyptiorum [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Egyptiorum [illegible] [illegible]
[illegible] [illegible] [illegible] prohibet. [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
Astronomia [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ includebant [illegible] [illegible]
[illegible] [illegible] excelluisse fatentur, in cognitione vero Religionis, et [illegible] [illegible] [illegible] Egypti
[illegible], et corruptissimi [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] ~~sufficit~~ audire eloquentem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] nationes [illegible] [illegible] [illegible] [illegible]
[illegible] belli, [illegible] artib. et [illegible] [illegible], [illegible] [illegible] [illegible] declarat. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] scientiam [illegible] [illegible] virtutem [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] profuit [illegible] [illegible] Egyptiorum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] a solo Deo [illegible] [illegible] et [illegible] [illegible] [illegible]
et [illegible]

Fabulae sunt quae de Regno Saturnio de aetate aurea [illegible] loquuntur apud Poetas, Scriptoresque veteres, [illegible] quae hoc in re [illegible] hominibus natent. Hoc aetate innocentiae non remota [illegible] a [illegible] Regnorum, e [illegible] [illegible] [illegible] super faciem terrae, sed hoc tempore fuisse homines agrestes, ferocissimos, corruptissimos, [illegible] [illegible] carentes [illegible] tradunt Plato, Hoberus Diodorus Athenaeus Strabo [illegible] Aristoteles [illegible] Plato in [illegible] apud [illegible], ostenduntque [illegible] documenta qui ab [illegible] [illegible] [illegible] [illegible] et a brutali vita ad socialem [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] sunt Saturni et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible], agebant, urbesque [illegible]. [illegible], Rex Aegyptiorum a [illegible] [illegible] occiditur. Saturnus [illegible] [illegible] Jupiter Saturno. [illegible] et ferocitatem temporum describit Virgilius lib. 8

Haec nemora indigenae Fauni Nymphaeque tenebant
Gensque virum truncis et duro robore ~~[illegible]~~
Queis neque mos neque cultus erat, nec jungere tauros,
Aut componere opes norant, aut parcere parto,
Sed rami atque asper victu venatus alebat.

Si vero veteres [illegible] factum sit ut fere [illegible] conveniant in [illegible] veteris [illegible] innocentiae [illegible] opinionem ex antiqua traditione [illegible] [illegible] fuisse inter Gentes. [illegible] [illegible], quod Adam primus [illegible] conditus fuerat a Deo in statu innocentiae [illegible] et felicitatis [illegible] [illegible] [illegible] ex [illegible] traditionali quae tamen decursu temporis corrumpitur, ut [illegible] [illegible].

[illegible] [illegible] erant [illegible] [illegible] et sine luxu, ut sunt [illegible] Sylvestres Americani [illegible] [illegible] sufficit ad [illegible]. [illegible] simplicitas non e virtute ad [illegible] veterum [illegible] [illegible] Sylvestrium sed necessitate [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] in [illegible] [illegible] cibo [illegible] sylvas [illegible] [illegible]. Caeterum habuerunt Antiqui [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]. In [illegible] Reges vetustissimi, [illegible] [illegible] antiqui [illegible] auro, gemmis, [illegible] magnificentia [illegible] erant insignes. [illegible] [illegible] [illegible] non erant exempta sed [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] impudentissimae meretrici [illegible] in [illegible] a veteribus et [illegible] [illegible] ostendunt corruptionem [illegible] antiquorum. Matronae Romanae apud Horatium [illegible] [illegible], [illegible], et [illegible] [illegible] in Corpore exornando, ut [illegible] [illegible] [illegible] et singulari [illegible] [illegible] [illegible] [illegible] [illegible] mulieres [illegible] [illegible] [illegible] [illegible] [illegible], quo [illegible] [illegible], et [illegible] [illegible].

[illegible] [illegible] Antiquari nihil aliud habent, pro exemplo [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] cum omnibus [illegible], ut exemplo [illegible] Tartarum ~~[illegible]~~, et sylvestrium [illegible] [illegible] [illegible] [illegible] pro veris virtutibus veterum quos omnibus [illegible] [illegible] et [illegible] docet et [illegible] omnis historia

De veterum ~~[illegible]~~ hospitalitate collata cum hospitalitate Christianorum.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errorum [illegible] corruptiones [illegible] [illegible] laudabiles quod artes, et Physicam laudatis [illegible] Graecorum, et [illegible] hospitalitas

que, nunc dicit interiisse apud Christianos. Illius perspexi Christianorum calumniatores nullam omittunt oc-
casionem carpendi virtutes Christ., et mores Christianorum, et laudandi mores infidelium. Id a temporib. Augustini Eu-
sebius, et Pagani facere consueverant, quos Aug. sollicite confutabat. Insistentes ergo Aug. principiis indicare
[illegible] hospitalitatem Christianorum, perforeus longe eam extendimus, quod omnium rationum [illegible]
[illegible] omnis temporis.
[illegible] igitur hospitalitas [illegible] incredibili laudatur [illegible] hospes fui, et collegistis me. Apostoli
[illegible] hospitales invicem sine murmuratione, et alia id genus persuadet
apud Joann. caeterosque Apostolos. Hospitalitatis laudes repetunt PP. omnes et speciatim Augustinus, qui docet
Christum ipsum hospitio excipi [illegible]. Ab orte condito usque nunquam tanta hospitalitas
[illegible] ad prodigium floruit inter omnes Christianos Apostolorum tempore. [illegible] bona [illegible], et pecuniis co-
[illegible]. Collectas habent pecuniarum in universo imperio Rom. [illegible], et pecuniis [illegible] ad
[illegible] hospitalitate, vel aliorum difficultate oppressis, Christiano viatori [illegible] exhibita contes-
seratione hospitalitatis, et hospitiis [illegible] patebat domus quaelibet Christiani in quolibet angulo terrarum. Hinc
[illegible] Christianorum [illegible] quendam peregrinum se Christianum confessum multaque [illegible] pecunias
[illegible] a Christianis famulatum, et opem obtinuisse. [illegible], et [illegible] appulisset ad Egypti
[illegible] observavit [illegible] affluentes cum muneribus, alimentis, omnique [illegible], et cohorte [illegible]
[illegible] officia exhibentes. [illegible] intelligit eam Christ. [illegible]
Christianorum Rel. amplecteretur. Quid [illegible] habeat exempla hospitalitatis Christianorum Egypti, ubi an-
tea [illegible] nomen erat execrabile.
Graeci, et Rom. [illegible] ergo [illegible] epistolae [illegible]
[illegible] infirmi, et [illegible] prosperabantur [illegible], ut se [illegible].
Christi hospitalitate [illegible], et [illegible] primi introduxerunt in urbem, et ipsum nomen hospi-
[illegible] significare coeperunt. Aderant apud Christianos hospitalia pro lactentibus, [illegible] hospitalia,
seu nosocomia pro infirmis, hospitalia, seu xenodochia pro advenis, et viatoribus, hospitalia pro [illegible]
[illegible], hospitalia pro senibus, [illegible] gerontocomia, hospitalia pro pauperibus [illegible]
In magnis urbib. [illegible] et [illegible] erant [illegible] Celebre ante [illegible] omnes et vetustissimum [illegible]
[illegible] hospitale [illegible]. [illegible] in iis [illegible]. [illegible] et [illegible]
[illegible]. Cyprianus [illegible] Paulinus Nolanus, [illegible] Augustinus [illegible] Sancti [illegible] et
[illegible] ad [illegible] pauperes, ad [illegible] captivos, [illegible] fecerunt, et fieri jubent.
[illegible] millionum [illegible] a [illegible], [illegible] et al.
[illegible] Christi quovis loco quovis tempore ad alendos aegros, infirmos, pauperes, captivos, peregri-
nos. [illegible] sincerum [illegible] humanitate, et misericordiam [illegible]
[illegible] Philos. et Apostatae [illegible], dolorem [illegible] Salutis [illegible] hospitalitatem
[illegible] in pauperes hospitia [illegible] et [illegible] sed [illegible]
[illegible] sine misericordia et sine affectione, ut [illegible] misericordia [illegible] perfectam
Philosophorum ad nostra usque tempora.
Hospitalitas antiquorum Christianorum perduxit [illegible] [illegible] [illegible]
[illegible], [illegible] loco [illegible]. Hospitalitas [illegible]

Ch[illegible] viduli[illegible] vel augusti [illegible] scripsit [illegible] Eccl[illegible] Rom[illegible] sub Cornelio Papa persecutione [illegible] efer- vescente [illegible] pergentos pauperes alebat, et centum [illegible] viduas. Sub [illegible] [illegible] [illegible] [illegible] inverso [illegible] naturae [illegible] [illegible] [illegible] ut loquunt [illegible] Senatores, et Principes Christi [illegible] [illegible], et [illegible] [illegible] beneficentiae ostendunt.

Pammachius [illegible] [illegible] [illegible], Acilii [illegible] [illegible] medicina et [illegible] hospitalitate [illegible], [illegible] hospitis [illegible], Pammachius, licet ex Camilli familia Romani [illegible] [illegible], et [illegible], [illegible] [illegible] celebrant [illegible] [illegible] edendo gladiatores, [illegible] [illegible] [illegible] [illegible] in Basilica, in vestibulis, in atrio S. Petri. [illegible] [illegible] [illegible] [illegible] et pecunias singulis donat. Pauperes ad mensam [illegible] [illegible] invenerant, ut [illegible] [illegible] hospitale ad recipiendos [illegible] ex universo orbe terrarum [illegible] peregrinos, et [illegible] [illegible] famam [illegible] apud [illegible] Egypti, et toto diviso orbe Britannos. Non solum [illegible] [illegible] [illegible] hic Romanos [illegible], sed [illegible] [illegible], [illegible] peregrinis inserviebat [illegible] [illegible] [illegible] [illegible] [illegible] pauperum [illegible] [illegible] et [illegible].

Paulini Senatoris [illegible] liberalitas Aug[illegible] [illegible] et Hieronymum in admirationem rapuit [illegible] [illegible] [illegible] cupiditate flagrabant, [illegible] [illegible] Jesu Christi [illegible] [illegible] [illegible] toto mundo [illegible]. Non solum [illegible] [illegible] in pauperes, [illegible] [illegible] vendidit [illegible], [illegible] peregrinis, et hospitib. [illegible] ad [illegible] confluentib. horrea sua aperuit. [illegible] captivos [illegible] [illegible] [illegible] dissolvit. [illegible] [illegible] [illegible] in [illegible], in qua [illegible] [illegible] [illegible] [illegible] uxor [illegible] mendico [illegible]: Uxor, licet [illegible], [illegible] [illegible] abscondit et [illegible] [illegible] [illegible] fermento [illegible] [illegible] qui ad uxorem fide Christiana [illegible], inquit, [illegible] pauperi et [illegible]. Gregorius [illegible] addit se [illegible] [illegible] Paulinum, ut [illegible] [illegible] redimeret.

[illegible], et [illegible] [illegible] [illegible] conjux [illegible] [illegible] [illegible] bona et agros suos [illegible] et in [illegible] Italia et in Sicilia [illegible] Britannia Gallia Aquitania et in Africa [illegible] vendunt [illegible] [illegible] [illegible] [illegible] et ad Hospitalia [illegible] Occidentis. [illegible] [illegible] [illegible] [illegible] in Egypto [illegible] et [illegible], in [illegible] [illegible], [illegible] [illegible] [illegible] a solis ortu [illegible] [illegible] ad [illegible]

[illegible] [illegible] [illegible] [illegible] Christiani [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] beneficentiam, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] terrae [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] in terra sive in mari. [illegible] [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] beneficentia [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Christia[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] adorat. [illegible] ad [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] Pontificum, et [illegible] [illegible] pietatis hospitiis [illegible] orbis terrarum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] possint [illegible], et [illegible]. Hospitalia [illegible] pro [illegible] hospitia [illegible], et [illegible] pro infirmis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] parientib. pro [illegible] [illegible], pro [illegible], [illegible] pro [illegible] hospitia pro Clericis pro [illegible] pro infantib. [illegible] pro [illegible], [illegible] pro [illegible] [illegible], [illegible], ut [illegible] toto [illegible]

se [illegible] nulla [illegible] aut [illegible] hospital. [illegible] in solo SS.mae Trinitatis hospitio 8000 peregrinorum [illegible] in [illegible] anno jubilei et [illegible]. [illegible] [illegible] [illegible] recensere [illegible] societates [illegible] ad [illegible] [illegible], ad distribuendas vestes [illegible] lectulos et alia [illegible] infinita.

Hoc igitur loco opportunum est animadvertere quantum dedecori, et [illegible] [illegible] Roma [illegible] [illegible] [illegible] virtutes [illegible] [illegible] [illegible] in [illegible]. [illegible] Paulus qui in [illegible] Rom. [illegible] adeo [illegible] [illegible] [illegible] aeternam, et nobilissimam fecit Chr. Rom. [illegible]. [illegible] ago Deo meo per Jesum Chr. quia fides vestra annuntiatur in Universo Mundo. Desidero videre vos [illegible] simul consolari in vobis per eam, quae invicem est, fidem vestram atque meam. Paulus Apostolus ob excellentem Romanorum Chr. fidem et [illegible] Deo gratias agit, et celebrem esse in orbe terrarum fatetur. [illegible] Paulus ardenter [illegible] Rom. in fide fervidos videre et [illegible] [illegible] [illegible] virtute, et consolatione Dei videmus [illegible] Rom. fidem et [illegible] [illegible] [illegible] Chr. [illegible] [illegible] veritate fidei, virtutibus [illegible] [illegible] [illegible] Romanorum Pontifices Petri successores et Apostolatus [illegible] fide [illegible] et [illegible] in [illegible] terrae [illegible] et [illegible] [illegible] [illegible], regant [illegible] Chri gregem in terris constitutum.

Sed [illegible] hospitalia [illegible] Chr. [illegible] integram [illegible] et [illegible] [illegible] [illegible], et [illegible] [illegible] viduis, [illegible], et [illegible] [illegible] Charitas [illegible] habet [illegible] [illegible] in [illegible]. [illegible] abhinc annos [illegible] [illegible] Algeri [illegible] [illegible] [illegible] [illegible] extruxit. Paullo ante eadem [illegible] [illegible] [illegible]. [illegible] [illegible], et [illegible] hospitio [illegible] [illegible] affecto, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qua fere [illegible] et Charitatis [illegible] [illegible] dederunt. [illegible] [illegible] [illegible] litteras [illegible] dederunt in grati animi [illegible] [illegible] [illegible], [illegible] Charitatis [illegible] prodigia [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1745 ad S. Laurentium [illegible] [illegible] [illegible] [illegible] [illegible] inscriptionem.

Col nome di Dio [illegible], [illegible] al [illegible] amico, [illegible] [illegible] [illegible] di [illegible] [illegible] di [illegible] [illegible] il sentire la carità, che avete [illegible] in queste [illegible] [illegible] [illegible], tanto a [illegible] Cristiani schiavi [illegible] [illegible] come anche a tutti [illegible] [illegible] [illegible] [illegible] [illegible] medicinali; anzi voi stesso somministrarete i soccorsi necessarii, [illegible] [illegible] [illegible] [illegible] flagello [illegible], [illegible] tutti vengono a lodarmi la pietà del [illegible] buon cuore, e la carità la quale [illegible] [illegible] grata la vostra Persona. Dio [illegible] [illegible] [illegible] con tutto l'affetto [illegible]

Io [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] non sunt prodigia Charitatis et hospitalitatis vel [illegible] de [illegible] Ord. [illegible] Archiepi. [illegible], qui ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel Thomae a Villanova, vel Caroli Borromaei qui [illegible] [illegible] [illegible] [illegible] erogato in [illegible] [illegible] et [illegible] in [illegible] vel [illegible]. [illegible] [illegible], et hospitio [illegible] [illegible] [illegible] [illegible] alendo, [illegible] [illegible] [illegible] [illegible] [illegible], et ad [illegible] [illegible] [illegible] lecto, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] hospitii [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 850 [illegible] [illegible] [illegible] hospitio [illegible] et [illegible] [illegible] [illegible] [illegible]

substantes, mores, cogitationes, vitam denique quod inter labores profudit ad egenos, et amicos juvandos?

[illegible] solutione nequeunt continere prodiga Charitatis Ch[ae] [illegible] regula [illegible], semperque esto [illegible] vendamus [illegible] beneficentiae Regum aut Militum [illegible] nova [illegible] extendunt in pauperes sed omittere [illegible] Joachimum Castelli [illegible] in [illegible] defunctum [illegible] doctrina, pietate, zelo, humanitate [illegible] comparandus adeo effusus erat in [illegible] [illegible] ut annos 30 in Episcop[ali] domo, et [illegible] quotannis [illegible] debet integra impenderet in egenos. Ea [illegible] charitate et hospit[alitate] Ch[ristian]ae quae [illegible] in [illegible] [illegible]. Ea [illegible] effectus, quo [illegible] et gratia [illegible] [illegible] et [illegible] in [illegible] utilitate[m] [illegible] hum[ani]tatis Phil[osophi]ae et Grammaticae jactationem.

Dices [illegible] magna, et sancta erant apud Paganos [illegible] Hospitalitatis [illegible] [illegible] [illegible] documenta. Hospitalitatem laudat [illegible], Theophrastus [illegible] [illegible] praeter Hospitalitatis. Hinc [illegible] Jovi Hospitali de quo [illegible] [illegible]

Jupiter, Hospitibus nam te dare jura loquuntur,
Hunc laetum Tyriisque diem, Trojaque profectis
Esse velis, nostrosque hujus meminisse minores.

Adeo magnum tribuebant [illegible] hospitalitati ut a Diis [illegible] [illegible], [illegible] crederent, [illegible] hospitii. Hinc [illegible] [illegible] quem apud [illegible] patrem [illegible]

Per Patris hospitium, et mensas, quas advena adisti
Te precor, Alcide, coeptis ingentibus adsis.

[illegible] fateor [illegible] Virgilium [illegible] Poetas et Philo[sophos] laudasse hospitalitatem [illegible] [illegible] Deos [illegible] [illegible] Castorem, Pollucem [illegible] [illegible] [illegible] sed [illegible] Hospit[alitatem] non [illegible] [illegible] nisi ex [illegible], [illegible] generatim [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] quae [illegible] et [illegible] non [illegible] sed [illegible] et [illegible] naturam. Primo hospitalitas [illegible] ex necessitate. [illegible] [illegible] [illegible] erant apud antiquissimos et [illegible] erant [illegible]. [illegible] [illegible] [illegible] Odysseam et Homerum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Germanos. [illegible] ut [illegible] [illegible] apud nos. [illegible] [illegible] [illegible] nullus [illegible] [illegible] hospites [illegible] necessarie erant [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] Hospitales erant antiqui ex utilitate, et [illegible] ex [illegible] [illegible] [illegible] hospitalem [illegible] remuneratum effectus avaritiae [illegible] Quippe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] debebant, vel poterant [illegible] [illegible].

[illegible] [illegible] erant Veteres ex curiositate, et voluptate [illegible] in magna essent Veteres ignorantia [illegible], regionum et Populorum ab hospitibus [illegible] [illegible] inquirebant. Hinc [illegible] [illegible] integros [illegible] [illegible] [illegible] apud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et nationes longo sermone describere [illegible] Groenlandus aut Otaheita, aut Patagonus appareret inter nos [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] ut [illegible] haberentur incognitarum illarum regionum [illegible] veteres carentes Tabulis, et communicatione quolibet [illegible] hospes erat Otaheita, aut Patagonus. [illegible] ergo [illegible] [illegible], aut [illegible] apparet in iis [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] laudabili [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] hospit[alitatem]. [illegible] [illegible] hospitales erant, sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

hosp.tis comparatæ ad Chr.nam prorsus evanescit.

Robinio exaggeranti hosp.tem gentium, et plenitudinem ejus intendam apud eos dicam uno verbo: in tota historia orientalium, aut Græcorum aut Latinorum invenisti ne, vir erudite, unam tantum exemplum hosp.tis, quod possit comparari hosp.ti illæ sancti in dies exercentis ... quo [illegible] et tempus congruum, et Xenium; sive lautitias, [illegible] postea dixisset? [illegible] ... hosp.tis fragmenta adeo laudas, et immensam seriem hosp.tis Chr.næ recentium, quæ prodigiorum quidam sed tamen creberrima exhibent monumenta? Si solas, Robine, Samuniardus [illegible], Græcas [illegible], et omnium [illegible] ... in quorum antiquitatis laudatores illud quadrat ... che non [illegible] ... vedere e ... estenderli ... [illegible] ... Greca, o Romana.

Dices [illegible] Non parvo [illegible] erat ad hospites excipiendos [illegible] post liberalem exceptionem hospites [illegible] excipiunt Ulyssem [illegible] ... sive [illegible] Ita legerunt qui hospitio excipiunt apud Homerum, et Æneam apud Virgilium ... Regina ... donaria ... a divitib. et [illegible] erogabant in viros illustres, et magnos. Ipsa exempla Hospitalitatis antiquæ respiciunt plerumque illustres, et magnos viros. Sed hæc hosp.tas, quamquam laudabilis, est admodum imperfecta, et initialis, et longior longe inanitas apud Christianos [illegible] temporum. Vera et magna hosp.tas est quæ exercetur in miseris, in infirmis, in pauperes, in contemptis. Hosp.tas paganorum non noverat generatim, nisi forte [illegible] Hosp.tas Chr.na in infirmis [illegible] honorat [illegible], et imaginem Dei latentem in quolibet homine, et major est blanda, et tenera, et miseros respicit [illegible] ... ergo hosp.tas non est ... Chr.na ... immensa.

Maceat hic locus [illegible] Aug.ni hosp.tem memorare qui certe non erat absolutum dives [illegible], et [illegible] ... sed honorisl. et infirmi [illegible] ... ex ligno, terra, aut [illegible], argenteam tantam cochlearib. ... [illegible] remotas exercent imaginem, etiam ... quod [illegible] ... Dei servum excludere. Hospites non more Hæretico fatigabat longas exquirendo narrationes ... [illegible] ... [illegible] instructione aliqua, in [illegible] ... abstineret a murmuratione [illegible] ... esse sit:

„Quisquis amat dictis absentum rodere vitam, Hanc mensam indignam noverit esse sibi."

Dona sua omnia ... distribuit ... et [illegible] ... in [illegible] tempore [illegible] ... et hosp.te mirabili ... [illegible].

... ut [illegible] ... benignitate et hosp.te ... Dices 3. invenimus leges hospitales apud [illegible], apud Ægyptios ... Apud [illegible] ... Apud Germanos teste [illegible] ... hospiti ... apud Judæos apud Græcos ... [illegible] ... conservatam.

[illegible] ad Hospites excipiendos, et hosp.tis tesseram [illegible] ... tamen facile [illegible] ... hosp.te [illegible] ... Indos, Athenienses [illegible] ... Chinas, Ægyptios, Persas, Græcos [illegible] ... contra excludentes hosp.tis ... Habemus [illegible] ... hospitalem [illegible] ... Habemus Germanos [illegible] ... Sed hæc [illegible] ... quæ sine [illegible], et sine [illegible] ... exercendæ hosp.tis ... hosp.tis ... comparatæ cum Chr.na quæ nostra quæstio est, penitus evanescit in hac collatione. Habemus nos [illegible] ... Paulo Apostolo docente, fuisse sine affectione et sine misericordia, unde Bernardus [illegible] ... amantissimus [illegible] ... et [illegible] ... Bernardus serm. 12 de [illegible] ait: [illegible] ... gentium ... [illegible] ... qd. sine affectione fuissent.

At [illegible] hospitales fuisse in Graecia temporib. heroicis, aut [illegible] priorib. [illegible] [illegible]. [illegible]
[illegible] ad liberalitatem concedit; sed [illegible] [illegible], [illegible] exempta fuisse [illegible], [illegible]
[illegible], [illegible] magna charitate [illegible] illis [illegible] negamus. [illegible] Chr. [illegible] [illegible] factum [illegible]
[illegible] nomine [illegible] illustres commendarat et utilitatem [illegible] hospitii ex [illegible] et digni-
tate, quae ex ea [illegible]. Ob hanc causam facilius inveniemus jure hospitii [illegible], ut [illegible]
Regia [illegible], [illegible] cum Regib. [illegible]. Nec [illegible] [illegible] [illegible], [illegible] hospitii
tesseras, ad [illegible] transisse, et fuisse [illegible]. Sed haec omnia et iterum dicam, non [illegible]
[illegible] argumenta sed commune et [illegible], [illegible] nomen [illegible]
[illegible]. Etiam in pauperes Hospitalitas exercebatur. Nam Homerus expresse docet, pauperes a Jove mitti. Hoc demonstrat
[illegible] Pagani, exercendam hospitalitatem in Pauperes.

[illegible] hospitalitatem Chr[illegible] probaremus ex definitionib. tantummodo Aplor., incredibile videretur. [illegible] ergo [illegible] a [illegible]
[illegible] non debemus nos, [illegible] hospitalitas Paganorum ex [illegible] Homeri, aut ex sententia alicujus [illegible], qui [illegible],
nullam unquam habuerit auctoritatem apud Populum, aut [illegible] [illegible] eos [illegible] Populus jure contem-
serit, ut dolet [illegible] rationis cognitum, tunc [illegible] hospitalitatem in Pauperes at [illegible] non [illegible]
[illegible] Paganos, [illegible] [illegible] [illegible] constet fuisse crudelissimos erga pauperes [illegible]
[illegible] debitores [illegible] non negato [illegible] etiam in Pauperes hospitales fuisse antiquos, unde [illegible]
Ulysses [illegible] [illegible] [illegible] Homero [illegible] omnia [illegible], [illegible]
hospitii Paganorum erga Pauperes meliores [illegible] [illegible] Homerus [illegible] Homerum,
[illegible] Hospitalitatem in pauperes, quia [illegible] pro [illegible] [illegible] pauperes a Jove mitti docet. [illegible] enim [illegible]
et [illegible] et [illegible] [illegible] [illegible], unde hospitio et [illegible] laudat hospitalitatem
quia [illegible]

[illegible] hospitalitatem [illegible] Chr[illegible] [illegible], [illegible] in domo sua hospites [illegible]?

[illegible] mutata [illegible] apud Chr[illegible] hospitales, ut ita dicam formulae, et [illegible], et
[illegible] hospitii [illegible] adhuc apud nos in [illegible] major, quam apud Paganos. [illegible] in [illegible] [illegible]
et [illegible] [illegible] [illegible], et [illegible] quas [illegible]
[illegible] [illegible] incommodis, et omnia commoda; [illegible] nulla [illegible], nulla [illegible] nullus
[illegible] [illegible] innumerabiles, et non [illegible] et [illegible] [illegible] [illegible]
[illegible] hospitii nec [illegible], nec [illegible]. [illegible] vero vera [illegible] [illegible] [illegible] [illegible]
[illegible], invenimus etiam [illegible] non [illegible] [illegible], [illegible]. [illegible] ergo [illegible]
[illegible] mutata [illegible] [illegible] [illegible] statum et [illegible] hospitii [illegible]. et [illegible]
[illegible] [illegible] argumenti [illegible] [illegible] [illegible] misericordia, [illegible] erga pauperes, et
[illegible] apud Ch[illegible] in [illegible] major [illegible] adhuc nostris [illegible] quam apud [illegible], et gentiles. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] etiam [illegible]
[illegible] [illegible], [illegible] locum, ubi nec [illegible], nec [illegible], nec [illegible] [illegible]
[illegible], etiam [illegible] floret apud Chr[illegible] [illegible], [illegible] et domus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] exercere, et [illegible] [illegible], [illegible]
[illegible]. In [illegible] [illegible] ubi [illegible] colonia Rom[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] testes [illegible] in locis [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] et a [illegible]: apud nos [illegible].

Sed ad obtinendam [illegible] omittere non [illegible] exemplum [illegible] et nobilissimum hospitii [illegible]
[illegible] Catholicorum, quae hodie floret et viget [illegible], [illegible] et [illegible]
[illegible] [illegible] Montis [illegible], qui in Europa, Asia, Africa [illegible] longe altissimi [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Benedictus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] Populo Catholico

… non constanti, sacro, inviolabili perpetuo … [illegible] senes … ivabiles … hospitio et [illegible] a quibus …
… ad aliquot dies … pro … tenues cives. … hospiti officia … et senex …
… atq ita integritate abundabant, singulisq civis, in quibus … accepti, atq nutriti … vestite,
… orbitas [illegible] … et ad … hospitium redderet et necessario ad … in respectu …
… et rara sivante officia hospiti … in [illegible] Egypti, quo … fluvius …
… gula, … Astrea in terris versata? … non … Deorum … ratione … [illegible]
… audiemus … qui … in villa, et … celebrant, effusi …
… defuncti … Quanta … nobis … Philippi … magno …
… et sobre … sacrosancti … et … hospiti officia non … plane, nisi quod Cath … Christi …
… remotissimo ab … luxu, … pestilenti … magistero

Vidit hoc … in … [illegible] … et … quia …
Anno … agricola … arena, et … Agricola …
… et … posset, … familia sua. Integer … [illegible] … et
… sine ulla mercede … colligunt, et apportant … ad pristinam …
… integritatem, … ne … flumini pateat excursus …
… veteris, et publica officia … hospi[talitatis] Christi gratia … extare … in … plebecula …
… hominib. in populo integro Catholicorum.

Urgebis … hospitalissimum, … detractis … pe-
… vestes … cibo … hospitium … ?
… laudo … liberalitati Cimonis et … quem … et …
… Pasca. Sed erat liberalitas … et … aut ex … eroga
… tantum, ut … deliciae, et … generi. C … Christ …
… reddi … erogarunt, et … ad … Ita Carolus
… Alex. … Paulinus, … hospitalitas …
… quicquid dicat, … in … Cimonis … liberalitas Athenis. In …
… e [illegible], ab … et … dignitatem et honore. …
… magna recipere, … fortasse, … suffragia, et non raro … inspectus …
… ab … et … a … ob …
… aptasse … liberalitas … et …
… gratitudinem … certe … Bonae …
… collata …
… ? Et … Cimonis …
… et … aetate … erogarunt.

… De Philippi recentiori hum[anitate] … similes.

Propositio.

Christi lex … stabilivit et … beneficentiae.
… recentes … et … instituerunt fundamenta et … humanitatis.
… Philippi nostri … et …
… et … Evangelicam legem … amore … et beneficentiam …
… indigere … et hum[anitate] … Philippi nostri …
… et … dulcius. … erga …
… a … et … [illegible]

dentia Philosophorum nullo loco magis apparet quam hac in re. Ais perpetuo bastoni, et qui non solum vera, et vel sive h[illegible] humanitatem habuerunt, neque solum valuit ea ratione ita [illegible] funditus evertere, sed hunc quod Christi lex supra primam rationem et inconcussam ad aeternitatem erexit.

Quod ut ostendamus observamus legem omnem esse non posse perfectam, nisi et perfecta officia iubeat et perfectam velit adnexam auctoritatem, ipse cum congruis in violatores. Si vero etiam congrua nostra ad observandam legem valde impellentia, et congrua, rigida exhibeat, simul haec lege perfectior esse, etc. Porro Christi lex mutuum amorem inter homines iubet, tali est in gradu supremo, et inexplicabili. Est ergo Christi lex de amore mutuo lex suprema et nobilis excellentiae. E contrario leges Philosophorum circa hunc [illegible] nec officia perfecta dictata nec congruam sanctionem nec motiva, nec exemplar ullum habent congruum. Sunt ergo leges hum[anae] Philosophorum leges ridiculae, despiciendae, et legis talis cognitiones.

Primo igitur amor mutuus charitati et amoris mutui officia perfecta iubet lex Christi. Axioma illud Christianum: quod tibi fieri non vis, alteri ne feceris: [illegible] a Christianis tanquam admirabile inculcant nisi quod: Quod tibi non vis, perfectissimum est; fuit tamen veteris Philosophis fere incognitum, aut certe non satis notum, et ab aliquibus recentiorum Philosophorum commentarius [illegible] non intelligitur, ut a Hobbes, cum uno axiomate Christiano omnino [illegible] vel [illegible] [illegible] et amor, pax, tranquillitas, et pax servatur. Altero autem axiomate Christiano [illegible] incognito, ad Decalogi lege [illegible], a Christo autem amplissime explicato: diliges proximum amor mutuus et beneficentia, clementia et [illegible] praedicatur. Christus autem nec ipsis internis cogitationibus legem quamquid [illegible] Hinc illud: Nolite judicare et non judicabimini, in quo enim iudicio iudicaveritis, iudicabimini. Quis unquam Philosophorum intellexit, etiam cogitationes intimas regendas esse, ne internam et invisibilem iniuriam proximo faceremus?

Atque [illegible] recensere quanta officia complectitur Christianorum Christiana Caritas misericordia, sicut et Pater vester misericors est. Nullus est honor misericordiae in [illegible] ut nullum habeat limitem nisi Dei Patris misericordiam exemplar. Quis unquam Philosophorum hoc intellexit et docuit! Vomunt omnes quanta Christus [illegible] in [illegible], amorem inimicorum beneficentiam in omnibus, in injuriis [illegible] proximorum, et in [illegible] [illegible]. [illegible] ipsa [illegible] et appareat quam vera [illegible] et admirabilis sit Christi lex quam [illegible] [illegible] ridiculi sunt [illegible] Philosophorum sufficit comparare quae de charitate Paulus docet [illegible] [illegible] [illegible] et [illegible] libro Ciceronis de Officiis, aut Crebillonis [illegible], aut [illegible] Aurelii, aut Platonis, Aristotelis, [illegible] Montesquieu, ceterorumque Philosophorum.

En breve [illegible] lectionis [illegible] Charitas inquit Paulus, patiens est; jubet Christus discipulis suis, ut patienter ferant injurias [illegible] indignatione. Charitas benigna est, aliis semper se accommodat [illegible] excusat, nec [illegible] [illegible] sunt [illegible] amore, et dulcedine erga omnes, clemens est. Charitas non aemulatur. Quia enim [illegible] Christiana [illegible] respicit ut caros fratres, aliorum bona ut sua considerat, [illegible] non est invida. Charitas non agit perperam, non inflatur, quia non temere nec imprudenter agit Dei lumine afflata, nec est [illegible] aut [illegible] [illegible], aut inconstans, aut timida, quia hoc [illegible] [illegible] [illegible] imaginem Dei. [illegible] non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum. Quia Charitas [illegible] amat vel [illegible] quod [illegible] fratribus [illegible], [illegible], aut indignum quod fratris salutem afferat, cum [illegible] Dei et [illegible] bonum ante [illegible], non ardet [illegible], [illegible], non irritatur quia plena [illegible] omni [illegible] in fratre, facile [illegible] et [illegible] nec [illegible] judicium [illegible], et alo[illegible] [illegible] [illegible] locum [illegible]. Charitas non gaudet super iniquitate, congaudet autem veritati, quia [illegible] et dolore et [illegible] [illegible] mala, quae [illegible], [illegible] autem et [illegible] [illegible] bona in [illegible] videt. Charitas omnia suffert, omnia credit, omnia sperat, omnia sustinet, [illegible] [illegible] [illegible], ut [illegible] Christo [illegible] quia [illegible], et cor simplex, et [illegible] facile bo[illegible] [illegible] credit et libenter et [illegible] a Deo misericordia fratrum salutem sperat, et [illegible] [illegible] [illegible] a fratribus, quos amat; sed pro illis labores omnes [illegible] sustinet.

[illegible] Apostolo delineata vera [illegible] Christi [illegible] quam nos [illegible] nihil majus [illegible] est. Si [illegible]

[illegible] erant, [illegible] Aristoteles, Platonis leges, [illegible] Pythagorae, [illegible] libros [illegible]

[illegible] et [illegible] ex una, aut altera [illegible]

[illegible] inter [illegible] ex hac sola actione [illegible] ergo [illegible] extollere [illegible]

[illegible] et [illegible], et [illegible] quoad officia benevolentiae et [illegible] quae

[illegible] nullo excepto aut oblito [illegible] et [illegible]

[illegible] apparebit [illegible] et infinita [illegible]

[illegible], et [illegible] non [illegible] corroborare ullo [illegible]

[illegible] (De his in objectionibus [illegible] ante [illegible] ad [illegible] firmasse [illegible]

[illegible] ad executionem

1° [illegible] Christus se e [illegible] descendisse, et e [illegible], et [illegible], et [illegible] concordia [illegible]

[illegible] et charitatem inter homines viveret, et homines essent unum inter se, sicut [illegible] in [illegible]

[illegible] ad [illegible], quod Deus fecit [illegible], et consequenter nostrum [illegible]

[illegible] in [illegible] rebus [illegible] et [illegible]

[illegible] diligendum [illegible], et [illegible] dignatus e Deus [illegible] non [illegible]

[illegible] et [illegible], et omne intelligit [illegible]

[illegible] ut [illegible] omnib. [illegible] sit!

2° Docet Christus [illegible] non [illegible] nisi unum Corpus [illegible] membra adeo [illegible] et

[illegible], ut [illegible] quilibet [illegible] alterius [illegible]. Hinc Paulus I ad Cor. 12: In uno spiritu omnes

[illegible] baptizati sumus, sive Judaei sive Gentiles, [illegible] Rom. 12. Sicut enim in uno

[illegible] singuli autem alter [illegible] membra.

3. Non solum unum Corpus efficimur, sed efficimus illud Corpus cujus Caput e Christus efficimur [illegible]

[illegible] Christi; hinc Paulus ad Ephesios 4 docet, nos [illegible] debere in Christo [illegible] Corporis Caput [illegible]

[illegible] conservat, et diffundit [illegible] et [illegible]

et [illegible] et [illegible] unicuique membro. [illegible] in charitate [illegible]

[illegible] 5. [illegible] Corpori ejus, et de [illegible] ad [illegible]. 12. [illegible] Corpus [illegible] et membra

de membro. [illegible] non [illegible] charitatem erga alios, [illegible] non esse [illegible]

[illegible] Corporis Christi [illegible]

4. [illegible] unitatem [illegible] Christus e primogenitus in multis fratribus, [illegible]

[illegible] nisi una magna familia cujus Christus [illegible] et primogenitus [illegible]

[illegible] [illegible] angularis, et fundamentum Templi Dei, cujus [illegible]

[illegible] et [illegible]. Unus [illegible], et unum ovile sub pastore Christo [illegible] Dei, [illegible]

[illegible] habemus in [illegible] et [illegible] Christi [illegible] et [illegible]

[illegible] in [illegible] inter [illegible] amplexus [illegible]

[illegible] exarescere, et [illegible], omnemque tollere [illegible]

[illegible]

[illegible] Phil. et [illegible] Alexandrin.

[illegible] omnes [illegible] consanguineos. In [illegible]

Macedonum [illegible] et [illegible] Christi [illegible]

[illegible] et [illegible] Christus divina sua potestate

et auctoritate, et veritatem [illegible] dixit.

de S. Christus ad Chr. [illegible] dedit [illegible] amorem mutuum [illegible] praeceptum [illegible] cha-
[illegible], novum speciale, et Christi [illegible] legis [illegible] et [illegible] ille: mandatum
novum do vobis [illegible] praeceptum meum, ut diligatis invicem ante omnia mutuam in vobis metipsis charitatem con-
tinuam habentes [illegible] operit multitudinem peccatorum. qui non diligit fratrem suum quem videt, Deum,
quem non videt quomodo potest diligere? qui non diligit manet in morte. omnis qui non diligit fratrem suum
[illegible] qui [illegible] non [illegible], sed [illegible]
[illegible] ministras [illegible] odeunt. Hinc in [illegible] Do-
[illegible] irritaverit [illegible] contemnere et examinare debet:
[illegible] in contrario magister [illegible] diligentibus [illegible] Christi officia [illegible]
[illegible] gratiosum [illegible] misericordiam [illegible] et osculis et amplexibus,
[illegible] promittit [illegible]
[illegible] conditionibus [illegible]?

[illegible] non habet [illegible] extinxere [illegible] quae in [illegible] praecepta, et in-
[illegible] legis [illegible] et amore [illegible]
[illegible]
[illegible]
[illegible] et [illegible] dignitatem [illegible]
[illegible]
[illegible] debent [illegible] Dei in se [illegible] divinae [illegible]
[illegible]
[illegible] tenere et detinere [illegible]
Docet [illegible] anno 1600 [illegible] fratres, et
[illegible] consanguinitas [illegible] fratres et
[illegible] contumelias [illegible] injuriosi [illegible]
[illegible] in amore conflictandos? [illegible] fraternitatem [illegible] origine
[illegible] sanguinis in omnibus fratribus. Caritatem igitur [illegible]
[illegible]

[illegible] contrario nihil [illegible] systemate [illegible]. [illegible]
officia Christi magna [illegible] explicant [illegible] contra violatores
[illegible] intellectu [illegible] convertant [illegible]
[illegible]
[illegible]

Ut [illegible] in [illegible] electionis [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Christi Divinitate [illegible]
[illegible]
[illegible] Divini laboris [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] exempla [illegible]
[illegible] flammas [illegible]
[illegible] incendio liberando [illegible] perpetua et infinita [illegible] Christi, pro
[illegible]

[illegible] Ordines Reg[illegible] [illegible] Congregationes [illegible] [illegible] [illegible] sanctis [illegible] [illegible] proximorum saluti et be[illegible]
[illegible] se toto consecrant. Monachis debet Europa non deperditos veteribus libros [illegible] nationum [illegible]
[illegible] cultum linguae, atque conservationem scientias, et artes, quae in ea florent. Nisi Barbarorum et ignoran-
tiae tempore Monaci, et clerici studiis, et laboribus suis Religionem et [illegible] servassent et diffudissent, atque
[illegible] [illegible] [illegible] [illegible], nos hoc saeculo [illegible] [illegible] stupidiores essemus, ut ex [illegible] constat historia,
et fateatur [illegible] Philosophi, ut [illegible]. In praesens Religiosi instruunt [illegible], [illegible] pauperes,
[illegible], [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] aeternae felicitatis [illegible]
[illegible], [illegible] pacem, et animi tranquillitatem [illegible] [illegible]. Abjecta [illegible] tugurio [illegible]
[illegible] ingrediuntur, [illegible] ferentes alimenta, et stipem. Alii orphanos colligunt; alii [illegible] in scholis docent.
[illegible] [illegible] infirma, alii captivos redimunt, alii infirmis, etiam contagiosis se vinculo alligant in-
[illegible] [illegible] ad [illegible] ne [illegible] [illegible] unde vulgus fecit viles, et [illegible] factus praedicat. [illegible]
[illegible] quod nos majora exercet una hebdomada officia [illegible], [illegible], [illegible] subsidii, beneficiorum, [illegible]
[illegible] erga indigentes [illegible] infirmos, [illegible] [illegible] quam [illegible] omnis [illegible] Philosophi [illegible].
Quibus [illegible] [illegible] [illegible], [illegible] et stupenda vidit in Christi[illegible] adhuc [illegible] exempla benignita-
tis, et misericordiae. Nos quidem vidimus [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible], ut [illegible]
[illegible] [illegible], ut [illegible] sibi [illegible] [illegible] Rege [illegible] qui [illegible] virtutum splendore illustrat
[illegible] meruerint, ut [illegible] saltem [illegible] sibi [illegible]. Vidimus [illegible] [illegible] Card. [illegible]
[illegible] [illegible] [illegible] largas [illegible] effundere [illegible] magnam [illegible] pauperibus. [illegible]
[illegible], [illegible] manibus, eorum [illegible] [illegible], [illegible] [illegible], ut [illegible] ex [illegible]
[illegible] [illegible] [illegible] [illegible] ministrasse [illegible], [illegible] ex plebe, aut ipso animus ad ministrandum
deficiat. Vidimus Mediolani Cajetanam Agnesi, [illegible] [illegible] studia abjecisse, et [illegible]
[illegible] in [illegible] domum hospitio [illegible] [illegible] et assiduo famulatu [illegible] ministrasse. [illegible]
[illegible] [illegible] [illegible], erat in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], ut [illegible] ex Europa [illegible] [illegible], alloquendi cupido, [illegible], et [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] nunc [illegible] omnibus abjectis se in hospitali [illegible] recondidit, ut
[illegible] [illegible] [illegible]. Novimus [illegible] [illegible] [illegible] improbo labore vix comparato te-
[illegible], [illegible] [illegible] erogant in pauperiores stupenda [illegible], quam in videa [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Divites: amen dico vobis quoniam [illegible] [illegible] pauper, [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] habent, [illegible] [illegible] [illegible]. [illegible], [illegible] beneficentiae [illegible] et [illegible]
[illegible] [illegible] in [illegible] in [illegible], in agris, in [illegible] quibuscumque. Catholicorum [illegible] quam
[illegible] [illegible] [illegible] [illegible]. Quando autem [illegible] sunt in Philosophis? [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]? Catholicus igitur [illegible] [illegible] [illegible] et [illegible] [illegible]
Angelorum [illegible] Christo [illegible] Christi [illegible] in [illegible] [illegible]: benedictio, et claritas, et [illegible], et
gratiarum actio, honor, virtus, et fortitudo Deo nostro in saecula saeculorum. Amen.
[illegible] officia [illegible] perfecte [illegible], [illegible] aliquid [illegible] [illegible]; [illegible] [illegible]
[illegible] [illegible], Nihil nemini injuriam [illegible] faciendam et ceteris [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible], [illegible], quae ea [illegible] [illegible] [illegible] suggerit.
[illegible] [illegible] [illegible] [illegible], [illegible] et indefinita [illegible] sufficiunt ad [illegible], ille qui [illegible]
[illegible] [illegible] parte, et [illegible] [illegible] [illegible] [illegible] perfectus Geometra. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] encomia [illegible] Philosophi [illegible] [illegible] officium
[illegible], et [illegible], nemini [illegible] injuriam, sed amorem exhibendum.
[illegible] [illegible] [illegible] [illegible] officia amoris mutui, et [illegible], [illegible] et [illegible], [illegible]

de S. [illegible] ... Plato ejiciendos e Rep. et ex ipsis agris pauperes jubet in lib. de Legib., et de [illegible] Resp. optimam homicidium velut [illegible] habet, filios degeneres expositione, vel fame, vel abortu necari jubet [illegible] tradit Magnus Arist. in Politici, imo infantes [illegible], vel debiles, vel redundantes interficiendos [illegible].
[illegible] [illegible] colligere infinita praecepta antiquorum hominum Philosoph. Hoc unum animadverto Stoicos [illegible] [illegible] [illegible] compassionem sive commiserationem inter vitia reponentes, quibus [illegible] [illegible] [illegible], et [illegible] Seneca, Epictetus, hujusmodi [illegible] docent, [illegible] Virgilius laudans [illegible] hoc [illegible], inquit:

neque ille
indoluit miserans inopem, aut invidit habenti.

[illegible] certe [illegible] [illegible] non merito suo, sed merito legislatoris [illegible] qua [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] agnoscunt evidentissime [illegible] [illegible] obscuram [illegible] [illegible] [illegible] [illegible], et [illegible] Ch.[illegible] [illegible] [illegible] [illegible] [illegible] ipsa [illegible], aut [illegible] [illegible] [illegible] [illegible], qui eam obscure, et inconstanter agnoverunt [illegible] [illegible] [illegible] [illegible] [illegible], quae bona docet circa [illegible] [illegible] a luce [illegible], quae addit [illegible] [illegible] et nefanda eorumque [illegible] [illegible], et [illegible].

Ceterum in [illegible] luce [illegible] quae [illegible] [illegible] circa officia [illegible] quae jactat. In primis Philos. internos [illegible] cogitationib. [illegible] necumque docent [illegible] [illegible] [illegible], judiciis, secretisque [illegible] [illegible], et odii motib., circa quos [illegible] Ch.[illegible] Hoc vitium, quod virtutes Philos. reddit hy-pocritas [illegible] objiciebant Pagani. Minutius Felix [illegible], Athenagoras, Nazianzenus, ceterique PP. [illegible] [illegible] contumeliam damnat. [illegible] at nulla profert praecepta circa [illegible] [illegible] [illegible] contra [illegible], ut [illegible] [illegible] et [illegible] adeo tonat Relig. Ch.[illegible] [illegible] [illegible] et ex [illegible] [illegible] docet. [illegible] Aug.[illegible] [illegible] licet, [illegible] quos detrahentes audiret, [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]. Inter [illegible] [illegible] Paulus [illegible] [illegible], [illegible] fuerint etiam [illegible], et detractores. [illegible] Philos. laudant [illegible] inflatos, [illegible] [illegible] [illegible] [illegible] animo [illegible] [illegible] [illegible] Ch.[illegible] [illegible] beatos vocat [illegible]; [illegible] [illegible] eos, qui non habent inflatum spiritum, ut loquitur Aug.[illegible] [illegible] infallibile [illegible] spiritum inflatum [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] in [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] indignationem, injurias. [illegible] Recentes Philos. delicias laudant, et [illegible] [illegible], theatra, [illegible], et [illegible] [illegible]. At cor deliciis [illegible] statim obduresceret, nullumque laborem [illegible], aut incommodum ferre [illegible] nec ferendum esse intelligit. Ch.[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], et [illegible] [illegible] [illegible]. Imo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligibile [illegible] Philos. [illegible] et nos [illegible] [illegible] Joann. [illegible] [illegible] animas [illegible]. Sed [illegible] [illegible] [illegible] lectione [illegible] circa Ch.[illegible] [illegible] praeceptis omnib. [illegible] [illegible], et [illegible] [illegible] Philos. [illegible] officiis hum.[illegible] infinitis.

Adeo autem [illegible] [illegible] [illegible], ut nunc [illegible], corrupta [illegible] [illegible] hum. [illegible] [illegible], ut homicidia hum. Platonis et Arist.[illegible] suggesserit [illegible] [illegible] infantes, debiles, [illegible], et suggesserit Stoicis [illegible] [illegible] [illegible], ut suggesserit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intima cordis [illegible] [illegible] suggerunt [illegible] et vindictam [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] minus [illegible] in [illegible] etiam Philos. [illegible]?

[illegible] [illegible] Ch.[illegible] non mat [illegible], et [illegible], [illegible] [illegible], ut [illegible] et [illegible] [illegible] determinata et [illegible]. In [illegible] [illegible] [illegible], [illegible] et [illegible] [illegible] [illegible] statim [illegible] agnoscere [illegible]. Summa claritate intelligimus, et [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] statim intelligi [illegible], et singula, quae facienda [illegible] [illegible]. [illegible] et [illegible] [illegible], quo [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ch.[illegible] non indeterminate, et confuse, ut [illegible] [illegible] Philos. [illegible] [illegible] [illegible]

[illegible] sentimentis et intelligentiis. Ceterum in codice Civili jus sive officia civium sunt expressa, et singillatim definita; at in codice Philios nec singillatim sunt expressa, nec omnino possunt exprimi, sed Philii ea non intelligunt.

Opp. 2. Philia nostra, et sanctionem congruam potenter exercentis, [illegible]. Et pro amor in [illegible] est [illegible], juxta [illegible] sincere amat [illegible] [illegible] ergo [illegible], [illegible] benevolentiam, quid aliud quaerimus?

R. Nonne Philiam repraesentare [illegible] [illegible] [illegible] [illegible], et [illegible] habent ventos adversos sed [illegible], sed instanti dismeguntur; sive potius [illegible] constructa super arenam, ut [illegible] loquar: et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit et fuit ruina illius magna. Nimirum in hoc corrupto statu in [illegible] inclinationes bonae et inclinationes in [illegible], et quidem valentes, ut [illegible]. Quando ergo sanctionem, et notitia congrua ad legem [illegible] stabiliendam [illegible], profecto de [illegible], ut [illegible] possint ad [illegible] inclinationes malas, [illegible] reddat [illegible] executionem. Sed [illegible] nullam habet sanctionem, aut notitiam [illegible]. Nam quod attinet ad primam notionem [illegible] duobus verbis [illegible] egregie ad [illegible] 1. 2. q. 27. art. 3. [illegible]: „similitudo est causa amoris... magis autem [illegible] aliquid, quod [illegible] in substantia, [illegible] in similitudine alicujus formae et ideo si [illegible] impediatur, [illegible] in consecutione boni quod amat, efficitur ei odiosus... in quantum est impeditivum boni proprii, et propter hoc figuli corrixantur ad invicem, quia [illegible] impediunt in proprio lucro.” Egregie, [illegible]. Similitudo ergo amoris causa esse non potest, nisi quando [illegible] non se impediunt in consecutione boni. [illegible] duo homines in insula deserta, victu, et vestitu abundante, ex similitudine notitia congrua dilectionis, invenient [illegible]; at homines in societatibus [illegible] bona, divitias, honores, delicias pro numero hominum cupientium sunt exigua, [illegible] [illegible] ad bona, e multis comprimunt, retardant, impediunt, [illegible] nullam [illegible] habet [illegible] [illegible] ad amorem pariendum, sed odium producit, [illegible] [illegible], et [illegible] [illegible], comprimunt. Ridiculi [illegible] sunt, Philii, qui fundamentum [illegible] adhibent [illegible] aedificii. [illegible] quandoque in [illegible], [illegible] corruptae, [illegible] longe [illegible] in odium, et [illegible]. [illegible] Philii [illegible] quemlibet hoc studere, [illegible] bona [illegible], et proinde adversari debere [illegible] in quibus est eadem cupiditas, unde injuriae, et oppressiones oriri debent.

Opp. 3. Officia [illegible] hominibus cor replent dulcedine, et beatum faciunt, [illegible] replent [illegible] inter [illegible] [illegible], qui hoc faciunt [illegible]. [illegible] hominem, qui viatori in flumen [illegible] [illegible], qua [illegible] liberare [illegible] [illegible] cordis [illegible] [illegible] [illegible] restituerit, tota vita [illegible] intra [illegible]. [illegible] [illegible] Philii [illegible] [illegible] et [illegible] beneficentiae.

R. [illegible] quidem intimam, et magnam [illegible] [illegible] in exercendis quibusdam officiis [illegible], sed [illegible] [illegible] in sublevando [illegible], vel [illegible] ex [illegible] consolationem in corde. Atque [illegible] officia, et debita Christiano permulta officia habent adnexam [illegible] et [illegible]. [illegible] amare homines vel [illegible] et ingratos [illegible] [illegible] et [illegible] [illegible] [illegible] ferre et [illegible], quando non deest [illegible] vindictae, [illegible] tolerare, et in [illegible] potius, quam [illegible], et [illegible] [illegible] sibi honores, dignitates et [illegible] et [illegible] sunt non dulces et [illegible] corrupto in praesenti statu. [illegible] sunt ergo debita et officia Christiana [illegible] [illegible] [illegible] [illegible] et [illegible] qui [illegible] [illegible] [illegible] [illegible] in [illegible].

[illegible] conscientiae [illegible], in Deo et [illegible] Christo ejusque [illegible] [illegible], quod [illegible], Philii nec congrue [illegible], est [illegible] quia in [illegible] conscientiae clamores, et pro delictis [illegible] [illegible] non respondent [illegible]. Praeterea si attendimus [illegible] Philii [illegible] conscientiae [illegible] [illegible] [illegible] Philios [illegible] [illegible] et diabolum [illegible] [illegible] [illegible] [illegible] quelle che hanno [illegible] [illegible] conscientiae [illegible] [illegible]

vita Chr.; at quæ consect clamore non attenditis in hoc proferti. Quæ vel labore, et damno sui ipsius otium [illegible] præstantur, a solo Chr.º intelliguntur, et sunt certe magna et multa. Philo [illegible] intelligunt, ante non enunciata [illegible]

Ipp. 4 Hoc designes in unios di figh., et imdat ab omnib. hoc dunes conversantur, probro habetur, et dum simo Istorabilmo a privatorum domo et commetudine rejicit, quid ede dix invenimi [illegible]

i. a primi hoc / ~~Ducet responso~~ [illegible] non nunca deinat. /

Ipp. Mr. Chr.no mores dui sunt, apparet, inhumani non minus, quod æternam nationum bella, discordiæ, domestica seditione fervent inter ipsos, et ipse ob ipsam Chr.tii legem.

R. Lex Ev.ca agrestes homines, et efferatos composuit. Lex Ev.ca Circenses sustulit, in quib. 100 hominum millia, apud urbatos, quotannis in Europa, [illegible] Ev.ca inhumanissima, una in sena delevit. Lex Ev.ca diminuit tota via et contentiones, et luxuriosissima superstitiones, quib. omnes nationes et speciatim Romani maxime et inquie erant deditæ. Allo strillo, ed al comando imperioso d'un corno ubbidiva tutta la Lazio, e la potenza e maestà Romana, i rispettava il Senato, vedeva gli altari, fostano aspetti; Consoli, Pretori, Generali Romani e tutti gli antiche maggi di sapere, e di prudenza, si ritiravano impauriti, i sacerdoti [illegible] vano i tempii, ed i più intimi, e dolci colloquii coi loro Dei e gli stessi guerrieri, e i primi [illegible] i, Vicere Dittatori, e Marescialli di Cavalleria erano costretti di rinunciare alle lor cariche [illegible] [illegible] ut [illegible] haberent, imperium, omnis faciente fabius hoc dictaturam, Flaminius Magisterio Equitum se abdicavit. Lex Ev.ca [illegible] hinc vitæ [illegible] sublata facultate patrib. occidendi infantes et [illegible] occidendi servos. Lex Ev.ca sustulit immane in vitæ, et necis licentia in uxores, quæ erat apud Romanos teste livio, Gallis [illegible] apud Gallos teste [illegible] apud Germanos, teste Tacito apud Germanos, teste Tacito apud [illegible] teste [illegible] ex [illegible] ferocissimas nationes [illegible] Ibicanos, [illegible] Scithas, Datos, Getas, Francos, Africanos aliosque infinitos mansuefecit, et [illegible] [illegible] Pelagius, [illegible] Lusitanos, [illegible] et legalitib. equali; lex Ev.ca domuit; et [illegible] reddidit Gallos, Danos, Britannos, Belgas, Normannos, Longobardos, Hunnos, [illegible] Germanos, omnesque Boreales ut universum testatur historia. Plato, [illegible], Montesquieu nec ullum quidem ut villulam reddere humaniorem potuere et in [illegible] Religio gentes efferatissimas, et immanes reddidit mites sine ullo [illegible] in ori, [illegible] terræ superficie. Hic corona Dei confringuntur, ejusque immensa potestas [illegible] in [illegible]. Plato Atheniensi sapientia ~~[illegible]~~ fama florebat, quia homines non reformavit. Vit non videt [illegible] [illegible] [illegible] rationem ead. [illegible] laborare; illique potuisse Societatem reformare.

Mutato nomine, de te

Fabula narratur.

[illegible] Ev. agrestes homines nunquam non mutavit sed in mansuetos et [illegible] composuit [illegible] et ferocissimos [illegible]

[illegible] inter [illegible] sunt ut [illegible] bella contentione [illegible] ad [illegible] [illegible] [illegible] impetu [illegible] [illegible] transgrediuntur perituri non [illegible] nec [illegible] aut [illegible] [illegible] [illegible] quæ [illegible] [illegible] et [illegible]. [illegible] vitia in hoc rationali sunt et superbia, avaritia, invidia, et proditiones, quæ in brutis non sunt. [illegible] ratio nobilissima, et immensi hoi [illegible] contemnenda aut detestanda? lex [illegible] [illegible] habet natura [illegible] ad bonum, si se non sit [illegible] et [illegible] [illegible] bona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] homines requirit [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] quicquam!

[illegible] quæ [illegible] hoc [illegible] [illegible] felicitatem non posse, neque [illegible] sociale sine [illegible] officiis [illegible] [illegible] [illegible] non posse [illegible] [illegible] [illegible], quæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] societatis quando [illegible] bona [illegible], [illegible] [illegible] [illegible] / [illegible] / [illegible] [illegible] sociabilitatis principium [illegible], et [illegible] [illegible]

nunq. cogitat, eloq. utat injurias sociorum, contra quas sine tegmine instat. Hi sociabilitatem suam vegetant virtutes externas quas simulatas et languidas sunt, et stentes tamen essend, ut vocat experientia constanti.

Confirmemus hic sua verba [illegible] Abbatis unius sane celebris. Ita loquitur [illegible] in [illegible] lib. 3 [illegible] dal dire quelli, che vogliono stabilire la virtù sopra la ragion sola; e qual solida base, io sento dire loro? La virtù, dicono è l'amor dell'ordine. Ma questo amore può forse egli, e deve vincerla sopra contro l'amor del mio bene? Mi si dia una ragion chiara, e sufficiente da preferirlo. In fondo il lor mezzo, principio è un puro giuoco di voci perchè io dico ancora uscendo che il vizio, è un'amor dell'ordine preso in un senso differente. Vi è qualche ordine morale dappertutto dove trovasi sentimento e intelligenza. La differenza è, che il buon sottoposto a se stesso rapporto al tutto e l'uom cattivo il tutto ordina, e riferisce a se.... Se non v'è Dio il solo malvaggio ragiona bene: il giusto è un'insensato. Che tutti gli altri uomini concorrano a' miei vantaggi a spese dei loro: che tutto si riferisca a me solo: che tutto il genere umano muoia, se fa bisogno nella pena, e nella inedia per risparmiarmi un momento di dolore e di fame: questo è il linguaggio interiore d'ogni incredulo, che ragiona. Sì, io lo sosterrò finchè vivo: chiunque ha detto nel suo cuore: non vi ha Dio, e parla in altro modo, non è che un bugiardo, e un insensato.»

Traduzione del Discorso dell'Em.mo Gerdil sulla necessità della Religione.

Mortale, che vi sollevate contro la Religione, arrestatevi un momento, e domandate a voi stesso ove pretendiate di andare scotendone il giogo salutare ch'ella v'impone. Il cortigiano filosofo Cinea, che avea accompagnato Pirro in Italia esponeva un giorno in presenza di Fabricio i dommi di una setta, che negava la Providenza, e facea consistere il sommo bene nel piacere. Il saggio Romano sentì al primo colpo d'occhio le conseguenze di una Dottrina così nuova per lui, e pregò gli Dei d'ispirare sempre tai pensieri ai nemici di Roma.

Questa Dottrina si sparge nella Grecia, e vi si sparge con essa lo spirito d'irreligione. Questo Polibio quell'uomo, che ha meglio di tutti indicato degli avvenimenti passati, e meglio preveduti i futuri attribuisce la sfrenata depravazion de' costumi, che infettò la sua patria e la totale estinzione delle virtù, che fu seguita da una pronta decadenza, ed il suo giogo avvilimento, a cui ella gemè da molti anni.

Il contagio penetra in Roma. Ascoltiamo su questo, oggetto Mr. di Montesquieu (Consid. sur les causes de la gr. Ch. X), io credo, egli dice, che la setta di Epicuro, che s'introdusse in Roma al fine della Rep. contribuì molto a guastare lo spirito, e l'amor de' Romani.» L'Autore del Dizionario filosofico (art. Athée) dice: che gli Romani erano persuasi che la Divinità non potea frammischiarsi negli affari degli Uomini, e che in fondo essi non ammetteano alcuna Divinità; essi erano convinti che l'anima non fosse una sostanza, ma una facoltà, che nasce, e perisce col Corpo, per conseguenza non aveano alcun giogo, fuorchè quello della Morale, e dell'onore. (Noi vedremo fra poco ciò che fosse questo giogo sopra gli Atei) I Senatori, e i Cavalieri Romani erano veri Atei, perchè gli Dei non esistevano per Uomini, che niente temevano e niente speravano da essi. Il Senato Romano era

dunque un'unione di Atei del tempo di Cesare e di Cicerone.

Si aggiunge, "che il Senato di Roma era quasi tutto composto di Atei di teoria, e di Pratica, cioè, che non credevano nè alla Providenza nè alla vita futura; questo Senato era un'assemblea di Filosofi, di voluttuosi, e d'ambiziosi tutti pericolosissimi, e che perderebbero la Repubblica ciò, che fanno i Filosofi Atei, che non credono alla Providenza nè alla vita futura e che non hanno altro giudice, che la Morte, e l'onore.

Niente v'ha di più contestato dal testimonio di Scrittori contemporanei, che la sfrenata corruzione, che seguì questa setta per tutto dove ella si sparse, e che andiamo [illegible] per dir così dominante nel tempo, in cui dodici Pescatori della Giudea adempivano l'ordine manifesto, che avevano ricevuto dal loro Maestro di muovere l'Universo, e di tirar tutti i Popoli della Terra all'ubbidienza del Vangelo.

Mortale, che vi fregiate d'aver scosso il giogo della Religione, degnatevi fermarvi anche voi per un momento, per gettare un colpo d'occhio sopra la pittura altrettanto vera, che ributtante, che uno de' più profondi del [illegible] vi ha lasciata ne' suoi scritti, de' mali spaventosi, che lo spirito d'irreligione produsse in questo tempo, e dell'obbrobrio, di cui coprì l'umanità. Io ho procurato di riunire le [illegible] nellate nel compendio, ch'io vi presento. Le perfezioni invisibili di Dio, la sua Potenza, e la sua Divinità si son manifestate fin dall'origine del Mondo per l'opera della Creazione. Gli Uomini non han potuto non riconoscere il testimonio sfavillante, che le Creature fanno al Creatore senza rendersi inescusabili. Battuto l'Orgoglio [illegible] infatuati dell'idea di una falsa scienza si sono sforzati di combattere questo testimonio. Non è loro affatto mancato il conoscimento di Dio; ma ingannandosi in vani ragionamenti, si sono attaccati a combattere, e a rigettare la nozione della sua Providenza benefattrice; han voluto sottrarsi da ogni omaggio verso di lui, e ricolmati di doni della sua liberalità, han creduto di non essergli obbligati per cotesto alcuno. In questa maniera, aspirando ad un'alta sapienza, son caduti nell'errore il più insensato. Quali ne sono stati i frutti di questa insensata sapienza! Dove gli hanno condotti questi sciocchi Savj, ai quali si sono abbandonati dopo d'essersi ricusato di ogni legame con la Divinità?

Eglino si sono abbandonati a eccessi mostruosi di libertinaggio, e ad un raffinamento di voluttà, che disonora il genere umano. Se ne trovan le prove in Petronio, [illegible], Seneca, e Giovenale. Questi eccessi erano divenuti così comuni, che vi si abbandonava senza ritegno e senza rossore; non vi furono, se non i Goti, ed i [illegible] le lettere [illegible], che se fossero pervenuti prendo [illegible] nelle Provincie dell'Impero Romano, [illegible] questo bordello universale si sarebbe veduta fatica a ritrovare un Filosofo, tra [illegible]

stessi Epicurei, che abbian intrapreso a far seriamente l'apologia della spensieratezza. La Setta de' Cirenaici stabilendo il sommo bene nel piacere conduceva l'uomo per un inclinazione pericolosissima fino all'orlo del precipizio (voglio dire di questo sfrenato libertinaggio) ma non ve lo precipitava. Questa Dottrina, che è perfezionata a' nostri giorni; che è arrivata a giustificare la licenza de' costumi; sì è preteso reprimere o distruggere la taccia impressa al libertinaggio, decorandolo del nuovo nome di corruzion Religiosa, che ~~non~~ offendendo, secondo l'Autore, unicamente la Religione, e in nessuna maniera i doveri civili fa conoscere abbastanza agli iniziati ciò, che ne debban pensare.

2 Concentrati in loro stessi per l'attrattiva e 'l godimento del piacer sensibile, che gli affetta, ne giungon ben presto a non amarsi, che in se medesimi, perdono insensibilmente questi dolci sentimenti di affezione, di benevolenza e di pietà, che uniscon l'uomo al suo simile, e gli fan dividere con lui i suoi piaceri, e le sue pene. Non pensano, che a goder della vita, e poco importa loro degli altri. Tali furon quelli, di cui parla l'Appostolo, uomini inumani, senza affezione, senza fedeltà, senza compassione. Tali son anche al giorno d'oggi gli effetti della falsa filosofia, se noi crediamo ad uno Scrittore (Disc. de l'inégal. p. 73) che è stato al caso di conoscerla, egli la rimproverava di ripiegar l'uomo unicamente sopra se stesso, e d'isolarlo. A questo egli dice nel suo cuore alla vista d'un uomo, che soffre: perisci, se vuoi, che io sono in salvo. Si può impunemente scannare il suo simile sotto la sua finestra, basta chiudere la mano sulle sue orecchie, e che si faccia un po' di coraggio per impedire ~~che~~ che la natura si rivolti in lui d'identificarsi con quel miserabile, che si assassina.

3 Costoro, che non ~~stimano~~ stimando, che se medesimi ~~divengon~~ divengon superbi, ed orgogliosi; invidiano chi è sopra di loro; disprezzano chi loro è al di sotto. Tale dev'essere necessariamente chiunque tutto riferisce a se stesso.

4 I vizi d'orgoglio, e di sdegno si fanno una gloria di ~~stropicciare~~ calpestare i doveri del ben, fare verso compagni o creature sociali, per mezzo dei quali si rende ad altri testimonianza, che si stimano, e che si hanno in considerazione. Uomini così sollevati dallo spirito comune lasciano alle anime volgari questa servil soggezione troppo indegna di loro.

5 Non amando, che se stessi, non conoscendo altra regola, che il piacere, e l'interesse, non avendo alcun freno di Religione divengono avari, maligni, traditori, ingannatori e mentitori, seminatori di falsi rapporti, ingegnosi a trovar nuove maniere di far il male. Privi d'ogni sentimento di riconoscenza, d'amor, di rispetto, d'ubbidienza verso i lor Genitori, non riguardandoli che come vecchi incomodi, e credendo non esser loro debitori di cosa nessuna. Tale è lo spirito d'irreligione in tutti i tempi. Quando si crede di non aver doveri verso Dio non è facile l'immaginarsi, e d'abbiano delle Persone, che sieno come suoi Luogotenenti sopra la terra e alle quali si debba ubbidire in virtù dell'ordine stabilito da Dio medesimo. L'audace confondere tutto, e non rispetta niente.

D. In fine s'abbandonarono a questi eccessi con tanto maggior furore, quanto, che rigettando per un acciecamento volontario il timore de' giudizj futuri fondato sulla giustizia d'un Dio vendicator del delitto non vollero comprendere, che chi commette tali misfatti si rende degno della morte agli occhi del Supremo Giudice.

Uomo senza Religione riconoscete qui a sangue freddo i frutti di questa maniera di pensare, che voi gratificate col nome di ~~saviezza~~ sapienza, e di cui siete così geloso. Ricercate in voi stesso, se voi conoscete un Uomo perfettamente convinto de' principj, che voi vi studiate di persuadere a voi stesso, vorreste voi di pienamente in costui confidare? Ascoltate ancora uno Scrittore, che non vi deve esser sospetto; quest'è l'Autore del Dizionario Filosofico (art. Athée) „ Io non vorrei, egli dice, aver a fare con un'Ateo, che trovasse il suo vantaggio........ „ . . . .

O Deista voi avete potuto riconoscere nella testimonianza dell'Appostolo, ch'io v'ho citata il quadro fedele de' frutti, che produsse altre volte questa sapienza, che rigetta la Providenza particolare, e la vita futura. Voi siete al caso di vedere, se il rinovamento di questa pretesa sapienza non tende anche al giorno d'oggi a produrre i medesimi frutti. Degnatevi di gettare un colpo d'occhio sugli insegnamenti d'una Dottrina, che voi chiamate follia; io la ~~trovo~~ ricevo il dal medesimo Appostolo; guardate, conoscete, giudicate.

La Misericordia gratuita di Dio nostro Salvatore (ad Tit. Cap. 2.) si è manifestata a tutti gli Uomini, e c'insegna, che avendo rinunziato all'empietà, ed alle passioni mondane noi viviamo nel secolo presente con temperanza, con giustizia, e con pietà nell'aspettazione dell'eterna nostra felicità.

A questo camminate degnamente nella vocazione a cui siete stati chiamati, come formando un sol corpo, i cui membri hanno diverse funzioni, e tutti particolarmente s'ajutano.

Odiate il male (Ad Rom. 12. 13.) attaccatevi al bene. Amatevi come fratelli, prevenitevi a vicenda coll'onorarvi l'un l'altro.

Adempite i vostri doveri con zelo, prontezza, e fervore, come servi di Dio.

La speranza sostenga la vostra gioja, questa gioja sostenga la vostra pazienza ne' mali, e la vostra perseveranza nell'orazione.

Soccorrete i vostri fratelli ne' loro bisogni, godete d'esercitare l'ospitalità.

Benedite quelli, che vi perseguitano, benediteli, e guardatevi dall'augurar loro del male.

Godete con chi gode, piangete con chi piange, non rendete male per male. Abbiate cura di far del bene non solamente avanti Dio, ma anche avanti gli Uomini.

Quanto per voi si può vivete in pace con tutti.

Non vi vendicate; lasciate a Dio la vendetta. S'il vostro nemico ha fame, dategli da man-
giare; se ha sete, dategli da bere.

Non vi lasciate vincer dal male, ma procurate a vincer il male col bene.

Ognuno sia sottomesso alle potenze superiori; perchè non ve n'ha alcuna, che non ven-
ga da Dio, ed egli ha stabiliti quelli, che sono sopra la terra. Così chi resiste alla
Podestà resiste all'ordine di Dio. Siate dunq. sottomessi non solo per il timor del gastigo,
ma anche per dover di coscienza.

Rendete a tutti ciò, che loro è dovuto; il tributo a chi dovete il tributo, l'imposta
a chi dovete l'imposta, il timore a chi dovete il timore, l'onore a chi dovete l'onore. Non
restate debitori di niente a nessuno, se non se dell'amore, che voi dovete gli uni agli altri.

Vi avverto di non tener più una condotta simile a quella de' Gentili, che si lasciano
guidare dalla vanità de' lor pensamenti, il cui intelletto è oscurato dalle tenebre
dell'errore, la cui vita è totalmente lontana dalla via di Dio, che non isperando nien-
te dopo la vita presente s'abbandonano ai più infami piaceri, ed avarizia

Rinunziate alla bugia; non vogliate cercar d'ingannarvi l'un l'altro nel commercio della vita; o-
gnun parli al suo Prossimo il linguaggio della verità perchè noi siam tutti membri del me-
desimo Corpo.

Guardate, che la collera non vi faccia peccare: che il sole non tramonti prima, che ab-
biate deposto la collera

Chi rubbava più non rubbi; ma colle sue mani attenda a qualche lavoro buono, ed one-
sto per aver il come ajutar chi abbisogna.

Nè una parola cattiva sorta dalla vostra bocca, non ne sortano, che di buone, e di edificanti,
portar al bene chi vi ascolta.

Ogni amarezza, ogni trasporto, ogni indegnazione, ogni clamore, ogni bestemmia, ogni empietà sia
bandita da voi.

L'impudicizia sia nemmeno tra voi nominata, così ne l'avarizia, non si sentano licenziosi
trattati, nè liberi scherzi, nè altre impertinenze

Conducetevi come figliuoli della luce, e sappiate, che il frutto della luce consiste in tutta bontà
in tutta giustizia, in tutta verità.

Portatevi con circospezione, e non come imprudenti, ma come uomini saggi, e riscattate il tempo.

Non siate indiscreti; guardatevi dall'eccesso del vino, che è una sorgente di dissolutezze

Siate sempre in gioja nel Signore, io lo ripeto siate sempre in gioja, e la vostra modestia sia nota a tutti gli uomini.

Non v'inquietate voi, ma in ogni avvenimento presentate a Dio le vostre preghiere accompagnate da' rendimenti di grazie.

Tutto ciò, ch'è vero, tutto ciò, ch'è onesto, tutto ciò, ch'è dolce, ed amabile tutto ciò ch'è edificante, tutto ciò, ch'è lodevole in una condotta ben regolata, ben disciplinata sia l'oggetto de' vostri pensieri.

Rivestitevi, come eletti di Dio, santi, e ben amati di viscere di misericordia, di bontà, di umiltà, di dolcezza, di pazienza, sopportandovi l'un l'altro, rimettendo ognuno al suo fratello ogni soggetto di lamentanza che potesse avere contro di lui, e voi perdonandovi come il Signore ha a voi perdonato.

Mogli siate sottomesse a' vostri mariti, come conviene, davanti a Dio.

Mariti amate le vostre mogli, e siate dolci con loro.

Figliuoli ubbidite ai vostri Genitori. Perchè questo piace al Signore.

Padri non irritate mal a proposito i vostri figliuoli per non toglier loro il coraggio.

Servi ubbidite a' vostri Padroni, non servendo soltanto a vista, come se non aveste a piacere, che agli uomini, ma con semplicità di cuore, e col timor di Dio. Fate di buon cuore quel che fate come servendo a Dio, e non agli uomini.

Padroni siate giusti, ed equi co' vostri servidori, ricordandovi, che avete com'essi voi pure un Padrone nel Cielo.

Si facciano suppliche, preghiere, e rendimenti di grazie per tutti gli uomini, per il Re, e per tutti quelli, che sono innalzati a qualche dignità, affinchè noi conduciamo una vita pacevole, e tranquilla con ogni pietà, e con ogni onestà.

Non riprendete con asprezza un uomo avvanzato in età, ma avvertitelo, come se fosse vostro Padre, i Giovani come vostri fratelli, le Donne attempate come vostre Madri, le Giovani come vostre sorelle, e con ogni purità.

Insegnate ai Vecchj ad esser sobrii, onesti, prudenti, a conservarsi puri nella fede nella Carità, e nella Pazienza.

Insegnate alle Donne avanzate in età a mostrare nel loro esteriore una santa modestia, a non essere nè maldicenti, nè soggette al vino, a dar buone istruzioni, affinchè ispirino saggezza alle giovani a condursi saviamente, ad amare i loro Mariti e i loro figli, ad essere ben regolate, pure, attente alle loro faccende, acciocchè non si bestemmi la parola di Dio.

Σ

Esortate similmente i Giovani ad esser ben regolati.

Se taluno non ha cura de' suoi, e particolarmente de' domestici, costui è come se avesse rinegata la fede, ed è peggior d'un infedele.

L'aver la pietà, e ciò, che basta per vivere è già un gran tesoro. Avendo dunque di che nutrirci, e di che vestirci siamne contenti.

L'amor del denaro è la radice di tutti i mali, e ~~chi si è lasciato~~ qualunque, lasciandosi da lui possedere ha mancato circa la fede, ed ha avuto il tormento in se stesso per un'infinità d'interminazioni.

Prescrivete ai ricchi di non alzarsi troppo ne' loro pensieri, e di non mettere la lor confidenza nelle ricchezze incerte; ma in Dio vivente, che provede abbondantemente a' nostri bisogni. Prescrivete loro di esser benefici, e di rendersi ricchi in buone opere, di dar volentieri della loro abbondanza, e di far parte de' loro beni a chi ne abbisogna; di farsi così un tesoro, e un fondamento solido per la vita eterna.

Ora avreste voi potuto leggere una morale sì pura, e sì penetrante senza commovervi? Vi avete voi scoperto il minimo indizio d'errore, e d'illusione? Il vostro cuore non vi riconosce egli forse il linguaggio della verità, del candore, dell'amicizia? Sarebbe forse in vostro potere il negare la vostra stima, e la vostra approvazione ad un Uomo, che voi conosceste intieramente penetrato da queste massime? Non vi stimereste voi fortunato d'aver de' fratelli, de' figliuoli, de' Padroni, de' Servi, degli Amici e de' Confidenti animati da questo spirito?

Non vi augurereste voi di esserlo voi stesso, e non vi sarebb'ella cosa gratissima il ritrovare in voi una virtù così pura? Etc.

[illegible]

1. [illegible] si vis contritionem habere, pones te coram crucifixo genibus flexis, et devote dic Jesus, faciendo signum crucis iuxta cor, et molietur ad poenitentiam, et monumentum aperietur scilicet os per confessionem [illegible] B. Vinc. n. 548. B. Henr. n. 349

[illegible] S. Spiritus resuscitabitur ad [illegible] in gratia. S. Vincentius in Ser. de convers. S. Pauli.

2. Quando anima intrat Paradisum, Deus ostendit sibi unum librum, in quo solum sunt duae chartae, et subito anima est ita illuminata, quod scit plus, quam sciverunt in hoc mundo Philosophi et [illegible]tores: iste est liber vitae: S. Jesus habens duas chartas [illegible] divinitatem et humanitatem. laboremus ergo, ut in scolam Paradisi possimus intrare, ubi sola visione illius libri [illegible] optimi Magistri. S. Vin. ser. in Dom. 4. post Oct. Paschae. B. Vinc. n. 3. B. Henr. n. [illegible]

3. Sicut Parentes naturales diligunt omnes filios, sed singulariter dilig[illegible] [illegible] magis similem, [illegible]tiorem, et pulchriorem: Ita Christus diligebat omnes, sed singulariter Joannem sibi similem in [illegible] virginitatis. S. Vin. in [illegible] Joann. B. Vinc. 621. B. Henr. [illegible]

4. Christus venit in hunc mundum, ut aperiret tres portas Paradisi. 1a est de poenitentia, per quam possunt intrare peccatores [illegible] [illegible] ideo virginitas. Nativitate Xpi [illegible] porta est obedientiae [illegible] Joannes [illegible] fuit obediens non solum ad praecepta, sed etiam ad consilia Evangelica, ideo invenitur Nativitati Xri [illegible] loco. 3a porta est in [illegible] [illegible] ideo [illegible] Nativitati Xri. S. Vin. in ser. de Innoc. B. [illegible] B. [illegible]

5. Passus euntis ad Paradisum sunt ueritates fidei, et bona opera: si orasti hodie, iam fecisti unum passum, alium, si dedisti eleemosinam, alium si audisti missam. Dec David: Ibunt de uirtute in uirtutem, uidebitur Deus Deorum in Sion. Sam. Vin. in Ser. q. post oct. Pasch.

6. [illegible] exemplo Regum deferimus [illegible] aurum bone [illegible] [illegible] Deo [illegible] orationis, tertio debemus offerre [illegible] myrrham penitentialis afflictionis. Et dicere, roborit talis: [illegible] canis me, [illegible] pace amarissimo mea. [illegible] autem [illegible] animam meam ut non periret. [illegible] Vin. in Ser. i. Epiph.

7. Pro omnibus [illegible] quantumcunque, potes abnegare teipsum iuxta Saluatoris preceptum: Qui uult uenire post me, abneget semetipsum. Hoc sic intellige, ut tuam uoluntatem in omnibus mortifices, et conculces, et in omnibus ei contradicas, benigne amplectendo aliorum uoluntatem, si tamen licita sit, et [illegible] Vin. de uita spir. cap. 3.

8. Ad hoc sit totum studium tuum, ut teipsum in pace et tranquillitate cordis possideas, et pro quocunque euentu non doleas nisi de [illegible] proprio peccato uel alieno, seu etiam de his quae te inducerent ad peccatum S. Vin. de uita sp. c. 3.

9. Quando persona omnia opera sua ordinat taliter, ut ad celum possit peruenire tanquam ad finem: talis persona concordat, et conformat suam intentionem cum Deo, et multum placet Deo: sicut multum placet Principi, qui populus concordat cum eo [illegible] recepturus a populo S. Vin. in Ser. [illegible]

B. [illegible]

B. Henr. n. 79.

B. Vrb. n. 113.
B. Henr. n. [illegible]

B. Vrb. 100.
B. Henr. n. 103

B. Vrb. 525
B. Henr. n. [illegible]

[illegible]

10. Sicut esse hōis in duob[us] consistit .s. in cor- B. Vrb. 1 [illegible]
pore et in aia; quia caro sine aia non B. Henr. 20[illegible]
est hō: Ita deuotio consistit in ardore
spiritus, ut lete fiant que sunt Dei, ut
orationes, et huiusmi; sed aliud req[ui]ri-
tur, ut .s. fiat opere corporali cum ge-
nuflexione, uel gestu corpori[s] humili.
Si alterū istorū deficit, non est [de]uotio.
S. Vin. in ser. [illegible]

11. Si cū Deo consistit Paradisus, et Ap[o]-
stolis amicis Dei: quid faciemus nos? A. Vrb. [illegible]
quo precio ememus? simus penite[n]- A. Henr. 209.
tes, ut ad suā perueniamus societatē.
S. Vin. in ser. de S. Thoma Apost.

12. Hoc tibi ipsi persuadeas, quod non est
ribaldus uel quicunq[ue] peccator, qui B. Vrb. 25[illegible]
non magis assisteret Deo suo, quā tu, B. Henr. 2[illegible]
et qui non magis recognosceret Dei
beneficia, q[uam] tu, si recepisset gr[ati]as, quas
tu sola Dei gratuita bonitate, et non
proprijs meritis recepisti: propter quod
sine fallacia potes teipsū uiliorē et in-
feriorē oī homine iudicare, et merito
formidare, ne propter ingratitudinē tuā
a [illegible] Xtus [illegible].
S. Vin. de uita sp. cap. 3.

13. Dñe Deus uirtutū conuerte nos, et [osten]- B. Vrb. 471.
Psal. 79. de faciem tuam et salui erimus. Nota B. Henr. [illegible]5
conuerte nos .s. ad bonā uitam: quia
alias melius esset anime in iudicio ui-
dere centum millia demonū quam
faciem Christi irati. S. Vin. in ser. de Vig. Nat.

14. [illegible] est bona uita uel penitentia [illegible]
[illegible] mala [illegible] inferiore [illegible]
auaritie et luxurie est [illegible] nos man-
te[llo] penitentie, et nullū peccatū appare-
bit in confessionem uestri. Deo dicente: Bea-
ti [illegible] iniquitates, et
quorū tecta sunt peccata. S. Vin. in ser. S.
[illegible]

[illegible]

15 Via obedientiæ est via regia, quæ homi- [illegible] 158.
nes infallenter recte ducit ad summi- [illegible] 317.
tatem scalæ, cui Dominus apparet
innixus. Hanc viam tenuere omnes
SS. Patres in eremo; et breviter om-
nes, qui ad perfectionem attigerunt, per
hanc semitam processerunt. S. Vin. de
vita sp. cap. 4

16. Bursa avari habet tres nodos, et quan- B. [illegible] 152.
do aliquis petit ab eo debitum, non sta- B. [illegible]
tim solvit, sed disputat, dicens: Et quare
sum [illegible] obligatus, et similia. [illegible]
debet fieri antequam loquatur; ideo lingua
habet tres clausuras, quasi tres muros,
secus de aliis sensibus, qui omnes sunt aperti
oculi, nares, manus; sed lingua vel lingua
non habet tres custodes. S. Vin. in ser. 9. de Trin.

17 Qui vult curari a vulnere sagittæ, B. Vrb. n.º 24
oportet expellere sagittam deinde apponere B. Henr. 9.
re tyriacam contra venenum quod re-
manet [illegible]. Ita fecit B. Antonius, qui
expellebat sagittas, i. tentationes, statim
[illegible] cogitationes [illegible]
nem [illegible], vel regni [illegible] et similia:
[illegible] contra venenum sagittæ [illegible]
bat tyriacam abstinentiæ [illegible] con-
[illegible]. S. Vin. in ser. S. Antonii Abb.

18 [illegible] filius Dei, ut det tibi divitias B. Vrb. 4 25.
temporales, honores et dignitates; [illegible] B. Henr. n.º 30.
[illegible] abeam, quam Creatorem: sed si
diligis Deum propter infinitam suam
bonitatem [illegible], et [illegible],
ita quod tota ratio dilectionis sit in
eo, talis amor est bonus, et est amor
benevolentiæ. S. Vin. in ser. [illegible]

[illegible] clerici [illegible] equi-
tant equum sine freno [illegible] [illegible]untur
in lectum luxuriæ [illegible] amor
de [illegible] et timor
de damnatione. De pede [illegible] aqui-
bus sit piger ad [illegible], orandum et

[illegible]

[illegible]

IANVARIVS.

percutiebat calcari de pede dextro, dicendo: corpus labora modo, quia resurges impassibile, clarum; si autem tu non te vult movere, percutiebat cum illo de pede sinistro, dicendo, si non vis ieiunare, in infernum nunquam comedes. S. Vin. in ser. S. Ioan.

20. Ille, qui facit pulchrum viridarium, quaerit arbores bonas et fructiferas, et plantat in suo viridario. Eundem modum tenuit Xpus, qui fecit unum viridarium, s. Sanctam Eccl.am ubi vult habere personas virtutibus fructificantes, ideo de nemore huius mundi elegit B. Sebastianum, ut arborem fructiferam, et plantavit in viridario suo. S. Vin. in ser. de S. Sebast.

21. Hoc festum B. Agnetis positum est inter duos martyres s. B. Sebastianum et B. Vincentium: quia optime convenit una rosa alba, s. virginalem puritatem inter duas rubeas, s. martyrii acerbitatem. S. Vin. in ser. de S. Agnete.

22. B. Vincentius non solum occupabat se in libris temporalibus Philosophorum, sed et in libro spiritualis amoris et devotionis. [illegible] sicut aqua descendit de alto fonte ad hortum: ita sapientia descendit ab illo fonte, de quo [illegible] fons sapientiae verbum [illegible] Deo [illegible], quod descendat ad hortum cordis vel intellectus, per canale orationis et devotionis, iuxta consilium B. Iacobi Ap. Qui indiget sapientia, postulet a Deo, qui dat omnibus affluenter. S. Vin. in ser. de S. Vincentio.

23. Si cogites innocentiam et perfectionem, quam debes habere sub mandatum Dei, s. quod tenearis esse sine omni vitio, et sine omni culpa, et in plenitudine virtutis totiens sicut est, quod debeas amare Deum ex toto corde tuo, et ex omni mente tua, et ex totis viribus tuis, videbis manifeste infirmitatem tuam et distantiam, in qua es a [illegible] innocentia et perfectione. S. Vin. de vita sp. cap. [illegible]

24 Sicut in ... prosperitatis est misericordia, ita in ... adversitatis est patientia: ... [illegible] ... adversitatem infirmitatis vel paupertatis, vel persecutionis recipiatis ... patientie; quia talis omne cibum dulcorat. S. Vin. [illegible]

25. Benedicta est adversitas, seu tribulatio ... [illegible] ... seu persecutiones, que ... [illegible] ... modus ostenditur in Paulo ... ibat ... diuinus toto pectore ... et cadens in terra ... persecutore factus est vas electionis, dicens ... [illegible]

26. Nunquid aliquis in hoc mundo, quantumcumque dives, habuit quidquid voluit? profecto non. Et in Paradiso quilibet habet quidquid vult, et desiderat, et sunt immortales et impassibiles: de his bonis ergo homo debet se inflammare, et ... bonis huius mundi. S. Vin. inter. 4. in 3. ... post oct. Pasche.

27. Dum anima ... contemplationis oculus dilatatur, et in se scalam erigit, per quam transeat ad contemplandum ... et divinum: et ex tali contemplatione ... exardescit ad bona celestia, et omnia temporalia a longe conspicit tanquam nihil. Et hoc illa perfecta charitas incipit in mente ... que velut ignis ... interioris hominis. ... de vita sp. cap 3.

28 ... in bona vita incepta, ... timore verborum detrahentium, nec ... [illegible] ... dicit Apostolus: Itaque fratres mei dilecti stabiles estote, et immobiles, ... [illegible]
... [illegible] ... S. Vin. ...

S. ... 249.
S. item 100.

S. ...
S. item 216.

S. ... 17
S. item ... 2

S. ... 5.
S. item ... 7

S. ... 6.
S. item 18

IANUARII

29. Hoc [illegible] habeas pro quacumque re temporali, si quam corporalibus necessitatibus deservitur, numquam sequaris voluntatem propriam, ubi aliam contradicere videas, quantumcumque exorbitet a iudicio ratio[illegible]. S. Vin. de vita sp. cap. 3. B. Umb. n. [illegible] B. Henr. n. 20[illegible]

30. Tempus est pretiosum bonum, in tantum quod si unus damnatus posset habere tantum tempus, quantum durat unum Ave Maria, ita ut esset viator, posset salvari. S. Vin. in ser. de [illegible] B. Umb. 40 B. Henr. 76

31. Non timenda est vanagloria quando iam vera gloria, et animarum zelus eius praecordia totaliter occupant. S. Vin. de vita sp. cap. 7 B. Henr. n. 295

FEBRUARII

1. Prepara te ipsum ad quaecumque aspera, ad quaecumque opprobria, ad quaecumque [illegible] sufferenda. S. Vin. de vita sp. cap. 3. B. Umb. n. 578 B. [illegible] n. 350

2. Sicut Dei filius non propter se ipsum factus est homo; sed ut nos [illegible] gratiam faceret [illegible] et ut spiritualiter circumcidamur, [illegible] propter nos subiitur Dno, ut discamus, ~~[illegible]~~ praesentare nos [illegible], et hoc post circumcisionem eius factum est ut ostendat neminem nisi circumcisum vitiis dignum esse [illegible] conspectu [illegible] in ser. Purif. B. Mar. B. Umbertus n. 147. B. Henr. n. ~~[illegible]~~ 181

3. Licet B. Blasius esset plenus virtutibus; [illegible] [illegible] [illegible] occultus [illegible] pernoctabat in orando et contemplando, et [illegible] [illegible] [illegible] et porta[illegible] [illegible] [illegible] honeste indutus [illegible] [illegible]bat ieiunabat, et quantum poterat ex humilitate ~~abscondebat sanctitatem~~: sed Deus exaltavit eum. Humiliamini [illegible] [illegible] Dei ut vos exaltet in ~~[illegible]~~ tempore visitationis. S. Vin. in ser. de S. Blas. B. Umb. 36[illegible] B. [illegible] 276

FEBRUARIUS

4 Qui nec quaerunt bonam vitam, portat exilium salvationis, dando bonum exemplum aliis; sic et illi, qui incipiunt malam vitam vel vanitate in indumentis vel ornamentis, portat exilium damnationis. Vin. in ser. de S. Antonio Abb. | B. Vinc. 5...

5 B. [illegible] Christo in con[illegible] quia recte ut Christus fuit conversatus, ita voluit etiam B. Agatha conversari. sicut pictor vel mulieres [illegible] de [illegible] imaginem [illegible] B. Agatha [illegible] imaginem S. vita Christi [illegible] suam vitam [illegible] bonis. S. Vin. in ser. de S. Agatha.

6. O qualiter deberemus esse advocati Iesu Christi, et zelotypi de suo honore. Quemadmodum advocatus alicuius baronis pro modico salario [illegible] in omni loco defendit eum et suam [illegible] Christo, qui promittit regnum Paradisi nullus est advocatus, et nul[illegible] de suo honore. S. Vin. ser. 8. in dom. infra oct. ascens.

7 Quando creatura [illegible] consum[illegible] sermone [illegible] do, devote orando, et [illegible] [illegible] [illegible] et [illegible] gloriam Paradisi [illegible] in ser. de. S. [illegible] | Vin. n.° 58; B. Vinc. 540; B. [illegible] 67

8 [illegible] linguam [illegible] et lingua qui [illegible] loqui [illegible] omnino [illegible] loquatur nisi [illegible]

intercorabur Deo de[illegible] necessaria et [illegible]

[illegible]

9. Virtutes sunt vestes animę, et ideo Philos. in ethi. virtutes vocat habitus. Et sicut Religiosus sine habitu dicitur apostata: ita anima sine [illegible] in Dom. in[illegible] Oct. [illegible]

10. Qui vult intrare bellū, non solum armatur armis invasivis, sed etiam armis defensivis: ita de nobis, qui in hoc mundo sumus in campo melis, idem [illegible] oportet armari de armis invasivis et defensivis. diligentia in bonis, et reluctantia in malis, faciunt hominē electē armatum. S. Vin. in ser. 9. dom. Trin.

11. Dum aia omnia audita, visa, et temporali operata a se repellit et in [illegible] sam redire, et modo mirabili in se [illegible] concalescit, et sic ad originalem iustitiam; et celestem [illegible] pinquare incipit. S. Vin. de vita sp. cap. 7

12. Quemadmodū [illegible] et [illegible] cum magnis periculis pro modico lucro. Sta[illegible] apostoli, et Pred[illegible] Apostolici [illegible] rant p mundū, ut Christū lucrifacerent. O quod lucrū portabant in [illegible]

13. Si volumus coronā glorię obtinere, oportet hic nos sagittari et iustificari. [illegible]

[illegible]

que se nolunt vivere in Christo. ... persecutionem patientur. S. Vin. in ser. de S. Sebast.

14\. Si attendas altitudinem et perfectionem vitae sanctorum Patrum, et eorum multas et ... virtutes, cognosces imperfectionem et infirmitatem vitae tuae et tuorum operum. S. Vin. de vita sp. cap. 14. — B. Vab. 364. B. Henr. 16.

15\. Sicut nullus cibus est sapidus sine sale: sic nullum opus est meritorium, nisi sal misceatur s. nomen Dni ... Dicit ... ... honorem Dei, ut habeatur meritum. Vade ... quaecunque facitis ... in ... nomine Dni Jesu Christi facite. S. Vin. ser. ... de aqua benedic. — B. Vab. 251. B. Henr. 75.

16\. Si aliquis intraret ad Papam pro aliquo beneficio obtinendo, et Papa de hoc faceret ei bullam optime scriptam, sed illa ... de sigillo, nihil obtineret; quando vellet intrare possessionem ... non adhiberetur ei fides: Ita ... Deus promisit magnam dignitatem in eccl... Qui fecerit et docuerit hic magnus vocabitur ... de isto beneficio ... bullam ... sed si ibi non est sigillum bonae vitae, non datur fides ... non penetrant corda ... ut emendentur. S. Vin. in ser. de S. Vinc. mar. — S. Vin. n°. 66. B. Vab. n°. 1. B. Hen. 148.

17\. Illa quae transit per ... et modo cadit in ... indicatur. Ita de pec... ... transeunte per ... modo cadit in lutum ... modo inter spinas pungentes ... modo inter ... lapides ... et maliter ... talis indicas — ... B. Vab. 610. B. Henr. 150.

cæcos: Ambulabunt ut cæci; quia Dño peccaverunt. Soph. 1. sic necessaria est lux divina illustrans mentem peccatoris. S. Vin. in ser. de convers. S. Pauli Apost.

18. P.° Angelus tetigit Heliam s. peccatorem p compunctioné; non.n. expectat infirmitatem. 2° comedit Helias, idest peccator edere debet p Eucharistiæ communionem, quia sicut cibus corporalis confortat ad ambulandú in hac vita, ita cibus spiritualis, 3° ambulavit p satisfactioné, et malæ societatis vitationé. Et in his tribus principaliter consistit pœnitentia. S. Vin. in [illegible] — S. Vin. 1[illegible] / B. Vrb. [illegible] / B. Venv. 26[illegible]

19. Quid respondebis Christo dicenti: quid fecisti pro me? ostendens vulnera, et dicens: [illegible] ego feci pro te, cognoscis ista vulnera. [illegible] quid tu [illegible] pro me? Quid dices tu, qui modo stas et vivis in peccatis, et nihil boni facis? quomodo evades inferni pœnas. S. Vin. in ser. de convers. S. Pauli Apost. — B. Vrb. [illegible] / B. Venv. [illegible]

20. Nihil valet opus virtuosum mala intentione factú, et multa et magna opera virtuosa pduntur ex mala intentione. Ideo dicit Apost. sive ergo manducatis, sive bibitis, sive aliud quid facitis oia in gloriam Dei facite. [illegible] in ser. [illegible] B. [illegible] — [illegible] / B. Venv. 2[illegible]

21. Palea significat superbos, quia plures sunt eorú, q humiliú. secundo etiam quia palea est vana, et levis, et semper eminet; granú veró parvú, et semper subijcitur: sic humiles. S. Vin. in ser. de S. Alex. — B. Vrb. 40[illegible] / B. Venv. 37[illegible]

22. Quando aliquis incipit boná vitam caveat, ne [illegible] familiaritate, [illegible] quæ [illegible] vadunt directé ad Paradisum p viam bonæ vitæ; sed post modicum [illegible] et [illegible] peccando moriatur. Ideo dicit Scriptura In via — B. Vrb. [illegible]

rime .i. periculosa in occasione pecca-
di non eas nec offendas in lapides, nec
credas te nimis laboriosum, ne ponas aliis
tibi scandalum. S. Vin. in ser. de innoc. S
Crucis

23. Attendas quot despectus et vituperia, ege- | B. Vmb
states et dolores, et passioné tam amará, | B. Hem. 1041
quam sustinuit Filius Dei propter a-
morem tui, et hoc ut ames, et ho
nores ~~illum~~ eum, et cognoscas, quod pa-
tienter, quod fecisti ad Deum aman-
dum, et honorandum sicut quod facere
deberes. S. Vin. in vita Sti. cap. 5.

24. Bos non portat onus, sed trahit ara- | B. Vmb
trum, colendo terrá: Ita ꝑsone de vi- | B. Hem. 104
ta Apostolica non debent portare
onus proprietatis, sed trahere ara-
trum penitentię colendo terram cor-
poris proprij. S. Vin. in ser. de corona Dni

25. Sancti et amici Dei cum quanta | B. Vmb 45
penitentia habuerunt Paradisum, | B. Heir. 999.
et nos credimus illum hře sine ꝑpi-
tentia. Sed mentita est iniquitas sibi.
Ideo oportet nos facere penitentiam
in corde ꝑ contritioné, in ore ꝑ con-
fessionem, et in corpore ꝑ afflic
tionem. S. Vin. in ser. de S. Blas.

26. Imaginatio hominis tam dormiendo | B. Vmb. 48
q vigilando apta est diabolo, in qua
potest ponere plures malarú cogi
tationú sive tentationú: sed nisi
velitis eas retinere delectabiliter co-
gitando, nec consentire, ... si statim
expellitis dicendo Jesus, Jesus ... dico
dicit Scriptura Omni custodia serva
cor tuum; quia ex ipso vita pro
cedit. S. Vin. ser. de S. ...

27. Bonum sapientię est bené incipere, et | B. Vn
melius continuare, sed optimé ꝑficere.
... religiosi, quot clerici, quot ...
... laic.

[illegible]

[illegible] laici incipiunt bene, sed antequam sint ad portam Paradisi, redeunt retro per peccata; ideo oportet perficere, et omnia complere. S. Vin. in ser. de S. Tho.

28. Non potest aliqua vanitas subintrare, ubi charitas totum occupavit. Numquid iam respectum habebit amplius ad aliquod commodum temporale, qui omnia reputat velut stercus. S. Vin. de vita sp. cap. 3.

MARTIUS.

1 Macula gulae destruit corpus et animam, destruit vitam, anhelitum corrumpit, tollit fortitudinem; quia vinum pertubit nervos, aufert intellectum, inducit podagram morbum caducum, et alias infirmitates. Ideo Christus: Attendite, ne forte gravent[ur] corda vestra in crapula, et ebrietate. bestiae recipiunt necessitatem cibi et [illegible] necessitatem. S. Vin. in ser. de [illegible]

2. Nullo modo bibas extra comestionis horam nisi in sero, quando ieiunas, et tunc valde temperate, vel nisi propter laborem itineris, vel quacumque alia lassitudine. S. Vin. de vita sp. cap. 5.

3. Inter alias res quae quis potest habere sufficientiam et abundantiam bonorum tam spiritualium quam et temporalium, est timor Dei. Quando creatura in corde suo timorose proponit non facere aliquid contra Deum, nec corde cogitando, nec ore loquendo nec opere perficiendo, dicens, Deus custodiat me, ne faciam aliquid contra eius voluntatem. Timete Dominum omnes sancti eius i. Christiani, qui in baptismo sanctificantur: quoniam non est inopia timentibus eum. S. Vin. in ser. de S. Marco.

4. Illis qui nimis curat de corpore, accidit ut illo, qui nimis curat de suo equo, qui proiicit eum in lutum [illegible] corpus

sub freno

Martii

sub freno temperantiæ, et uincetis in pace. et hoc cum eo merebitur h.ō corona in cælo. S. Vin. in ser. de S. Petro M.

5. Sicut in figura circulari finis unitur principio: ita persona religiosa quicquid facit, facit ad laudem Dei, et non ad uanam gloriam seu lucrū, uel propter honores seu dignitates mundanas acquirendas: secus de multis, qui habent scientiam, sed non diuinā; quia finis eorū non unitur principio s. Deo. S. Vin. in ser. de corona Dñi — B. Vmb. 313. B. Henr. 264.

6. Oportet primitus, ut oīa terrena contemnat, et uelut stercora reputet, et solum districtissimé de ipsis recipiat: quam necessitatem in pauco colligat; sufferendo etiam quædam incommoda propter paupertatis amorē. S. Vin. de uita sp. — B. [illegible] B. [illegible]

7. S. Thomas, ut posset legere, dictare, disputare, et prædicare, uitabat colloquia hominū: sed Deus [illegible] mittebat sibi, cum quibus loqueretur uel sanctos de Paradiso, ut Angelos, uel animas de purgatorio, ut ea[illegible] [illegible] [illegible], et sic consolabatur. Qui n. dimittit pro Deo consolationes mundanas, Deus dat sibi consolationes cælestes. S. Vin. in ser. de S. Thoma Aq. — B. [illegible] 28. B. Henr. 31.

8. Dum hō in tantam retulit [illegible] [illegible] [illegible] [illegible] [illegible] nihilitatem considerando, sibi ipsi intentissimé displicendo, et hæc et similia cogitando, et talem se uerē existimando in tantum circa [illegible] negotia occupatur, quod oīs alia inutilis cogitatio recedit. S. Vin. de uita sp. cap. 13. — B. [illegible] B. Henr. 218.

9. Sicut ille, qui uult ire ad dexterā, si recipit sinistram, mentitur: sic multi uolunt ire ad Paradisum uerbo, sed facto [illegible] [illegible] uiam inferni s. superbiæ et uanitatis. S. Vin. ser. 4. de. [illegible] — [illegible] B. [illegible]

10. Quot ~~sunt~~ Religiosi miseri, clerici, et alij sunt, qui vellent incipere bonã vitam; sed dicunt: O videre, quid faciam, quia dicent, quod sum hypocrita. Ideo necessaria est prudentia, s. non curare, quid dicunt malę gentes, sed quid vult deus, et quod tenemini facere. S. Vin. ser. 6. in dom. infra oct. Ascens. — B. Vinc. 526 / B. Hem. 194

11. Qx quis portat onus fortiter, dr: virtute habet, iste fortis est; secus si cum onere cadit: Ita quilibet nostrũ portat magnum onus carnis: Corpus, quod corrumpitur, agravat aĩam. Qui ergo pmittit se cadere onere malarũ inclinationũ carnis, non est virtuosus nec fortis; sed ille, qui tenet se fortiter, est virtuosus. S. Vin. in ser. de S. Barnaba ap. — B. Vinc. / B. Hem. 14

12. B. Gregorius, postq̃ in vita activa servivit Christo, dedit se vitę contemplativę. Et iste est ordo; quia de vita activa homo debet venire ad vitam contemplativã. Et ita fecit S. Gregorius, quia in uno illorũ septem monasteriorũ recepit habitum, in quo dedit se contemplationi, separando se á negotiis huius mundi, et ab amicis. S. Vin. in ser. de S. Greg. — B. Vinc. / B. Hem.

13. Nihil tm̃ ~~non~~ movet cor creaturę ad devotionem, et peccatorũ contritioné quantũ memoria passionis Christi: nec aliquid est, quod tm̃ inflammat cor ad eius amoré, et dilectionem. S. Vin. in ser. de Corp. Xpi. — B. Vinc. / B. Hem. 14

14. Angeli Dei dixerunt S. Thomę: Ex parte Dei te cingimus cingulo castitatis, quod nullatenus de cętero dissolvetur. Licet esset verbus de sua castitate et virginitate, ad hoc — B. Vinc. 489. / B. Hem. 55

tamen

ramen noluit loqui secretè cum mulie=
ribus. O quod exemplū dat nobis, qui
sumus incerti de fortitudine, ut ca=
veamus á familiaritatibus mulie=
rum. S. Vin. in ser. de S. Thoma Aq.

15. Patet, qualiter mundus debet esse sacerdos, qui tenet in manibus iudicem, et circumdatur Angelis. Si est bonus, dicunt Angeli: O benedicte maiorem gratiam habes, quam nos: si sit malus, dicunt Angeli Christo: Permitte nobis, ut occidamus istum proditorem. Respondet Christus: nolo mortem peccatoris, sed ut magis convertatur et vivat. S. Vin. ser. i. in festo corp. Xpi.

16. Exercitatio corporalis fit per ieiunia, vigilias, cilicia, sed respectu operum pietatis ad modicum utilis est: quia solum sibi prodest, gubernando corpus: sed opera pietatis et quibus dantur, habet promissionem vitæ, quæ nunc est et futuræ. S. Vin. in ser. de S. Martha.

17. Sicut ferrum induitur igne, recipit mollitiem contra conditionem suæ duritiei: sic et nos induendo Christum, debemus acquirere mollitiem contra implacabilitatem impatientiæ. S. Vin. in ser. 7. i. Dom. Adven.

18. Sicut gladius materialis scindendo, dividit membrum a corpore: ita gladius excommunicationis dividit hominē, qui est membrum mysticum [illegible] a corpore Ecclesiæ, intantum quod si mihi daretur optio quid [illegible] potius [illegible] [illegible] in excommunicatione [illegible] [illegible] [illegible] quā esse excommunicatum per medium horam. S. Vin. in ser. Dñ inuent. S. Crucis.

19. Si Maria et Ioseph, et SS. Patres ita ardenter desiderabant videre in hoc mundo puerum parvum passibilem, et mortalem: cum

quanto

B. ... 184

B. ... 420.
B. ... 411.

B. ...

B. ...

B. Amb...
B. ... 413

quanto desiderio nos debemus ipsum desiderare, ut eum possimus uidere in gloria magnum, impassibilem, et immortalem. S. Vin. in ser. de uig. Natiu.

20. Ioachim et Anna steterunt uiginti annis orantes, eleemosynas dantes, ieiunantes, et uouentes, et cum toto hoc non obtinuerunt prolem: et quia in uerecundia a sacerdote sibi facta habuit Ioachim patientiam, statim habuit promissionem de prole, ex quo sequitur, quod melior est patientia, quam orationes eleemosinae ieiunia, uel promissiones coram Deo. S. Vin. in ser. de S. Anna. — B. Vrb. 698. B. Henr. 80.

21. Cum B. Benedictus iuxta morem benedixisset uinum signo crucis, et cyphus frangebatur in quatuor partes: quia ubi fit signum crucis non potest nocere cibus mortis: ita debetis uos facere, quando debetis aliquid comedere, uel bibere, signetis uos etc. — B. Vrb. 66. B. Henr. 57.

22. Signum sapientiae est docere perfecte verbo et exemplo: quia pictor solo uerbo numquam faceret bonum discipulum: Ita Praedicator est pictor depingens uobis imaginem Patriarcharum, qui [illegible] de [illegible] [illegible] [illegible] de patientia, quando des martyrib. sed si solo uerbo dicat, non faceret bonos discipulos, quia oportet ut opere adimpleat quod aliis [illegible] praedicat. S. Vin. in ser. de S. Thoma etc. — B. Vmo 150. B. Henr. 124.

23. Considerare dei misericordiam sine penitentia stultitia est: ideo modo pro tempore redite ad bonam uitam et penitentiam, sic enim [illegible] [illegible] [illegible]. — B. Vrb. 48. B. Henr. 166.

24. Si cogitas altitudinem remunerationis et gloriae promissae et paratae illis, qui faciunt opera virtutum ad honorem Dei: quae gloria tanto maior erit, quanto opera erunt virtuosiora et maiora, cognosces pro certo tuum meritum esse nihil in comparatione tantae gloriae, et desiderabis facere opera virtuosa plus quam ante feceras. S. Vin. de vita spi. cap. 14. — S. Vi. 6 142. B. Henr. 139.

25. Ante adventum Angeli Virgo cogitabat de illa Virgine, et de tanta gratia, et statim Angelus eam salutavit, dicens: Ave gratia plena, quasi diceret: Tu es illa Virgo plena gratia. 2° cogitabat de tanta eius propinquitate cum Deo, ut esset Mater Dei; ideo Angelus dixit sibi: Dominus tecum. i. in maiori coniunctione, quam cum aliis creaturis. 3° cogitabat de excellentia illius Virginis super alias mulieres; ideo dixit sibi Angelus: Benedicta tu in mulieribus. S. Vin. in ser. de incarnatione. — B. [illegible] B. Iunii n° 15

26. Timor Dni est stimulus pungens conscientiam, ut homo recedat a peccatis, et confiteatur et satisfaciat de hoc Scriptura: Timor Dni expellit peccatum; nam qui sine timore est, non poterit iustificari. S. Vin. in ser. in [illegible] Pater nr. — S. Iul. n° 181 B. Henr. 430

27. Qui in hoc mundo servit prompte, et obedit verbo et mandato Dei, quando finierit servitium i. in morte inde habebit retributionem et beatitudinem pro salario. Ideo Luc. 11. Beati qui audiunt verbum Dei et custodiunt illud. S. Vin. in ser. dni. [illegible] — S. Vinb. 9-24 B. Henr. 41

28. Non est creatura, quae non faciat voluntatem Dei nisi nos miseri homines. Si Deus alicui columbae mandaret sibi dare plumas, incontinenti columba sibi obediret. proh — B. Vinb. 558. B. [illegible] 20

dolor

M A R [illegible] S.

dolor Deus precepit nobis simplicitatem
et non accipimus, nec acceptamus, sed
contrarium facimus s. superbiam. S.
Vin. ser. Dom. 2a post oct. Pasche.

29. Deus hēt duas curias, in quibus dan-
tur sententie: 1a est iustitia, 2a est
misericordie, de quibus David: Mise-
ricordiam et iudicium cantabo tibi
Dne. Quamdiu ergo uiuimus, si dat'
sententias contra nos in curia iusti-
tie, possumus confidenter appellare
ad curiam misericordie debito mo-
do; quia maior est. et obtinebimus
reuocatione sententie [illegible]
3. in fer. 2a Rogat.

30. Illud opus queritur s. ingressu religio-
nis, et dicitur quando hō intrat, ut
uiuat in requie, non seruando re-
ligionē, ista intentio est peruersa.
Nam melius esset religioso, quod esset
latro, q religiosus, non seruando que
debet. S. Vin. in ser. de S. Petro apost.

31. Quanto una esca est magis pretiosa
et excellens, tanto est plus necessarium,
quod uoluatur in olla, ne adhereat
olle ab intra: sic si aliquis est deli-
catus in deuotione, excellens in scia,
et pretiosus in predicatione, necesse
est sibi, quod faciat mutationem
sic non adherebit; quia si recipiat
familiaritatem alicuius [illegible] spi-
ritualis, uel aliquarum personarum,
iam perdet deuotionē. S. Vin. ser. de
conu. S. Pauli. [illegible]

A P R I L I S.

1. Charitas proprie est amor Dei arden-
[illegible] charitatiua
[illegible] que dicit, cogitat, et operatur, or-
nat ad Deū. S. Vin. in ser. de S. Marg.

APRILIS.

2. Religiosus, qui est diligens in servando ordinē et regulam, et tria vota essentialia, et ceremonias in victu et vestitu, et silentio, talis est perfectus. qui autem dimittit predicta, longe est à perfectione. S. Vin. ser. 3. de Trin. — B. Amb. 6[illegible] / B. Henr. 451.

3. Postq̄ hō peccat fit processus et scribitur in libro Dei: Imperfectū meū viderunt oculi tui, et in tuo omnes scribentur. Et sententia est data: Anima, quę peccaverit, ipsa morietur. Vide misericordiam Dei quot anni sunt, quod tu incepisti peccare, processus factus fuit. et sententia data, tn̄ executio suspenditur. S. Vin. in ser. S. Marię Magd. — B. Amb. 09 / B. Henr. 102.

4. devotio nihil aliud est, nisi quędam celestis illustratio in corde hominis, qua cum letitia operatur quę Dei sunt. Deo David dixit: signatū est super nos lumen vultus tui Dne. Istud lumen habuit B. Ambrosius, qui in vita sua habuit magnam devotionem, et cum letitia magna servivit Deo. S. Vin. in ser. de San. Ambrosio. — B. Amb. 280. / B. Henr. 251.

5. Quot peccatores convertit unus predicator, tot coronas acquirit; talis magnum salariū meretur, et fuit dictū in persona Abrahę in persona predicatoris. Noli timere Abraham idest Predicator, ego protector tuus sum, et merces tua magna nimis. S. Vin. in ser. de S. Luca. — B. Amb. 559. / B. Henr. [illegible]

6. Sicut aqua exit de fonte, et vadit p mundum multiplicando, et non cessat usq; ad mare: sic hō, quando exit de ventre matris semp currit ad mortem [illegible] morimur et quasi aqua dilabimur in terrā. S. Vin. in ser. [illegible] — [illegible] 665 / B. [illegible] 110.

APRILIS.

7. Multi damnantur ex promissionibus et votis; facientes vota, et non curant complere. Maius peccatum est fractio voti aliquo modo, quam homicidium; quia est infidelitas. Ideo ait sapiens: si quid vovisti Deo, ne moreris reddere; displicet enim ei infidelis et stulta promissio. S. Vin. in ser. de S. Anna.

B. Urb. 30
B. Heur. 29

8. Cor bene preparabis ad intelligentiam lectionis, que legitur in mensa; vel si lectionem non habeas ad meditationem aliquam spiritualem, ut nequaquam totus comedas; sed corpore suam refectionem habente, anima nullatenus defraudetur. S. Vin. de vita sp. c. 5.

B. Urb. [illegible]
B. Heur. 372.

9. Persona existens in bona vita est templum Dei; quia Spiritus Sanctus habitat in eo; et non est maior honor, et utilior, quam tenere Regem et Papam secum. De hoc dicit Apostolus: Nescitis, quod templum Dei estis vos, et Spiritus Dei habitat in vobis. S. Vin. in ser. de S. Iacobo Apost.

B. Urb. [illegible]
B. [illegible]

10. Quando homo scit, quod domus sit antiqua, et minatur ruinam, nullus nisi sit stultus, vult in ipsa remanere ad habitandum: idem de navi antiqua ad navigandum: Ita est de domo huius mundi antiqua et ruinosa; ideo nullus, nisi sit stultus, debet ipsam appetere, nec diligere, nec in navibus vitę navigare. S. Vin. in ser. 6. Dom. i. Adu.

B. Urb. [illegible]
B. He[illegible] ~~[illegible]~~ [illegible]

11. Nunquam Christus suam gratiam ministrabit (sine qua nihil possumus) si homo habet a quo possit instrui, et deduci, et negligit, vel non curat alterius ductum amplecti, se credens sibi sufficere, et per se posse [illegible] et [illegible] hunc ~~[illegible]~~ [illegible] salute [illegible]. S. V[illegible] [illegible] vita sp. cap. 4

B. Urb. 69
B. Heur. 488.

A[illegible]

12. Quot peccata mortalia hēt homo, tot catenis est ligatus; qū hō confitetur, et confessor dicit: Ego te absolvo, omnes rumpuntur. Magnū mirabile est, quia ōes homines mūdi cultellis non possunt solvere unam cathenam; sed tanta est virtus confessionis quod statim ōes rumpuntur. S. Vin. ser. S. Petri ad vincula.

P. [illegible] 105
A [illegible]

13. Primus gradus ascensus est peccatorum cognitio, qū conscientia pungit et remordet, dicens: O miser, ego sum religiosus et non vixi ut religiosus, non servavi regulam. Talis iam tenet pedem in primo gradu; talis cognitio est necessaria: quia nullus curat de medicina, qui non sentit se infirmū. S. Vin. ser. 4. de Trinitate.

A. Vin. [illegible]
A. Henr. [illegible]

14. Si attendas pulchritudinem et generositatem quam habent virtutes, et si attendas ad vilitatem et turpitudinem quam hēt vitia et peccata, conaberis, si sapiens fueris, ad amplius acquirendum virtutes, et amplius fugiendum vitia et peccata. S. Vin. de vita sp. cap. 14.

A. Vin. [illegible]
A. Henr. 298

15. Periculum est maius, quando navis impingit in rupem; ideo vigilant nautae diligenter. quando persona non curat de familiaritatibus, tunc navigat in profundo pelagi ad portum securitatis; sed quando contrahit familiaritates, tunc impingit in rupem. S. Vin. ser. in oct. S. Dom.

A. [illegible]
[illegible]

16. Qū creatura perseverat in bona vita usque in finem, quia nec diaboli tentationibus, [illegible], nec carnis inclinationibus dimittit bonā vitam; tunc [illegible] integritr [illegible], [illegible] indesinenter continuatur iuxta

A. [illegible]
A. [illegible]

illud Pr[illegible]

Aprilis

illud Prov. 4. Justorum semita quasi lux splendens procedit et crescit usque ad perfectum. S. Vin. in ser. [illegible] Ambros.

17. Ad hoc venit mundus, ut omnes reputentur ocioli, nisi sit negotiator; sed si vacant aliqui servitio Dei, et orationi, dicuntur ocioli; sed in sero apparebit, quis fuerit ociosus. S. Vin. in ser. de S. Dom.co — B. V. 6 [illegible] / B. H. [illegible]

18. Si ex dolore alicuius unius partis spine, vel unius pulicis non potes dormire, quomodo anima cum sit tam vulnerata! in capite vulnere superbie, in corde vulnere avaritie, in renibus vulnere luxurie, in gutture gule, in facie invidie; ideo suspirare, dolere, plangere nos debemus ad instar infirmi. S. Vin. in ser. 4. de oct. S. Dominici. — B. Vat. 2. 62. / B. Henr. 340.

19. Observantia preceptorum Dei est via plana et recta usque ad Paradisum. de qua Esa. Haec est via, ambulate in ea, et non declinetis, neque ad dexteram, neque ad sinistram. aliqui transgrediuntur Dei precepta ut acquirant aliquam dignitatem, seu honorem; isti declinant ad dexteram, que significat prosperitatem; aliqui faciunt contra Dei precepta timore alicuius damni vel periculi, et tales declinant ad sinistram. S. Vin. in ser. 2. de octava S. Domi.ci — B. Vat. 6ii. / B. Henr. 8i.

20. Si inspicias quantum Deus est dignus amari et honorari secundum suam bonitatem, et sapientiam, et alias suas perfectiones, que sunt in eo sine numero et sine termino, videbis, quod hoc, quod isti multum et magnum ad honorem Dei pro sua bonitate suam est minimum et quasi nihil in [illegible] quam deberet ei secundum quod Deus est dignus. S. Vin. de vita sp. cap. 19. — B. Vat. 6vi. / B. Henr. [illegible]

A. P. R. [illegible]

21 Plures damnantur per diffamationem, quam per furtum. quia furtum quod videtur, dat compunctionem cordis, et finaliter restituitur: sed verba ex quo dicta sunt, transeunt, et tradentur oblivioni, et sic non restituitur fama. S. Vin. in ser. 9. de oct. S. dominici — S. Vob. 82. / B. Henr. 42

22. S[i] artifices cum tanto labore vigilant ut lucrentur 12. ~~solid~~ denarios. quanto magis vigilare nos debemus dulciter, ut coronam Paradisi possimus lucrari. S. Vin. in ser. 4. de oct. S. Domini — B. Vob. 648. / B. Henr. 8[illegible]

23. Non imolabis Dño deo tuo bovem in quo est macula. deut. 17. Bos significat personam nobilem, habens duo cornua: s. potentiae et [illegible]. Caveant ergo tales, si volunt deo offerre sacrificium, quod sit sine macula, alias abominabile erit Dño: propterea B. Georgius, ut sacrificium martyrii sui esset deo acceptum, se ipsum obtulit immaculatum. ea non legitur unquam habuisse maculam peccati mortalis. S. Vin. in ser. de S. Georgio. — B. Vob. 184 / B. Henr. [illegible]

24. Quando aliquis vadit per mare huius mundi ~~cum~~ cum devotione. et bona vita, talis ventus ducit navem ad portum Paradisi. sed quando venit aqlo s. diaboli tentatio, quae projicit navem sursum elevando in superbiam vanam gloriam ~~[illegible]~~ et ibi navis s. conscientia et animae perit. S. Vin. ser. 4. in oct. S. Domini — B. Vob. [illegible] / B. Henr. 161

25. B. Marcus erat ita humilis, quod pro nihilo se habuit videns [illegible] quod B. Sebastianum ipsum diligebat ex humilitate ne. fuaret — [illegible] / B. Henr. [illegible]

ne faceret ipsum sacerdotem nec Episcopum, obtinuit sibi potiram. Magnum mirabile fuit. Nonne est sacerdotem esse bonum? Imo. Si habet tria s. claram scientiam, sanctam vitam, et bonam famam, alias melius esset clerico non habere manus, nec pedes. S. Vin. in ser. de S. Marco.

26. Vita spiritualis multos habet inimicos. B. Vinc. 608.
V. g. si religiosus vult servare regu- B. Henr. 238.
lam, et vota, statim alij, qui nihil servant, dicunt: o Hypocrita, et sic de alijs. Ideo dicit Scriptura: Omni custodia custodi cor tuum. S. Vin. in se. ser. 3. Pentecostes.

27. Sicut ex quinque sensibus peccamus, B. V. 6[illegible]
ita ipsis debemus facere penitentiam, B. Henr. [illegible]
in oculis lachrymando, in auribus missas et sermones audiendo, in odoratu viam Christi sentiendo, sicut canis, qui sequitur leporem per odorem, sentit in [illegible], quo transivit, in gustu ieiunando, in tactu [illegible] totum corpus affligendo. S. Vin. ser. 6. in dom. infra Oct. Ascens.

28. Vigilans et alius sicut passer so- B. V. 6[illegible]
litarius in tecto. Saltat n. passer de B. Henr. 95.
loco ad locum cantando: Ita peccator debet saltare de peccato ad peccatum plangendo, et dolendo de quolibet. S. Vin. in ser. 4. Oct. 1. Dom.

29. B. Petrus Martyr habuit victoriam B. V. 6[illegible]
de intellectu per simplicem reverentiam, B. Henr. [illegible]
de voluntate per humilem obedientiam, de carne per nitidam continentiam, de diabolo per veram sapientiam, de mundo per firmam patientiam. Ergo B. vir, qui suffert tentationem, quia cum probatus fuerit, accipiet coronam

vitæ

uitæ, quam repromisit Deus dili-
gentibus se. S. Vin. in ser. de S. Petro M.

30\. Nunquam uideas, nec sentias, nec audias
nisi solum Iesum stantem in cruce
propter te mortuũ et suspensum
ad exemplũ Virginis Mariæ et mar-
tiris in mundo, et uiuens in fide.
S. Vin. de uita sp. cap. 16.

B. Urb. 264.
B. Henr. 131.

MAIUS.

1\. Philippus dr̃ os lampadis propter suã
lucidentem prædicationẽ. Lampas ha-
bet os latum, quod est uncta oleo, quod est
clara ad illuminandũ. Sic os B. Phi-
lippi fuit latum ad prædicandũ, ubique
unctũ et medecinale ad conuerten-
dum populos multos, clarũ ad illu-
minãdum corda gentiũ. Ergo dr̃ per
Profetam: si separaueris pretiosũ a
uili, quasi os meũ eris. S. Vin. in
ser. SS. Philippi et Iacobi.

B. Urb. 331.
B. Henr. 346.

2\. Ad instar Christi pro omnium salute
sit paratus et liberus ponere uitã
suam, et die, noctuque orare, et la-
borare, ut oẽs in Christo inuiscer-
rentur, et Christus in eis. S. Vin. de
uita sp. cap. 17.

B. Urb. 659. 741.
B. Henr. 429.

3\. Sicut crux fuit Christo afflictio, sed
in ea uoluit mori: ita pænitẽ-
tia est afflictio, et in ea oportet
nos mori si uolumus saluari. Ideo
Apostolus: Qui Christi sunt, carnem
suam crucifixerunt cum uitijs.
S. Vin. in ser. SS. Philippi et Iacobi.

4\. Magna excellentia fuit Virginis Mariæ,
quia in domo sua recepit filium Dei:
in hoc sibi assimilantur qui hodie com-
municant; quia sicut ipse uenit in

B. Urb. 306
B. Henr. 186

uterum Virginalem, ita proprie ve=
nit in hostiam consecratam; et per=
fectius recipimus nos ipsum, quam Virgo
Maria; quia ipsa recepit eum mor=
talem, et passibilem, nos immortalem
et impassibilem. S. Vin. in Assumptio=
ne B. M. Virg.

5. Non ne videtur vobis magna excellen= B. Urb. 529.
tia recipere Christum in domo et mi= B. Hear. 333.
nistrare sibi: istam gratiam pote=
stis habere per similitudinem propriam; quia
pro amore et honore Christi recipi=
tis pauperes et personas bonae vitae, po=
testis dicere, quod recipitis Xtum in
domo vestra. de hoc auctoritas: Amen
dico vobis, quod uni ex minimis meis
fecistis, mihi fecistis. S. Vin. ser. i de
Assumpt. B. Virg., [illegible]

6. Possumus de S. Joanne dicere: Corona B. Urb. 6. 315
aurea super caput eius expressa signo B. Hear. 159.
sanctitatis. quia sicut intus in anima
habebat coronam sapientiae, ita etiam
expressabat extra per signum sanctita=
tis [illegible] et bonae vitae. Multi portant
coronam sapientiae non expressam
signo sanctitatis sed vanitatis; ha=
bent magnam scientiam sed habent
malam conscientiam. S. Vin. in Ser.
S. Joannis.

7. Si volumus obtinere coronam gloriae in Pa= B. Urb. 692.
radiso, oportet nos in hoc mundo habere B. Hear. 338
in capite coronam quatuor genera spi=
narum continentem. [illegible] memo=
riam peccatorum, quae commisimus ama=
re conterendo; [illegible] timendo pe=
nas in inferno, quas meruimus, [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] in quo Xpus dicet. quid fecistis
[illegible] si non [illegible]
[illegible] dicitis. S. Vin. [illegible]
[illegible]

8. Nisi haberemus Angelos defensores, dæmones destruerent nos, statim qñ creatura nasceretur ab eis suffocaretur, ne haberet baptismũ: Item quando peccat, ne faceret pœnitentiã: sed Angelus bonus defendit: item qũ creatura facit aliquod bonũ, ut oraret, destruerent creaturam statim, nisi boni Angeli nos defenderent, qui in omnib. horis nos prosequnt. S. Vin. in ser. de S. Michaele. — B. Urb. 95. B. Henr. 204.

9. Ultra pericula corporalia multa sunt pericula animarũ Religiosis et clericis euntibus Hierusalem. Ideo spiritualis fiat illa peregrinatio: hodie, et quolibet die potestis ire Nazaret ad camerã, ubi filius dei fuit incarnatus, et sic de alijs locis. S. Vin. ser. i. de Assumpt. B. Virg. Mariæ. — S. Vin. 118. B. Urb. 9[illegible]. B. Henr. ~~[illegible]~~ 38.

10. Dat Deus tres dies præparationis animæ devotæ: tres dies sunt opera pœnitentialia, sive sacramentalia: s. confessio, communio et extrema unctio, et dicunt. dies, quia in quolibet opere datur claritatis gratia. S. Vin. in ser. 2. de Assump. B. Virginis. — S. Vin. 1[illegible]. B. Urb. 150. B. Henr. 9[illegible].

11. Quare creditis, quod detur incensum in magnis solemnitatibus, nisi ad memoriam passionis Christi? Ideo quando sentitis illũ odorem suavem incensi, debetis cogitare qualem odorem, et quam odoriferũ sacrificiũ dedit ãia Christi in passione, quã cum tanta patientia sustinuit, Deo Patri, sanctis Angelis in cælo, et sanctis Patribus in limbo. S. Vin. ser. i. de corpore Christi. — B. Urb. 14[illegible]. B. Henr. [illegible].

12. Pro nullo lucro faciatis aliquid contra legem Dei; quia pro uno lucratur quis perdit animã. S. Vin. in ser. de qñ morte. — B. Urb. 158. B. Henr. [illegible].

13. Quando hõ est in peccatis et in mala vita, domus conscientiæ est obscura et tenebrosa: sed quando Deus accendit

in ea.

MAIVS.

in ea lucernas uirtutum, efficitur clara et pulchra, et tunc Deus uult eam inhabitare; unde ait: Deliciæ meæ esse cum filijs homi= num .s. in conscientijs illumina= tis. S. Vin. in ser. de S. Augustino | B. Vrb. 7 43. B. Henr. 489.

14. Cuilibet nostrũ commissum est ca= strum corporis et habitatores, quin que sensus, inclinationes et membra uellent contra Deũ rebellare. Sen= sus n. et cogitatio humani cordis in malũ prona sunt ab adolescen= tia sua. Quantũ ergo placebit Regi Christo, si cum rigore, sapien= tia, prudenter custodies castrum, et notabilr tales remunerabitur ab eo. S. Vin. in ser. Dom. infra Oct. Ascens. | B. S. Vin. 150. B. Vrb. 102. B. Henr. 102.

15. Qui uult uiuere castè, debet cu= stodire portas oculorũ, et non re= spicere; quia alias cadet. Ideo Hieremias loquens in persona iu= uenum, qui respiciunt libenter mulieres, dicit: Oculus meus de= predatus est animam meam. S. Vin. in ser. Decol. S. Ioan. | B. Vrb. 464. B. Henr. 423.

16. Qui manet in hac uita .s. Christo per ueram fidem absque errore et falsi= tudine, et per deuotam et ... obedientiã faciendi suã uoluntatẽ et seruandi sua præcepta; tales recipiet ab eo humiditatem gratiæ, quæ facit eũ abundare et fru= ctificare. S. Vin. ser. de Natiu. B. Vir. | B. Vrb. B. Henr. 114.

17. Nullus sit ita stultus, quod dicat: Deus ita miserebitur mihi sicut latroni: quia maius miraculum | B. Vrb. 266. B. Henr. 742.

esset, quod male viventes facerent bene quam, quam sustinere mortem. S. Vin. in ser. de Nat. B. Virg.

18 Si hic gaudia essent pura, essemus nimis dissoluti, nec timeremus Deum: si amaritudines et tristitiae essent purae, tunc veniremus in desperationem. Ideo, providentia divina temperat gaudia cum tristitiis, et e converso: quia bonus coquinarius est, et in cibo nimis dulci ponit sal, et in cibo salso ponit mel. S. Vin in ser. 3. de Nat. B. Virg. Mariae.

B. V. b. 072
B. Henr. 334

19. Ois creatura in suis necessitatibus et adversitatibus, etiamsi sit destituta omni auxilio et derelicta ab omnib. confidentia cordis in Deum, dat sibi motivum elevandi oculos in caelum. Nota exemplum de Susana in tribulatione posita quae flens suspexit in caelum: erat n. cor eius fiduciam habens in Dño. S. Vin. ser. in vigilia ascensionis

B. V. b. 204
B. Henr. 90.

20 Si cognosceres magnitudinem et multitudinem peccatorum, quae fecisti contra Deum cognosceres [illegible] quantumcumque bona sint nihil [illegible] [illegible] cap. 19.

B. V. b. 46
B. Henr. 94

21. Sicut Virgo Maria gaudebat de honore sibi promisso; tristabatur tn. ex compassione: Ita debet esse de sanctis praemiis quae licet gaudeant de sua bona vita; non tn. debent despicere peccatores, sed compati eis dicendo Dñe si vos dimisissetis me, peior essem ego. deo Dñe invetisceos, et sic compati, et non indignari debetis. ~~Ser.~~ S. Vin. ser. 3 Nat. B. Virg.

B. V. b. 36
B. Henr. 114

Deus est, [illegible] [illegible] dilectionis [illegible]

charitativam: quia sicut vide-
tis ignem circa ferrum ignitum,
ita voluntas iusti est inflammata
divinitate ad diligendum Deum
sup omnia et proximu sicut se
ipsum. Deus charitas est, qui ma-
net in charitate, in Deo manet, et
Deus in eo. S. Vin. ser de S. Mattheo

B. Vrb. 19
B. Henr. 355.

23. Quando demon tentat aliquē de ali-
quo peccato, Angelus videns hoc,
de celo [illegible] non
tu cogit creaturā ut faciat bonū
nec malum sed dimittit in libertate
arbitrij, sed consulit. S. Vin. de S. Mi-
chaele

B. Vrb. 236.
B. Henr. 471.

24. Dicatur de gloria, quam Deus osten-
dit de duabus scalis, quarum
Christus tenebat caput unius et
Virgo Maria alterius, et B. Domi-
nicus corona aurea coronatus
intravit gloriam. Si dicatur qua-
re duas scalas? num quid una
sufficeret? Responsio: Ad innuen-
dum, quod Religio Pred.rum non solū
p unam scalam s. vite contempla-
tive mittit fratres ad celum, sed
etiam p aliam s. vite active.
S. Vin. in ser. de oct. S. Domi.ce

B. Vrb. 547.
B. Henr. 486.

25. Fides Christiana est tante subtili-
tatis altitudinis et profunditatis
quod intellectus humanus p se nō
pōt attingere ad intelligendū, ideo
requiritur quod a maiori intel-
lectu iuvetur. intellectus n̄r est ut
[illegible] candell[illegible]
est ad legendam parvam litteram;
sed quando iuvatur lumine ma-
gni cerei videtur optime et legit

MAIVS

25. P sanctos Angelos in fide Christiana tu mus informa... Fides Christiana est tanta subtilitatis, altitudinis, et profunditatis, quod intellectus humanus ple... robiss attingere ad intelligendum; ideo requiritur quod a maiori intellectu... ... intellectus noster ... ab Angelis, qui clare ... S. Vin. in ser. de S. Michaele. — S. Vmb. ... / ...

26. Omnem humaná laudem fugiens cum horrore, tanq uenenú morbiferú, et in despectu tui gaudeas, te ipsum talem uere et ex corde reputes, qui merito debeas ab omnibus conculcari et despici. S. Vin. de uita sp. c. 5. — S. Vmb. 694. / S. Henr. 937.

27. In lucerna sunt tria cera fragilis quæ ... et ... ellychnium album, 3º lux clara: Ita quælibet persona sancta hēt ista tria 1. corpus fragile, q igne deuotionis liquescit in lachrymis. 2º intus hēt aiam albam claram innocentemq 3º hēt lumen gratiæ dei, sine qua non erunt sancti. S. Vin. in ser. de S. Francisco. — S. Vmb. 547 / S. Henr. ...

28. Christi atleta se accingat, ut obedientiæ regulam et semitam in omnibus et p omnia teneat quantū potest ... ubicunq omni loco et tpē intus et extra in refectorio dormitorio et choro; cogitans uerbum Xpi: Qui uos audit, me audit, et qui uos spernit, me spernit. S. Vin. de uita spi. cap. 4 — S. Vmb. 14 / S. Henr. 247. ...

29. Tu dimittis regnū uel prelationē, quā forte nunq habuisses quando dimittis ... habendi. Ideo religiosus licet non habuerit uxorem, nec filios tū — S. Vmb. 15. / S. Henr. 147.

relinquit

reliquit; quia posuit hic. S. Vin. in ser. de S. Francisco.

30. Non credatis, quod pro aliqua obedientia vel sancta vita debeatis habere gloriam eius ex debito; sed ex divina ordinatione et promissione. quia [illegible] promisit. S. Vin. in ser. de S. Luca. B. Vmb. 5 x 4. B. Henr. 249.

31. Pro nullo negotio debet persona dimittere aliquã orationẽ; quia de profundo abyssi extrahit peccatorem. Ideo ait David: Benedictus Deus, qui non amovit orationẽ meã, et misericordiam suam à me. Augustinus: Nunq̃ amovebitur à te oratio tua, et nunq̃ amovebitur à te misericordia divina. S. Vin. ser. de S. Franc. B. Vmb. 273. B. Henr. 247.

IVNIVS.

1. Si vellet se Religiosus excusare dicens: Ego non servavi, quia alij non servabant, ideo vadas cum eis ad infernũ. ~~S. Vin.~~ Religiosus n. debet aspicere regulam, ut [illegible] [illegible] [illegible]ulum. S. Vin. in ser. de S. Francisco. B. Vmb. 610. B. Henr. 332.

2. Virginibus non potest custodiri à zeloso, de [illegible] [illegible] die, quia persona zelosa necessariò erit [illegible] [illegible] [illegible] B. Vmb. 4 [illegible]. B. Henr. 9[illegible].

3. Multi incipiunt servire Deo, et religiosus in Noviciatu; sed ex quo fecerunt professionẽ, dicit unus in suum iubileum, ego sum doctor. Non emisisti votũ usq; ad iubileũ, vel ad Magisteriũ, sed usq; ad mortem. non sic fecit B. Franci[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] B. Vmb. 197. B. Henr. [illegible]

IVNIVS.

4. Quando diuites liberales aia vadit ad portam Paradisi, et dicit Christus quid fecisti respondet aia Dne dispensaui bona vestra, in voluntatem vestram, mercedem gloriæ recipit. S. Vin. in ser. de S. Luca. — B. Vmb. 351. B. Henr. 494.

5. Debes [illegible] et [illegible] afficere [illegible] Dominum s. amore ardentissimo timore summo, honore debito, zelo constantissimo et illis debet adiungi gratiarum actio, et vox laudis, omnimodæ obedientiæ promptitudo, et [illegible] diuinæ pro posse degustatio. S. Vin. de vit. sp. cap. 16. — B. Vmb. [illegible]. B. Henr. [illegible].

6. Captiui possunt petere gloriam non ex debito, sed ex promissione Domini: [illegible] de nobis, nullus reputet sibi [illegible], quia omnes sumus [illegible], Christi [illegible] [illegible] [illegible]. S. Vin. in ser. de S. Luca. — S. Vin. 156. B. Vmb. [illegible] 8. B. Henr. 385.

7. Quicumque voluerit proximorum animabus utilis esse, eosque verbis ædificare, primo studeat in se ipso habere quicquid alios est docturus, alioquin parum proficiet. [illegible] in proem. libelli de vita sp. — B. [illegible]. B. Vmb. 492.

8. Diuina sapientia est scire gubernare personam suam iuxta Dei voluntatem in virtutibus et bonis operibus, et ultra hoc attrahere bonis modis alios ad eam. S. Vin. in [illegible] de S. Luca. — B. Vmb. [illegible]. B. [illegible] 252.

9. [illegible] maxime [illegible] de foris sunt ornatas, et pictas sed intus [illegible]. Tales sunt personæ malæ vitæ et peccatores, quæ extra sunt ornatæ et pictæ sed intus [illegible] — B. [illegible]. B. Henr. 7[illegible].

10. Si volumus amari a Deo Patre, diligamus Xp̃m. quia Patres multũ amant dilectores filiorũ: si dicatur, qualiter est amandus Xpus, dico, quod sup̃ oĩa. Vos potestis diligere uxores, filios, et filias, sed plus Xhristum. S. Vin. in ser. dom. 4. post oct. Pasche.

B. Vmb. ~~229~~. 677.
B. Henr. n. 7.

11. Alte bonum est curare non solum de bono suo, sed etiam alterius. Sic S. Barnabas fuit non solum bonus de bono suo, sed et alterius, cupiebat .n. salvare totum mũdum ... cepit predicare de villa in Villam de Civitate in Civitatem. S. Vin. in ser. de S. Barnaba Apost.

B. Vmb. 738.
B. Henr. 926.

12. Dum Sancti hic viverent, habebãt liberum arbitrium, sicut et nos faciendi suas proprias sed restringebant, se gubernando sm̃ Dei voluntatem, non sm̃ suam inclinationem; ideo sunt omnipotentes ... S. Vin. ... in festo Sanctorum.

B. Vmb. 7..
B. Henr. 260.

13. In Deo est omnem inopiam et egestatem ... quia ipse est scala, per quam ascenditur ad celestes divitias et eternas. S. Vin. de vita spũ cap. 17

B. Vmb. 66.
B. Henr. ..6.

14. Si queratur, Utrum tenes multa grana arenę in manu, respondeo absolute, infinita sunt: sed respective comparando ad illa, quę sũt in littore maris, pauca grana sunt ... Ita de Sanctis, si loquamur de eis absolute sunt innumerabiles: sed comparando eos damnatos, pauci sunt.

B. Vmb. ...
B. Henr. ...

15. In celo non solum magni sancti, sed etiam minores laudant Deum: Ita debet esse in hoc mundo magni et parui debent Deum laudare. Maiores debent taliter nutrire pueros, ut quolibet die mane [illegible] debent [illegible], dicant: Ave Maria [illegible] in ser. [illegible] omnib. sanct.

[illegible] 6
B. Helmer. 149 [illegible]

16. Ante [illegible] statum uiuendi, debet petere consilium a spiritualibus personis, sed post [illegible] statum confirmare debes, quasi dicendo cum David: Hec requies mea in seculum seculi, hic habitabo quoniam elegi eam. Sed aliqui cum uento incipiunt et cum uento dimittunt. [illegible] in ser. i omn. sanct.

B. Vulg. 61.
B. Vulg. 506 [illegible]

17. Quandocumque ex societate malorum hominum uel imperfectorum est periculum uel occasio retrahens uel impediens a perfectione uel feruore uirtutum, debes a talibus, sicut a serpentibus uel draconibus elongari. Non enim est carbo ita ignitus, qui in aqua frigescat, aut separetur, sic e contrario nix est [illegible] ita frigida, qui non aceruo carbonum ardentium accendatur. S. Vin. de uita sp. cap. 17

B. Vulg. 740
B. Helm. 288.

18. Nauis trium constructionum est anima cuiuslibet sancti, in qua sunt tres potentie quasi tres constructiones s. memoria, [illegible], intelligentia [illegible] et uoluntas [illegible] quando est onerata de mercibus [illegible], [illegible] recedit de parte huius mundi, et sine nautis [illegible] [illegible] S. Vin. in ser. i. de sanctis.

B. Vulg. 329.
B. Helm. 199.

19. Cauere debemus a falsis iuramentis et blasphemiis, maledicta est domus et

uilla

Villas, ubi hec sunt. Vis cognoscere quod peccatu[m] est, ac si contra Rege[m] ... [illegible] ires. Ex hoc peccato venit totum malum, et si non esset [illegible] ... S. Vin. ser. i [illegible] — ... 249. / S. [illegible] 350 / S. [illegible] 121.

20. In elementis habemus exemplum diligendi Deu[m]. Ignis, qui est calidus dat nobis exemplu[m] de fervore spiritali, aer qui [illegible] illuminat de contemplatione, aqua, que mu[n]dat, de munditia p[er]sonali, terra, que fructificat, de abundantia penitentiali. Augustinus: Celum terra, mare, et omnia, que in eis sunt, dicunt mihi, ut te Deu[m] diligam. S. Vin. ser. in Vig. Pentecost. — S. [illegible] 585. / S. [illegible] 4[illegible]

21. Sicut pictores quando volunt extrahere aliqua[m] imagine[m], [illegible] illam cora[m] se, et illam contemplando depingunt: Ita Sancti coram se, [illegible] imaginem filii Dei, idest vitam Christi, ad cuius similitudine[m] ordinant sua[m] vitam. S. Vin. in ser. de S. Simo. et Juda. — S. [illegible] 646 / S. [illegible] no. 12

22. In communitate quando maiores non odiunt, nec despiciunt minores, nec divites pauperes, tales diliguntur a Deo. Ratio huius est. Quilibet plus diligit domu[m] propria[m] q[uam] aliena[m]. Domus Dei est locus, ubi est pax et concordia. [illegible] est in [illegible] locus [illegible] Ubi sunt dissensiones [illegible] est [illegible] et locus demonu[m]. S. Vin. in ser. de oct. S. Joan. — S. [illegible] / S. [illegible]

IVNIVS.

23. Manus uirtutis Dei operata est in B. Ioanne generatione uirtutum, quia non sufficiebat uirtus Patris ad generandum nec Matris ad concipiendum; sed uirtus Dei suppleuit defectum Patris ad generandum et Matri ad concipiendum. S. Vin. in ser. 3. de S. Ioan. Bapt.

S. Vin. n. 261
B. Vrb. 501
[illegible]

24. B. Ioannes dr lucifer, siue stella matutina quia sicut lucifer precedit solem, et est maior et clarior aliis stellis, ut uidetur nobis. Ita Ioannes Bapta precessit Xpum ueniens ante eum, maior et sanctior [illegible]. Inter natos mulierum non surrexit maior Ioanne Baptista. S. Vin. in ser. de [illegible] S. Ioan.

B. Vrb. n. [illegible]
B. Henr. 54. 4

25. In tuo ualde abundantia timeas, ut ueneno, et ut mare submergeas. S. Vin. de uita sp. c. 17.

[illegible]
B. Henr. 452.

26. Vtilitas est hominum sed honor et gloria sunt Dei; Deo sicut Deus non tangit partem nostram; sed totam utilitatem dimittit nobis: ita nos nō tangamus partem sui quaerentes honorem et gloriam nostram, sed Dei: quia soli Deo honor et gloria. S. Vin. in ser. infra oct. Ascen.

[illegible]
[illegible] 208.

27. Honoratur imago non ratione materiae sed ratione Dei, cuius est imago: cum ergo sit imago Dei magis uera [illegible] imago picta [illegible] imaginem quippe Dei [illegible] ideo talis diligenda est in quacunque materia siue aurea, siue argentea. S. Vin. ser. 2 de Trin.

S. Vin. 270
B. Henr. 411.

VNIVS.

128. Quare mutant se fratres quolibet anno de Conventu ad Conventum, quia oportet eum baculo Prelationis agitare et movere, i.e. sicut cucurbitas vel alium cibum delicatum, ne adhereant, capiendo familiaritates. S. Vin. in Ser. de Convers. S. Pauli.

129. Si secundum prelationem Ecclesiasticam loquimur, maior est Petrus quam Paulus; quia Papa maior est legato, B. Petrus fuit Apostolus Xpi, et Papa universalis, et Xpi Vicarius, B. Paulus fuit Christi Apostolus, et legatus a latere. Si loquimur sm predicationem evangelicam Paulus fuit excellentior et abundantior Petro in ardenti predicatione et etiam Apostolis aliis. S. Vin. de Conv. S. Pauli Apost.

130. Si dicatur tibi: Ubi didicit Paulus? potes dicere, quod in celo empyreali in schola Angelorum tribus diebus studuit, et scivit plusquam Salomon, aut omnes philosophi in tota vita sua. In libro vite eterne, cuius efficitur hic Magister. S. Vin. in Ser. de Conv. S. Pauli Apost.

VLIVS.

1. Ioannes ostendit nobis quantam reverentiam debeamus gerere altari Xpi et ministris suis. Virgo Maria erat tunc altare, in quo erat corpus [illegible] B. Ioan. audivit ad Christum amplexus Matris, B. [illegible] reveravit se, humiliter inclinando. Multi erant in hoc, stantes prope altare ex devota oratione. Scimus, quod nos infirmatur ab Angelis, qui sunt ibi
V. in Ser. 3. de S. Ioan. Bapt.

122
324
547
321
n.º 149
250

2. Virgo Maria dixit Elisabet: o mea benedicta Cognata proficiat nobis, quia filium concepisti. Ista verba fuerunt tanta virtutis, quod sicut verbum sacerdotis in baptismo virtute Christi sanctificat animam baptizati: sic illud verbum Virginis virtute filij Dei incarnati, et in ea existentis sanctificavit Ioannem ... i. Tim. 4. S. Vin. in ser. 3. de S. Ioan. Bapt.

3. Mala opera et peccata, quae homo facit, auferunt vitam animae, item auferunt vitam gloriae, ... mortalia ... regulam, quia a fine denominantur res. S. Vin. in ser. de ...

4. Portet in se crucem, Christi quae ... 4or brachia. 1um est mortificatio vitiorum, 2um est derelictio omnium bonorum temporalium, 3um est derelictio omnium affectionum carnalium parentum ..., 4um sui ipsius contemptus, et abominatio et annihilatio. S. Vin. de vita sp. c. 17.

5. servire Deo in bonis operibus ... eius voluntatem, non ... ad quam finem ... ad vitam aeternam ... habebis ...

B. Hen. 6 ... in sanctificationem ... vitam aeternam. Ideo opera, quae fiunt in gratia Dei viva, quia ... ad vitam aeternam. S. Vin. ...

~~6. Petra ... ~~

~~...~~

S. Vb. 44.
B. Henr. 129 ...

B. Vib. 479 ...
B. Henr. 17 ...

B. Vab. 67. 64.
B. Henr. 5 ...

B. ...
B. Henr. 498 ...

IV. 175

6. Petrus est beatus dr prompta obedientia, que notatur hic, cum dicitur Symon quod interpretatur obediens. Qui ex plena audit et obedit verbis et mandatis dei, et sine aliqua excusatione implet voluntatem dei ut [illegible] voluntatem suam dei obediens [illegible] et [illegible] S. Vin. in S. de S. [illegible] etc.

B. Vub. 663.
B. Henr. 271

7. Inter omnia pretiosa, que nobis deus dedit in hoc mundo est tempus et dies [illegible] quia in hoc solo tempore potest homo penitere, confiteri, amorem dei et gloriam acquirere; in alio autem tempore non. Me oportet operari opera eius, qui misit me, donec dies est, veniet nox quando nemo potest operari. S. Vin. in ser. S. Martini.

B. Vub. 149.
B. Henr. 153.

8. Peccatum superbie facit [illegible] animi quia aufert sibi rationem, discretionem et intelligentiam, [illegible] superbie est ut [illegible] et [illegible] tare infirmum, cum sit in puncto mortis. S. Vin. in ser. de S. Martino.

B. Vub. 9.
B. Henr. 479.

9. [illegible] contemplamini hic modicum. [illegible] erat antiqua, Virgo autem Maria erat tunc iuvenis [illegible] annorum: eis [illegible] [illegible], venter Elisabet [illegible] ventrem Virginis [illegible] Deo Joan. erat altior Xpo, propter hoc Joan. retraxit se in utero matris, dans filio dei honorem, sicut [illegible] Xpi in eodem [illegible] [illegible] videntur [illegible] hic sanctificatio [illegible] S. Vin. in ser. 3. de S. Joan.

B. Vub. 621.
B. Henr. 203.

10. Cogitate beneficium redemptionis, quia voluit humiliari, et de celo ad terram descendere, ut tu ascenderes in celum, [illegible] voluit suspendi in cruce, ne tu [illegible] [illegible] [illegible] spiritus voluit

B. Vub. 775
B. Henr. [illegible]

uoluit coronari, ut tu in celo coro:
neris corona gloriae: quanta est
humilitas Regis uolentis se humi:
liore, ut ad coronam Regni exalta:
ret rusticum. S. Vin. ser. fer. 4. post
Pentecost.

11. Si nauis staret ~~in eodem loco~~ 20.
annis in uno loco non faciendo
uiam, omnes miraremur: Ita nos
nunc, tot, fratres, ... caelum, et
quot anni sunt, quod incepimus,
et stamus in eodem loco, immo redimus
retro: quia in uia Dei non progre:
di est retrocedere. S. Vin. in ser. de S.
Martino.

S. Vinc. 66.
S. Henr. ... 477.

12. Paupertas apostolica est ibi custodienda,
sicut puella suam seruat uirginita:
tem. quia multi philocapti mittunt
sibi iocalia, si recipit, erit putana.
Idem de religiosis. Ideo teneamus
bene Deo, quia nihil deficiet nobis
... necessarii. S. Vin. in ser. de S.
Simone ...

S. Vinc. ...
S. Henr. ...

13. Religiosi Deo firmauerunt quod sibi dederunt
scilicet corpus per uotum castitatis; quia mul
tories sunt inhonesta, animam quam dede
runt per uotum obedientiae; quia ...
sunt ... item bona temporalia,
quae per uotum paupertatis dederunt
Deo, dicentes: Ecce nos reliquimus omnia
et secuti sumus te. Sed postea ...
retro respicimus. Ideo dicit Xpus: Ne
mo mittens manum ad aratrum, et re
spiciens retro, aptus est regno Dei. S
Vin. ser. fer. 6. post Pentecost.

S. Vin. 29.
S. Vinc. ...
S. Henr. ...

14. Sicut bonus argentarius, qui uult facere
uel ... auri uel argenti, non ponit
aurum uel argentum in opere quousque in for
nace sit purificatum: Ita Christus optimus
... purificauit ...
... aurum ex charitatiua conscientia
et argentum

S. Vinc. ...
S. Henr. ...

41313

et argentum ex clara credentia, in inferno purgatorij. In igne ~~purgatorii~~ probat: i. purgatur aurum homines vero receptibiles in camino humilitatis. S. Vin. in ser. 2. ~~de~~ in die animorum.

15 Non te contristet quicumque eorum fortitudinis, non te exagitet indignationis stimulus contra defectum alterius, sed habeas ad quemcumque miserationis et compassionis affectum, cogitans semper, quod tu peius faceres nisi te, Christus Jesus sua gratia conservaret. S. Vin. de vita spir. cap. 3.

S. Vinc. 483.
S. ~~Vinc.~~ serm. 484

16. Nullus decipiatur, quia in hoc mundo sumus omnes peregrini et viatores. Ideo non debemus facere superfluitatem; quoniam peregrini non faciunt excessus in vestibus, nec superfluitates nec vanitates; sed solum curant de necessitate.

S. Vinc. 124.
S. serm. 335.

Quoniam advena ego sum apud te, et peregrinus, sicut omnes patres mei. S. Vin. in ser. fer. 4 Paschae.

17. Tria sunt a nobis singulariter exoranda, primo desiderium proprij contemptus abjectionis, et externae vivificationis. 2o intera compassio ad Jesum Christum Crucifixum, 3o esurientiam, passionum et martyriorum pro dilectione cultus nominis Christi Evangelicaeque vitae. S. Vin. de vita sp. cap. 19.

S. Vinc. 4..
S. se. v. 14..

18. Quando homo incipit bonam et sanctam vitam vel in Religione, vel in sacerdotio, vel in matrimonio, homo vadit ad Paradisum recta via; sed si illa bona vita dimittitur, ... [illegible] quot sunt religiosi, qui ardenter inceperunt currere ad Christum in ... de S. ... vel de S. Cicilia

... in ... [illegible]

19. Sunt multi, qui nesciunt regere se ipsos, et tamen volunt regere communitatem, cum tamen esset fugiendum; sed non considerant onus nec periculum, sed honorem, et vadunt ad infernum; ideo humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis. S. Vin. in ser. de S. Clemente.

B. Vmb. 595.
B. Henr. 441. 270.

20. B. Margarita habuit veram claritatem; erat enim clara in mente ad cognoscendum secreta Dei, et veritatem vitae. Simile est regnum coelorum homini negotiatori quaerenti bonas margaritas. S. Vin. in ser. de S. Margarita.

B. Vmb [illegible]
B. Vmb Henr. 45

21. Corpus suum totaliter in obsequio Christi [illegible] coerceat, ut omnes actus et motus corporis sint omni morum honestate compositi sub regularem disciplinam. [illegible] poteris unquam animum ab inordinatis cohibere, nisi prius studueris corpus tuum subjicere disciplinae ipsum restringendo non solum ab omni actu, sed etiam ab omni motu incongruo et inepto. S. Vin. de vita sp. cap. 4.

B. Vmb. 44.
B. Henr. 501.

22. Maria Magdalena quando in vixit voluptuose, Xpm non vidit interius, sed postquam fervor divinae dilectionis eam excitavit, tunc Xpus ei apparuit. Ideo volentes, quod Xpus eis appareat, debent omnem humorem pravum removere, et fervorem divinae dilectionis in se ipsos excitare. S. Vin. in ser. 2 in die Paschae.

B. Vmb. 640
B. Henr. 501.

23. Nauta dicitur prudens, qui non obstante fortuna maris et contradictione ventorum ducit navem ad portum, ad quem tendit: sic et de nobis, finis enim, propter quem finaliter sumus creati, est haec vita aeterna. Taliter debemus vitam nostram gubernare.

B. Vmb. 638.
B. Henr. [illegible]

gubernare, ut ad illam perveniamus, non obstantibus inclinationibus carnis, occasionibus mundi, et tentationibus diaboli. S. Vin. in ser. de S. Clemente.

24. Sicut lucerna cristallina de se est pulchra; pulchrior tamen est quando candela ardens in ea ponitur: ita est de persona, quae est pulchra corpore: sed quando intra tenet candelam divinae gratiae pulchrior efficitur. S. Vin. in ser. de S. Agnete.

S. Jub. 45.
S. Henr. 50.

25. Jacobus veniens ad Christum dimisit retia et patrem. Hic dat exemplum nobis religiosis maxime qui debemus sequi Christum quod dimittamus retia idest retinentias secundum etymologiam, sicut sunt negotia et occupationes mundanae, quae retinent religiosos, clericos et laicos quod non possunt ad Christum venire. S. Vin. in ser. de S. Jacobo Apost.

S. Jub. 4
S. Henr. [illegible]

26. Rosa colligitur ab uno et datur alteri, et ille eam portat et tenet in manu clausam, in quo ergo remanet plus de odore illius rosae, in dante vel accipiente? certum est quod in recipiente: Ita Rosa Paradisi Virgo Maria per Joachim fuit data B. [illegible] per generationem, et B. Anna recepit portavit, et nutrivit, et tribus annis lactavit, plus ergo remansit in ea de odore sanctitatis. S. Vin. in ser. de S. Anna.

S. Jub. 454.
S. Henr. [illegible]

27. Istud nomen Martha in lingua Syriaca idem est, quod dominans. In hoc ostenditur puritas virginalis, quia non est nisi dominium quod [illegible]

S. Jub. [illegible]
S. Henr. 16

[illegible]

corporis nec cogitando uel lo[illegible]
[illegible] aliquam corruptionē,
et dominatur quinque sensibus eos
custodiendo. S. Vin. in ser. de S. Martha

28 Reliquiti quando sunt pauperes, prædicant gratissimè, quando uerò abundant, perdunt gratiam; ideo oportet uendere omnia, et nolle aliquid de mundo, ut homo possit emere thesaurum Sacræ Scripturæ. S. Vin. in ser. de S. Catharina Virg. et Mart.

29. Dicit Philippus doctor antiquus, quòd B. Magdalena post conuersionē nunquam respexit homines in facie, nisi Christum; et interrogata de causa Respondit, quod propter affectū hominū fecerit tot peccata. S. Vin. in ser. de S. Maria Magd.

30. Societatem contubernium, et apparatum diuitum et magnatum fugias, et contemptum tui et de societate pauperū gloriaris, et in memoria et affectu, atque con[illegible] [illegible] pauperū, et despectorū totus lætaris, quasi expressa imagine Christi. S. Vin. de uita sp. cap. 17.

31. Quantum nitrū sit inobedientia, patet, quia induxit omne malum, et priuat omni bono. Exemplum in primis parentibus, qui post inobedientiā uiderunt se nudos, et [illegible] eiecti de Paradiso et expositi omni angustiæ. S. Vin. in ser. [illegible] [illegible]

AVGVSTVS.

1. Oratio fiebat ab Eccl.ª Deo pro eo. Hic habemus doctrinam, quomodo totus populus debet orare pro suo Prælato in tribulatione posito. Talis oratio multum placet

B. Vb. 2.
B. Hen. 29.

A. Vb. 68.
[illegible] 240.

B. Vb. 2.
B. Henr. 16.

B. Vb. [illegible]
B. Henr. 49.

B. Vmb. 279.
B. Henr. 42.

De..

Deo, quia tangit totam communitatem; sicut bonum vel malum capitis est bonum et malum omnium membrorum: ita de Prelato, qui est caput bonum vel malum Christianorum. S. Vin. in ser. [illegible] Petri ad vincula.

2. Petrus dormiens significat peccatorem in carcere peccati dormientem inter duos milites s. Angelum bonum et Angelum malum. S. Vin. in ser. S. Petri ad vincula. — B. ~~Henr.~~ V. n. 6. 190. B. Henr. 462.

3. Multi sunt mente et corde inverecundi in tantum quod transeuntes ante imaginem crucifixi vel altare vel corpus Christi non dignantur amovere caputium suum, qui si transirent coram uno [illegible], illud facerent: et hoc multum displicet Deo. S. Vin. in ser. de superbia sup. P. [illegible] — [illegible] B. Henr. 443.

4. Qn hō vult preservare carnes vel [illegible], ponit in eis sal, quod restringit humiditatem: iste mundus debuit corrumpi et finiri, bene sunt ducenti anni et ultra elapsi: sed virgo Maria volens mundum adhuc preservare, posuit salem s. B. Dominicum et [illegible] [illegible] in libris [illegible] visio, quam vidit B. Dominicus et S. Franciscus [illegible] in ser. [illegible] — B. Umbert. n. ~~[illegible]~~ B. Henr. [illegible]

5. Quomodo aspectu [illegible] Virginis extinguebat omne malum [illegible] [illegible] sic [illegible] tentati de luxuria [illegible] B. [illegible] — [illegible]

[illegible] [illegible]

AVGVSTVS.

~~concupiscentiam~~ concupiscentiã ue=
stram inordinatam. S. Vin. Ser. 3
sup. Pater noster.

6 Si dicatur religioso quare congregatus [illegible] — B. Vinc. [illegible] 40.
recurrant, respondet, quia ordo non
[illegible] necessaria:
Faciatis officium uestrũ diligenter, et
seruetis regulam; quia citius quilibet
posset celum cadere, quam quod uo-
bis deficiat. S. Vin. in Ser. Dom. [illegible] post [illegible]
Pasche.

7. Qñ pannus laicus ponitur super feretrũ — B. Vinc. 695.
signũ est cadaueris, et quod ibi iacet
mortuus: sic in corpore ornato signũ
est, quod ibi sit anima mortua: unde
mulier ornata non est, nisi feretrũ
animę mortuę. S. Vin. in Ser. de [illegible]
[illegible].

8. Voluntas dei fit in celo et in terra per — B. Henr. 218
creaturas insensibiles, et irrationales,
et solus hõ, qui est rationalis, facit con-
tra uoluntatem dei [illegible]
[illegible] [illegible] uoluntas tua sicut in celo et in ter=
ra scilicet quod sicut in celo sit in
nobis in terra [illegible]
S. Vin. in Ser. [illegible]

9. Si consideremus imperfectioñ nostram — B. Henr. [illegible]
[illegible] usq; humiliabimur.
[illegible] de natura sua quid imperfectũ
[illegible] de nihilo creatus quia non de [illegible]
seraphin nec cherubin, sed de nihilo
et in principio est tanq; tabula, in qua
[illegible]
[illegible] S. Vin. in Ser. [illegible]

10. Legimus de Alexandro Magno [illegible]
[illegible] ipsum
[illegible], qui [illegible]
[illegible]
[illegible]
sibi

[illegible]

libri: propter quod occidit ma[illegible] [illegible] vocatur [illegible] eundem, et verba nomen [illegible] [illegible] et cau[illegible] [illegible] malorum [illegible]: [illegible] fecit B. Laurentius, et videtur in eo fuisse completum verbum S. Ehi[illegible]: Bonum est viro, cum portaverit iugum Dni ab adolescentia sua. [illegible] in [illegible] [illegible].

11. Sumus homicidae et latrones: homicida occidit corpus, sed qui peccat mortaliter, occidit animam, [illegible] peccator mortaliter [illegible] occidisti animam [illegible] ma, quae peccaverit, ipsa morietur [illegible] fures. quotiescumque furati sumus Deo honorem, vel [illegible] [illegible] vel obedientiam ad sua praecepta, toties fecimus furtum. S. Vin. in [illegible] infra oct. [illegible]

12. Proh dolor multi [illegible] nomine gloriantur, sed paupertatis sodales et amici, [illegible] [illegible] [illegible]. Non sic Beatissimus [illegible] Pater noster, non sic ille, qui cum diceretur pro nobis egenus [illegible] omnes [illegible] Apostoli, qui [illegible] verbo et exemplo documenta. S. Vin. de vita sp. c. i.

13. [illegible] omnium ciborum fuit [illegible] Adae quem serpens potionavit, [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] et [illegible] infecti [illegible] bonus medicus ordinavit tyriacam [illegible] tyriaca est [illegible] [illegible] Pater noster, vel nomen Je[illegible] [illegible]

B. [illegible]
B. Henr. [illegible]

[illegible]
B. Henr. 296. 4[illegible]

ALTISSIMVS.

[illegible] Hoc de pavone, quando superbit, se elevat, et videt alas suas et plumas; sed [illegible] respicit pedes, deprimit alas, et humiliatur: Ita de nobis, aliqui superbiunt, contemplando alas suas et plumas, [illegible] pluma est o tu es de magno gen. [illegible] alia tu es pulcher, alia tu es [illegible] [illegible] modo respicis plumas; respice [illegible] ad quam tres venies, quia bufones, et [illegible] vermes te comedent. S. Vin. [illegible] de superbia. — B. V. vol. 965. B. Henr. 173.

[illegible] Secunda conditio, quae fuit in Virginis assumptione: quia omnes Apostoli, et multi alij Sancti et Sanctae fuerunt in [illegible] congregati [illegible] tes in circuitu Psalterii. Quare hoc [illegible] gebat [illegible] [illegible] quia quando persona laborat in extremis debet [illegible] circa se bonas et sanctas personas, quae legant Psalterium et [illegible] [illegible] confortent spiritum reducendo ad memoriam Xpi passionem. S. Vin. in Ser. de assumpt. B. Virg. — B. [illegible] B. Henr. 122.

[illegible] Antiquiores gentes non comedebant nisi semel in die, et ideo vivebant multum [illegible] contenti comedere semel vel bis; ideo vita nostra est brevissima: cavete ne nimis comedatis et bibatis quia non proficit corpori nec animae. S. Vin. Ser. [illegible] Pater noster. — [illegible] B. Henr. 101

[illegible] cont[illegible] quantum [illegible] quando [illegible] bona [illegible] natam [illegible] Tunc n. Angelus elevat oculos [illegible] dicens: O Anima audias eum, [illegible] [illegible] — [illegible]

depredibet

AUGUSTUS.

sic de quolibet bono operis. S. Vin. Sev. i. infra oct. ascens.

18. In omni locutione tua, in omni cogitatione tua, et in omni lectione tua ... reprehende, et in te semper conjunctam ... cogitans quod bona, que facis, non sunt pene executa, nec illo fervore facta quo debebant et multis negligentijs inquinata, ut merito ... tua in ... panno menstruato debeat comparari. S. Vin. de ciba ... cap. 3.

19. Deus facit magnam gratiam hominis dando sibi tribulationem et afflictionem in isto mundo: quia signum est quod Deus eum diligit: sed Deus hoc facit pro ... fideles, et patientiam et ut recompensaret nostra merita et premia ... S. Vin. Ser. S. super Pater noster.

20. Religiosi debent habere strictam necessitatem ... nihil ... recipere, etiam si vellent dare; quia hoc destruxit ordines: qui a principio inceperunt cum ... de foliis fagi comedebat. S. Vin. ... Ser. de SS. Simeone et Juda.

21. Et otiosus sicut campus male cultus in quo insurgunt urtices mala: ... communiter tales cadunt in tentationem: ideo ... dicens. Anc. Deus dat nobis ... ut ita simus diligentes in servitio

tuo

B. ... 229.
B. Item ...

B. Vat. 722.
B. Item. 02

B Vat. n.º 529
B. Item. 450.

B. Vat. 799
...

tes, et in operibus sanctis, ut occupati in illis non cadamus in tentationem. S. Vin. ser. 6. sup. Pater noster.

[illegible] Et mulier quædam Martha nomine excepit illum in domum suam. Martha interpretatur Dña. Nulla est domina cœli et terræ nisi regina cœlorum Virgo Maria, quæ recepit illum in domum suam, i. in uterum virginalem. S. Vin. ser. de assumpt. B. M. Virg. | B. [illegible] 96
B. [illegible] 90

[illegible] Aqua [illegible] [illegible] pida, idest sine charitate; quia non vult exire de peccato, nec recipit aliquam complacentiam de operibus [illegible] S. Vin. [illegible] Pater noster. | B. [illegible] 97
B. [illegible]

29. Si volumus intrare Paradisum, oportet, quod in his quatuor tormentis simus similes B. Bartholomæo. 1.º ut simus fustibus cæsi. Nam quando aliquis in aliquo stat in malo diu vixit, et emendat se, statim per oblocutiones fustibus cæditur. 2.º oportet, ut simus crucifixi: crux significat pœnitentiam, quam debemus sustinere. 3.º oportet, ut simus excoriati: si habetis pellem hominis superbiæ et vanitatis, humiliamini. 4.º oportet decapitari caput, unde venit omne malum, est superbia et voluptas. S. Vin. in ser. de S. Bartholomæo. | B. [illegible] 28
B. Item 88

[illegible] Si damnati possent habere de tempore quantum durat mundus [illegible] facerent pœnitentiam, ut salvarentur. Sed Deus dat nobis de tempore decem vel viginti annos et plus, ut faciamus pœnitentiam et bona opera ex quibus habeamus Paradisum, sed [illegible] | [illegible]
[illegible] [illegible]

AUGUSTUS.

26. Pete, abeo ut [illegible] gat. Sicut deus [illegible] et [illegible] iter matutina, deus diriget uiam tuam, [illegible] humilitatis contra superbiam: [illegible] diriget uiam tuam [illegible] uiam misericordiae et liberalitatis contra auaritiam, et sic de alijs uirtutibus. S. Vin. ser. de dom.ca infra oct. ~~[illegible]~~ [illegible]

B. [illegible] 280 [illegible] 470
B. Heur. 2849

27. Reuelationem capere intendendo: [illegible] contra gulam intitias, nisi contra hanc uictoriam habeas, in uanum labores in acquisitione aliarum uirtutum. S. Vin. de uita sp. cap. 1.

B. Vrb. 91
B. Heur. 125.

28. Non sufficit habere uirtutes in oculis, nec labijs, seu auribus; sed in manibus, ut scilicet sicut legunt, audiunt uel praedicant, quod ita seruent et faciant opere: et quia ita, [illegible] B. Augus. [illegible] [illegible] [illegible] possumus sibi dicere: lucerne ardentes idest uirtutes animam pulchrificantes in manibus uestris. S. Vin. in ser. de S. August.

C. [illegible] ber. n.° 69. 448. ~~[illegible]~~
B. [illegible]

29. Tunc caput Ioannis [illegible] praescinditur, puellae datur, et a puella [illegible] adulterae praesentatur. [illegible] qualiter B. Ioan. [illegible] uirtutum, Magisterium uitae sanctitatis forma, ~~[illegible]~~ norma iustitiae, uirginitatis speculum, [illegible] [illegible], [illegible] exemplum, poenitentiae uia, [illegible] uenia, fidei disciplina. Ioannes maior hominibus, par Angelis, legis summa, Euangelij [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mundi [illegible] [illegible] medius trinitatis. Et hic [illegible] datur [illegible], traditur [illegible] [illegible] S. [illegible] [illegible] [illegible]

B. [illegible]
B. [illegible]

AVGVSTVS.

31. Qui [illegible] stultissimus est. Videlicet pro modo meritum, mars [illegible] Deinde obtentum gloriæ cœlestis [illegible] est stultissimus qui videt pœnas inferni, non curat bene facere: Deus dicet talibus in hora mortis: o miser [illegible] in [illegible] vade ad hospitale miserorum inferni. S. Vin. [illegible] noster

B. [illegible]
B. Henr. [illegible]

3 Currus significat tentationes, quæ ad instar rotarum [illegible] de una in aliam: quando diabolus [illegible] unam, tentat per aliam. S. Vin. ser. in dom. [illegible] post oct. Paschæ.

B. [illegible]
B. Henr. [illegible]

SEPTEMBER

1. Si nux relinquat corticem ante tempus, signum est corruptionis interius: sic et Christianus, si non habet habitum [illegible] quem religio Christiana requirit, signum est quod [illegible] peccati intus latent. unde in hoc demon [illegible] malitiam suam. S. Vin. in [illegible]

B. Vmb. 69.
B. Henr. [illegible]

[illegible] magis ascendendo, magis deficit: sic superbus magis exaltatus, plus evanescit. Hoc est honorati fuerint et exaltati deficientes, [illegible] in [illegible] 7. [illegible]

B. Vmb. [illegible]
B. Henr. [illegible]

3. Fili nobilium et divitum multum timent offendere patrem, ne perdant hereditatem paternam: multo magis timendus est Deus, ne perdamus regnum eius tam magnum. S. Vin. ser. de timore Dei.

B. Vmb. 53a.
B. Henr. 29[illegible]

4 Plus gaudet Deus de sacerdotibus virtuosis, quam de ædificiis templorum: [illegible] [illegible] quod in [illegible]

B. Vmb. 157.
B. Henr. 208.

SEPTEMBRIS.

Ecclesiæ ferent ædificia nimis sumptuosa [illegible] Augustino.

5\. Eo tempore, quo hō est iratus, pe[rit] ratio et humanitas in homine, et sic p consequens hō moritur, et bestia efficitur. Nam hō est animal mansuetū, ut dicit Philosophus, de [illegible] iracundi dicit Job. 5. Virum stultum interficit iracundia. S. Vin. ser. 7. super Pater noster. — B. Vrb. 133. B. Hem. 207.

6\. Videas continué tuos defectus, et peccata tua, et ea aggraua quātum poteris, aliorum veró defectus post tergum proijcias, et non videas, et si vides, attenues, et excuses, et ipsos compatiaris et eos adiuues quantum poteris. S. Vin. de vita sp. cap. 3. — B. Vrb. 484. B. Hem. 199.

7\. Dæmon nutrit porcos, et impinguat bacones [illegible], et postea ad infimum inferni ponat eos, et in æternū deuoret. Unde dicitur Matth. si ejicis nos hinc, mitte nos in gregem porcorum. S. Vin. in ser. 7. sup Pater noster. — B. Vrb. 51. B. Hem. 417.

8\. Et vidit deus lucem, quod esset bona. Scīa natiuitas Virginis Mariæ [illegible] Angelis, qui p eam reparantur eorum cathedræ, bona hominibus, quia p eam [illegible] p eam consequentur, [illegible] in [illegible] et [illegible] mentum meritis in meritis, et glo[illegible] [illegible] bona [illegible] quia p eam adepti sunt libera[illegible] — B. Vrb. 47. B. Hem. 118.

bono

bona animabus de purgatorio, qa. feā hent suffragiū, bona navigantibus, qa. f. cam pervenitur ad portum salutis, bona laborantibus in terra; quia per eam consequuntur requiem. S. Vin. in ser. de Nativitate Bi ug.

9. Superbus adeo est miser ... semine malam messem colligit; quia ... sunt bona in malum convertit de sanitate infirmatur, de vita moritur ... vulneratur ... victoria vincitur, et a morteo occiditur ... omnia eveniunt superbo ... et superbit de bono et sic de bono ... malis, et de virtute ... in ser. 7. post Pater noster.

... unquam fuit aliquis hens Dei timorē, qui veniret ad paupertatem Deo ... abundare, timete Deum. Nam timor ... sicut ... fructuosus qui

Psal. facit dominū suū divitem: Timete ... Christiani ... tibi quoniam non est inopia timentibus eo. S. Vin. in ser. de timore Domini

11. Deus ... de bonis operibus, si non fiat cum illa diligentia, qua debent fieri. V. G. dicere missam est bonū opus, sed nisi Sacerdos sit bene paratus, et dicat bona intentione, damnabitur. S. Vin. in ser. 12. post Pater noster.

... fecit; dispersum vero facit agros fructificare: sic divitiæ avari quamdiu sunt congregatæ animam corrumpunt; sed ... et peccata redimunt iuxta illud: Facite vobis amicos ... mammona iniquitatis. S. Vin. ...

B. Vrb. 7.
B. Henr. 353.

B. Vrb. 109.
B. Henr. 500.

B. Vrb. 134.
B. Henr. 329.

B. Vrb. 245.
B. Henr. 183.

SEPTEMBER.

13. Luxuria comparatur gehennæ ardenti: in gehenna sunt specialiter tria, ignis ardens, vermis rodens, et sulphur fetens: sic in peccato luxuriæ est ignis concupiscentiæ, vermis, idest remorsus conscientiæ, et sulphur fœtens infamiæ, et ideo qui est in peccato luxuriæ, iam est in supplicio pœnæ. [illegible] in Ser. 7 sup. Pater noster.

B. Urb. 452.
B. Henr. 460

14. Signum, quod Christus recepit in die redemptionis, est crux, sicut Rex Franciæ recipit pro signo florem lilij: sic Christus Rex cœli et terræ recipit signum crucis, ex quo fuit ibi suspensus pro nostra redemptione: ne aliquis sibi credens vel obediens suspendatur in furca inferni. S. Vin. in Ser. de Trinitate.

B. Urb. 217.
B. Henr. nº 142.

15. Multum placet Deo, quando aliquis subjicit Deo castrum corporis, ut obediat, et hoc fit per pœnitentiam et afflictionem; quia sicut domatur equus indomitus amouendo annonam, ita et corpus. Ista est ratio quare pœnitentia placet Deo. S. Vin. in Ser. Sti Nicolai

B. Urb. 403.
B. Henr. 261.

16. Invidus similis est leproso Judæ traditori, et diabolo: leprosus vellet, quod nullus esset sanus; diabolus vellet, quod nullus esset bonus, et Judas contristatus est de effusione unguenti supra Christum: sic Invidus infecit sicut leprosus, sicut diabolus dolet de bono proximi, et ad modum [illegible] de bona fama. [illegible] Ser. [illegible] sup. Pater noster.

B. Urb. 129.
B. Henr. 407.

17. [illegible] quem [illegible] Angelis, et corpus [illegible] [illegible]

B. [illegible] 74
B. Henr. [illegible]

[co]mmilitemur omnes: ideo habemus [pro]elium sicut est in statera: chorda trahit sursum, et pondus lapidis deorsum: Corpus, quod corrumpitur, aggravat animam, et terrena inhabitatio deprimit sensum; sed habebit triumphum per ueram continentiam, attenuando corpus per poenitentiam. S. Vin. Ser. de quinque coronis.

18. Nihil tibi in speciali procures; sed cibariis, que Fratribus communiter apponuntur, sis contentus. Secularibus uolentibus tibi xenia mittere, nullatenus acquiescas pro tua persona; si tamen uolunt Conventui mittere, mittant. In recreatione habitum extra refectorium nullo modo recipias, sed continue refectorium sequaris omnibus [illegible] [illegible] [illegible]. S. Vin. de uita sp. cap. 5.

B. Tub. 405.
B. Henr. 416.

19. O quantum diligeres illum, et timeres offendere illum, qui tibi dedisset manus uel oculum: quanto magis debes diligere et timere Deum, qui dedit tibi totum corpus et membra. Item qui dedit tibi animam ad imaginem Dei. S. Vin. Ser. in [illegible].

B. [illegible] 65.
B. Henr. 51.

20. Tantus est amor [illegible] quod iniuriam, que fit contra proximum, Christus recipit in se. Amen dico uobis, quod uni ex minimis meis fecistis, mihi fecistis. Ista ratio debet nos cogere, ut simus fideles proximo, sed benigni et misericordes. S. Vin. Ser. 3. in Dom. 3. post Pascha.

Matth.

B. Henr. 429.

21.

SEPTEMBER.

21. Oportet, quod diffidas de te ipso totaliter et de omnibus bonis tuis, et de tota vita tua et conuersatione tua, et reclinabis super brachia Jesu Christi pauperrimi et vilissimi, et impiorati ... et mortui propter te, ... quo sis mortuus in omnibus sentimentis tuis humanis, et ... vivat in corde tuo et anima tua. S. Vin. de vit. sp. cap. 16. — B. Vmb. 451 / S. Henr. 249.

22. ... facit multos defectus contra Deum; non tamen perdit hereditatem, nisi sit proditor: et tamen hereditas celi perditur una mala cogitatione, aspectu, uel minimo peccato mortali ... offendit autem in uno, factus est omnium reus. ... timeamus ... timore suo. — B. Vmb. 458. / S. Henr. 257.

23. Bonus Christianus in omnibus dictis et factis suis timet ne Deum offendat in aliquo: in principio diei orat Deum, ut ipsum preseruet a peccato, item in nocte ... et sic de alijs. Timor Domini expellit peccatum: nam qui sine timore est non poterit iustificari. S. Vin. ser. in Ter. 2. Sabbat. — B. Vmb. ... / S. Henr. ...

24. Si nos fortiter, bene, et fideliter militemus contra ... et peccata, ex tali victoria merebimur coronam glorie: ... corones et penam inferni. Deo ... labora, ut bonus miles Jesu Xpi. S. Vin. ser. 13. de quinque coronis. — B. Vmb. ... / S. Henr. ...

SEPTEMBER

25 [illegible] humiliari propter [illegible] voluntatem, sic triumphat, et meretur coronam gloriæ. V. S. dicendo: Ego sum inclinatus [illegible] voluntatem; sed quia vos præcepistis oppositum s. humilitatem volo humiliter vivere, magis faciens voluntatem vestram quam meam. S. Vin. Fer. [illegible] coronis.

B. V[illegible] 11
B. Henr. 4.35

26. Plus proficimus in gratia per communionem, quam per alia opera; quia ex bonis operibus licet merita multiplicantur; non tamen ex quolibet opere bono augmentatur gratia: sicut nec [illegible] [illegible] solo pane: sed quando homo communicat digne semper augmentatur gratia. Ideo dicebat David: Gustate et videte, quoniam suavis est dominus s. digne communicantibus. [illegible]

B. V[illegible] 546
B. Henr. 185

27. Ne nimis velitis conversari cum laicis; nam habemus conditiones imaginum, quæ de longe apparent pulchræ, secus de prope; quia videntur defectus imaginum. S. Vin. Fer. 7. in Dom.ca in albis.

B. Vul. 204
B. Henr. 276

28. [illegible] malum, quia [illegible] vitam, parentes, amicos, bona temporalia, 2.o peius; quia perdit vitam æternam, societatem Angelorum et sanctorum 3.o pessimum [illegible] [illegible] Dei et intrat tormenta intolerabilia, et visionem dæmonum. S. Vin. [illegible] coronis

B. Vul. 630
B. Henr. 230

SEPTEMBER.

29\. Quamuis permittat nos Deus tentari; tamen praebet auxilium Angelorum; et ideo recte facit Deus sicut Dominus qui habet multas oues in nemore ad custodiendum quibus [illegible] et canes ne a lupis deuorentur. Ita fecit Christus, qui dicit: Ego sum Pastor bonus. Nos vero sumus oues pascentes in nemore huius mundi, et deuoraremur a lupis, nisi Christus mitteret [illegible] pastores, s. sanctos Angelos. S. Vin. in ser. de S. Michaele

B. Vrb. 93.
B. Henr. 448.

30\. Qui vult fugere atque euitare laqueos atque [illegible] diaboli finales debet habere in proprio sentimento sui, quod sentiat de se ipso sicut de corpore mortuo pleno vermibus et male olenti, et sicut de cadauere, quod dedignantur videre intuentes; imo semper claudunt nares propter eius pessimum odorem et foetorem. S. Vin. de vita sp. cap. 16.

B. Vrb. 56.
B. Henr. 482.

OCTOBER.

Credo, quod quilibet natum habet aliquem [illegible] in deuotione [illegible] et aliquoties curat parum de nobis propter peccata nostra: sed Angelus eius nunquam deserit. Ideo dico bonum quodlibet mane et sero genibus flexis dicere: Angele, qui meus es, [illegible] pietate superna me tibi commissum serua, s. a malis inclinationibus [illegible] gubernas, s. in bonis operationibus. S. Vin. ser. de S. Michaele.

B. Vrb. [illegible]
B. [illegible]

OCTOBER.

2. Debet talem febrem de se ipsa sentire fidelis anima, cum maxima verecundia coram Deo sicut coram illo, qui [illegible], et sit sicut si esset coram districto iudicio, et dolere maxime de offensa Dei, et perditione gratiæ animæ, quando redempta fuit vir qua erat pretiosissimo Christi sanguine, et abluta per Baptismum. S. Vin. de vita sp. cap. 10.

B. Vrb. 467
B. Henr. 531

3. Deus proposuit duas vias Paradisi et inferni. Quilibet [illegible] diceret quod vult ire ad Paradisum. Et per quam viam [illegible] [illegible] viam [illegible]. Illa via est inferni: via Paradisi est humilitas. Qui vult ire Romam non recipit viam Angliæ; quia [illegible] sic non inveniretur. S. Vin. ser. 13 de quinque coronis.

B. Vrb. 591.
B. Henr. 283

4. Non credatis, quod perfectio sanctitatis consistat solum in additione bonorum [illegible] sed consistit in additione bonorum [illegible] cum ~~[illegible]~~ augmento devotionis: ita fecit B. Franciscus. S. Vin. in ser. S. Francisci.

B. Vrb. 119
B. Henr. 191.

5. Luciferi et alij pro vindicta vel predatione ibunt in æstate ardenti etc. et quantumcumque delicati abstinebunt ab his quæ sibi magis placent pro salute corporis [illegible] pro anima non dimitterent [illegible]. S. Vin. ser. 13 de quinque coronis.

B. Vrb. 768
B. Henr. 704

6. Quando persona quæ tenuit bonam vitam moritur [illegible] in articulo mortis, Angelus missus divinitus [illegible] exitum propter dæmones [illegible] [illegible] inter aereas potestates [illegible] introducit in cælum. S. Vin. ser. [illegible]

B. Vrb. [illegible] 10.
[illegible]

[illegible]

7. Quoties homo peccat, toties mentitur faciendo contra [illegible] et abre nunciationi factam in Baptismo: mendacium namque est, Christianum se dicere, et Christi opera non facere, mendacium est, Episcopum, Sacerdotem, vel clericum se profiteri, et contraria huic ordini operari. S. Vin. ser. 13. de quinque coroni[s]. — B. Vnb 239 - 244; B. Henr. ~~4~~ 460

8. Ut autem non excedas in sumptione cibi et potus, debes naturam tuam diligentissime examinare quantum cibi et [illegible] sustentationi [illegible] necessitatem. S. Vin. [illegible] — B. Vnb 413.; B. Henr. 407.

9. Scitis vos Sacerdotes, quid debetis facere et servare? diligenter et perseveranter debetis officiare devote conversari honeste, celebrare digne. O ~~d~~ qualis gloria est parata tali Sacerdoti. S. Vin. ser. 15. de [illegible] — B. [illegible] 155; B. Henr. 195

10. Si cogitas penas infernales damnatorum paratas cunctis peccatoribus credo, quod levis erit tibi omnis [illegible] humilitas [illegible] et omnis labor, quem in ista vita possis sustinere. [illegible] Dei, ut evadas penas supradictas et conaberis continue ad tenendum [illegible] et [illegible] ad supradictas penas. S. Vin. ~~[illegible]~~ de vita spi[rituali]. — B. Vnb 718; B. Henr. 168

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OCTOBER.

11. Sicut aqua, si ponatur ad aerem fri- (in hieme)
gidum statim refrigescit et congelatur
sed si sit iuxta ignem non congelatur
nec refrigescit: sic de bonis personis de-
uotis et ardentibus in charitate et
amore Dei inter malos personas refri-
gescunt a deuotione, seu si stat
iuxta ignem s. Christum et cum
bonis et electis. S. Vin. Ser. 15. de Quadra-
gesima.

B. Umb. 207
B. Henr. 66

12. Oportet, quod despici desideret, et
contemni et quod omnia uituperia,
uerecundias, diffamationes, iniurias,
blasphemias et omnia aduersa summo
cum gaudio et letitia recipiat et
patienter ferat. S. Vin. de uita spirituali cap. 10.

B. Umb. 567.
B. Henr. 17

13. Religiosi seruantes regulam uotum obe-
dientiam, paupertatem, castitatem, et
ceremonias claustrales. O qualis sta
parata est tali religioso. S. Vin. Ser. de
Quadragesima.

B. Umb. 61
B. Henr. 29

14. Quando aliqua anima uenit ad
ciuitatem Paradisi Deus non dat sibi gloriam
ad certum tempus, sicut uno mense uel
anno, uel uiginti etc. sed dat sine
fine: sicut in ciuitatem eternam, idest sine
termino et fine. Ex quo [illegible]
dat gloriam, quamdiu erit Deus in se-
cula seculorum: et tu debes ei seruire
quamdiu eris homo. Et ista [illegible]
proportio. S. Vin. Ser. de Quadragesima.

B. Umb. 592.
B. Henr. 102

Matth. 25.

15. Si in his, que sunt Deum operari deside-
ras, aliquos tibi obsistere uideas et te
etiam totaliter impedire, siue sint
[illegible], siue pares uel inferiores,
noli contentionibus detenerii: sed te ip-
[illegible] [illegible] ad te restringes, te apud te ipsum
collige, et ubique dicas: Deus enim pater
[illegible]. Nec de hoc contristaris

B. Umb. 81.
B. Henr. 497.

OCTOBER

quia non possunt id facere, nisi finali-
ter pro bono eo, et aliud sit expedi-
ens. S. Vin. de vita sp. cap. 3.

16. Sicut in mari nullus potest diu na-
vigare sine tempestate: sic nec pos-
sumus esse diu sine adversitate [illegible]
ut nauta portabe malum patienter
non solum in bono tempore, quando nō
sunt tentationes, sed etiam quando ve-
niunt vel a carne vel a mundo,
vel a diabolo et tunc oportet absti-
nere et [illegible] custodire orando,
[illegible] et ad deū recurrendo ut
det firmitatem in fide. S. Vin. ser. de
perseverantia.

B. Vrb. 71
B. Henr. 295.

sicut compositus pater
17. Quando sunt multi pueri facientes
aliquā ribalariam [illegible] filium
suum inter illos in platea, solum
castigat filium, dando sibi alapas, nō
curando de aliis: sic est signum
filiationis. Sic quando corrigit nos
alapis tribulationū in platea hu-
ius mundi, secus de illis, quos non
corrigit. S. Vin. ser. de perseverantia.

B. Vrb. [illegible]
B. Henr. 97

18. Seminator instituit in agris continu-
[illegible] et praedicavit [illegible] sapientiam
et virtutem [illegible] S. Lucas ex-
cellenter, qui 37. annis praedica-
vit per mundum cum B. Paulo
socius suus fuit, ibat de Villa
in Villam. [illegible] castra acqui-
[illegible] S. Vin. ser. de S. Luca.

B. Vrb. 40
B. Henr. 320

19. Oratio est quasi canale seu via,
per quam dona misericordiae dei
et corporalia et spiritualia ad
nos [illegible]
[illegible] pulsans [illegible]
dico vobis dabit ei quot quot habet
[illegible] Vin. [illegible]

B. Vrb. 210.
B. Henr. [illegible] 145

OCTOBER

20. Verba Dei sunt quasi ignis ardens hoc ad oculum potestis videre; quia multi veniunt ad sermonē frigidi, qui audiendo sermonē calefiunt; frigidus est superbus, sed calescit, quando humiliatur. Idem de alijs peccatis. S. Vin. ser. 4. in 3a. dom.a post oct. Pasch. — S. Vinc. 552 — S. Henr. 155

21. Quantū est laborandū pro sancta gloria, quando pro modica remuneratione Regis milites tantū laborant et exponunt se morti. S. Vin. ser. de resurrectione. — S. Vinc. 6 — S. Henr.

22. Si in his, quę tu summa desideras, te videas quodammodo divinitus impedire vel per infirmitatem, vel quocumq; alio contingente; de hoc nec labenus contristeris, sed totū equanimiter feras, et te ex toto committas illi, qui melius novit quod tibi expediat, quam tu ipse. S. Vin. de vita sp. cap. 3. — S. Vinc. 102 — S. Henr. 476

23. Sicut unda agitatur ventis, sic persona, quę dubitat in fide, agitatur argumentis et rationibus, et nihil potest obtinere a Deo.
Apoc. Estote fideles: Unde Apoc. 2. Esto fidelis usq; ad mortem, et dabo tibi coronā vitę. S. Vin. ser. ib. de Ide. — S. Vinc. — S. Henr.

24. Cum Adam diceret: Vocem tuam
Gen. 3 audivi et timui eo quod nudus essem ... operibus, et tu non feceras, nisi unū peccatū gulę: quanto magis debes tu timere qui tot peccata ... S. Vin. ser. de Resurrect. — S. ... — S. Henr.

OCTOBER.

25. O quale donum, ubi Deus dat te-
metipsum, nunquam tale donum reci-
pies. quisque pauper [illegible] [illegible];
quia in ipso est quidquid desi-
derabile est, nunquam turbari aut
tristari potest; quia ipsum est
gaudium [illegible] [illegible], nunquam potest
infirmari neque antiquari; quia
Deus vita est. O quam pauper
est ille, qui hodie non est hoc
cibo cibatus. S. Vin. in ser. [illegible]

26. Ecce mirabilis dilectio et devotio
mulierum [illegible] mortuorum [illegible];
[illegible] hodie [illegible] multos recipit me-
moria. [illegible] cum [illegible] [illegible]
[illegible] [illegible] qui ad clamorem
eius [illegible] propter mortem suis
entibus currunt, et cum ipsi vide-
runt [illegible] porcum in alveolo
statim recedunt, et illius obliti
sunt: sic [illegible] mortuum [illegible] flentes
dum sepeliuntur, et [illegible] eius
obliviscuntur. S. Vin. ser. [illegible] in
die [illegible]

27. Omnes morimur, et quasi aquæ
dilabimur super terram. Totum no-
strum vivere non est nisi mo-
[illegible] quia comedendo [illegible]
[illegible] dormiendo vel stan-
do continue vadimus ad mortem
quasi aquæ dilabimur. S. Vin in
ser. sabbati post [illegible]

28. Licet Simon et Iudas fuerint filij
[illegible]
[illegible]
[illegible] fuerint filij [illegible] per
[illegible]
[illegible]

B. Vab. 655.
B. Herv. [illegible]

B. Vab. 427
B. Herv. 216.

B. Vab. 467

B. Vab. 724.

Magis sunt sculti et [illegible], quia sunt filij penitentiæ, quam quia sunt filij Mariæ Cleophæ: Ita de nobis si facimus penitentiam, de quibus dicit [illegible]: Non [illegible] [illegible] vocare [illegible] [illegible] [illegible] S. Vin. in ser. de SS. Simon. et Jud.

29. Peccatores sunt [illegible] [illegible] [illegible] aperturam sepulchri s. confitendo peccata [illegible] et proijciendo peccata extra: isto modo, peccator resuscitabitur de morte culpæ ad vitam [illegible] [illegible] moru minor; ideo dicit Isaias: Vivens vivens ipse confitebitur tibi, sicut et ego hodie. S. Vin. ser. in sabb. post Pascha

30. Facta confessione, oportet corrigere et emendare vitam sua [illegible] devotas orationes [illegible] utile est [illegible] mane et sero cogitare quomodo videabis Christum in cathedra suæ maiestatis [illegible] [illegible] de Virgine Maria. S. Vin. in ser. [illegible] Dom.[ca] in albis.

31. Multi credunt esse iusti, boni et perfecti sed quando tanguntur, [illegible] destruxerunt se ipsos: ideo potest dicere quilibet talis: O [illegible] ser parum de bono est in me. S. Vin. ser. i. sabb. post Pascha.

B. Vin. [illegible]

B. Vrb. ~~[illegible]~~ [illegible]
B. Hem. ~~[illegible]~~ q. 33.

[illegible]

[illegible]

primo

ligione

lo

cate

lo

nesso

ne

me

D. Che

molto

che

[illegible] mondo è l'Europa? La più piccola delle altre [illegible] ma la [illegible] è più colta. D. Quali sono i suoi confini? Al settentrione confina col mare agghiacciato; all'[illegible] coll'Asia [illegible] col Mediterraneo ed a ponente coll'Oceano. Chi è stato il primo ad abitarla? Gia[p]fet [illegible] di Noè dopo una dispersione venne a stabilirvisi. Quali Religioni son professate in Europa? La Religione Cristiana Cattolica, la Luterana, la calvinista, la Maomettana, la Cristiana Scismatica, e la [illegible] In quante parti principali si divide l'Europa? In sedici, sei delle quali sono al settentrione, cinque di mezzo, e cinque al mezzodì. Indicate queste parti! Al settentrione vi sono l'isole Britanniche, la Danimarca e l'Islanda, la Norvegia, la Svezia, la Moscovia, e la Polonia. Nel mezzo v'è l'Alemagna, i Paesi Bassi, la Francia, e l'Ungheria. Al mezzodì la Spagna, il Portogallo, la Svizzera, l'Italia, e la Turchia Europea. Tutte queste parti sono elleno regolate all'istesso modo? No: ciascheduna [illegible] una forma di governo, e le proprie sue leggi.

Dell'isole Britanniche.

D. Che cosa s'intende per isole Britanniche? R. S'intendono due isole grandi e molte piccole che si trovano nel grand Oceano [illegible]. Quali Regni abbracciano l'isole Britanniche? Tre, quello d'Inghilterra, quello di Scozia, che è quello d'Irlanda; che tutti tre oggi sono [illegible] allo stesso [illegible]. Che Religione [illegible] Inghilterra? [illegible] la Protestante Calvinista. Che cosa [illegible] della storia antica della Inghilterra? [illegible] è molto oscura prima di Giulio Cesare che vi portò il primo l'armi Romane. Ha seguito molti altri imperadori fino [illegible] decadenza dell'impero i Romani dalle truppe [illegible] vi s'introdussero gli Anglo-Sassoni, popoli che abitavano il paese di Holstein. Quando? Nel 449 l'Inghilterra senza soldati Romani, che allora avevano [illegible] i Brettoni [illegible] a chiamarli in [illegible] contro de' Pitti e degli Scotti abitanti al settentrione, che approfittarono di quell'occasione, [illegible] la Brettagna. Gli Anglo-Sassoni aiutarono i Brettoni con esito felice, [illegible] questi [illegible] s'innamorarono di quel paese, e rivoltando le armi contro gli stessi Brettoni gli costrinsero a ritirarsi nel principato del Galles, ed essi fondarono sette Regni nel [illegible] secolo [illegible], de' quali regni però [illegible] è [illegible] oscura. Quando fu portata nella Brettagna [illegible]

ne Cristiana? quel tempo di queste sette regni nel 596 quando [illegible] ... fu quivi S. Agostino [illegible]

quest'effetto questo, mandatovi? Gregorio il Grande e vi contava molti di S. fra quei Re d'Inghil-

terra. Quando si unirono i diversi Regni? Egberto Re d'uno di essi li ha conquistati tutti gli altri, nell'819 e prese

il titolo di Re d'Inghilterra, che ritennero poi sempre i suoi successori e creato. Che ci racconte-

di Guglielmo il Conquistatore? Gli Re [illegible] Edoardo [illegible] in cui finirono la stirpe degli Anglo-

sassoni istessi [illegible] lui [illegible] lui, ch'era figlio di Roberto Duca di Normandia, che ricordava dai Greci

questa corona dopo finite la [illegible] [illegible] [illegible] [illegible] [illegible] ... in-

[illegible] [illegible]; e che [illegible] per forza acquistarla, onde gli fu dato il titolo di Conquistatore;

ciò avvenne nel 1066. I successori di Guglielmo il Conquistatore furono principi? Vi furono ancor due

secoli continue guerre in Inghilterra per molto loro, e si sono veduti per la corona d'Inghilterra, e nel Du-

cato di Normandia [illegible] [illegible] contro i [illegible] ed [illegible] contro de' Papi coll'ajuto [illegible]

ne vita del [illegible] [illegible] Chi sottomise l'Irlanda? [illegible] Quest'isola, che contro [illegible] diviso [illegible]

trovasse fu aggiunta da Enrico Secondo Re d'Inghilterra, che aggiunse delle [illegible] intestine,

il titolo di Re d'Irlanda però non si prese dal Re d'Inghilterra, ma al tempo di Enrico Ottavo [illegible]

co. Il Regno d'Inghilterra non fu mai posseduto dalla [illegible] [illegible] [illegible] al tempo di Giorgio Ottavo. Questi Re

gli [illegible] detto Re d'Inghilterra di tutte le provincie che possedevano in Francia, indi chiamato degli Inglesi,

Chi erano [illegible] [illegible] [illegible] venne in Inghilterra, e ne prese il commando ma fu poi obbligato a

[illegible] [illegible] morte di [illegible] essendo stato creato Re Enrico, il figlio di [illegible] [illegible] i ribelli

gli [illegible] ad Enrico III? Si e fu egli necessitato a sottomettere la guerra contro i ribelli a vendere al Re di Francia tutte le Provincie che aveva [illegible]

fu fatto prigione, ma liberato poi dal figlio Edoardo, che disfece l'armata nemica. Chi fu Edoardo I? Re [illegible]

[illegible] [illegible] alla Corona [illegible] [illegible] Obbligò Filippo il Bello Re di Francia a restituirgli primamente di [illegible];

a [illegible] [illegible] [illegible] lo fece prigione. Edoardo II fu egli del carattere di suo padre? No, quelli, che fu [illegible] di [illegible] ... fu preso in [illegible] alcune provincie di Francia ... i ribelli;

della figlia di [illegible] di Valois, fu cinta degli [illegible] e di un [illegible] punto della [illegible] ... Per quale motivo [illegible] la guerra tra Edoardo e [illegible] Filippo

[illegible] corona in luogo ad Edoardo [illegible] [illegible]

di Valois Re di Francia? Per la successione a quel Regno, che inutilmente pretese Edoardo per essere figlio d'

[illegible] Qual esito ebbe questa guerra tra Edoardo,

[illegible] Francia, che vi fece perdite notabilissime; ed Edoardo [illegible] [illegible] Regno di quel Regno ... sotto il qual Enrico V fu dichiarato Reggente di quel Regno, ... ebbero il possesso di una gran parte della Francia ... Carlo VI, ad Enrico V ne fu dichiarato Re; ma fu poi scacciato dal Delfino, che fu Carlo VII. ... Qual fu la sorte di Riccardo? Questo Principe ha [illegible] [illegible] il coraggio di [illegible] [illegible] di

[illegible] malcontento, ed avendo voluto limitata l'autorità del Parlamento [illegible], che venne tramata la sua morte

[illegible] [illegible]; [illegible] fu vinto, fatto prigione, e poi anche ucciso dal Duca di Lancastro, che [illegible] [illegible] di lui

stato cacciato in bando [illegible] ritornato con degli armati, ed era divenuto Capo di un gran Partito di Ribelli in Inghil-

terra [illegible] [illegible] [illegible] [illegible] dal Parlamento, [illegible] [illegible] Regione [illegible] Re col nome di Enrico IV

[illegible] contiam

Isole Britanniche

+ Ulterato nel 1[illegible] [illegible] il antico [illegible] sopra [illegible] allora [illegible] [illegible] [illegible] [illegible] invasò [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Re s'impossessò di quel Trono, [illegible], e due [illegible] ribellioni;
[illegible] [illegible] [illegible] [illegible] fu [illegible] sempre soggetto all'Inghilterra [illegible] [illegible]
[illegible] [illegible] [illegible] delle quali si fecero nuovi trattati; finchè [illegible] [illegible]
[illegible] unita all'Inghilterra nel 1706 # mezzo della [illegible] Stuarda Regina d'
[illegible] Inghilterra.

che hanno sempre creduto di [illegible] al contro, che la [illegible] appartenesse all'Inghilterra.

[illegible] madre Elisabetta [illegible] [illegible] [illegible]
[illegible] famiglia di Lancaster. Due impostori, cioè [illegible] [illegible] ed [illegible] [illegible] pretendenti il diritto alla Corona [illegible] [illegible]
[illegible] [illegible] ad Enrico dal principio de' fratelli; [illegible] furono da lui vinti, e trattati con generosità. Fece allean[za] [illegible]
[illegible] Re di [illegible], [illegible] la sua figlia in [illegible] e un [illegible] il [illegible]. La di lui figlia Catterina [illegible]
[illegible] [illegible] di Carlo di lui figlio [illegible] [illegible] anno 6. Chi fu Enrico VIII? Gli a seguì dalla Comunione [illegible]
della Chiesa Cattolica, si diede in preda alle dissolutezze, e fu l'origine di tutti i mali [illegible]; che [illegible]
quel del Regno [illegible] ~~[illegible]~~ con Francesco I. Re di Francia, [illegible] poi ~~[illegible]~~ colla [illegible] [illegible] contro [illegible]
Carlo V. imperatore dopo la prigionia di Francesco I. [illegible] [illegible] [illegible] di [illegible] [illegible] [illegible] contro Francesco [illegible]
I. [illegible] [illegible] [illegible] tolto # mezzo di una [illegible] di [illegible] [illegible], il [illegible] [illegible]
[illegible] morte [illegible] [illegible] morte a lui non [illegible] [illegible] [illegible] nel 15[illegible]? Qual fu il Regno di Odo[ardo]
IV? fu di [illegible] cinque anni, ne' quali fu sempre a cagione della età sua sotto la tutela del [illegible] di [illegible] [illegible]
e poi di quella di [illegible] [illegible] [illegible] [illegible] alla Religione Cattolica; l'ultimo de' quali sposò [illegible] [illegible]
[illegible] [illegible] [illegible] i di lui capitali di Suffolck. l'anno 1553 Come [illegible] [illegible] [illegible] figlia di Enrico 8, e di Catterina d'Ara[gona]
[illegible] [illegible] [illegible] [illegible] [illegible], che si oppose agli sforzi del Duca di Northumberland [illegible]
[illegible] [illegible] [illegible] di Suffolck da lui in [illegible] [illegible] proclamar Regina. Qual fu la condotta di Maria ella [illegible]
[illegible] [illegible] [illegible] ristabilire in Inghilterra la Religione Cattolica; sposò Filippo [illegible] [illegible] [illegible]
data a chi la dichiarò Regina, [illegible] [illegible] [illegible] [illegible] [illegible] congiura [illegible] della propria [illegible]
[illegible], e di [illegible] altri. Morì nel 1558 dopo aver perduta la piazza di Calais colle piccole [illegible] intorno [illegible]
da Enrico II Re di Francia, contro cui guerreggiavano [illegible] [illegible] [illegible] [illegible], ed i Spagnuoli: Chi successe
alla Regina Maria? Elisabetta figlia di Enrico 8, e di [illegible] Bolena [illegible] [illegible] nemicissima della Religione Cat[to]
lica, e stabilì la Riformata in Inghilterra. Molte congiure furono tramate contro di lei, principalmente
da [illegible] Stuarda Regina di [illegible], [illegible] però fu fatta prigioniera, e poi decapitata nel 1587, co[illegible]
sa, che meritò l'odio di [illegible] potenza contro di lei, e principalmente delle [illegible] [illegible] [illegible] Elisabetta
continue [illegible]; e contro l'[illegible] [illegible] potenza della Spagna. Ella [illegible] molto danno all'[illegible] Spagnuole

[illegible] continua

ne Cristiano [illegible] ... la vostra [illegible]

[illegible]

[illegible]

te di [illegible] guerreggiare [illegible]

che volle del Re di Francia. Chi sottomise l'Irlanda ~~come~~ quest'isola, che ~~costo~~ ~~agli~~ [dopo aver tormentata gli ... discordie d'[illegible]] Inghilterra fu soggiogata da Enrico secondo Re d'Inghilterra, ~~aggiungendo~~ [approfittando] delle ~~sue~~ [diverse] intestine.

Il titolo di Re d'Irlanda però non si prese dal Re d'Inghilterra, se non al tempo d'Enrico [VIII], [illegible] ... Il Regno [illegible] d'Inghilterra non fu mai posseduto dalla [illegible] [illegible] [Arrigo ... al tempo [illegible] ... Ottavo]. Quali Re

[fu detto Senzaterra] ... Giovanni Re d'Inghilterra di tutte le provincie, che possedeva in Francia, ed chiamato dai [Pari]

[illegible] erano ~~[illegible]~~ [disgustati] del [illegible] [illegible] venne in Inghilterra, a ne prese il comando ma fu però obbligato a [render via a le provincie di Francia appartenenti a quel Regno]

[illegible] ... morte di Giovanni essendo stato creato Re Enrico. [illegible] figlio di Giovanni [illegible] i ribelli

[illegible] ad Enrico [illegible] [e ritenne la guerra contro i ribelli] ... costretto a cedere al Re di Francia tutte le Provincie che [avea possedute] ... [illegible]

fu fatto prigione, ma liberato poi dal figlio Odoardo, che disfece l'armata nemica. Chi fu Odoardo I.? Un prode

Principe. Riunì alla Corona il Principato di [Galles]. Obbligò Filippo ~~[illegible]~~ [Bellet] Re di Scozia a prestargli giuramento di fedeltà,

a cui avendo poi [illegible] mancato, lo fece prigione. Odoardo II fu egli del carattere di suo Padre? No. Questi ne fu [illegible] di [illegible] [che fu posto in sorte alcune provincie di Francia]

sotto [illegible] di [Filippo] di Valois, fu [illegible] dei Scozzesi e [illegible] ... ~~[illegible]~~ [dei] [illegible] [illegible] la guerra tra Odoardo III e

che [illegible] la corona in luogo di Odoardo III di lui Figlio. [Per quale motivo ~~[illegible]~~] ~~[illegible] della [illegible]~~ [illegible]

[illegible] Re di Francia? Per la successione a quel Regno che inutilmente pretese Odoardo III essere figlio d'

Isabella [illegible] di Carlo IV morto senza posterità mascolina. Qual esito ebbe questa guerra tra Odoardo,

[illegible] Francia? [illegible] Francia, che vi fece rendite notabilissime, ed Odoardo 3.° [illegible] [illegible] [illegible] [illegible] suoi successori ebbero il possesso di una gran parte della Francia [illegible] ... quel Enrico V fu dichiarato Reggente di quel Regno [illegible] [illegible] di Carlo VI, ad Enrico V ne fu dichiarato [illegible] ... fu poi [illegible] dal Delfino, che fu Carlo VII [illegible] ... [illegible]

Qual fu la sorte di Riccardo? Questo Principe [illegible] [illegible] [illegible] il coraggio di ordine fatto da[l] Popolo [illegible], ed [illegible] [illegible] l'autorità del Parlamento [illegible], che [illegible] la sua morte, [illegible] [illegible]; [illegible] fu [illegible], fatto prigione, e poi anche ucciso dal Duca di Lancastro, che ~~[illegible]~~ [illegible] essendo da lui

[illegible] cacciato in bando [illegible] ritornato con delle armate, ed era divenuto Capo di un gran Partito di Ribelli in Inghil-

terra [illegible] [illegible] [illegible] [riconosciuto] dal Parlamento [illegible] [illegible] Re col nome di Enrico

passò il Regno [nella casa di York]? A forza di ribellioni da lui eccitate gli riuscì di far prigioniero
[Enrico] VI, e di farsi dichiarare tutore del Regno, e successore dopo la morte di Enrico. Questo infelice Principe rinunziò
la Corona, e Riccardo prese il nome di Odoardo 4. Il di lui Regno fu pieno di turbolenze, e di ribellioni;
[illegible] morì [illegible] d'Inghilterra, ma il di lui figlio Odoardo V [d'11 anni] non potè [illegible] che cinque
mesi la Corona rapitagli dai maneggi del Duca di Glocester suo zio paterno che lo fece [uccidere insieme col di lui fratello]
[illegible], [facendosi dichiarar Re col nome] di Riccardo III. Come finì Riccardo 3.? Essendo salito al trono
con via di scelleraggini non tardò molto a pagarne il fio. Si unì l'unico figliuolo, et l'unico Conte di Richmond
coll'ajuto di Carlo VIII Re di Francia [e di un gran partito nella Brettagna] gli mosse guerra, in cui perdette la vita. Questi fu Enrico VII. D.
Che si racconta del Regno di Enrico VII.? Fu questi a ragione chiamato il Salomone dell'Inghilterra. Egli pose
[illegible] Elisabetta erede della Casa d'York, con che pose termine alle lunghe contese di queste due case
[illegible] di Lancaster. Due impostori, cioè Lambert Simnel et Perkin Warbeck [pretendendo] il diritto alla corona [illegible]
[illegible] diedero ad Enrico [illegible] in principio de' suoi [illegible], e trattati con generosità. Fece alleanza
con Giacomo Re di Scozia, cui diede la sua figlia in sposa, e con Ferdinando il Cattolico, di cui la figlia Catterina
divenne sposa di Arturo di lui figliuolo, che fu poi Enrico 8. Chi fu Enrico VIII? Egli si separò dalla Comunione
della Chiesa Cattolica, si diede in preda alle dissolutezze, e fu l'origine di tutti i mali, che opprimono
quel del Regno. Ebbe guerra con Francesco I. Re di Francia. [illegible] poi [collegatosi] [illegible] contro
Carlo V dopo la prigionia di Francesco I. [illegible] in seguito si collegò di nuovo [illegible] contro Francesco
I. [illegible] mezzo di una somma di danaro. Non eseguì però il trattato [illegible]
la morte [illegible] sopraggiunse morte a lui non lo [illegible] nel 1547. Qual fu il Regno di Odo-
ardo VI.? Fu di soli cinque anni, ne' quali fu sempre a ragione dell'età sua sotto la tutela del Duca di Somerset
[illegible] alla Religione Cattolica. L'ultimo de' quali sforzò Odoardo [illegible]
[illegible] l'anno 1553 [illegible] di lui cugina di Suffolck. Come [illegible] figlia di Enrico 8, e di Catterina d'Arago-
na? Ella fu riconosciuta dalla Nobiltà, e dal popolo, che si oppose agli sforzi del Duca di Northumberland [illegible]
favore di Giovanna Gray di Suffolck da lui in Londra fatta proclamare Regina. Qual fu la condotta di Maria? Ella [illegible]
[illegible] ristabilì [illegible] la Religione Cattolica. Sposò Filippo [illegible]
[illegible] a chi la dichiarò Regina [illegible] una congiura [illegible]
[illegible], e di [illegible] altri. Morì nel 1558 dopo aver perduta la [illegible] di Calais [illegible]
da Enrico II Re di Francia, contro cui guerreggiavano [illegible] gl'Inglesi ed i Spagnuoli. Chi successe
alla Regina Maria? Elisabetta figlia di Enrico 8, e di Anna Bolena [illegible] nemicissima della Religione Cat-
tolica, e stabilì la Riformata in Inghilterra. Molte congiure furono tramate contro di lei, principalmente
da Maria Stuarda Regina di Scozia, la quale però fu fatta prigioniera, e poi decapitata nel 1587; cosa
che mosse l'odio di varie potenze contro di lei, e principalmente della Spagna, contro di cui ella [illegible]
continue [illegible]; e contro l'Irlanda [illegible] dalla Spagna. Ella diede molto danno all'Indie Spagnuole

continuazione

O[illegible]

nell'[illegible] ipsa fu mai maritata, benchè sia stata ricercata da molti Principi, e [illegible] più volte da' suoi sudditi [illegible] in specie [illegible] dell'Inghilterra e vi stabilì varie manifatture. La morte di lei accadde nel 1602. Chi successe nel Regno d'Inghilterra ad Elisabetta? Jacopo I figliuolo di Maria Stuarda Re di Scozia dichiarato da Elisabetta per suo successore. Qual fu il di lui regno? Furono tramate due congiure contro la di lui vita [illegible] una sostenuta da Filippo 3 di Spagna, e l'altra fu quella tanto famosa delle polveri [illegible] pace colla Spagna. Perchè riunì in se stesso le Corone di Scozia, e d'Inghilterra prese il titolo di Re della gran Brettagna; si crede, che avesse risolto di riunirsi colla S. Sede; ma glielo impedì la morte avvenutagli nel 1625. Chi fu Carlo I. Egli era figliuolo del defunto Jacopo I. È stato il più infelice di tutti i Re d'Inghilterra. Guerreggiò inutilmente contro la Spagna, e contro la Francia per le sue [illegible], e perdè l'amore de' suoi sudditi. Ebbe l'imprudenza di voler [illegible] i diritti del Parlamento, di mettere delle gabelle a capriccio e [illegible] i Calvinisti Presbiteriani, ch'erano in maggior numero per innalzare gli Episcopali e di [illegible]. La Camera Bassa, che [illegible] per guerreggiare gli Scozzesi [illegible] grande fermento contro di lui. Che cosa fece il Parlamento del 1640, nominato il lungo. Questo Parlamento separato dal Re ad istanza degli Scozzesi fu la funesta cagione di tutti quei mali, che aggravarono in seguito il Re, e tutta l'Inghilterra. In esso la ribellione fu manifesta, ~~[illegible]~~ ed decretò la morte de' ministri di lui difensori, si obbligò a sottoscrivere molte ~~[illegible]~~ deliberazioni contro la propria [illegible]. Non vennero all'armi i ribelli contro il Re Carlo? Vennero, e furono più volte battuti; ma uniti a questi gli [illegible] il Re ricorse [illegible] presso quest'ultimi, che lo venderono al Parlamento d'Inghilterra a patto [illegible] fosse rispettata ~~[illegible]~~. Non insorse allora in Inghilterra un'altra fazione? Sì, e fu quella degl'indipendenti sotto la condotta di [illegible] e di Oliviero Cromwell uno de' più facinorosi [illegible] siansi veduti. Gl'indipendenti vinsero i Parlamentari, e gli Scozzesi, che si erano uniti [illegible] persona del Re, e [illegible] di gente scellerata affatto giudicarlo. [illegible] magistrati [illegible] al n° di 150, tra soli furono così empj, che ardissero di votare contro la sua persona, che per giudizio di costoro fu decapitato circa di Gennajo ~~[illegible]~~ 1648 giorno funesto ~~[illegible]~~ per gl'Inglesi ed in cui la Nazione ogni anno fa rinnovare con un pubblico digiuno il suo pentimento. Che seguì dopo la morte di Carlo I.? Carlo 2 di lui figliuolo fu dagli Scozzesi riconosciuto per Re; ma Cromwell marciò contro di loro, battè le loro truppe e una grande parte di Scozia? Carlo salvò la vita fuggendo; Cromwell entrò trionfante in Londra e [illegible] dichiarato Protettore della Repubblica; ~~[illegible]~~ Dichiarò egli la guerra agli Olandesi, e riportò molti vantaggi, obbligandoli a chieder la pace. e finalmente morì nel 1658 coll'estimazione di gran guerriero; ma del più scellerato uomo, che al- [illegible] l'Inghilterra. Qual effetto produsse la morte di Cromwell in [illegible] Che il Re Carlo 2 fosse alla fine dopo [illegible] contrasti per mezzo principalmente del General Monk nominato Re d'Inghilterra. Come fu il Regno di Carlo 2? Fu pieno di guai. Ebbe guerra felice cogli Olandesi; ma ebbe continui disgusti [illegible] da' suoi sudditi, i quali avendo [illegible] al Duca d'York di lui fratello perchè s'era fatto cattolico volevano obbligare il Re a dichiararlo incapace di succedergli [illegible]

corpus ita suspensum ut aliquid remaneat aut ex [illegible] aut ex [illegible]

Chi fu Jacopo 2°? fratello di Carlo 2° e suo successore. Cattolico com'era con consiglieri e fautori cattolici. Disperò soggetti a gravissimi sacrifici avendo i suoi sudditi fatto chiamare in Inghilterra dopo la nascita del Principe [illegible] Guglielmo 3 il Principe e Conte Statolder d'Olanda genero suo e [illegible] vi fu coronato, avendo dovuto il legittimo Re colla sua famiglia ritirarsi in Francia presso Luigi XIV che lo mantenne. Ciò avvenne nel 1689 donde fu il Regno di Guglielmo 3. Egli si oppose con esito sempre felice a Jacopo 2, che comandato per Francia fece vari tentativi per rientrare nel possesso de' suoi stati. Finalmente fece pace con Luigi XIIII che lo riconobbe per Re d'Inghilterra. Aspirò ad una parte del Regno di Spagna per la morte di Carlo 2, che non avea figli ma inutilmente, avendolo questi lasciato per testamento al Duca d'Angiò suo nipote, e vide altresì che Luigi XIV dopo la morte di Giacomo 2 riconobbe per Re d'Inghilterra il Principe di Galles col nome di Giacomo 3. Morì egli finalmente nel 1702.

gli davvero ipso fu mai marito. Benché sia stato ricevuto ... più volte

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corpus ita suspensum, ut aliquod semper aut ex asperitate aut ex aere aut aliunde non adsit impedimentum quo vel glob[illegible] vel [illegible] motus sensim debeat retardari. Sin ergo [illegible] vi illorum impedimentorum motus retardatur, nunquam corpori immutatur. Si quae officit, quod globus aliquando ex impetu procedens per planum, repente in contrariam partem retrocedere videatur: id enim ex eo oritur quod globus motu contrario motui impulsionis circa proprium axem adhuc rotatur cumque motus rotationis perseveret, cum adhuc proiectionis motus iam languerit et desierit: fieri siquidem debet ut corpus in contrariam partem rotationis contrariam a subiecto plano resistente accipiat directionem, atque ita retrocedere quoque non sponte, sed necessario cogatur. Quod denique corpus secundum lineam rectam orizontaliter proiectum curvam in descensu describat, id repetendum pariter est non a spontanea virtute [illegible] sed a viribus impressis, quarum altera recta orizontem versus, altera versus centrum ferre corpus conatur. Ex duplici enim duarum virium potentia, impulsione nempe ad orizontem et retractione ad centrum quae per duas motus lineas [illegible] rectum [illegible] describitur tertia quaedam oritur proprie seu directio motus curvam illam describens, quam pro exemplo habemus in compositionis [illegible] illaret. Quaenam vero ea curva sit, [illegible] non est huius loci explicare.

[illegible] Si constat experientia [illegible] in corporibus [illegible] quae status sui mutationi conantur [illegible]; experientia constat [illegible] in corporibus quae sunt in motu; ergo in corporibus quiescentibus non debet admitti. Et [illegible] corpus quiescens nullum [illegible] motum producit; contra autem corpus [illegible] in [illegible] quiescens illud movet. [illegible] vis inertiae, seu resistentiae maioris aut minoris, ex notione acquiritur maioris vel minoris motus, nunquam vero ex notione quietis: nullam ergo notionem [illegible] inertiae in corpore quiescente. Praeterquam quod si corpora etiam in motu posita habent vim inertiae [illegible] nulla est motus continuandi causa: [illegible] [illegible] status corporis immutatur

[illegible] cum celeberrimo [illegible] [illegible] ejus est [illegible] huius difficultatis [illegible]. Facile, inquit ipse sibi persuadent homines meditationi [illegible] philosophicae [illegible]; [illegible] in corporibus motis [illegible] quarum, quo carent corpora quiescentia, inde autem originem [illegible] error ille quo inanimatis corporibus ea facilius tribuimus, quae in proprio corpore observamus. [illegible] vim vi nomen ad inanimata [illegible] levi etiam attentione [illegible] non posse [illegible] triplici [illegible] Si corpori inanimato propriam sensationem tribuamus [illegible] si vis nomine intelligamus metaphysicam quandam entitatem a motu [illegible] diversam; quam quidem nulla ratione intelligere nec [illegible] possumus: 3° tandem si vi nomine significemus [illegible] atque [illegible] etiam [illegible] non [illegible] Haec autem ultima significatio sola est rationi consona. [illegible] nomini hanc significationem [illegible] corpori [illegible] motu competit, et quidem non minus [illegible] motus continuatio tanquam [illegible] nasci potest. Tandem dum corpus [illegible] corpori quiescenti motum imprimit, id facere non potest sine aliqua proprii motus iactura. Quae quidem [illegible] ex vi, qua corpus quiescens status mutationi resistit, [illegible] corpori quiescenti non [illegible] motu tribuenda est [illegible] ad [illegible] statum [illegible] [illegible] Ita Pater loquar. Quod vero subditur de causa motus continuati[illegible]

si attendatur, id quod notissimum est non modo inter sui [illegible], sed inter homines qui ratione [illegible]; nullam aliam esse continuationi motus primariam causam, praeter Deum ipsum, qui non motum duntaxat, sed res omnes conservat; secundam autem causam esse vim inertiae. Falso enim motus continuatio, continua status corporis mutatio dicitur: quandoquidem status corporis, eo non immutatur quod loci puncta seu relationes ad entia circumposita immutantur: cum relationes, ut satis dictum est nihil in natura rei subiecti mutent quod ingressu sive alia itaque ratione perseverant motus, et optime [illegible] [illegible] [illegible], quam qua continuantur corporis alicuius figura, color, aut aliae huiusmodi affectiones, quae semper easdem permanent, nisi vis aliqua eas turbaverit. Caeterum Philosophi qui tantas lites excitant de motus communicatione, deque continua aut instantanea vis motricis actione, oleum et operam perdunt, ut dicitur: cum ea quaestio vel [illegible] paucis verbis, vel nullis omnino in Metaphysica solvi possit: in Physica vero ad aestimandos effectus, quod unice volumus, nihil [illegible] conferat. Ab ea igitur abstinemus. Et cum de passivo principio satis dictum videatur ad principium activum iam gradum [illegible] facimus.

Quemadmodum passivi principii nomine non entitatem aliquam metaphysicam a sensationibus nostris diversam, sed effectum ipsum, seu proprietatem in eo manifestatam quod corpus in statu suo motus vel quietis perseverare conatur; ita nomine principii Activi nihil aliud intelligi volumus quam ipsum effectum seu motum quo corpus actu movetur seu quantitatem motus quam habet vel quam remotis impedimentis habere potest. Quam enim notionem alicuius facti acquirimus cum corpus aliquod in aliud incurrens, ipsum ad motum excitat, [illegible], idem quia causam investigemus, principii activi nomine designamus. Haec itaque vis activa [illegible] [illegible] nostro, differt eo [illegible] actione [illegible], sive a quantitate motus actu [illegible] [illegible] nihil aliud est quam aggregatum [illegible] producenda remotis omnibus impedimentis. Quantitas autem motus, [illegible] velocitatum, quae datur in corpore moto, pro ratione singularum [illegible] particularum quibus ipsum componitur et corpus. Velocitates enim sunt illae particularum affectiones quibus datum aliquod spatium dato tempore percurrunt: percurrunt vero eo tempore, quo corpus ipsum percurrit in quo consistunt; [illegible] enim corpus [illegible] non contra quam supponimus. Eadem ergo et quantitatem motus esse productum ex numero particularum seu quantitate materiae in velocitatem. Sed velocitas uti diximus est illa corporis affectio, qua dato tempore datum spatium percurrit: ergo prout maius vel minus spatium, maior vel minor est velocitas: ergo maior vel minor motus in corpore pro maiore vel minore quantitate materiae, itemque pro maiore vel minore quantitate spatii ab eadem materiae quantitate percursi. Eadem ergo materiae quantitas eodem tempore idem spatium [illegible] percurrens, eandem habet motus quantitatem: [illegible] materiae quantitas quanto maius spatium eodem tempore [illegible], [illegible] habet motus quantitatem [illegible] [illegible] pro [illegible] [illegible] quantitate idem spatium percurrens eandem habet motus quantitatem. Hinc sequitur quod si tanto maior sit materiae quantitas quanto minus est spatium quod eodem tempore percurritur, eadem sit motus quantitas: [illegible] si tanto minus sit tempus quanto maior est materiae quantitas, idem spatium percurrens eadem erit motus quantitas: et [illegible] [illegible] [illegible] magis patebit. Fingamus corpus aliquod [illegible] [illegible], cuius quantitatem materiae ponimus esse ut decem [illegible] movemus ipsum [illegible] [illegible] [illegible] [illegible] et quaeque [illegible] magis patebit [illegible], [illegible]

Sed ut magis id pateat, fingamus ex. gr. corpora duo moveri, quorum alterius quantitas materiæ sit ut centum, velocitas ut decem; alterius vero quantitas materiæ ut decem, celeritas ut centum: quæritur deinde ex nobis utrum corpus æque moveatur; motus quia in utroque æqualis uter magis moveatur? Ex iam dictis respondendum erit utrumque [illegible] numerus [illegible] est mille: cum in utroque quantitas materiæ in quantitatem velocitatis ducta adæquet productum ex decem in centum quod est mille. Patet ergo quando ex ratione velocitatis et quantitatis materiæ ratio ex[illegible] quantitatis motus.

Ingeniosa modo Notio primo velocitatis ex ratione æquiritur spatii et temporis: Ponamus duo corpora æqualia ita moveri, ut alterum decem horæ minutis unum passum peragerat, alterum uno horæ minuto passus decem; iam ducto in se tempore et spatio utriusque nempe decem et uno; deraticæ productum quem numerum in utroque velocitas non æquabit: sed in primo velocitas est [illegible] nempe decem et uno; [illegible] ergo requiritur ut in utroque velocitas æqualis sit: nempe ut [illegible] ad decem [illegible] et decem ad [illegible]. Patet igitur quo tempus maius in eodem spatio minor est velocitatis et [illegible] tempore idem spatium percurrat. [illegible] quo tempus minus in eodem spatio: [illegible] maior est velocitas in [illegible] eodem tempore [illegible] velocitas quo tempus minus in eodem spatio. Hoc illud et quod [illegible] Geometræ dicunt: velocitatem in maiori spatio eodem tempore [illegible] in ratione reciproca temporum in iisdem spatiis, et in ratione reciproca [illegible] in iisdem temporibus [illegible] in ratione reciproca temporum in iisdem spatiis [illegible] ad tempus. Quod si [illegible].

Velocitatis ergo ratio a ratione pendet illius rationis quam spatium [illegible] ad tempus: per relationem est [illegible] ratio cognoscatur temporis ad spatium et vicissim spatii ad tempus: per [illegible] relationem respiceremus velocitatem vel ad motum, vel ad spatium et tempus aliud. Nam spatii aut temporis absolutam notionem habere non possumus ut iam diximus. Sed [illegible] et nobis spatii et temporis [illegible] notio: [illegible] habere qui de velocitate aut motu non [illegible] sed relativis agere [illegible] facile est etiam [illegible] motus et velocitatis, adeoque de actionis [illegible] intelligere [illegible]

[illegible] nihil enim aliud est nisi actio contraria: Cum scilicet in actione [illegible] reactio: nihil enim aliud est nisi actio contraria: Cum scilicet in actione [illegible] motus a corpore agente amittatur, tantundem corpus [illegible] excipiat; [illegible] unde illud est Physicorum principium: Reactionem actioni contrariam [illegible] in reactione [illegible] experientia [illegible]; interim et [illegible] esse. De veritate [illegible] principii in sequentibus [illegible]

quantitatem materiæ [illegible] magnam [illegible] et [illegible] motus [illegible] quantitatis materiæ [illegible] consideretur velocitas aucta vel retardata [illegible] illam [illegible] vim accelerantem [illegible] His præmissis [illegible]

[illegible] II. Actioni semper æqualis et [illegible] contraria reactio.

Prop. [illegible]

Prob. [illegible] ut demonstratum est, illud [illegible] corpora omnia [illegible] mutationi [illegible]. Sed quando non [illegible] manifestatur quando nempe corpus aliquod [illegible] sui motus quantitatem in aliud corpus [illegible] motus quantitatem illam [illegible] mutationem, ita resultat, ut non [illegible] in se induci quam [illegible] Pugnant ergo [illegible] duo corpora [illegible] pro pari [illegible] in corporis [illegible] quam quietam [illegible] inertia, quo pugnat [illegible] in utroque sit, ut [illegible] quantitati materiæ [illegible] neutrum [illegible]

conflictu vincat neutro vincatur. sed unumquodque tantundem quantum dat tantundem vice versa ab altero accipiat. Nam quod corpus unum agens dicatur, aliud vero patiens non respectu vi inertiae dicitur, sed motus et quietis. Sive enim corpus moveatur sive quiescat semper eadem est in eo vis inertiae eodem modo agit. [illegible] proportionalem obtinet dicimus. Ergo corpus agens [illegible] actionis, idem est cum corpore patiente adeoque aequalis est actioni reactio: ratione vero qualitatis actioni est contraria reactio.

Prob. [illegible] vis inertiae omnibus inest corporibus, et est [illegible] profecto inest, qua durent status sui mutationi resistunt. Sed quandonam resistentia [illegible] quando nempe corpus unum etiam sui motus quantitatem in aliud corpus transmittit, illudque quantitatem illam motus accipere cogitur. Necesse est enim ut utrumque [illegible] status sui mutationi resistat. Conatur enim corpus A movere corpus B. corpus [illegible] quantitatem [illegible] quam corpus A [illegible] transmittit debet [illegible] mutare: [illegible] ergo resistit mutationi, et [illegible] novum statum motus [illegible] [illegible] par pro [illegible] [illegible]. Sed corpus A datam motus quantitatem [illegible] in [illegible]. Sed corpus A est in statu motus ergo resistit immutationi, [illegible] quietis, quae advenit ex B. Pugnant ergo inter se duo corpora [illegible] et [illegible] quietem [illegible] motum [illegible]. [illegible] inertiae [illegible] eadem in utroque est, proportionalis quippe est quantitati materiae; inde fit ut neutrum in eo conflictu vincat neutrum vincatur, [illegible] quantum dat tantum [illegible] accipiat. Nam quod unum corpus agens dicatur alterum vero patiens non ideo maior vis in uno quam in altero cernitur; sed qualitas denotat actionis [illegible] [illegible] motus [illegible] proprietas designatur qua distinguitur ipsa vis. Una ergo et eadem [illegible] in actione tum in reactione operatur modo quidem seu relatione contraria, sed quantitate, et ut ita dicam [illegible] activitate aequali. Et sane si actioni corporis aequalis plane non esset reactio, quomodo dici posset corpus [illegible] suae mutationi resistere? resisterent quippe alicui tantum mutationis parti non omnino, adeoque non esset in omni corpore et in qualibet componente parte inertia. quod [illegible] experimentis est demonstratum. Non ergo ex notione vis inertiae necessario notio consequitur huius principii, quam ex ipsa huius principii notione inertiae notio confirmatur. Quod si quis, ad rem planius intelligendam [illegible] ita moveantur [illegible] adversus [illegible] corpora duo sibi repraesentet [illegible] et alterum in alterum impingat aut vel ita moveantur [illegible] [illegible] vel ita moveantur eandem directionem et [illegible] celerius moveatur in [illegible], vel corpus quod movetur in aliud quiescens: in qualibet [illegible] casu [illegible] actioni reactionem [illegible] et aequalem depraehendet [illegible] utroque corpore [illegible] propter eandem motus [illegible] in [illegible] casu tantum motus accedat quiescenti quantum impingente [illegible] tantum quiescens [illegible] quantum [illegible] amittit. Nam cum motus quantitas [illegible] ex quantitate velocitatis et materiae [illegible] velocitates [illegible] motus [illegible] et [illegible] quantitatem materiae [illegible] totam quantitatem motus [illegible] quae fuit ante conflictum et [illegible] post conflictum et comparationes [illegible] per conflictum [illegible] cognoscetur. [illegible] non [illegible] experimenta [illegible] non [illegible], [illegible] vero facile. [illegible]

illis sit respondendum qui negant Reactionem actioni contrariam et æqualem esse quod in aliquibus experimentis [illegible] tantundem motus transire in corpus quiescens quantum in corpus motum [illegible] quietis quando hoc in aliud impingit. Vident enim ex. gr. navim sensibili velocitate a littore recedere, cum nauta manu vel conto agit in ipsum littus et urget, neque tamen littus vel tantillum moveri: vident maxima velocitate lapidem descendere in subjectam tellurem impingere, neque tamen tantundem velocitatis in tellure excitari. Hi aliique similes [illegible] [illegible] dictus colligitur [illegible]. Inde enim fit ut reactionem actioni contrariam et æqualem [illegible] illis experimentis non agnoscant, quia sensum nostrum insensibilitas et impedimenta. Ea enim hæc est ut possit quidem spatium ubi magnum quod dato tempore corpus motum percurrit, [illegible] non vero ut quoniam [illegible] [illegible] spatiolum [illegible] pæne menti, et dum oculorum aciem fugiat. Jam ergo hæc sensuum insensibilitas veluti impe[illegible] [illegible] patent, etiam [illegible] littore relata ad navim, in tellure relata ad lapidem, non [illegible] [illegible] [illegible] proportionalem quantitati materiæ [illegible] littoris et navis [illegible], quem motum mente percipimus [illegible] quantitatem [illegible], a quantitate materiæ ducente comparamus [illegible], cum motu [illegible] [illegible] motus ex producto [illegible] in massam et [illegible] uti supra [illegible]. Quare ergo et contrariæ actioni reactio [illegible] experimentis in quibus [illegible] comprehenditur. [illegible] [illegible] [illegible] non [illegible]. [illegible] sufficiat ostenditur [illegible] navem [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible]. Quare si [illegible] ver experimento [illegible] ventus [illegible] [illegible] in tellurem [illegible] sensibus experimenta facere non licet, [illegible] impedimentum et veritas patebit per arithmeticam consequentiam; licet per physica etiam pateat experimenta [illegible] [illegible] analogia. Neque vero ex eo quod actioni æqualis [illegible] [illegible] perpetuam quietem [illegible] [illegible]. Sequeretur enim hoc in casu [illegible] quod [illegible] [illegible] actionis [illegible] agentes in motus [illegible] æquales, ita ut [illegible] [illegible]; non vero in casu quod una vis aliam superet. Sed nos cum de vi inertiæ loquimur [illegible] fit ut actioni sit æqualis et contraria reactio, utique [illegible] loquimur [illegible] [illegible] valet. Actionem ergo et activo quo [illegible] [illegible] æquali [illegible] principio actio; reactionem non caeteris æqualis esse [illegible] [illegible]. Ita ex. gr. equus qui funi alligatus sed quatenus [illegible] a principio [illegible] [illegible] trahit unius et pondus seu resistentia mille [illegible], si mille [illegible] [illegible] impendat [illegible] [illegible] non movebit. Tota [illegible] [illegible] [illegible] [illegible] æqualem [illegible] [illegible] ... Passivum ergo principium quo corpus [illegible] lapis [illegible] [illegible] [illegible] [illegible] et reactionem [illegible] determinat quatenus lapis [illegible] lapidem moveat, [illegible] [illegible]. Principium vero activum [illegible] agere [illegible] quo [illegible] [illegible] aliquo [illegible] superat a quantitate [illegible] proportionale [illegible] a principio [illegible] determinato [illegible] [illegible] reactio [illegible] semper [illegible]. Vis parvis itaque [illegible] omnia. Actioni æqualis et contraria semper est reactio, non tamen reactio semper [illegible] vim a qua oritur actio. Sic resistentia lapidis est æqualis actioni equi in lapidem, non autem [illegible] [illegible] [illegible]. Equilibrium ergo perpetuum et quies dabitur [illegible] [illegible] absurdum [illegible].

Oppositioni reactionem aequalem et contrariam dicimus, observavimus iam aequalitatem in quantitate, contrarietatem in qualitate esse spectandam: nunc superest animadvertendum, quid quantitati, quid qualitati nomine proprie velimus intelligi. Quantitatis ergo nomine illam qualitatem in motu intelligimus, qua maior vel minor dicitur, ratione maioris, vel minoris vis impellentis: qualitatem vero eam nominamus [illegible], qua corporis motus in unam potius quam in alteram partem dirigitur, seu determinatur. Ita ex. gr. si pilam lusoriam data vi ut octo in parietem impello, ut octo dicitur quantitas motus in pila: si vero dato modo vel perpendiculariter vel oblique ipsam impello, perpendicularis, vel obliqua qualitas motus est: et illa gradus octo, haec qualitas determinatio motus appellatur. Neque vero fit ut quantitas seu gradus motus immutetur, ex eo quod qualitas seu determinatio motus immutatur: sive oblique pila in parietem impingat, sive perpendiculariter, modo ab eadem vi sit impulsa, semper eadem est quantitas motus. Quamvis ergo motus ratione sui simplex dicatur sit, ac mobile unam tantum lineam seu rectam seu curvam describat dum ex uno in aliud punctum movetur, duas tamen aut plures nonnunquam in eo determinationes concipimus motusque ex duabus aut pluribus determinationibus quodammodo compositus dicitur, ubi scilicet duae vel plures causae unum et idem mobile in diversas partes eodem movere conantur: quo casu singulis determinationibus aut potentiis motricibus satisfacere debet motus. Si quis ex. gr. vel flumen cimba traiicere ab A in B, et eadem prorsus vi ab aqua profluente abripiatur in G, quae propellitur a Vento vel a remis in D tunc neque rectam A.G. neque rectam A.D. sequetur, sed lineam A K describet. Nam si primo momento vi Venti aut remorum ad punctum B perveniret, atque vi fluminis ad punctum E pervenire quoque debuisset suo [illegible] motui satisfaciat, ut et ad punctum D tanto intervallo propius accedat, quantum est inter A et B. et ad punctum G. tanto intervallo quantum inter A et E intercedit, necesse profecto est et primo momento sit in puncto H. secundo in I, tertio in K.

Theorema de [illegible] allatum valet etiam ad demonstrandam compositionem plurium virium aliarum. Si enim diagonalis ita inventa conferatur cum vi tertia, et ita inveniatur diagonalis, et ita deinceps donec veniatur ad communem virium omnium diagonalem, quae indicat directio appellatur [illegible] in linea in qua [illegible] componuntur vires, quamquam corpus nullo impedimento distractum semper insistat. Fieri potest eadem ratione qua componuntur per latera nempe, vires resolvi quoque posse, quae operatio virium resolutio vocatur. Cavendum tamen est ut id ne [illegible] vires per latera confundatur; [illegible] componentibus non est aequalis. Cum enim vires componentes repraesententur per latera trianguli, [illegible] tertium latus et ipsa vis composita; vires componentes maiores semper indubitanter debent esse vi composita quemadmodum latera duo trianguli maiora sunt tertio. ut patet. Vires itaque illas quae per latera exhibentur aequipollentes vocare possumus: Patet motum idem esse sive corpus urgeatur viribus duobus per latera, sive urgeatur vi unica per diagonalem ex duobus viribus compositam.

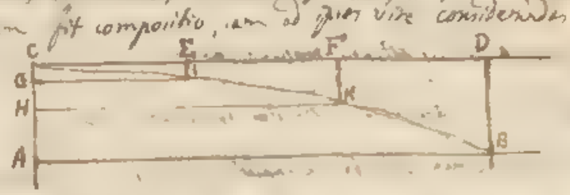
Postquam demonstravimus, quam directionem seu quam lineam describere debeat corpus, quod a pluribus viribus [illegible] componuntur; nunc videndum est quaenam directio vel quae linea

oriuntur ex viribus, quæ uniformes et simul non essent. ~~Fingamus~~ [illegible] ex. gr. motum pilæ e tormento bellico explosæ [illegible] Jam pila hæc, uti patet, a duplici [illegible] vi ~~horizontali~~ [altera] quæ a pulvere impressa [et] [altera] perpendiculari quæ a gravitate [illegible]. Sit [illegible] recta C D quæ horizontalem representet motu æquabili uniformi: [illegible] motus ille uniformis in pila ~~vis requirit~~ fingamus [illegible] explicationis gratia [illegible] recta C A vel D B quæ vim perpetuam magis ac magis, semper motum accelerantem [illegible] ~~Corpus~~ [illegible] motu uniformi [illegible] recta [illegible] angulis [illegible]

[illegible] per vim [illegible]. Et [illegible] gravitatis [illegible] semper [illegible] magis [illegible]

[illegible] paulatim ab horizontali [illegible], ut E I primum [illegible] F K [illegible] D B [illegible] C E, C F [illegible] H [illegible]

H perpetuo acceleratum [illegible] E I, F F K [illegible]. Igitur triangula C E I, C F K C D B non sunt [illegible] triangula illa utcunque minima [illegible] et rectæ quævis E I, F K, D B [illegible] non [illegible] ac propterea [illegible]. Quod de pila e tormento [illegible] et per aerem [illegible] [illegible] quæ [illegible] in hujusmodi corporibus [illegible] gravitatis [illegible] motus, nunquam aut fere nunquam [illegible] esse contingat, hinc [illegible] a motu [illegible] ~~[illegible]~~ [illegible] viribus ~~[illegible]~~ composita [illegible] ~~[illegible]~~ Cognita [illegible] compositio, [illegible] considerandas [illegible]



[illegible]

Prop. III Inest omnibus corporibus [illegible]

[illegible] intelligitur quæ corpora se se invicem trahunt, vel a puncto aliquo [illegible] in quo perpetuo [illegible] [illegible] vocatur; [illegible] ergo inest omnibus [illegible] corporibus [illegible] omnes quæcunque [illegible] plane [illegible] perpolite [illegible] [illegible] ibi invicem superimponuntur se se [illegible] tanta [illegible] [illegible] ut [illegible] vix ullo [illegible] conatu possint divelli; idque non modo in aperto aere, sed in spatio [illegible] ubi [illegible] experimenta sæpe facta [illegible] in vacuo Boyleano. [illegible] vitrea, metallica aut ex alia materia [illegible] in vase vel ~~[illegible]~~ non pleno, vel pleno [illegible] aqua ~~[illegible]~~ dependentibus ut facile [illegible] continua in vase non pleno [illegible] ab ipsius vasis lateribus globulos [illegible] in aqua [illegible] [illegible] Corpora ergo [illegible] in [illegible] se se invicem [illegible] Duæ cuiusque fluidi sive naturalis sive artificialis guttæ [illegible] vel [illegible] [illegible] invicem contingant statim [illegible] [illegible] guttæ fluidi cujuscunque, aeris, igne [illegible] [illegible] guttam [illegible] obtinent figuram: at, [illegible] partes omnes se se invicem petere [illegible] quæ naturalem [illegible] gravitatem [illegible] continent, ne proprio ponderi [illegible] plani superficiei [illegible] conformarent. [illegible] inter diversorum fluidorum partes attractionem vigere inde patet quod si fluida fluidis aliquibus puta albumen ovi acido spiritui salis marini, aut [illegible] miscueantur [illegible] major minorve fuerit vis attrahens particularum [illegible] coagulare ut aiunt, vertuntur firmius [illegible] [illegible]

fluida a solidis attrahi. Nam primo aquae omnes, vina, aceta, olea tenuia quaecunque et spiritus seorsim infusa in vas vitreum [illegible] [illegible] attrahuntur, versus ea feruntur, iisque adhaerent ac altius assurgunt, ita ut concavam superficiem [illegible] [illegible] exhibeant, et elevationem [illegible] obtineant. Secundo si corpus solidum [illegible] non pingue in aquae fluminis immergatur et deinde extrahatur, fluida [illegible] adhaerebunt, et ita quidem ut si corpus a fluidis lente extrahatur, priusquam paulatim [illegible] separentur, aliquantulum [illegible] [illegible] interveniente quasi fluidorum columna a solido attracta, quae ob eo [illegible] [illegible] non separantur nisi cum ipsius gravitas solidi attractionem [illegible]. Tertio sint duo aequalia specula plana [illegible] et polita quae parvo admodum intervallo a se disjuncta inclinata vel recta in [illegible] aquae immergantur. Si parallelos habuerint [illegible] aqua [illegible] inter specula ascendet eo altius quo minus inter se [illegible], ac aqua sublata [illegible] terminantur. Si [illegible] juncta ad latus unum, et ad alterum separata angulum [illegible], pariter sua sponte ascendet aqua altius ubi specula propiora sunt, humilius ubi sunt specula [illegible] elevata aqua linea [illegible] terminatur [illegible] speciem [illegible] [illegible] [illegible]. Quarto [illegible] repetito ac [illegible] si [illegible] [illegible] vitri laminae [illegible] parallelae [illegible], [illegible] extremitas [illegible] tangat, ut angulum [illegible] autem [illegible] aut quaedam minutorum intercipiat, tum alteri [illegible] laminae extremitati gutta aliqua olei [illegible] imponatur constat experimento guttam ipsam a vitreis laminis attractam motu accelerato ferri [illegible] illam quae laminarum [illegible] attractio, [illegible] laminae se contingunt [illegible] [illegible] [illegible] tangentes laminarum extremitate [illegible] laminis [illegible] [illegible] guttae [illegible] [illegible], aere longiore per vitrum transeunte. Fluida itaque a [illegible] attrahi probant experimenta. [illegible] [illegible] [illegible] attrahi, idque [illegible] fluida fuerint specifice leviora [illegible] gravior. Sic [illegible] in aura aqua [illegible] [illegible] [illegible] [illegible] attractione [illegible] in [illegible] [illegible] et aqua [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] experimento, [illegible] et similia, [illegible] omnibus adhaerent. Valet ergo et [illegible] a fluidis attrahi. Constat itaque inter corpora terrestria in quibus [illegible] experimenta mutuam esse attractionem adeoque in omnibus

~~[illegible] ex analogia [illegible] corporibus [illegible]~~. [illegible] Itaque [illegible] inter ~~corpora terrestria~~ [illegible] non [illegible] inter corpora terrestria [illegible] minimas particulas [illegible] [illegible] [illegible] vigat [illegible] vis potentissima, [illegible] ~~[illegible]~~ [illegible] magna corpora, caelestia etiam ad distantias [illegible] magnas exercetur. [illegible] circa solem in primis quinque stellas [illegible] quae planetae [illegible] dicuntur, et nominibus Mercurii, Veneris, Martis, Jovis, Saturni designantur. [illegible] [illegible] [illegible] quinque quae [illegible] [illegible] et Jovem quatuor. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et lege [illegible] planetas primarios, revolvuntur. [illegible] quoque Luna circa terram nostram. [illegible] revolutiones quae fiunt [illegible] lineae [illegible] per compositionem [illegible] duarum virium, ut supra vidimus, quarum altera corpus [illegible] [illegible] quae tangentem, altera quae radium [illegible] tangenti perpendicularem describit. [illegible] corpora [illegible] potest [illegible] ab aliis corporibus [illegible], seu quae tendunt ad aliquod centrum, [illegible] vis centralis [illegible] attractio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] centripeta tendunt. [illegible] et planetae [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] ipsam; Luna etiam vi centripeta urgetur in terram. [illegible] aequalis est et mutua [illegible] [illegible] nempe planetae attrahuntur a Sole, et vice versa sol trahitur a planetis; satellites tendunt in planetas primarios, et contra planetas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mutuam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] explicata Astronomiae doctrina [illegible] [illegible] mutuam planetarum attractionem [illegible] [illegible] est. Tam inter planetas primarios et secundarios, inter solem et planetas [illegible] [illegible] inter [illegible] planetas actionem [illegible] [illegible] analogia naturae [illegible], nunc autem ratiocinationem [illegible] [illegible] [illegible] videlicer confirmant errores in Saturni, Jovisque [illegible] in natura [illegible] [illegible] [illegible] planetarum [illegible] distantia a sole [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

multis in

motus in [illegible] observantur inaequalitates quae [illegible] causa [illegible] mutuae attractioni [illegible] possunt [illegible] non [illegible] fieri potest ut puncta [illegible] pro varia positione suos motus haberent [illegible] vi aequa attrahente, quae in minoribus distantiis major est in [illegible] autem minor? Adest ergo [illegible] attractione unde minime de veritate propositionis nostrae [illegible], quae in omnibus corporibus vim attractionis [illegible].

Newtoniani vim attractionis probant per phenomena, per experimenta [illegible] corpora ad se invicem [illegible] videntur, haec autem phenomena [illegible] experimenta explicant per vim attractionis sed hic est [illegible] vitiosus [illegible] per experimenta attractio, et per attractionem experimenta [illegible] patet: Non ergo [illegible] attractionis

[illegible] mirum mihi videri quod haec Newtonianis [illegible] cum [illegible] qui analytica methodo [illegible] inveniuntque [illegible] reprehenderent esse quasi in vitioso circulo versantur? Sunt tamen [illegible] [illegible] per phenomena vim attractionis [illegible] per vim attractionis phenomena [illegible] explicare [illegible] modo rationes quae per [illegible] experimenta [illegible] sunt [illegible] et [illegible] veritatem [illegible]. Si autem attractionis [illegible] per [illegible] experimenta et observationes Newtoniani [illegible] et demonstrant: [illegible] propensionem via synthetica inventa attractionis [illegible] ad naturalia phenomena explicanda [illegible] philosophandi ratio [illegible], ut in circulo vitioso [illegible]. Immerito ergo Newtoniani hoc nomine reprehenduntur.

[illegible] omnia [illegible] tellure superficie magno [illegible] [illegible] atque [illegible] non [illegible] magna et [illegible] multus ille [illegible].

Respondeo cum D. Jaquier negando majorem. Corpora quaelibet [illegible] attractionem universalem in quantitate materiae [illegible] individuales [illegible] attractionem [illegible] [illegible] quantitas materiae in terra [illegible] quantitatem materiae in [illegible] attractionem [illegible] [illegible] hanc attractionem [illegible] D. Bouguer [illegible] [illegible] consistebant [illegible] [illegible] Quod autem debet [illegible] magnetis et ferri [illegible] non potest [illegible] universali. Attractio autem magnetica est [illegible] plane generis, et ad magnetem ferrumque [illegible] pertinet.

[illegible] distantia [illegible] repellunt quod [illegible] reflexione [illegible] philosophi qui vim attractivam in [illegible] ad certos usque limites admittunt, quam vim attractivam deinde in repulsivam abire affirmant [illegible] physicus immediatusque contactus [illegible] argumentum [illegible] omnia secundum aliquos philosophos [illegible] [illegible] major. Vi attractionis negari non potest ab [illegible] philosopho [illegible] [illegible] repellere [illegible] proveniens [illegible] [illegible] reflexione [illegible]

repulsive nomine utemur quo effectus denotamus non vero causam aliquam significantes. Enim quaecunque sit repulsioni causa vis haec actionis ad calculum revocari et aestimare liceat quoad utilitatem tota res pertinet; [illegible] habet

Neque repulsio obtineri potest si quae antea de compluribus attractionem neque in minimis distantiis atque in contactu vigere [illegible] enim [illegible] de corporibus quorum partes cohaerere [illegible], non vero de corporibus elasticis quorum partes se se fugiant atque repellant. Tandem [illegible] a nobis intelligitur qualis in corporum cohaerentium particulis conservatur neque de contactu physico et immediato [illegible]. Certum quidem est ubi de primis [illegible] [illegible] multa fieri posse hypotheses quae solidis rationibus difficile [illegible]. Itaque hanc nobis [illegible] philosophandi regulas in corporum universalis investigatione nostra [illegible] adhiberique [illegible].

[illegible] 4.º Mutua inter caelestia corpora attractio non est admittenda [illegible] [illegible] Planetae [illegible] [illegible] Planetae se mutuo attraherent, progressu temporis in se mutuo [illegible] atque [illegible] in [illegible] dem cum Sole massam coalescere. Ergo etc.

[illegible] Haec [illegible] facile evanescit, si attendamus Planetas [illegible] eadem [illegible] [illegible] [illegible], [illegible]. Et quidem sine viribus illarum compositione nullum orbem curvilineum describi [illegible]. Et certe sola vi centripeta in se mutuo ruerent [illegible]. [illegible] tamen [illegible] [illegible] fuerint [illegible] [illegible] certa et admiranda lege regantur atque [illegible].

[illegible] eandem respectu a se invicem distantiam servant, [illegible] [illegible] nulla [illegible] [illegible] ac proinde [illegible] vi centripeta qua stellae [illegible] tandem coirent globum. Itaque sic argumen[illegible] [illegible] attractio illa qua stellae [illegible] in se mutuo [illegible] tandem coalescerent massam, atque etc. ergo etc.

[illegible] [illegible] [illegible] fuerit [illegible] tanta tamen esse potest [illegible] ut mutua attractio [illegible] distantia [illegible] omnino evanescat. Praeterea certum non est stellas [illegible] [illegible] lumine [illegible] probabilissimum est [illegible] diversa Planetarum [illegible]. Si autem haec fiat hypothesis, jam facile intelligitur stellas [illegible] in proprio [illegible] nihil [illegible] conjunctione et aequilibrio, [illegible] mundanae machinae [illegible] [illegible] divinae intelligentiae et omnipotentiae argumentum.

[illegible] et alter hisce nomine [illegible] generatim quo corpora ad se se invicem accedunt intelligendum est, cum tamen ~~[illegible]~~ in minimis distantiis ~~atque [illegible] [illegible]~~ aut in tanto [illegible] corpora particularum diversimode agat atque in magnis [illegible] corporis intervallis, ~~[illegible] universalis attractiones~~ juvat ~~[illegible]~~ [illegible] attractiones [illegible], et separatim utriusque leges ~~[illegible]~~ [illegible] plenius explicemus. Prima attractionis species [illegible] minimis corporum [illegible] particulas [illegible], particularis attractio dicitur. [illegible] ~~[illegible]~~ quae in magnis [illegible] attractio universalis [illegible] appellatur. [illegible] leges [illegible] [illegible] et quae in ea nostrum maxime faciunt [illegible], et quantum fieri potuit [illegible]. Sit itaque ~~[illegible]~~

[illegible] Attractio particularis decrescit in ratione plusquam triplicata distantiae [illegible] (nam [illegible] triplicata minores infinitae esse possunt) [illegible] particularis attractio, [illegible] determina[illegible] [illegible] [illegible] [illegible] [illegible]

retribuetur

habebuntur. Siquidem in elementis, minimisque corporis particulis experimenta capere non licet, in corporibus vero plura nos latent, scilicet quantitas materiae et pororum, figura, compositionis, implicationis diversitas etc. ex quibus pendet attractio. Sperandum est tamen hoc dherim [illegible] alia accuratione dignoscenda esse. Quod vero communiter allatam legem decrescat in ratione plusquam duplicata distantiarum ita fere demonstrat Newtonus Sect.° 75 libri primi. Si corporis attracti vel attrahentis contiguum est attractio longe et fortior quam cum a minimo intervallo separantur ab invicem; vires particularum tendentes ad quas in nostra corpora attracti decrescunt in ratione plusquam duplicata distantiarum; quatenus nequeant decrescere in ratione aut tantum duplicata vel minori, aut tantum [illegible] vel majori distantiarum. Sed [illegible] ergo decrescunt in ratione tantum plusquam duplicata distantiarum: quae scilicet inter duplicatam et triplicatam sit media. Utramque minoris partem ita idem advertit Newtonus. Si enim [illegible] tantum in duplicata vel minori ratione distantiarum decrescerent, sensibiliter non augerentur, neque fortiores [illegible] [illegible] distantia vel in ipso contactu: quod in terrestri gravitate manifestum est [illegible] in duplicata tantum [illegible] distantiarum ratione decrescat, non multum neque sensibiliter intensior vel augetur [illegible] corporis [illegible] [illegible] distantia, adeo ut corpora eandem penitus gravitatem [illegible] in convallibus sive in sublimioribus montium verticibus; ergo [illegible] corporis attracti etc. vires particularum etc. nequeunt decrescere in ratione tantum duplicata aut minori distantiarum. At neque valent decrescere in ratione triplicata, aut majori [illegible] [illegible] triplicata aut minori distantiarum. [illegible] attractiones, ut [illegible] notus observat, in qualibet minima distantia, minimis atque a [illegible] [illegible] infinite esse deberent. Siquidem ex Newtoni Theoremate 4°, vires attractivae in contactu se haberent ad attractiones in [illegible] distantia ut area hyperbolica, hyperbola et asymptotis comprehensa quae infinita est, ad aream hyperbolicam hinc, hyperbolae ordinatis, uni asymptoto perpendicularibus, alteri parallelis comprehensam quae est tamen [illegible] finita. Quare neque in contactu fortiores essent tantum quam in minima distantia, neque in minima distantia [illegible] [illegible], contra ut [illegible] propositionis exigit conditio. Ergo [illegible] corporis attracti vel attrahentis contigui [illegible] est [illegible] nequeunt decrescere vires particulares habentis corporis in ratione aut tantum duplicata aut minori, vel triplicata [illegible] Ergo corporis attracti etc. vires particulares etc. decrescunt in ratione plusquam duplicata distantiarum. Hinc patet [illegible] difficultates quae adversus hanc legem obiici possunt est respondendum. [illegible] enim potest obiici [illegible] [illegible] aut attractionem decrescere in triplicata ratione distantiarum, aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Primum quia licet nos attractionem in ratione plusquam duplicata [illegible] [illegible] decrescere contendamus; eam tamen minime volumus in triplicata ratione decrescere [illegible] quia quam plurimas inter duplicatam et triplicatam rationes intermedias agnoscant Mathematici; patet duplicatam [illegible] [illegible] necessario triplicatam sit admittenda. Itaque decrescit attractio in ratione tantum plusquam duplicata distantiarum; [illegible] fortior tantum [illegible] quam in minima distantia non tamen infinita; [illegible] [illegible] minor sit quam in contactu, non tamen nulla, uti postulant experimenta

[illegible] facile [illegible] [illegible] attractio [illegible] contactu habent [illegible] [illegible] in gravitate vires attractivae in data qualibet [illegible] [illegible] [illegible] distantiis sunt infinite minores viribus attractivis in [illegible] [illegible] infinite minores [illegible] [illegible] habeat [illegible] rationem, cujusmodi esse supponitur gravitas. Atque vires attractivae etc. [illegible]

Sed [illegible] particulari attractio in contactu finita [illegible] [illegible] quantitati [illegible] [illegible] ut ponitur.

[illegible] attractionem in contactu [illegible] limitibus superare gravitatem; atque hæc [illegible] quæ infinita [illegible] videatur, tamen infinita [illegible] non esse inde colligitur, quod partes [illegible] attractionem conjunctæ aliquo corporis [illegible] divelli aliquando et [illegible] possunt. [illegible] attractioni

2ª. Attractio [illegible] in contactu [illegible] superet [illegible] gravitati, hæc tamen non est infinite major in data vero qualibet distantia est vi gravitatis infinite minor.

[illegible] hac lege attractionem particularem nonnisi per admodum exigua [illegible] distendi et in majoribus finitis distantiis [illegible] gravitati est infinite minor [illegible] nulla. [illegible] nobis minime videri debet. [illegible] in [illegible] corporibus [illegible] attractionem tamen [illegible] Nam [illegible] distantiis attractio non [illegible]: 2do [illegible] plana [illegible] parieti non adhæreat [illegible] quod accidit. Nam parietis attractio a gravitate [illegible] corporis superatur, quæ in finita distantia est attractione infinite major.

[illegible] vires attractrices nonnisi per [illegible] exigua [illegible] diffunduntur, vires [illegible] sunt proportionales [illegible] contactuum. [illegible] quæ producunt [illegible] quæ [illegible] multo [illegible]. [illegible] vires [illegible] nonnisi per admodum exigua intervalla diffunduntur [illegible] a contactu [illegible] ad [illegible] conferre possunt [illegible] corporum [illegible] a contactu [illegible] proportionales. Erit ergo attractionis

3ª. Attractio [illegible] est proportionalis contactibus, sive major et vel minor, prout [illegible] majores vel minores [illegible] corpora [illegible] sorgent.

Hinc vero sequitur, quod cum contactus ab attrahentium particularum [illegible] maxime dependeat, ab his maxime pendebit etiam attractio particularis [illegible] corporum pro varia dispositione [illegible] variari [illegible] potest attractio. Pariter cum utriusque [illegible] major minor [illegible] partibus pro majori vel minori [illegible] pro ratione [illegible] majus vel minus erit. [illegible] attractio [illegible] proportionalis est quantitati superficierum, [illegible] major vel minor est [illegible] respective contactuum [illegible] Denique eadem manente [illegible] attrahentium [illegible] natura, [illegible] Nam [illegible] materiæ [illegible] attractionem augeri vel minuere non [illegible] attrahentis [illegible] — [illegible] attractionem contactuum vel respectuum [illegible] attrahentium [illegible]. Hi porro contactus vel respectus [illegible] non geometrice. Comparatio hic physice capienda. Hinc vero plura [illegible] quæ attractioni [illegible] corpora illi imposita non [illegible] minori [illegible] quæ illi [illegible] attractionis [illegible] quibus abundant [illegible] sensus nostros effugiunt. [illegible]

[illegible]

non sunt, uti manifeste ostendunt observationes microscopicae in vitro aliisque planioribus corporibus. Pariter [illegible] [illegible] corpora [illegible] non congruent, puta aqua, oleo, cera, pice, [illegible] [illegible] [illegible]. Haec enim fluida, quae poros corporum quae [illegible] [illegible], [illegible] [illegible], superficies [illegible] [illegible] [illegible] corporum [illegible] etiam augent attractionem [illegible]

Quod quidem adeo verum est [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] vel minor attractio deprehendatur [illegible] [illegible] magis vel minus, et interposito [illegible] [illegible] augeatur, [illegible] [illegible] experimentis ostendit [illegible] [illegible] [illegible] [illegible] Hinc [illegible] [illegible] [illegible] argumenta, quae [illegible] attractionem [illegible] [illegible] [illegible] lege. [illegible] enim omnis [illegible] contactus corporum [illegible] [illegible], facile animadvertes [illegible]

4.ª Corpora minora ob attractionis vim majori velocitate ad se invicem accedunt quam majora.

Res per se patet. Nam data eadem vi velocitas est in [illegible] ratione [illegible] [illegible] et [illegible] [illegible]. Si igitur corpus A massam habeat [illegible] [illegible] [illegible] [illegible], utrumque autem eadem vi [illegible], velocitas A erit ad velocitatem B, ut massa B ad massam A [illegible] [illegible] [illegible] ergo si corpora [illegible] et non aequali [illegible] [illegible] minori velocitate [illegible] [illegible]. Quod si massa corporum [illegible] tanta ut ab eadem attractione nequeat superari, et moveri, nulla velocitate ad se corpora accedent; quasi immota permanebunt [illegible] [illegible] [illegible] [illegible]

Facile hinc [illegible] [illegible] [illegible] corpora [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in se invicem, atque [illegible] corpus [illegible] [illegible] [illegible] [illegible] [illegible] tantum [illegible] [illegible] aut [illegible] eandem superficiem, ad aliquas vero remotiores partes attractio non extendatur, utraque [illegible] ad se mutuo accedere non possunt attrahentes, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attrahuntur, [illegible] [illegible] [illegible] [illegible] [illegible] vel attractioni [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel gravitate. Atque hinc etiam fit ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] deprehendatur, quorum minimas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fluido, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] figuram [illegible] in aliqua [illegible] [illegible]. Similiter [illegible] [illegible] [illegible] [illegible] [illegible] aliquando [illegible] [illegible] metallicis [illegible] [illegible] [illegible] [illegible] a se invicem [illegible] [illegible] [illegible] ob attractionem [illegible] [illegible], quas [illegible] [illegible] [illegible], [illegible] attractio omnibus corporibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attrahi [illegible] et [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] attrahunt [illegible] [illegible] [illegible] sunt parva [illegible] quae minima etiam quacunque vi sensibiliter movere. Deinde vero [illegible] aliquo a corpore alio vel minimum attrahantur, facile possunt a [illegible] [illegible]

[illegible] aut plures similes particulas nequit evanire. Si quis [illegible] sicut [illegible] magis ponunt et [illegible] [illegible] [illegible] [illegible] nent, et [illegible] una [illegible] attrahens nequit [illegible] ad reliquas particulas [illegible] aut [illegible] impleat. Debebit igitur [illegible] versus lamina ascendere quin prætérea deberet ad se [illegible] aut [illegible] in [illegible] experimentis [illegible]. Quare nulla hic est contra attractionem difficultas.

[illegible] Quinto Effectus attractionis ab accidentalibus extrinsecis causis augeri, minui et penitus etiam tolli vel quomodocunque immutari possunt.

E. Attractionis effectus immutari possunt vel a vi gravitatis, corpus majori impetu deorsum impellente vel a contactu vel [illegible], vel a majori et [illegible] vi, vel ab æqualibus viribus [illegible] in contrarias partes trahentibus, vel a similibus aliis causis accidentalibus extrinsecis. Hinc porro cadit ratio cur aquæ guttæ, quæ figuram exacte sphæricam obtinere deberent [illegible] inter attractrices vires particularum, [illegible] ponantur non [illegible] obtineant figuram. Etenim cum [illegible] Physicæ cap. XVIII in aquæ guttula tres vires sint distinguendæ attractionis nempe particularum, gravitationis et attractionis a subjecto plano. [illegible] ob actionem virium attractionis particularum perfectam sphæricitatem guttæ donari deberent, tamen gravitate simul et attractione a subjecto plano [illegible], guttæ figuram [illegible] viribus attemperatam obtinere [illegible] [illegible] [illegible] guttæ superiori [illegible] particularum attractionem in [illegible] et infirmata, [illegible] ob experimentiam particularum [illegible] attractionem, [illegible] complanatur atque a perfecta sphærica figura guttæ [illegible]. [illegible] gravitatis atque attractionis a subjecto plano non [illegible] [illegible] partes [illegible] [illegible] [illegible] est [illegible] minor eo minus vel magis guttæ se perfectæ [illegible] sphæricitati. Hinc compertum est experimentis, minores guttas [illegible] quæ experimentis ac [illegible] minus [illegible] [illegible], [illegible] [illegible] plantarum foliis insident, magis a perfecta sphæricitate distare, quam majores [illegible] quæ plano [illegible] et [illegible] [illegible]. Hinc Mercurii guttæ supra chartam, quæ superior et [illegible], supra [illegible] aliquantum apparent complanatæ.

[illegible] [illegible] gravitatem [illegible] [illegible] [illegible] Mercurii guttæ, licet graviores aquæ supra [illegible] [illegible] [illegible]. [illegible] in promptu est quod respondeamus: [illegible] est mutuam attractionem [illegible] multo esse majorem, quam inter partes aquæ: est enim attractio proportionalis contactibus, et partes Mercurii [illegible] numero multo majori sunt. Sic [illegible] contingere quam partes aquæ, [illegible] Mercurius et [illegible] aquæ [illegible] est. [illegible] major attractio inter partes Mercurii, [illegible] gravitatem, et [illegible] plani attractionem potest [illegible] ne gutta Mercurii [illegible] complanatur [illegible] non potest attractio vigens inter partes aquæ.

[illegible] [illegible] hoc [illegible] capituli [illegible] [illegible] [illegible] in [illegible] experimento accelerato motu ferantur, [illegible] vero in capillaribus [illegible] [illegible] motu retardato. Cum enim [illegible] experimento [illegible] attractrices vires [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accelerant. E contrario in tubis capillaribus et [illegible] elevat fluidi gravitas [illegible] magis quo magis fluidum [illegible] [illegible] magis attrahatur [illegible] [illegible] [illegible] [illegible] [illegible].

debent ascendere

debeat ascendere. Unde hinc etiam aliud retinere [illegible] quae [illegible] explicavimus. [illegible] [illegible] attractioni effectus impediantur [illegible] accidentales [illegible] [illegible] debent.

Denique, et ceteri minime animadversis accidere aliud contingere [illegible] et attractionis effectus [illegible] in laminis laevigatis seu frigidis, aut certo fluido interposito sibi invicem impositis maxima vi cohaerentibus [illegible] calefactis aut alio interposito fluido, nullam ostendunt attractionem. [illegible] autem id? nisi quia permanet [illegible] a quo [illegible] pendet laminarum attractioni, [illegible] effectus, et diversa in diversis fluidis particularum figura [illegible] ut unum fluidum prae alio aptius sit obstruendis dati corporis cavitatibus eiusque superficiebus laevigatioribus [illegible] Itaque contendendum maxime, ut in singulis casibus, particulares harumce [illegible] determinemus ac detegamus: tum enim facili negotio dicentur omnia quibus particularem attractionem [illegible] [illegible] et [illegible].

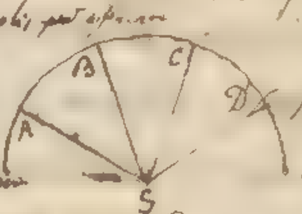
Atque haec de legibus attractionis [illegible], dicta sint quae licet ad commodiorem usum in pluribus fuerint [illegible] tamen, [illegible] considerentur, ad unam tantum vel [illegible] possunt: nempe quod attractio in contactu maxima in distantia minima in distantiis paulo majori multo etiam minima; et [illegible] vel repulsiva ratione [illegible]. Quare non est cur attractionem particularem [illegible] quod naturae simplicitati repugnantem [illegible] [illegible] legem quasi [illegible] retentam [illegible].

Jam [illegible] est quae [illegible] sint etiam attractionis leges universales atque in primis quod [illegible] et [illegible] in eius [illegible] demonstrata [illegible] explicandum. [illegible] quae minima [illegible] a, corumque minimae partes, ut maximis corporibus distinguantur, premant ut particularem attractionem ab universali distinguamus; ita corpori maximi inter quae ad magnas distantias attractio universalis agit, effici ut hanc a particulari [illegible] et separatim considerandam putemus. Attractio [illegible] universalis [illegible] [illegible] vim qua corpora [illegible] liberè omnissa ex quiete per lineam [illegible] [illegible] [illegible] tanquam centrum feruntur, impelluntur vel [illegible] tendunt: retenta autem eadem vi [illegible] [illegible] [illegible] premunt. [illegible] et cetera corpora versus centrum [illegible] [illegible] [illegible] [illegible] haec [illegible] universalis, licet una [illegible], [illegible] [illegible] [illegible] vel ad corpora centrum retentum vel ad centrum [illegible] et absolute, prout vel ad corpora centrum retentum vel ad corpora [illegible] vel ad centrum [illegible] [illegible] motum est conatus totius corporis in centrum compositus ex conatibus omnium [illegible] [illegible] [illegible] [illegible]. Attractio accelerans [illegible] [illegible] acceleratrice. Attractio in hoc respectu considerata [illegible] ad movenda corpora [illegible] [illegible] quidam efficacia de centro per [illegible] quod generat. [illegible] [illegible] [illegible] singulas partes corporis tendunt in centrum [illegible] et accelerantibus, seu [illegible] et gravitatem [illegible] Attractio est causa quae in centro [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] absolutam [illegible] pora ad [illegible] [illegible] et [illegible] [illegible] [illegible] et [illegible], illa est quae attractio vocatur.

Hinc vero manifestum est quomodo virium [illegible] quantitates sint dimetiendae. Communis attractio motrix [illegible] [illegible] [illegible] totius proportionalis sit quantitati motus [illegible] dato vel [illegible] [illegible] [illegible]

siquidem [illegible] motum, seu pondus proportionale est omnes gravitatur acceleratricis omnium particularum, ea quam [illegible] [illegible] celeritatem a gravitate acceleratrice in [illegible] corporis particulis, [illegible] sive non aequales particulae aequali vi acceleratrice [illegible] velocitate urgeantur, producto vi acceleratricis vel celeritatis in massam corporis, [illegible] Pariter cum energia quaelibet sit proportionalis [illegible] proportionalis et Attractionis accelerationi sive gravitati ejus planetae, sit velocitas quam dato vel constanti tempore ipsa producit; hinc attractio accelerantur, sive gravitas [illegible] velocitati commensurabitur. [illegible] [illegible] efficacia causae eam propagantis.

Cum ergo constet Saturnum, Jovem, Martem, Venerem, Mercurium et Telluremque, in hypothesi terrae motae, moveri in linea curva, ut praeter vim impulsionis qua secundum directionem tangentis promoventur [illegible] [illegible] centrum [illegible] [illegible] decumbent. Jam primum considerandum [illegible] quarum lege orbitas illas maxima [illegible] describant. Observavit enim Keplerus, doctisque quos [illegible] [illegible] puncto radii ad Solem [illegible] et centrum areas [illegible] [illegible] proportionales, eaque Keplerianae [illegible] appellatur, quam [illegible] [illegible] est, ut nempe de illa [illegible] [illegible] [illegible] [illegible]



[illegible] occurrat difficultas. Sit figura [illegible] S. Sol [illegible] ABCD [illegible] ad Solem S [illegible] puncta orbitae ABCD [illegible] AS, BS, CS, DS [illegible] Saturnus [illegible] [illegible] ita ut [illegible] areae ASB, BSC, CSD [illegible] proportionales [illegible] quibus [illegible] arcus orbitae AB, BC, CD [illegible] ad aream ASB, ut ad aream BSC, et tempus quo [illegible] AB ad tempus quo [illegible] BC, unde duplo tempore dupla, triplo tempore tripla area [illegible] percurritur, et majus minus [illegible] spatium, [illegible] minoris majorisve distantiae planetae a Sole comparatione, et areae [illegible] [illegible] [illegible]. Quod de primariis planetis dictum est, [illegible] qui [illegible] [illegible], pari ratione dicendum de [illegible] [illegible] primariis in orbitis moventur circa [illegible] [illegible] [illegible] primarii et [illegible] [illegible] et [illegible] [illegible] eandem Keplerianam legem [illegible] servant in orbitis [illegible], ut Keplerus [illegible] et deinde Astronomi [illegible] observarunt. [illegible] [illegible] caelestium [illegible] motus habent, sed certa [illegible] [illegible] [illegible] agit, ubi patet.

[illegible] [illegible] in caelestibus corporibus [illegible] attractionem [illegible] [illegible] similis [illegible]. Corpora enim [illegible] [illegible] effectus [illegible]: Quod ita potest [illegible], [illegible] centripetam, quam cometae omnes et planetae habent etc. similes sunt [illegible] vi centripetae qua Luna tendit in Tellurem, [illegible] [illegible] ellipticis, qua Luna in Tellurem tendit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et agit [illegible] [illegible] [illegible] Tellurem, [illegible] [illegible] centripetae [illegible] [illegible] [illegible] [illegible] gravitas corpori [illegible] [illegible] sibi libera [illegible] per lineam rectam [illegible] ad centrum telluris, [illegible] [illegible] accedat ad centrum telluris [illegible] [illegible] [illegible] [illegible] [illegible] nititur [illegible] [illegible] [illegible] [illegible] [illegible] vel Solis vel primariorum [illegible] [illegible] [illegible]

quibus

a quibus [illegible] ne ad eadem centra accederent, quemadmodum nunc evenire efficit, ut resistant vi qua nititur eo, [illegible] per tangentem. Si ergo centripeta quam Comete habent et Planete omnes, [illegible] sunt effectibus vis gravitatis corporum terrestrium.

[illegible] si eosdem [illegible] effectuum eadem causa sint assignande, et cause propterea producentes effectus [illegible] eiusdem [illegible] sunt. Iam constat profecto vim centripetam quam Comete habent planeteque [illegible] [illegible] et tamen [illegible] gravitatis corporum terrestrium; precipue cum utraque [illegible] [illegible] iam non semel demonstraturi. (Porro interim notandum est vim hujusmodi centripetam [illegible] gravitatis [illegible] [illegible] coelestia [illegible] atque terrestria corpora [illegible] [illegible], non eandem [illegible] diversa centra respicere, neimpe et [illegible] [illegible] centra; sicuti gravitas corporum terrestrium respicit centrum Telluris.

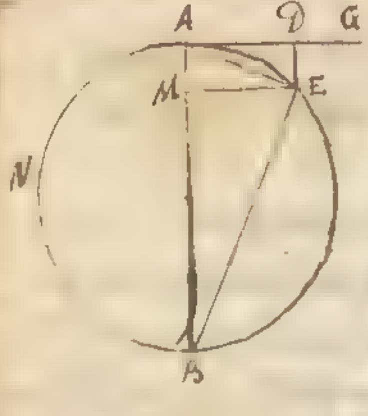
[illegible] hoc loco ~~[illegible]~~ [illegible] planete [illegible] [illegible] primarios [illegible] [illegible] deberent in ipsos [illegible] ubi in tellurem [illegible] [illegible] ipsam tellurem gravitat; hoc non contingit, ergo [illegible], quo [illegible] a viis [illegible] [illegible] [illegible] horizontaliter, aut oblique projecta in terram statim non ruit ex gravitate, [illegible] [illegible] arcus describit eo nempe majores quo [illegible] projectum [illegible] [illegible] aeris resistentia [illegible] montis [illegible] quo posset [illegible] terrestrem [illegible], ut ultra telluris [illegible] pergeret [illegible] amplius in terram rueret, sed circulum [illegible] ad [illegible] montis [illegible] Newtonus de Systemate Mundi et alii plures Mathematici ostendunt! [illegible] [illegible] centrum telluris quam [illegible] [illegible] [illegible] evenire. Nam [illegible] et [illegible] gravitate [illegible] [illegible] in quod gravitant et [illegible] [illegible] pervenient tempore quod esset ad tempus unius integre revolutionis ut [illegible] radicem binarii uti ex prop. 36 lib. primi Newtoni colligunt clarissimi eiusdem commentatores. Attamen ne id accidat, [illegible] [illegible] [illegible] [illegible] tangentes. [illegible] quo [illegible] obliquantes, decidant ad centrum in quod gravitant.

[illegible] ad [illegible] attractionem universalem seu gravitatem [illegible] [illegible] [illegible] explicandos spectare videntur. Quare cum iam quas leges [illegible] sit, et tractatio [illegible] [illegible] temporis angustiis restringenda ad [illegible] totam ~~[illegible]~~ [illegible] ~~[illegible]~~ [illegible] [illegible] admodum brevem in Geometrarum gratiam, reliquis [illegible] omnium [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ gravitatem [illegible] attractionem [illegible] [illegible] solem semper equali [illegible] [illegible], quemadmodum [illegible] [illegible] [illegible] leges, projectam pro diversa gravitantium corporum distantia a centro, Newtonus [illegible] demonstrant [illegible] [illegible] [illegible] [illegible] legibus [illegible]

[illegible]

[illegible] centripeta quod in [illegible] [illegible] habet [illegible] [illegible] [illegible] equalis est [illegible] [illegible] divisa per diametrum eiusdem circuli.

[illegible]



Sit ADBN circulus, in quo movetur corpus in arcu infinite parvo AE, et ducta [illegible] parte AG ex puncto E elevatur [illegible] perpendicularis tangenti AG. Quoniam vis centripeta est vis, qua retrahitur corpus a motu per tangentem AG et [illegible] [illegible] [illegible]. et eodem tempore quo corpus describit arcum AE a vi centripeta quam habet in A retrahitur a tangente per quantitatem recti DE, [illegible] AE [illegible] [illegible] corpus [illegible] ab A in E [illegible] E exprimit vim qua corpus retrahitur a tangente, [illegible] vim centripetam quam habet corpus in A. Itaq. vis centripeta quam habet corpus in A erit [illegible] E; [illegible] diameter AB [illegible] perpendicularis tangenti, [illegible] est [illegible] E, et E [illegible] parallela tangenti AG, et propterea perpendicularis diametro AB, erit [illegible] E [illegible] A [illegible] vis centripeta quam habet corpus in A erit equalis [illegible] E, [illegible] A: sed [illegible] [illegible] E, [illegible] AE sit infinitesima ac proinde pro recta haberi possit est BEA triangulum in E rectangulum et [illegible] perpendicularis ab angulo recto E ducta ad Hypotenusam AB, ergo [illegible] [illegible] [illegible] [illegible] similitudinem triangulorum BEA, AME, erit AB ad AE ut AE ad AM, [illegible] AM ducta in [illegible] et dividendo utrumque per AB erit AM = AE^2 [illegible] per AB itaq. vis centripeta quam habet corpus in A erit = [illegible] E = AM = AE^2 diviso per AB = □ [illegible] arcus divisa per diametrum circuli, ut erat demonstrandum.

Prop. 2ª. Quadrata temporum periodicorum quibus Planetae primarii circa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habent inter se eandem proportionem quam [illegible] [illegible] distantiarum mediocrium eorundem planetarum a centro [illegible] [illegible] [illegible] quo gravitant.

Ex dictis hoc alterum phenomenon quod primus omnium [illegible] animadvertit, et lex Kepleri secunda dici solet. [illegible] autem ut quadratum temporis, quo Saturnus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est ad quadratum temporis quo revolutionem suam circa Solem [illegible] Jupiter ut cubus distantiae mediocris Saturni a Sole ad cubum distantiae mediocris Jovis a Sole [illegible] [illegible] [illegible]

Saturnus revolvitur circa Solem [illegible] circiter annorum triginta, Jupiter duodecim; Mars, duorum, Tellus unius, Venus dierum [illegible] viginti quatuor, Mercurius octoginta septem. Distantiae mediocres horum planetarum autem [illegible] Keplerum, [illegible] sunt proxime inter se ut numeri 95, 52, 15, 10, 7, 3; Si periodicorum temporum quadrata comparas cum cubis mediocrum distantiarum, illa ad haec esse quamproxime [illegible] [illegible] [illegible]. Nam [illegible] cum tempus periodicum Saturni [illegible] sit ad tempus periodicum Jovis ut 30 ad 12, erit quadratum temporis periodici Saturni [illegible] quadratum temporis [illegible] Jovis ut 30^2 ad 12^2, sive ut 900 ad 144. et [illegible] cum distantia mediocris Saturni a Sole [illegible] [illegible] [illegible] [illegible] a Sole ut 95 ad 52 erit cubus distantiae mediocris Saturni [illegible] [illegible] [illegible] [illegible] [illegible] Jovis, ut 95^3 ad 52^3 [illegible] [illegible], sive ut 857375 ad 140608 [illegible] 900 ad 144 ut 857375 ad 140608 proxime, ut patet [illegible] minima differentia quam [illegible] [illegible] mediocrium et [illegible] [illegible], [illegible] [illegible] [illegible] quadratum temporis periodici Saturni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cubus [illegible] distantiae Saturni a Sole ad cubum [illegible] distantiae [illegible] Jovis a Sole. [illegible] [illegible] [illegible] [illegible] [illegible] primariis [illegible] [illegible] [illegible] [illegible] [illegible] Dom [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

periodica, et mediocres distantiis a centris in quae gravitant [illegible] quod nimis [illegible], [illegible] quod animadvertere eadem per [illegible] quae in primariis, in Planetis etiam [illegible], [illegible] proportionem [illegible], [illegible] magis in his quam in illis, [illegible] proportionem [illegible], quod in primariis [illegible] minus quam in secundariis, [illegible] habeantur [illegible] diversi et tempora periodica, ut videre est apud astronomos.

In his vero ita geometrice poterit ratiocinari. [illegible] vis centripeta accelerativa commensuratur velocitate, quam [illegible] vel constanti tempore generat, haec vero velocitas commensuratur [illegible] quod gravia ob vim centripetam versus centrum [illegible] eodem tempore percurrunt, vis centripeta accelerativa commensuratur [illegible], [illegible] gravia ob vim centripetam percurrunt [illegible] [illegible] [illegible] percurrit arcum minimum AE [illegible] superius posita, vis centripeta [illegible] in A [illegible] $AM = AE^2$ diviso per AB, igitur [illegible], patet quod corpus [illegible] vim centripetam [illegible] in A [illegible] tempore quo describit minimum [illegible] AE [illegible] $= AM = AE^2$ diviso per AB. Alia quae hinc deducuntur corollaria Geometrarum [illegible] [illegible] Quare sit

Prop. 3.a G. centripeta [illegible] gravitas accelerativa corporum [illegible] [illegible] et [illegible] in diversis distantiis ab eorum centro proportionalis est quadratis earundem distantiarum reciproce.

Si ne quid desit ad planiorem propositionis [illegible] expositionem [illegible] duo corpora A B, quae propter gravitatem ferantur [illegible] centrum idem, a quo distet A pedes 20, B vero distet pedes 25, dico gravitatem accelerativam corporis A se habere ad gravitatem accelerativam corporis B ut quadratum distantiae corporis B a centro ad quadratum distantiae corporis A ab eodem centro, sive ut 25^2 ad 20^2. [illegible] ut 625 ad 400, sive reductis terminis, ut 20 ad 16 quare gravitas accelerativa corporis [illegible] ab eodem centro [illegible] augetur in ea ratione, qua minuitur quadratum distantiae corporis [illegible] a centro et vice versa minuitur in ea ratione, qua eiusdem distantiae augentur per quadratum id quod [illegible] de corporibus terrestribus

Igitur gravitas accelerativa corporum terrestrium gravitate [illegible] tendentium ad centrum telluris, in diversis distantiis ab eodem centro proportionalis est quadratis earundem distantiarum reciproce [illegible] rationem [illegible] gravitas [illegible] [illegible] experimenta [illegible] vero [illegible] observationes [illegible] et experimenta [illegible] nequeunt [illegible] [illegible] superficie [illegible] distantiarum a centro [illegible] differentiae [illegible] in iis distantiis [illegible] nos [illegible] comparatio instituatur nullam deprehendi poterit [illegible] gravitatis [illegible] [illegible] [illegible] distantias [illegible] telluris [illegible] a centro [illegible] [illegible] telluris [illegible]. [illegible] gravitates accelerativas lunae et terrestrium corporum [illegible] habent [illegible] gravitas terrestrium corporum [illegible] gravitate [illegible] tendentium ad centrum telluris in diversis distantiis ab eius centro [illegible] et quadratis earundem distantiarum reciproce. [illegible] [illegible] gravitates [illegible] corporum [illegible] quadratum [illegible] corporum a centro telluris [illegible] [illegible] [illegible] [illegible] [illegible]

spatiis, quæ gravia deorsum descendendo ob vires gravitatis dato vel consimili tempore percurrunt. Atqui spatium quod Luna deorsum cadendo percurrent, est ad spatium quod eodem tempore corpora in telluris superficie libere decidentia percurrunt ut quadratum [illegible] horum corporum a centro telluris ad quadratum distantiæ Lunæ ab eodem centro, quod ita ostendo assumpto pro communi tempore uno minuto primo

Cum ex Astronomicis observationibus distantia Lunæ a centro telluris sit æqualis 60 semidiametris, si ponamus Lunam æqualiter moveri in circulo circa tellurem, et ita [illegible] circularem, orbita Lunæ erit ad circulum telluris in ratione radiorum scilicet ut sex ad unum; sive orbita Lunæ, erit telluris ambitu sexagies vicibus major, [illegible] [illegible] dimetiente ambitus telluris, et pedum parisiensium 123249600. Itaque orbita Lunæ erit æqualis [illegible] 123249600 [illegible] in 60 sive pedibus 7394, 70000 [illegible] hanc orbitam percurrit una viginti [illegible] [illegible] quadraginta tribus minutis [illegible], sive omnia ad minuta prima reducendo 39343 [illegible] integrum revolutionem [illegible] minutum primum ad eam orbitæ partem quam Luna currit tempore [illegible] minuti [illegible] [illegible] ut 39343 minuta prima ad 123249600 | 7394 [illegible] pedes [illegible] minutum primum [illegible] quartum [illegible] terminus qui prodit ex divisione producti mediorum per primum terminum erit orbitæ pars, quam uno minuto primo percurrit Luna. Instituto autem calculo eam reperies 187962 [illegible]. Pariter ex datis [illegible] peripheriæ ad diametrum [illegible] diametrum Lunaris orbitæ 2353893769 quare cum spatium quod Luna vi propria centripeta [illegible] percurreret tempore unius minuti primi sit æquale, quadrato arcus, quem uno minuto primo describit diviso per diametrum orbitæ Lunaris, erit spatium quod Luna [illegible] æquale pedibus 187962 diviso per 2353893769 sive æquale pedibus 35329437321 divisis per 2353893769, sive divisione peracta æquale pedibus quindecim cum una [illegible]

At vero cum [illegible] experientia, et demonstrationem Hugenii gravia in telluris superficie [illegible] percurrunt tempore unius minuti secundi pedes $15\frac{1}{12}$ cum una [illegible] [illegible] et in motu [illegible] [illegible] juxta Galileanam theoriam sit ratio [illegible] et [illegible] [illegible] erit spatium a gravi in superficie telluris cadendo percursum unius minuti primi = pedibus. 54300 [illegible] erit spatium quod Luna deorsum cadendo tempore unius minuti percurrit ad spatium quod gravia in telluris superficie libere decidentia eodem tempore percurrunt ut pedes $15\frac{1}{12}$ ad pedes 54300 [illegible] 15 [illegible] cum $\frac{1}{12}$ ad [illegible] 54300 ut quadratum distantiæ corporum terrestrium a centro telluris [illegible] distantiæ Lunæ [illegible] sive ut unum quadratum ad 60^2 [illegible] ut unum ad 3600 [illegible] æqualitate mediorum et extremorum [illegible] [illegible]. Igitur spatium quod [illegible] [illegible] et [illegible] [illegible] quadratorum distantiarum [illegible], quod erat demonstrandum. [illegible] vis centripeta [illegible] acceleratrix corporum [illegible] [illegible] [illegible] [illegible] [illegible] idem reciproce.

[illegible] de gravitate [illegible] [illegible] [illegible]. [illegible] corporum gravitas [illegible] [illegible] idem [illegible] gravitas [illegible] [illegible] utraque [illegible] [illegible] demonstratum [illegible] in plano [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione [illegible] [illegible]

[illegible]

a centro, sive, quia eadem et quadrata temporum [illegible] eorundem sint ut cubi [illegible] distantiarum. vires ipsae [illegible] corporum centripetae erunt reciproce ut quadrata ~~temporum periodicorum~~ distantiarum a centro. At corpora omnia caelestia [illegible] moventur ut ipsorum quadrata temporum periodicorum sint ut cubi distantiarum [illegible] igitur vires corporum caelestium centripetae erunt reciproce ut quadrata radiorum, seu distantiarum a propriis centris respective. Vis igitur centripeta seu gravi[tas] [illegible] acceleratrix corporum gravitantium seu tendentium ad centrum idem, quodcumque in diversis distantiis ab eodem centro [illegible] portionalis est quadratis earundem distantiarum reciproce.

Opponas pot. contra demonstrationem utramque. In utraque demonstratione attribuitur luna circa tellurem et planetis primariis circa solem et secundariis circa primarios revolvi in orbitis circularibus motu aequabili. [illegible] hoc falsum est. [illegible] primarii [illegible] [illegible] ellipses, alterum focorum habentes in centro solis, et lunae orbita circa tellurem [illegible] [illegible], et [illegible] Astronomi [illegible] figuram [illegible]. Motus autem [illegible] modo [illegible] [illegible] [illegible] [illegible]: itaque falsa est [illegible] utraque demonstratio.

Respondeo non allatae demonstrationi [illegible] officere [illegible] eandem excentricitas orbitarum in quibus moventur [illegible] et motus earundem inaequalitas tanta non est ut negligi tuto nequeat, et planetarum orbitae circulares et motus aequabilis haberi possint, ita ut quae de corporibus aequabiliter in circulis revolventibus demonstrat Newtonus [illegible], circa solem motis possint applicari. Sed quid si ex ipsa ellipticae planetarum orbita et motu inaequali [illegible] [illegible] datur lex [illegible] gravitatis? Sane id facile est colligere ex ipso Newtono. Siquidem ipse ostendit non posse corpus [illegible] [illegible] in ellipsi habente [illegible] [illegible] [illegible] ita ut in singulis revolutionibus semel descendat ad minimam a centro distantiam, semel ascendat ad maximam ab eodem centro distantiam, et harum distantiarum loca maneant immota, nisi vis centripeta quae ad focum tendit, et in curva elliptica corpus retinet accurate decrescat in ratione duplicata distantiarum reciproca ab eodem centro virium. Nam si vel minimum ab hujusmodi lege vis aberraret in singulis revolutionibus notabili, in plurimis enormes haberemus motus [illegible] minimae et maximae distantiae a centro virium. Atqui revera planetae circa solem et [illegible] circa tellurem, et [illegible] circa primarios [illegible] moventur in ellipsi ut singulis revolutionibus semel descendant ad minimam distantiam a centro virium [illegible] ad [illegible] [illegible], et semel ascendant ad maximam distantiam ab eodem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ac vix post innumeras revolutiones sensibiliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tendit et [illegible] lunae quae [illegible] [illegible] [illegible] in planetis primariis [illegible] decrescit in ratione duplicata distantiarum reciproca [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Astronomorum: centripetae [illegible] eorundem [illegible] non decrescunt in ratione duplicata [illegible] distantiarum a centro virium, sicut [illegible] primariis et telluri [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] planetis [illegible] [illegible] gravitatis legem nullatenus potest in dubium [illegible]. Quinimo ad planetas primarios quod spectat, Astronomi aliqui negant motum omnem [illegible] non [illegible] [illegible], quorum quia causis extrinsecis praecipue [illegible] planetarum [illegible] inter se [illegible] [illegible] [illegible], ut ait Newton in opusculo de Mundi Systemate [illegible] [illegible] [illegible]. Sed et [illegible] [illegible]

internis aether motus longe minor appareat in Planetis secundariis et in Luna praecipue, cum eorumque [illegible] sumena [illegible] revolutionibus [illegible] ad minimi [illegible] progrediatur. Nam quamvis concederetur, astrum [illegible] appareat ex eo [illegible] quod attractio virium quibus secundarii in primarios, et Luna in tellurem tendit a duplicata reciproca distantiarum recederet, [illegible] tamen hoc prout [illegible] mathematice [illegible] [illegible] [illegible] [illegible] et apud clarissimos [illegible] commentatores. Quamquam res [illegible] et [illegible] notabilis [illegible] apparere [illegible] quod planetarum secundariorum [illegible] [illegible] [illegible] proportione recederet [illegible] quippe [illegible] potissimum ab actione Solis quam attrahent, [illegible] motus [illegible] [illegible] [illegible] et [illegible] in [illegible] actione Solis [illegible] mutua actione Planetarum [illegible] per tempus [illegible] [illegible] Phaenomena quae actiones [illegible] cessarent [illegible] Planetarii [illegible] omnino quiescerent. Itaque vera gravitas acceleratrix corporum omnium [illegible] ratione distantiarum auctarum decrescit.

Iam alia quae adversus hanc [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], gravitatis causa [illegible]; [illegible] antiquam [illegible] ~~[illegible]~~ [illegible] [illegible]: [illegible] attractionis universalis, ad [illegible] leges statutae a Newtono [illegible] relationes afferi [illegible], quae sunt praecipua Universi phaenomena. [illegible] nullam est [illegible] Newtoniana attractio [illegible] reciproca distantiarum [illegible] [illegible] non [illegible], uti [illegible] celeberrimus [illegible] qui philosophi [illegible] [illegible] [illegible]. Quod quidem notatu [illegible] non [illegible] at [illegible] hoc [illegible] [illegible] magisque confirmatur [illegible] [illegible] apparet quam [illegible] nonnulli Newtonianam [illegible] [illegible] [illegible] quod attractionis universalis leges [illegible] [illegible] negligant [illegible] minime [illegible] at [illegible] [illegible] simul [illegible] [illegible] possunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] certa quae tamen hactenus [illegible] neutiquam [illegible]. [illegible] tantum abest ut inde Theoria Newtoniana minus certa reddatur quin potius inde [illegible] [illegible] [illegible] Phaenomeni [illegible] [illegible] Siquidem ut ait [illegible] [illegible] [illegible] exactius [illegible] phaenomena [illegible] [illegible] [illegible] cum observationibus [illegible] [illegible]. [illegible] [illegible] [illegible] principii attractionis [illegible] [illegible] distantiarum [illegible] [illegible] tum physicis quam astronomicis Phaenomenis conformem [illegible] [illegible] [illegible] et [illegible] a Philosophia [illegible] [illegible] ".

Ex tribus hisce statutis a nobis Propositionibus, plurima colliguntur scitu dignissima, ex quibus et aliqua quae sunt praecipua et pauca perstringere ~~Atque~~ Illud in primis ~~[illegible]~~ observandum occurrit, quod Gravitas motrix corporum omnium in distantiis aequalibus ab eodem centro in quod gravitant, proportionalis est quantitati materiae corporum eorundem. Ita enim probatur. Gravitates acceleratrices corporum omnium in [illegible] [illegible] a centro in quod gravitant, sunt reciproce ut quadrata distantiarum ab eodem centro, [illegible] [illegible] in [illegible] [illegible] paribus distantiis [illegible] [illegible] [illegible] gravitates acceleratrices [illegible] aequales. [illegible] [illegible] [illegible] [illegible] [illegible] spatia, quae corpora [illegible] centrum [illegible], dato vel constanti tempore percurrerent. [illegible] corpora omnia in paribus distantiis a centro in quod gravitant descensu [illegible] aequalia [illegible] aequalia spatia percurrent. [illegible] [illegible] [illegible] Mechanicae Theorema quod vires motrices [illegible] [illegible] aequaliter [illegible] [illegible] aequaliterque accelerantur sive [illegible] aequali tempore [illegible] aequalia spatia percurrere [illegible] ut ipsa corpora [illegible] ut quantitates materiae in corporibus [illegible] [illegible]

Itaque

Itaque vires motrices quibus corpora omnia in variis distantiis a centro gravitatis aequali tempore aequalia spatia per-
[illegible], sunt corporibus ipsis, seu quantitati materiae in iis contentae, [illegible] seu vires [illegible] motrices [illegible]
[illegible] omnes gravitatem acceleratricem [illegible] singulis corporibus [illegible] [illegible] gravitate motrices.
Gravitates igitur motrices corporum omnium proportionales sunt quantitati materiae [illegible] [illegible]. [illegible] corpora
omnia sive coelestia sive terrestria respicit et [illegible] et [illegible] de terrestribus corporibus [illegible] [illegible]. Observantibus
Vastmo Gravesandio Evangelicio Musschenbroekio Nolleto . corpora omnia terrestria [illegible] sint pondere et magni-
tudine nempe et auri frustulum, et [illegible] ~~globulus~~ flosculus et plantis [illegible] . et levissima pluma ex eadem altitudine
in Recipiente vacuo demissa aequali omnino velocitate descendunt, [illegible] [illegible] [illegible] eadem [illegible]
[illegible] eodemque tempore idem spatium [illegible]; ergo ex citato superius Theoremate necessario corpora omnia vires
[illegible] gravitatis, scilicet motrices proportionales [illegible] massi sive quantitati propriae materiae . [illegible]
A et B quorum A sit triplum B utrumque autem aequali velocitate in vacuo descendit . [illegible] [illegible] massas in [illegible]
[illegible] [illegible], quarum massa corporis B habeat 30 eandem habebit ~~[illegible]~~ massa corporis A decem [illegible]
corpus utrumque eadem velocitate ex hypothesi descendat, ex posterea eadem velocitate descendant [illegible] omnes [illegible]
[illegible] singulae ex triginta partibus corporis B eadem velocitate descendunt ac singulae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] corporis A aequalem vim habebunt ac partes singulae corporis B. [illegible] [illegible]
omnium virium quibus urgentur partes omnes corporis ~~B~~ A ea habebit ad summam omnium virium quibus urgentur [illegible]
omnes corporis B ut 10 ad 30, sive ut numerus [illegible] aequalium quae sunt in corpore A ad numerum [illegible] [illegible]
[illegible] B, sive ut quantitas materiae corporis A ad quantitatem materiae corporis B. Itaque cum summae [illegible]
virium non sint nisi motrices gravitates gravitas motrix corporis A ea habebit ad gravitatem motricem corporis B ut
quantitas materiae corporis A ad quantitatem materiae corporis B. Igitur gravitas motrix corporum omnium [illegible].
[illegible] in corpore quod duplo maiorem habeat materiae gravitatem duplo maiorem [illegible] [illegible] duplo maiori in [illegible] triplo
maiorem habente materiae quantitatem, ac sic deinceps.
[illegible] [illegible] gravitate corporum terrestrium [illegible] [illegible] [illegible] [illegible] gravitate coelestium corpora [illegible] [illegible] [illegible]
Primo enim cum coelestium corporum gravitas similis sit et eadem cum gravitate corporum terrestrium; eaque utrumque [illegible]
leges . Deinde vero quemadmodum corpora omnia terrestria [illegible] [illegible] [illegible] [illegible] [illegible]
~~[illegible]~~ procedunt experimenta [illegible] et corpora omnia coelestia [illegible] [illegible] [illegible] [illegible] [illegible]
distantia a centro docent geometricae [illegible]. Ergo [illegible] [illegible] [illegible], aequali velocitate [illegible] [illegible]
[illegible] gravitatem proportionalem sive quantitati materiae.
[illegible] gravitas motrix [illegible] quemadmodum [illegible] [illegible] [illegible], [illegible] gravitas [illegible] [illegible] sive attractio [illegible]
[illegible] est proportionalis quantitati materiae [illegible] [illegible] attrahentis, sive versus quam gravia tendunt. [illegible]
attrahens [illegible] aequalia elementa [illegible] [illegible] [illegible] [illegible] sit proprietas singulis materiae partibus insita ut
[illegible] in aequalibus materiae partibus sint aequales [illegible] gravitas [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] summa attractionum [illegible] [illegible] proportionalis [illegible] partium [illegible] [illegible] [illegible] attraho
[illegible] proportionalis [illegible] ~~[illegible]~~ [illegible] quantitati materiae corporis attrahentis.
[illegible] denique colligitur [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] Gravitatem neque
[illegible] attractionem universalem [illegible] [illegible] [illegible] aequalem, sive corpora omnia gravitare inter [illegible] et aequaliter [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] enim actioni corporis æqualis est et contraria reactio (ut demonstravimus ubi de inertia egerimus) attrac[tio] [illegible] actio [illegible] corpus [illegible] potest attractionem semper contrariam et æqualem [illegible] esse debere. Itaque attractio universalis [illegible] mutua est semper et æqualis, ut quantum unum corpus attrahit alterum, tantum [illegible] attrahens ab attracto attrahetur. [illegible]

[illegible] [illegible] [illegible] quod [illegible] confirmare [illegible] [illegible] quæ terrena [illegible] corpora gravitant [illegible] [illegible] gravitent [illegible] [illegible] [illegible] [illegible] tellurem [illegible], nec [illegible] [illegible] [illegible] [illegible] motu, [illegible] telluri et [illegible] in infinitum moverentur per spatia libera [illegible] [illegible] Planetæ, Cometæ et Sol [illegible] corpora [illegible] partes ex quibus constant, corpora [illegible] mundi, et partes in ipsas gravitantes [illegible] et [illegible] [illegible], quod absurdum est [illegible] experientiæ [illegible] systematis ordinem [illegible]. Igitur [illegible] [illegible] in tellurem et [illegible] cœlestium corporum partes in cœlestia corpora [illegible], corpora [illegible] [illegible] telluri [illegible] [illegible] terrena, et corpora cœlestia in singulas ex quibus constant partes gravitant [illegible] [illegible] [illegible] [illegible] corporum [illegible], et singulas cœlestium corporum partes [illegible] [illegible] [illegible] quod [illegible] et [illegible] [illegible] sunt ad [illegible] respective [illegible] pertinentia, primarii ac cometæ [illegible] corpora pertinentia ad Solem; et Terra in Lunam gravitat, et [illegible] [illegible] et Solem [illegible] cometæ [illegible] quod [illegible] ad [illegible] pertineant ad [illegible] ad Solem [illegible] [illegible] [illegible] et [illegible] gravitant [illegible] in [illegible] Sol gravitat. 3º quod Planetæ omnes et Cometæ gravitant [illegible] [illegible] [illegible] corpora ad [illegible] Sol [illegible] pertinentia. 4º [illegible] [illegible] [illegible] [illegible] et singula componuntur, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 4 [illegible] [illegible] [illegible] gravitatem mutuam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] anno 1759 [illegible] [illegible] [illegible] 76 [illegible] [illegible] 75 [illegible] 77 [illegible] [illegible] inter [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 32 [illegible] ab attractione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universalem [illegible] mutua et inductione et ex phænomenis [illegible]

[illegible] [illegible] æqualis [illegible] duobus [illegible] A et B [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] A [illegible] [illegible] [illegible] B [illegible] [illegible] [illegible] [illegible] corporis A [illegible] corpus B [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] universalis, etc.

Quæ de legibus gravitatis tradiemus, licet admodum pauca in iis [illegible] [illegible] [illegible] Astronomiæ et [illegible] Mechanicæ, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible]

[illegible]

Atqui, inquit idem Socinus, licit: Spi. Dei nomine non persona, sed virtus, et efficacia venit. Nam Isaiae cap. 40.7 legitur exarescere herbam, et cadere florem cum Spiritus Dni sufflaverit in eum.

3 Sed vehementer Socinus errat. Quamvis enim nomine Spiritus virtus et efficacia veniat, atq: etiam ventus, vox, animus, affectus, substantia, quae corpori adversa[?] [illegible], et alia, quae collegit Jo: Clericus[?] in art: crit: [illegible] c: 8. frustra tamen hinc colligit nullibi eo nomine designari personam, praesertim ubi personarum notae atq: caracteres reperiantur. Dac[?] efficientis personae [illegible] effecta nomen sortitur: ac propterea Sp. S. appellatur, [illegible] praestat. [illegible] eadem ratione animam pro vita, aut voluntate, Moysen, et prophetas pro eorum libris, linguam, [illegible], guttur pro sermone, gladium pro caede, manus pro conatu, et auxilio non raro usurpata reperies.

At vero [illegible] idem [illegible] 1. [illegible] 16. vocatur Spiritus Dei bonus sicut [illegible] cap: 18 appellatur Sp: Dei malus ille quo Saul arreptus fuit. [illegible] quo Saul arreptus fuit, non est persona divina, sed vero ipsa virtus et efficacia [illegible] qua ajente Apostolo ad [illegible] dantur homines in sensum reprobum; [illegible] [illegible] non est persona divina, sed virtus, et efficacia Dei, qua homines boni fiunt, divinisq: muneribus locupletantur.

4 Sed Socinus [illegible] eo malo Spi. invasum ostendit quo arreptum fuisse Saulum narrat l. 1. Reg. quis enim [illegible] malo Spiritu erepturus affirmare poterit malum Dei spiritum, qui Saulem invasit fuisse virtutem et efficaciam Dei? An ne Deus efficacia sua rationalem Creaturam in reprobum sensum tradet? [illegible] in [illegible] hoc in Deum [illegible]. Deus enim mala tantum permittit, minime vero efficit. Quamobrem, et Hebraeorum Magistri, et Ecclesiae PP., et omnes sacrarum litt: Interpretes sine ulla dubitatione docent malum illum [illegible] Spi[?] immundum eum Spiritum [illegible], sive Daemonem qui ideo Dei Spiritus malus jure dicitur quia Deo, veri mancipium [illegible] permittente [illegible] vi magna aggreditur, et ad scelera vehementer movet, et [illegible]: Et sane Chaldaeus textus voce Dei omissa, ita narrat: Et mansit Spiritus malus [illegible] ante Dnum super Saul. In Graeco autem est a Deo. Cecidit, inquit, Spiritus a Deo malus. [illegible] cum ita sint tota objectio in ipsummet adversarium recidit. Nam Spiritus malus, seu Demon non est mera virtus, et efficacia, sed vera, et a Deo distincta Persona. Ergo etiam [illegible] bonus, seu Sp. Sanctus non mera virtus, atq: efficacia est, sed vera Persona a Deo Patre, Filioq: distincta. [illegible] vero [illegible] et Socino confutatis alium Adversarium aggrediamur.

Iste Adversarius [illegible] addictus est [illegible] qui in impio [illegible] de trib: in una Deitate Personis cap. 8 et 18 [illegible] ex Script: et SS. Sanctis a vera [illegible] ratione [illegible]. Dic enim Sp. S. [illegible] 11. appellatur Digitus Dei. Act: 2. 38 Dei donum [illegible] ad Cor: 1. 22. et ad Ephes: 1. 14. pignus, sive, ut loquitur in graeco textu Arrhabo (quae vox proprie designat portionem rei promissae, et [illegible] aliquid [illegible] pignus [illegible] [illegible], quemadmodum [illegible] de verbis [illegible] admonet [illegible]. Sed Digitus Dei donum Dei [illegible], sive arrhabo aliena [illegible] a notione Personae [illegible] in Epta ad [illegible] cap: 3. [illegible] Spiritus, quod in homines effundatur [illegible] ad Cor: 12. [illegible] potionentur [illegible] hominib. distribuatur. [illegible] dicatur Spiritus Sancti primitias in [illegible] 5. 19 [illegible] a nobis extinqui. [illegible] in veram personam quadrare [illegible] cap: 30 [illegible] nondum [illegible]

erat Spiritus, quia Jesus nondum erat glorificatus? Id certe de mera qualitate
et Dei gratia dici recte potest, quia nondum illa se diffuderat. At de persona
vere divina dici nulla ratione potest

5 Verum iis omnibus, quæ Wolzogenius objicit non difficile est respondere, ac demonstrare ne
minimum quidem Spiritus sancti veræ personæ rationi ea officere. Et ad primum quidem dicimus
Spiritum S. digitum Dei metaphorice appellari, quatenus scilicet tribui ei solent
peculiari quadam ratione, quam Theologi appropriationem vocant, opera divinæ
potentiæ, quæ ad spiritualem hominum utilitatem referuntur. Digitus Dei enim sum:
mam Dei potestatem significat, ut constat ex vers. 19 cap. 8 Exodi. Porro sum:
ma virtus, sive virtus Dei idem esse debet, ac Dei substantia: quippe in Deo
virtus, ac potestas ab ejus natura non distinguitur. Quare si Spiritus digitus, mens
naturæ Dei, summusque Deus sit necesse est

8 Ad a.m respondemus nomen Spiritus sancti in sacris litteris dupliciter adhiberi, modo scilicet
ad significandam ipsam Spiritus sancti personam; modo ad innuendos effectus gratiæ, quæ
illi peculiari quadam ratione, quam Theologi appropriationem vocant, adscribi
consuevit: non secus atque nomen Moysis aliquando pro ejus persona sumitur, aliquan
do vero pro libris ab eo conscriptis adhibetur, ut eo in loco ubi Christus de Judæis dixit
habent Moysem et Prophetas, audiant illos. Duplici ergo ratione Spiritus sanctus
donum Dei appellatur. Vel enim accipitur pro effectu gratiæ, et tunc est donum
accidentale, vel accipitur pro seipso et tunc donum est personale mere increatum
Nihil autem vetat quin Spiritus sancti persona donum dicatur. Ipsa enim animorum
expiandorum causa a Patre in nomine Christi missa igitur, sive in tempore vel
donata. Quin etiam singulari quadam ratione nomen doni sibi ipsa vindicat.
Cum enim Amor donum sit et causa donorum Spiritus S. qui solus suæ origi:
nis id hoc habet, ut sit mutuus amor Patris, et Filii, ob hanc suæ proprieta:
tem debet donum et donorum causa appellari. Neque vero doni appellatio
Personæ rationi repugnat: quippe Christus Numeri [illegible] dicuntur [illegible] traditi A:
aron, et Filiis ejus. Et Jo: 3 Christum donum asserit inquiens. Sic Deus dilexit
mundum ut Filium suum unigenitum daret. Christum donum imaginarium
dedit pro peccatis, ut ait Ap. in ad Galat: cap: 1. 4

Ad 3. quod attinet animadverto cum Vorstio, Lipsio, aliisque Paulo ipsis in illo loco Epist. 2 ad
Cor: nominari quidem pignus spiritus: at Spiritum S. non dici pignus inquit enim ipse
qui et signavit nos et dedit pignus Spiritus in cordibus nostris, jam vero pignus, aut arrha
bo Spiritus est quæ non persona, sed gratia. At enim inquit Wolzogenius in altero loco
1 Epist. ad Ephes: Spiritus sanctus nuncupatur pignus, aut arrabo hereditatis nostræ. Non diffiteor.
Sed quid inde? An non ille esse haud poterit pignus, qui ut certam sua gratia
nostram salutem reddat a Patre nobis et a Filio communicatur? An non ille haud
erit Arrhabo hereditatis nostræ, qui nostram beatitudinem in Dei visione solidam
una cum P. et Filio facit, ac propterea promissæ nobis hereditatis portio est?
Nil ergo prohibet prominus Spiritus et pignus sit et arrhabo, et Persona.
Quamobrem D. Aug. qui certe a Socinianorum sententia longissime aberat sic de Sp. S.
disserit serm. 13 de verbis Apost. Qualis ergo est, cujus pignus tale est? Nec pignus, sed
arrha nominandus est.

Ad reliqua testimonia, quae a Wolzogenio obijciuntur, dico generatim nomen Spiritus S. pro eius effectibus donis, ac Charismatibus sumi. Dicitur enim effusus in Epistola ad Titum cap. 3. v. 6. et effusus in gratiae muneribus hominibus largiendis, ut patet ex ipsa significatione effusionis, quae ut Berrius animadvertit largam communicationem significat, seu copiosam gratiarum exhibitionem, atque patet etiam ex alio testimonio quod legitur Act: cap: 11. 45, sicque se habet = Gratia Spiritus Sancti effusa est. Adde quod Deus etiam in psalmis effusus dicitur sicut aqua, tametsi nec Wolzogenius, nec Socinianus alius eas veram personam esse audiret. Jam vero Act: 2. non legitur Spiritus Sanctus esse distributus aut divisus, sed Apostoli dicuntur repleti Spiritu Sancto. Porro licet gratiae dona dividantur, unus tamen idemque est Spiritus, ut monet Apostolus Cor: 1. 12. Quae porro ex eo quod Epistola ad R. 8. 23 primitiae Spiritus Sancti vocatur donum Electi, non video quid hinc inferre valeat Wolzogenius, cum et primitiae dicantur de Christo in 1 ad Cor: 15. quem nec ipse ambigit Wolzogenius esse personam.

\+ Tandem in 1 ad Thess: epistola 5. 19 hortamur ne extinguamus Spiritum, posito per metonymiam nomine donae pro re effecta, idque aptissima comparatione, cum Spiritus Sanctus in ignis forma descenderit.

Nihil vero est, quod gloriatur Wolzogenius in vers: 39 cap: 7 Joan: Cum enim Jo: cap: 1 iam narrasset visum fuisse a Baptista Spiritum descendentem sub Columbae specie de Coelo, et manentem super Jesum cap: 7 non poterat affirmare poterat, quod Spiritus nondum erat, proinde quasi nondum existeret, quare cum ait: Nondum enim erat Spiritus hoc unum intelligere poterat, eo tempore, de quo disserebat Spiritum S. nondum fuisse datum fidelibus eum illa altera coelestium donorum copia, cum qua inde in die Pentecostes dari debebat. Quam rem quidem ita se habere ex orationis contextu colligitur, nam obiectis vocibus quae immediate praecedunt: Hoc autem dixit de spiritu, quem accepturi erant credentes in eum, ubi accipere ac dare, sensu respondent. Quocirca, qui aperuit credentes in Christum accepturos fuisse Spiritum, et continuo subdidit: nondum enim erat Spiritus, non aliter certe loquutus est, ac si dixisset nondum enim erat Spiritus datus quemadmodum legitur in editione vulgata in Syriacis exemplaribus, in aliquibus Graecis, ac legerunt etiam Didymus in 1° lib: de Sp: S. August: Multis in locis, et Ambros: l. de Incar: cap: 6. vid. de Wolzogenii Object: satis: nunc nonnullae aliae discuendae restant, quae a Crellio aliisque Socinianis proponuntur.

\+ Ajunt enim 1 Jo: Bapta Matth: 3 ait, Ille vos baptizabit in Spiritu S., et vero ipse Act: 1 suos discipulos sic affatus [illegible] vos autem baptizabimini, a Christo non post multos hos dies. Atqui Homines baptizari persona nemo dixerit. Ergo ipsum Sp. S. in personarum numero recensitur.

2. Sciscitatus Paulus quosdam ab Jo: Bapta baptizatos an Sp. S. accepissent, responderunt, sed neque si Sp: S. est audivimus, ut est in cap: 19 Act: quae quidem responsio Spiritum S. haudquaquam esse personam ostendit.

3 Spiritus vindictae, ac furoris Dni sacris in literis nominatus certe non est persona. Ergo nec persona est Sp. S.

4 Sp. S. saepissime in literis sacris virtus Dei appellatur. Sic Luc. 24. 49. Xtus promittens Spiritum S. Aplis dixit: sedete in civitate, quoadusque induamini virtute ex alto

sic pariter Angelus dixit M.ae Luc. 1.35. Sp: S. superveniet in te et virtus altissimi obumbrabit tibi. Atqui idem dic de innumeris aliis locis, in quib: edocemur ex Scripturarum usu nomine Sp: S. non designari nisi virtutem Dei; ac vicissim quando virtus Dei nominatur intelligi Sp: Stum.

D. Hoc nomen Sp: S. sacris in literis innuit divinam essentiam omnis materiæ expertem, non vero divinam Personam. sic Jo: 4. 24 scriptum est Spiritus est Deus. Et in 2 ad Cor: cap. 3. 17 habetur. Deus Spiritus est. Præterea nomen idem docente D. Aug: lib. 8 de Trin: aliquando tribuitur Patri, ut cum dicitur Isaiæ cap. 61. Spiritus Dni super me: aliquando vero Filio, ut cum Xtus dicebat Matth: cap. 12. vers: 28 in spiritu Dei, hoc est meo, ejicio dæmonia. Ergo non est nomen Personæ a Patre et Filio distinctæ.

Deinde. Nomina divinarum Personarum debent esse relativa, ut sunt P. et F. Sed hoc nomen Sp: Sti non est relativum, sed absolutum, ut patet, ergo non personæ divinæ, sed essentiæ nomen est.

At vero Sociniani hujusmodi cavillationes proponentes videntur mihi imitari Virgilianum illum luctatorem, qui alterna bracia et protendit, et jactat et auras verberat ictis. Et re quidem vera ut [illegible] occurramus dicimus ad primam temere prolat ex adductis testim: inferre Socinianos Sp: Stum non esse Personam. Nam ad Galat: 3 inquit Paulus homines in Xto baptizari, et Xtum induere, quin inde vel ipsi ambigant Sociniani eidem Xto veræ personæ rationem detractam iri. Et quidem ob eam causam quia in hujusmodi locis tropum latere cognoscunt. Atqui tropus latet etiam in locis ab ipsis objectis. Sensus enim est Xtum emundaturum eos, qui baptismum acceperint, gratia Sp: Sti. Secundus vero docet discipulos Xti virtute, ac donis Sp: Sti [illegible], fortitudine in die Pentecostes [illegible] evasuros [illegible] nihil ex iis [illegible] Sp: Sti personæ [illegible] potest.

Secunda cavillatio, quæ a [illegible] pronenitur, (quæ: licet [illegible] exposita sit alteram potius [illegible] in qua [illegible] verum esse Deum ostendemus) sic a doctiss: [illegible] diluitur: Pérabsurdum est, inquit lib. 8 de Trin: [illegible] judicium, putare idcirco non esse Deum [illegible], qd illi nescio qui nihil tum [illegible] se in eo fatentur. Sic enim neq. [illegible] esse [illegible] aliquem dixeris, nedum ut vero tenus confitetur [illegible], Deum, et ejus Filium quia multi ad [illegible], et qui [illegible] ignorant. [illegible] Deum [illegible] summum, quod ille apud Prophetam dixerit Non est Deus. Sed vero mirum esse [illegible] nomen Sp: Sti accepto [illegible], ac solo hujus nomine, ac rudi notitia [illegible] nihil adhuc scisse de [illegible], quod Paullo statim doctore didicerunt.

5 Tertia Cavillatio futilis omnino est. Nam ut in Tractatu de SS. Trinitate cap. 5 iam nostes animadvertit; spiritus furoris, atq: vindictæ Dñi, aliquando stricte sumitur pro effectu, idest pro pœna, et ita non est Persona: aliquando sumitur etiam pro principio ejusdem effectus; et tunc significat tam justam, et omnipotentem Dei ulciscentis virtutem, tum ipsam personam ..., qui uti præmia largitur probis, ita sceleratis supplicia retribuit.

6 Ex quo intelligitur spiritum vindictæ, ac furoris Dñi, etsi persona non sit cum accipitur pro vindictæ, et furoris effectu esse tamen personam, si cum hujus effectus principio confundatur.

6 Quartam Dissert: solvit P. Gazzaniga Dissert: 5 cap. 1. ... primo ... Sp: Stum appellari Virtutem Altissimi, quin tamen sequatur eum non esse Personam divinam: nam etiam Xtus a D. Aug. vocatus est virtutem Dei, Sapientia Dei, via, et veritas, nemo tamen negabit ipsum verum esse personam. Deinde quomodo Sociniani explicabunt cum ... Xti promissionem factam ... Act: 1 vers. 8. Accipietis virtutem supervenientis Spir: sti in vos. Quomodo illa Ap. Sancti ad Ephes. 3. 16, det vobis secundum divitias gloriæ suæ virtute corroborari per spiritum ejus? An non duplicem Dei virtutem distinguet quarum una oriatur ex altera?

7 Sam Cavillationem dicimus cum Doct: Angelico p. q. 36 art. 2 ajendo, Nomen hoc spiritus stus, si gramatice accipiatur, significare quidem divinam essentiam, ac Patri, Filioq: proprie convenire; immo vero etiam Angelis bonis et animab: stis aptari posse: quippe et Angeli, et Animæ eorum sunt spiritus, et aeternitate gloria percellebres. At vero Divinam Ecclesiam post divinam Scripturam ac SS. Patres nomen idem ad tertiam divinam Personam, quæ procedit per modum amoris significandam determinasse. Atq: hujusmodi ... rationem hanc S. Doct: adducit rationem. Nam inquit nomen Spiritus in reb: corporeis impulsionem quamdam, et motionem significare videtur, nam flatum et ventum spiritum nominamus. Est autem proprium amoris quod moveat, et impellat voluntatem amantis in amatum. Sanctitas vero illis reb: attribuitur, quæ in Deum ordinantur. Quia igitur Persona divina procedit per modum amoris, quo Deus amatur convenienter Spiritus S. nominatur.

Ad id quod adjunctum est de nomine relativo, ita subdit S. Doctor ibidem, ad secundum dicendum quod licet hoc quod dico spiritus stus relative non dicatur, tamen pro relativo ponitur inquantum est accomodatum ad significandam personam sola relatione ab aliis distinctam; potest tamen intelligi in nomine aliqua relatio, si Spiritus S. intelligatur quasi spiratus. Hactenus Doct. Angelicus.

... erum inferunt Wolzogenius, et Crellius si Sp. S. sit persona duos habe-
bimus in Trin: Filios: unum videlicet primæ personæ filius, alterum
primæ et secundæ. Pariter duos habebimus P. unum primam personam, qui
duplici nomine Pater erit, nempe quia secundam et tertiam personam ge-
neravit, alterum secundam quæ una cum P. generavit Sp. S. Atqui ex
sacris litteris constat unum solummodo esse P. unumque solummodo Filium
Ergo vulgaris doctrina de personalitate Sp. Sti contradictionis gladio se i-
psam conficit.

Hæc turpissimi homines ajebat jam S. Athanasius Ep. 1 ad Serapionem
Macedonianos conturans, qui similes cavillationes in medium proferebant.
Hæc turpissimi homines cavillando continuat, qui curiosius profunda Dei
scrutari conantur, quæ nemo novit, nisi Spiritus Dei de quo illi
tam impie sentiunt, quibus nihil amplius respondere æquum, sane esset,
sed secundum Ap̄li præceptum ... monitionem
tanquam hæretici vitandi essent. Verum ne sientium majoris ipsis fieret
impudentiæ occasio S. Pater deinde Macedonianis respondendum censuit.
Quod et nos cum Socinianis præstabimus: qui nonnisi absurdissima, et futilia
proferunt. Si enim sequor verbis clariss. P. Beiri l. 6 cap. 14 de Theolog.
discipl. Sp. Stus est a duobus ut cum nos asserunt Sociniani, quod verissimum
... jam ipsi rationem reddant cur unus tantus in Deitate sit Pater,
itemque unus Filius. Nam Filius est ab uno P. et ab eo spiritu immediate
si autem Spiritus est a solo Filio, sive a P. per Filium, non erit Filius Filii,
quia procedit etiam a P. non erit Filius Patris, quia procedit per Filium
Quod verbis Augustini præstat exponere. Utcumque, ait S. Pater in 15 de
Trin: cap. 27, etiam illud intelligitur, quantum a talibus quales nos sumus
intelligi potest cur non dicatur natus esse Sp. S. sed potius procedere ...
quod absurdissimum est. Filius quippe nullus est duorum, nisi Patris et
Matris: absit autem ut inter Deum Patrem, et Deum Filium aliquid
tale suspicemur. Quamquam vero quid intersit inter generationem
Verbi, et Processionem Sp. Sti difficillimum sit definire et plures
afferantur rationes, hæc a Petavio l. 7 cap. 13 n. 9 censetur emuncta-
tior et Wolzogenii Argumentum omnino frangit, quemadmodum, quas
exponit Crellius l. 2 sect. 3. Verum jam satis pridem adversus So-
cinianos, recentioresque Macedonianos ostensum est Sp. Stum non
esse meram Dei efficaciam. Nunc reliquum est, ut adversus veteres
Macedonianos atque ... ipsum verum esse Deum de-
monstremus. Sit itaque:

quoniam si ex ipso Filius diceretur, ambo: utriq: Filius diceretur

[illegible]

operationem erroris ut credant mendacio. Matth: 24 de eodem Antichristo dicitur: surgent pseudochristi, et pseudoprophetæ, et dabunt signa magna, et prodigia ita ut in errorem inducantur (apud S. Marcum ad seducendos electos) si fieri potest etiam electi. Et Matth. cap: 7: multi dicent mihi, inquit Xtus, in illa die: Dñe, Dñe in tuo nomine prophetavimus, et in nomine tuo demonia ejecimus, et in nomine tuo virtutes multas fecimus; et tunc confitebor illis quia nunquam novi vos, discedite a me qui operamini iniquitatem: quibus hæc apponit S. Hyeronimus: Nam et Saul, et Balaam, et Caiphas prophetaverunt; quo loco commemorari potest etiam Endorea, pitonisse quæ 1. Reg: 28 dicitur animam Samuelis suscitavisse. S. vero Jo. Chris. in hæc testimonia spirans, si propheta, inquit, quicquam signum ediderit, vel mortuum suscitaverit &c, signoque edito ad impietatem te invitaverit, ne propter signi eventum obedias: quarum tentat te Dnus Deus tuus.

3 quin et historia Eccles. refert ab hæreticis sæpe patrata miracula fuisse. tu de Paulo Novatiano refert Socrates plus una vice contigisse lib: 7 hist: Ecclesiasticæ cap: 17; et de aliis etiam, et Tertullianus, et alii scriptores testantur. Nam vero si hæc miracula vera supponerentur, vitam etiam hominum impiorum honestarent, porro uti vitam Sanctorum commendant miracula, cum de eorum agitur canonizatione; si vero miracula non sunt. Ergo præstigium ita cum miraculo confunditur, ut neque sapientibus homines unum ab altero noverint distinguere.

4 Etiamsi signa discernendi miraculum a præstigio esse possent; hæc tamen cognosci saltem a populo non possent. nam si collationes, comparationes et disquisitiones de uno miraculo sæpe adeo multum detinere Congregationem rituum consuevere; quanto magis incertus hærebit simplex vulgus in tot præstigiis a tot miraculis discernendis; ut idcirco via hæc doctrinam per miracula dignoscendi, aut facillime inducat in errores, aut multo operosior sit, quam illa ipsa via examinis quæ a catolicis refutatur.

5 Etiam miracula vera possunt ad finem rectum a Deo ordinari sed converti ad malum, et ad confirmationem erroris per malitiam hominum; ita ut verum etiam miraculum non ex Dei intentione, sed ex instrumenti perversitate ad errorem confirmandum facere possit. Hanc sententiam acriter defendit Auctor libri anonimi Parisiis editi Anni 1763, cui titulus est: Tractatus de miraculis

Tandem experientia ipsa constat ita præstigia speciem miraculorum induisse, ut omnis Religio quamvis erronea, et absurda, sua tamen miracula, ac prodigia jactitaverit. quo loco multa apud gentiles commemorantur de vestalibus de Apolonio Tianeo, Vespasiano imp. Accio Navio de Side, Esculapio Ermeticæ magistro, Terrenno gallo, de filiis Annii, de capite Orphei, ac de infinitis oraculis, quibus paganorum tot plena fuerat superstitio

1RR R°

118 R. Verum aut hic de veris miraculis sermo est quae etiam a demonibus fieri supponantur in confirmationem erroris aut de falsis miraculis agitur, quae demonum, aut hominum astutia veri similitudinem induere videantur [illegible] propositionem [illegible] esse [illegible], [illegible] docuimus cum ostendimus miracula vera quod importent immutationem primarum naturae determinationum idcirco nonnisi ab Auctore totius naturae causam illorum efficientem esse posse, causam vero instrumentalem esse [illegible] [illegible] vel ad confirmandam veritatem, vel ob aliam finem bonum qui non indigeret causa [illegible] efficiente sit. At vero causam hanc instrumentalem esse demones non posse juxta illa scilicet S. Thomae quodlibeto 2° q. 4: potest contingere quod aliquis gratiam gratum facientem non habens miracula faciat, sed non contingere non potest quod aliquis falsam doctrinam annuncians vera miracula faciat; quae nisi virtute divina fieri non possunt, sic enim Deus esset falsitatis testis quod est impossibile, et juxta illud altera q. de miraculis art. 5. operatio miraculosa sit quoddam divinum testimonium indicativum divinae virtutis et veritatis [illegible] demonibus quorum est tota voluntas ad malum aliqua potestas daretur faciendi miracula [illegible] falsitatis eorum testis existeret.

Si vero demones supponantur aut perversi homines miraculorum quandam similitudinem exhibere, quae [illegible] proprius praestigii nomine debet insigniri, tum neque desse notas dicimus, et criteria verum miraculum ab ipsis praestigiis discernendi. Nam cum certius ab Deo id esse dicendum sit quod aut praestantia, aut utilitate magis excellat; proinde praestantia et utilitas [illegible] erunt notae certissimae veritatem a mendacio in miraculis distinguendi. Praestantia [illegible] quae innotescit vel quando sunt multo majora, et mirabiliora quae pro veris haberi debeant juxta S. Augustini illa de Civit: Dei cap. [illegible]: cum vero Deus [illegible] ad commendanda eloquia veritatis [illegible]. Faceret majora, certiora, clariora miracula, quos tandem ita desipere libeat, ut non eligat quae [illegible], ubi et ampliora invenit quae miretur. Vel vero praestantia innotescit ex ipsa perspecta aliunde rei bonitate, aut probitate et sanctitate eorum ab quibus fit vel dignitate illius cujus in nomine fit. Utilitas vero constet, si quae educuntur certo pertineant ad homines juvandos, ab periculis defendendos, ad mores informandos, ad pacem, pietatem, religionem promovendam. Ita ut nisi haec colluceat evidenter, sitque dubium sit utrum ad malum potius, ad facinora ad turpia ad odibilia Deo inducere [illegible] hoc esse debeat, ne ipsa pro certis miraculis habeantur [illegible] [illegible] ad singula responsio [illegible].

[illegible] quod de magis Pharaonis asseritur refutatur ipsis rerum circumstantiis, quae si [illegible] [illegible] praestares videantur: cogere potuere, ut ita confiterentur [illegible] Dei [illegible] [illegible] haberi debet [illegible] plus quingenta mille phantasticis potius rationibus, quod experientia inductum hominem curare, qui [illegible] illud velit, quod ipsi vel nolentes concedere deberent. Ac neque [illegible] rerum, an res veras per praestigium prodire in conspectum Moysis et Pharaonis fecerint dijudicare [illegible] [illegible] [illegible] est, at verum [illegible] fecerunt similiter non similem vim miraculorum innuere docet hujus ipsius verbi repetitio, quae habetur Exodi 8 vers. 18, [illegible] cum Aaron percussit pulverem terrae, et facti sciniphes [illegible] in hominibus, et in jumentis [illegible] ibidem dicitur: feceruntque similiter malefici incantationibus suis, ut educerent sciniphes, et non potuerunt. Quare illud similiter significat conatum imitandi, non similitudinis potestatem.

Neq. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Pharaone [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intervallo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] patrare mirabilia

prohibente et constante [illegible] luce divinae potestatis vicissim quae etiam ex permissione momentanea praestigiorum, tamquam umbram splendidius et certius enitere

1113 ad n.m Quae ad falsitatem sunt, ea nomine praestigia esse dicimus; quae vero ad gratias gratis datas referri possunt, ea licet vera miracula sint tamen contra nos nihil facere. Dein cum Deut. illud si surrexerit &c. sumit large miraculum pro praestigio, quod tamquam miraculum habetur a vulgo [illegible]. Deo permittente hoc, ad probationem [illegible], juxta [illegible] Augustini [illegible] de Trin. lib. 3. cap. [illegible], ubi de demonum agens potestate: datur [illegible] potestas ad fallen dos [illegible], sicut in Aegyptiis, et in ipso etiam Simone [illegible] ut [illegible] spiritualibus Ducti: one [illegible] admirandi, a quibus fiebant, a Dei virtute damnandi. Caeterum vero de praestigiis hisce, quae permitteret Deus, [illegible] ipse praecavere jussit cum [illegible] monuit, Non audies, quia tentat vos Dominus &c.

De Antichristo, vera miracula expectanda non esse, uti de nullo [illegible] [illegible] [illegible] q. [illegible] de miraculis art. 5 ubi maxima, inquit, Demon habebit virtutem ad operandum vera [illegible] ut dicetur [illegible] secernerit cum [illegible] modico tempore quod intelligitur tempore Anti: [illegible]; sed tamen non operabitur vera miracula, quod patet per hoc, quod dicitur secun da ad [illegible], quod adventus [illegible] in omni veritate, et signis, et prodigiis mendaci: bus. Ergo demones vera miracula facere non possunt =

[illegible] vero dicatur missurus Deus operationem erroris [illegible] iniquitatem [illegible], ut ex eorum culpa multi decipiantur, dum signa veritatis credent esse, quae neque miracula sunt neque [illegible] veritatem [illegible], uti est ventos, et tempestates excitare, ignem e Coelo deducere, [illegible], [illegible] &c. Poterunt etiam [illegible] [illegible] ea prodi: gia esse, quae a Deo erunt non ad errorem probandum, sed ad praedictum [illegible] [illegible] nunciandum. Caeterum [illegible] dixisse hoc ipso, quod praecavere sibi omnes Deus voluerit cum dixit [illegible]: Ecce praedixi vobis &c.

Jam quae proferuntur Matth. [illegible] &c. pertinent ad gratias gratis datas, non gratum facientes, quas quidem etiam in peccatoribus non ad errorem [illegible] ad aliquod [illegible] esse [illegible] et [illegible] et inferius apertius ostendemus.

[illegible] Hyeronimus addit, ad idem hoc pertinent argumentum, ad [illegible], [illegible], [illegible] instrumentales esse possunt [illegible] [illegible] multi non autem [illegible] de Saule quidem nobis necesse non est implicatissimam hic tractare controversiam, sed satis sunt Augustini [illegible] [illegible] [illegible] de [illegible] est ut non [illegible] magica arte, [illegible], et obtemperant occulte [illegible] Dei quae et [illegible] habebat confirmatione Spiritus prophetae. [illegible] [illegible] cum [illegible] [illegible] cessurus.

[illegible] Chrisostomi dicta pertinent ad expositionem Citati superius loci Deut: cap: 7; [illegible] [illegible], [illegible] tamen [illegible] [illegible] afferre hanc interpretationem [illegible] [illegible] Judaeus [illegible] ad [illegible] ex [illegible] [illegible] [illegible]: [illegible]. [illegible] licet nos, aut Angelus de Coelo evangelizet [illegible] [illegible]. [illegible] [illegible] [illegible] Christo fuisse explicant [illegible] 14 [illegible]. 4 de Canonic. B.tae p. 2 cap. 4

111 [illegible] nonnulli putarunt miracula ab hereticis aliquando ad errorem confirmandum vera edita fuisse, atque ad hanc sententiam primo auctoritatem habere Tertulliani, qui in lib. de praescriptionibus hereticorum cap: 44: adicient, inquit, praeterea, multa de auctoritate cuiusque doctoris heretici, [illegible] maxime doctrinae, [illegible] quidam confirmasse mortuos suscitatos, debiles reformasse, futura significasse, ut merito Apostoli crederentur. Secundo etiam afferre Maldonati illam [illegible] Prophetas de quibus loquitur Christus vera miracula facturos; et denique rationibus uti [illegible] penultimi citati anonimi Auctoris in Tract: de Miraculis, qui putat pseudoprophetas miracula indirecte obtinere posse a Deo ad confirmationem errorum. Sed horum opiniones male tutae et erroneae debent haberi. Nam Tertullianus quidem certum est ipsis non favere. Loquitur ipse citato loco de Miraculis apparentibus [illegible] propter [illegible] facienda esse [illegible] dixerat; atque [illegible] autem ostendere [illegible] qui [illegible], qui decipisse ab pseudoprophetis [illegible] [illegible] licet [illegible] vera [illegible] ventures [illegible] [illegible] qui etiam virtutes [illegible] ad fallaciam [illegible] corrupte praedicationis [illegible] apprime [illegible] respondeat, quae [illegible], et prodigia [illegible] superius allata sunt. Maldonati vero opinio omnibus boni sensus Theologis adversatur [illegible] ipso, quod [illegible] miraculis verae doctrinae esse posse argumentum probabile nunquam autem necessarium; quae quidem [illegible] [illegible] heretici [illegible] [illegible] debet. Auctorem vero Tractatus de miraculis [illegible] tat ipsa communis omnium hominum opinio de veracitate Dei, denique miraculorum [illegible], et natura ad vocem Dei ipsam exprimendam, quod quidem Deus commovere nulla totam naturam, quin vera aliquid significet existimare sane non potest, nisi qui aut Deum non noverit, aut sensum exuerit communem. Quare hanc opinionem praeter superius allatum [illegible] cujus [illegible] [illegible] esse jactitat, refutant [illegible] etiam Theologi, [illegible] Card. Gotti [illegible] dubio 6 § 6. Estius in 4o Sententiarum dist: 7 § 19; et praecipue Ricardus in dictionario de [illegible] Ecclesiasticis, et a pluribus [illegible] ubi multa etiam capita alia refutat hujus anonimi, et hanc suspecti maxime Scriptoris.

4 [illegible] praemissis respondemus sine dubitatione, miracula illa edita ab peccatoribus ab falsis prophetis, et etiam ab hereticis nunquam, et nusquam directe fuisse ad falsitatem confirmandam, [illegible] longe ad alios fines. Atque ita scilicet quae narrant Socrates, et Sozomenus [illegible] merito [illegible] [illegible] haberi debeant, [illegible] [illegible] hereticis favantibus) haec [illegible] etiam si vera [illegible] nihil tamen vetat, Deum [illegible] miracula [illegible] voluisse ad ostendam [illegible] Sacramenti, ac Templi [illegible] [illegible] reservatum [illegible], [illegible] male [illegible] tur ea in confirmationem [illegible] erroris effecta esse jactitantes. Caeterum [illegible] [illegible] per vera miracula doctrina hereticorum, [illegible] conatus aut frustrati fuere [illegible], aut etiam in [illegible] penitus [illegible] contrario [illegible] [illegible] Episcopo Ariano narrat Gregorius Turonensis in lib. Francorum cap. 3 voluisse illum Arianos errores [illegible] simulata illuminatione corroborare; itaque cum hominem videntem [illegible], ut se fingeret [illegible], ut deinde per miraculum visum recipere videretur [illegible] ficto caeco [illegible] nunquam [illegible], [illegible] per heretici artem ullam visum recipere potuit [illegible] confirmat etiam Victor Uticensis lib. de persecutione Wandalorum, et [illegible] apud Baronium ad Annum 484. [illegible] vero, et ridiculos conatus [illegible] in [illegible] [illegible] comparati, et [illegible] recentiorum etiam [illegible] Calvini [illegible] pseudo reformatorum [illegible] recensuit [illegible] [illegible] de [illegible] Eccle: siae cap. 14

115 [illegible] providentia semper effectum [illegible], ut [illegible] veritate [illegible] Deus ita [illegible] [illegible] praestigia ab veris miraculis separarentur, ut vel insensatis de divina [illegible] [illegible] nemo posset [illegible], [illegible] ratione [illegible]

Moysis penitus averaverit, ex opposito alias est sacerdotes Baal cultores tolleratos 3 Reg. 18 Elias tandem insigni prodigio in conspectu omnium edito superavit, confudit, trucidavit. Elimas Magus ab S. Paulo devictus, et excaecatus fuit Actor. 13. Simon Magus a S. Petro prostratus in terram fuit. Tot et tanta denique ad [illegible] Deorum cultus evertendos edita prodigia fuere, ut per Christum conversus inimica Carni, et Sanguini Religio propagata fuerit paucorum, et despectissimorum hominum opera; quod quidem aut Christi miraculum maximum omnium est aut nonnisi ab evidentibus tota terra prodigiis, ac portentis evenire potuisset. Haec igitur dubitatio, haec ambiguitas miraculorum, quae tenere populum accipere debeat omnium potius incredulorum est, quam ex re et experientia deductum monumentum. Sed etsi revera aliquid inquirendum esset, non proinde vulgo etiam criteria deesse miracula a praestigiis distinguendi jam superius expositum est. ~~Neq~~

Neque enim cum de Religionis veritate agitur idem contingit, ac cum agitur de Sanctorum virtutibus et prodigiis probandis. Quae etenim ibi tractantur neque ad religionem veram statuendam aut evertendam pertinent, neque ad comparationem cum praestigiis, et geniorum malorum artibus. At vero in iis quae ad veritatem doctrinae, et Religionis probandam pertinent, providentia Dei est, ut ita aperta, et splendida veritas innotescat, ut excusationem habere nullam errantes homines debeant, ac proinde Christi, ei, certitudine, praestantia, et Moysis, et Christi, et aliorum Religionis Propagatorum ita miracula voluit praestare, ut nemo nisi ex perversa voluntate lucem effugere hujus veritatis posset. Comparatio vero cum rei veritatem in primis probare possit, idcirco miracula verae doctrinae cum miraculis falsarum Religionum comparata ita longe praestare, atque excellere visa sunt ut nemo jam sit, qui non fateatur, si loqui ex vero velit, uti Sol tenebras, ita lucem miraculorum, quae Christus, et Apostoli edidere, tenebras omnes gentium, et Idololatriae dissolvisse, et vere vocatos ob Christo fuisse omnes ad admirabile lumen suum

Caeterum vero quod tantam lucem miraculorum aliqui non aspexerint quodque aliqua aliquibus de his rebus obscuritas remanserit, id ad profundam pertinet divinorum consiliorum rationem, quae dum supernaturalem revelationem veritatis, ipsius splendidissime insignivit, permisit tamen extare aliquando obscuritatem aliquam, unde errandi occasionem culpa sua aliquid invenerant. Satis est luminis, inquit Pascalius de Relig. cap. 18 pro iis, qui videre cupiunt, et satis tenebrarum pro iis, qui aliter dispositi sunt. Satis claritatis, ut illuminentur electi, et satis obscuritatis, ut condemnentur, ut videntes videant et non videant, et audientes audiant, et non intelligant. Caeterum et in rebus naturalibus saepe aliquid ex parte una clarum, et manifestum est ex parte altera obscuritate, et difficultatibus refertum. Quare uti in natura, ita in gratiae operibus conquerendum nobis non est, si nos voluerit Deus quasi inter lucem, et tenebras ambulare, ita tamen ut quilibet possit divini luminis ope [illegible] veritatis rectum vitae iter tenere, juxta S. Pauli illud 2 ad Cor. 3: quod si etiam opertum est Evangelium nostrum in iis qui pereunt est opertum, in quibus Deus hujus saeculi excaecavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriae Christi.

Ad 5. ut sine ambagibus haec absolvatur, a multis et [illegible], nimis obscure tractata controversia, aut miraculum ita facere videtur ad probandum errorem, ut tamen ponderans quisque non necessario judicare debeat, revera in contestationem erroris tale miraculum peractum esse; et in hoc casu abitur a quaestione in qua quaeritur, utrum miraculum contestari falsam doctrinam possit, seu quod eodem redit, utrum judicio prudentum necessaria connexio esse possit inter miraculum factum et judicium de veritate rei, cujus in gratiam peractum sit. Aut vero miraculum eam habet connexionem cum re probanda, ut judicio prudentum necessario judicandum sit veritatem per miraculum contestari; et eo in casu nego posse unquam miraculum in contestationem fieri erroris. Sequor hac in re Estium, qui verum est, inquit, Gersonem (quem fortasse nuperus hic sequitur Auctor) in istam sententiam [illegible] propendere, propterea quod opinetur Augustinum, et alios ita sentire. Quo in re falli eum existimamus. Sed haec sententia facile confutatur. Nam, ut idem ait Estius, licet de absoluta Dei potentia necessarium non fuerit miracula ad hoc instituere ut essent signa seu testimonia, sed possit ea facere Deus simpliciter, et absque omni testificatione, sicut facit opera naturae; tamen de via ordinaria constat, Deum miracula instituisse tanquam signa quaedam, et testimonia ejus rei ad quam verificandam ab eo qui illam coram hominibus exhibet inducuntur. Cum enim rerum naturam Deus semel instituerit, ab ejus ordine non recedit nisi per opus extraordinarium et supernaturale velit aliquid loqui et significare omnibus. Loquitur autem illud loqui velle [illegible] loquitur Angelus vel Homo per cujus ministerium tale opus hominibus ostendit. Atque hujus rei [illegible] miracula in Scripturis passim signa appellantur quasi veritatis alicujus ad homines significativa. Hoc autem praeter citatum superius S. Th., ita sapienter exponit S. Aug. Epist. 102 ad Deogratias. Sicut humana inquiens consuetudine verbis, ita divina potentia etiam factis loquitur. Et sicut sermoni humano verba nova vel minus usitata moderate et decenter adspersa splendorem addunt, ita in factis mirabilibus congruenter aliquid significantibus, quodammodo luculentior est divina eloquentia. Atque hanc connexionem miraculi cum expressione divinae testificationis praeter allata superius ad probationem responsionis [illegible] miracula probant etiam haec Josue 3; magnum miraculum in transitu Jordanis edentis, quo in hac inquit scietis quia Dominus Deus vivens in medio vestri est et Elias magnum illud faciens prodigium 3 Reg. 18 qui exaudi, inquit, hodie quia tu es Deus Israel et ego servus tuus. In vero in novo testamento ad credita [illegible] operis credite [illegible] ut [illegible] [illegible] possessum et haec signa scripta sunt etc. [illegible] possunt [illegible] Signa autem eos qui crediderint haec sequentur: in nomine meo ejicient daemonia, linguis loquentur novis etc. Hoc denique et communi sensu homines docet qui miracula etiam portenta dicere quasi per Deum portendi [illegible] aliquid quasi significatione [illegible] [illegible] [illegible] miracula, et vero probat id experientia ipsa, quatenus, ut Estius ille [illegible] [illegible] [illegible] ad confirmationem alicujus erroris factum esse verum miraculum, quia potius de [illegible] [illegible] pseudoprophetarum [illegible] [illegible] [illegible] intercessisse. Ex his ita instituere [illegible] prudentium [illegible] poterit: de via

ordinaria connexio necessaria est inter Miraculum, et testificationem Divinam de ea re cujus rei gratia constet fieri miraculum; atqui divina contestatio de falso esse non potest; ergo miraculum nullo modo potest falsitatem contestari. Minor propositio Dei innititur veracitati, quam nemo sanus revocat in dubium, majorem probant alii quae adduximus principia quibus possunt hanc absolvere controversiam, quam tamen minutius expositam vi: debis est apud Cardinalem Gotti Tomo 10 Theol. Dubio 6 §. 6 N. 49 et 54.

127 Ad alterum contingere de miraculis dicimus, quod de veritate contingit, quam ideo quilibet pro sua causa tenere vult, quod fateantur omnes veritati cedendum esse: at ideo tamen multi falsitatem pro veritate accipiunt, quod veritatis ipsius criteria non animadvertunt. Atque ita quidem cum agitur de Religione miraculis cedendum esse omnes intelligunt, at non omnes miraculorum criteria perpendunt, quae quidem nos, ut superius exposuimus, quaeque, ut constet non aptari miracula falsarum Religionum, ita prodigia quae afferri solent sep: tim et curtim perspiciemus, ut deinde quam longe sint ab certitudine, et praestantia mira: culorum nostrae Religioni manifestum fiat.

Atque de Androgeonis Ovidiana et Hypoliti resurrectione, de Aeneae fingunt omnia commentaria; de Capite Orphei Oracula fundente deque Homericis, Virgilianis, Ovidianis, Propertianis hujusque generis neque est cur disputetur, cum haec ad eas fictiones pertineant, quas ex Poetarum officio et munere esse docuit Aristoteles in Poetica, ac de quibus Poetis idem Aristoteles in Metha: physicorum lib. 1 cap. 2: Multa inquit proverbio aiunt multa mentiri Poetae. De Pithagora quae revocat Voltairius in scenam jam plurimis eruditorum demonstravit in historia critica philosophiae Romanenses esse fabulas illas, quas Jamblicus et Porphirius, aliique longo post spatio Pithagorae posteriores et quidem plerique mendacii Auctores, inspersere. De Simonide (Cic. apud ab Tindaridis admonito haec habet lib. 2 de Oratore) Quintilianus cap. 20 mihi totum de Tindaridis fabula videtur, neque omnino hujus rei meminit usquam Poeta ipse profecto non taciturus de tanta sua gloria. De Romulo redivivo, nar: rat Plutarchus, cum propter Romuli occisionem Populus tumultuaretur, Proculum unum de Principibus civitatis prodiisse, jureque jurando testatum esse Romulum se redivivum vidisse, et multa splendidum gloria Coeli superna conscendere; itaque commenta haec intelligantur quae si: milia visa fuisse iis, quae de Aristeo Proconnesio, et de Cleomede Astypalaeensi Graeci fabulabantur. De novacula Accii Navii: omitte inquit Tullius de divinatione cap. 38 lituum Romuli, cotem Accii Navii, nihil debet esse in philosophia com: mentitiis fabellis loci, quod et habet initio lib. 3 de Nat. Deor.

Hoc Celsus Christianis objiciebat de resurrectione Cleomedis primo non proponuntur tanquam certa. Nam omnes, inquit, Cleomedis animam spiritus relicto corpore evagatam putant deinde quae non videat aut ... hanc Cleomedis pro ratione separationem, conjunctionemque animae cum corpore, quam Stoici aliqui invexere, quamque vel Tullius ipse valuti ... ... explodit in lib. de Rep:

De iis quae Apulejus mirabilia enarrat in Asino aureo Auctor ipse, sic inquit sermone Mi: lesio (hoc est romanensi) varias fabulas conseram. Et S. Augustinus memorat Apologiam adversus Apulejo, ubi conqueritur magica arti ea tributa fuisse, quae ipse perpeni, et ... qua fabulas enarravisset.

De Tuccia Claudia, et ceteris vestalib. S. Augustinus lib. 10 de Civ. Dei demonstrat, to: tu id Demonis potestatem non excessisse. S. Th. q. 6 de malo probat fieri hec etiam ab Deo potuisse ad veritatem, virtutemque aliquam concludendam, quod, ut superius ostendimus, nihil inconvenientis involvere.

De Iside atque Esculapio certum est omnia vel excellenti medicae arti tribuenda esse, quam Isidis quidem sacerdotes exercebant, et cujus erat praestantissimus Magister Esculapius iuxta Luciani illud in philopseude: Esculapius, ejusque posteri salutaria pharmaca admoventes agros curabant. vel vero quae medicam artem excederent, Demonum artibus effecta fuisse uti ait Jo. Chris. Orat. 1 adversus Judeos, morbos scilicet ipse ab demonibus fusos Curatos ad egrotos [illegible] restitutos, quatenus, scilicet, uti habet Tertullianus in Apologetico cap: 22. Demones dant primo dehinc remedia praecipiunt, post quae desinunt ledere, et curasse creduntur sive ut inquit Lactantius in Epitome institutionum cap: 28: Irrepunt etiam in Corporibus, uti spiritus tenues, viciatisque membris morbo concinunt, quos sacrificiis, votisque placati postmodum relaxant. Atque hac quatatione Deos [illegible] [illegible] aliquando jam superius ex S. Augustino expositum est.

Se vero etiam Vespasiani, et Adriani curationes simulationes dici possunt; ac de Vespasiano hoc deducere licet ex Tacito, et Suetonio, cum alter Vespasianum ipsum haec irridere et aspernari diceret, alter haec efficta innuat fuisse, ut Auctoritas Regni initio Vespasiano conciliaretur. De Adriano vero idem colligere licet et ex Sannonii circumstantiis, et vero ex historico Spartiano, qui dum haec enarrat Marius, inquit, Maximus haec per simulationem facta esse commemoravisse. Quod si quidquam veri in his enarratur curationibus, id demonstrante Dillemontio Demonis ope factum fuisse censendum est, eminitum ad obscuranda si fieri posset recentia Christi miracula; quatenus primo Demones ipsi ederent deinde nec lesione abstinentes, curavisse per miraculum viderentur. Ne enim vera de Ceco Vespasiani medici ipsi, inquit Tacitus, ea pera varie disserere, huic non exesam vim luminis, et reditura si repellerentur obstantia: Quod quidem Demoni non excedere potentiam videtur.

De Brenno Gallo ejusque exercitu Strabo quidem, et Athenaeus negat, illum extinctum fuisse, sed imo Delficis [illegible] opulentum domum referant rediisse. Pausanias gallos hosce [illegible] corruptos improvisis tocensinnaie missilibus, ac lapidum jactu percussos, et hisce vulneribus, et frigore postremum fuisse confectos. Justinus eandem concedit hanc cladem Gallorum, sed non Delfica potentia immissam, sed justa punitione Dei potissimum ob Brenni ducis insignem impietatem. Qualibet ex hisce responsionibus difficultatem [illegible] solvere poterit.

Ceterum quae ab Ethnicis proferuntur aequare omnia demonum artis esse tribuenda probat Lactantius lib. 2 Divinar. Institut. cap. [illegible]; ubi etiam alia multa de Junone, Castore, Proserpina, Hercule, Jove, Minerva commemoravit quae quidem omnia quam impar, [illegible] cum miraculis Christianis aequiparanda, tanta temporum diuturnitate, tanta [illegible] [illegible], tanto martyrum sanguine confirmatis videre licet ex iis, quae Baronius habet in [illegible] [illegible] cap: 57. Nam quidquid antea, inquit, [illegible] [illegible] adducerent, cum errorem [illegible] confirmatum oculis [illegible] viderent, et eandem ubique templorum ac simulacrorum vastitatem intuerentur, alii ad [illegible] [illegible] doctrinam se conferebant, alii licet idem facere adhuc majorum tamen caeremonias ut pote [illegible], atque [illegible] contemnebant, et quos antea pro Diis habuissent condemnabant

Propositio

Propheti[ae] not[ae] ver[ae] Religionis sunt.

Doct: thesis Prophetiarum nomine quid veniat exposuimus th° [illegible] itores ver[ae] revelationis, sive religionis cum dicimus, tum intelligimus prophetias, ita uti miracula, argumentum exhibere moraliter certum de veritate doctrin[ae], cui ipsae faveant quatenus Prophetiae scilicet, et adeo sint et testimonium divinum, atque infallibile exhibeant. Res hic agitur precipue contra incredulos, qui divinitatem prophetiarum derident, et contra aliquos etiam, qui divinitatem prophetiarum concedunt, sed earum certum testimonium de veritate doctrin[ae] non concedunt.

1028 Confir: thesis primo ex sensu comuni hominum, qui cum semper in qualibet religione Oraculis, et vaticiniis sive veris, sive falsis primas detulere, tum aperte ostenderant, tanquam divinitatis testimonium generatim haberi debere prenotionem, ostensionemque futurorum.

2° Prob. id ratione prophetia strictius sumpta, uti superius eodem numero demonstratum est, est de futuris contingentibus, qu[ae] necessarium scilicet connexionem non habent cum causis antecedentibus, ac proinde non per deductionem, sed per visionem solam certo cognosci possunt. Visio autem futurorum non est nisi ab eo, qui temporum determinationibus nullimode subjicitur, et cui tota est pr[ae]sens [ae]ternitas cujusmodi Deus est. Et quicunque tandem sit modus quo Deus h[ae]c videt, semper certum illud haberi debet, ita ab solo Deo prophetias esse, uti soli Deo tribui debet pr[ae]scientia. Quod vero de futuris contingentibus, sive liberis potissimum valet, id cum proportione valet etiam de c[ae]teris, qu[ae] cum notis causis necessariam connexionem non habent, et qu[ae] proinde certo cognosci nisi divina ope non possunt. Jam vero quod solum ex Deo est, id si non faceret ad veritatem, causa erroris in Deum ipsum refundenda esset, quod cum sit absurdum tam et absurdum erit prophetias tanquam notas veritatis non haberi.

Prob: id 3 ex Scrip. Isaiae 41 dicitur: annuntiate qu[ae] ventura sunt in futurum et sciemus quia Dii estis vos; et cap: 46: recordamini quoniam Ego sum Deus... nec est similis mei annuntians ab exordio novissimum, et ab initio qu[ae] nec dum facta sunt. Daniel cap: 2 Mysterium inquit, quod Rex interrogat, sapientes Magi, aruspices, et ariolo, nequeunt indicare Regi, sed est Deus in C[ae]lo revelans Mysteria; et post somnii prophetici explicationem Nabucodonosor vere, inquit, Deus vester, Deus Deorum est, Deus Regum, et revelans Misteria. Christus ipse Joannis 5. Scrutamini inquit scripturas, et ill[ae] sunt qu[ae] testimonium perhibent de me, et cap: 14, dixi vobis inquit, priusquam fiat, ut cum factum fuerit credatis. Luc[ae] 24 ita reprehendit discipulos. O Stulti, et tardi corde ad credendum in omnibus qu[ae] loquuti sunt prophet[ae]. Act: 3° de Paulo dicitur: erat testificans Regnum Dei suadensque eis de Jesu, et prophetis a mane usque ad vesperam. S. Petrus epist. 2ª cap: 2, et habemus, inquit, firmiorem propheticum sermonem, cui benefacitis attendentes quasi lucern[ae] lucenti in caliginoso loco... non enim voluntate humana allata est aliquando prophetia, sed spiritu S. inspirati locuti, sunt sancti Dei homines.

Afferri possent hic testimonia Justini in apologia prima, Lactantii in lib: 3°, [illegible] Augustini contra Faustum, Origenis contra Celsum, Tertulliani in apologetico, et aliorum quamplurium quos refert Huetius in demonstrationib: Evangelicis prop: 8.; sed brevitatis causa h[ae]c possunt omitti, pr[ae]sertim in tanta de hac re comparanda perspicuitate.

Opp: 1 Cum Spinoza Autore sermonis de fundamento Religionis, et alii increduli, prophetias humanae potius artem opere quam divinae potentiae. Hac arte quadam ajunt magno verborum, et imaginum involucro commisceri effata prophetarum consuevisse, ut in ea obscuritate quidquid occurret, semper aliquid veluti praedictum, et praefiguratum in illis ambagibus apparere posset. Hujus artis scholas apud Judaeos extitisse videtur innuere illud 1 Reg 10 ubi dicitur, grex prophetarum obviam ipsi occurrisse. Id etiam ex stylo prophetarum videtur erui posse, qui ipsos non ex divina inspiratione, sed ex propria naturae temperatione, aut educatione jam incultus est uti in Eliseo, jam asperus ut in Jeremia, jam nobilis ut in Isaia liberaliter educato, jam infimus ut in Amos armentario.

2° Quid nisi humanum sapiat ita etiam, quae deterius deridet de Isaia, qui cap: 20 nudum se dicit per civitatem ambulavisse deque Ezechiele, qui cap: 4 jussus esse dicitur panem commedere opertum stercore humano, et pro magno beneficio obtinuisse, ut stercus humanum in bovinum immutaret. Quin et naturalis tantum videtur esse hic quae humanis opibus indiget, uti contigit Eliseo, qui lib. 4 Reg. cap. 3 prophetare volens petiit adduci sibi psaltem, et nonnisi eo canente sua effudit oracula. Quare si quid etiam prophetae praedixere, id videtur potius Ctvetio tribuendum esse dexteritati ingenii ad conjecturas efficiendas quo in sensu Temistocles, Scipio, aliique magni viri multa, et maxima antequam contingerent conjectura aspicere potuerunt. Sed hae tamen conjecturae aliquando etiam in prophetis ut contradictoriae exponebantur, uti quum Eliseus 4 Reg: 8 vade inquit, dic ei, Regi scilicet Syriae, sanaberis: porro ostendit mihi Dnus quia morte morieris; aut si quae vere propositae erant, eae fallaces ex rerum eventu repertae sunt, ita ex. c. Isaias falso praedixit mortem proximam Ezechiae; et Jonas ipse congoscitur, se deceptum fuisse, quando urbis Ninive subversionem praedixerat.

3° Etiam SSrum PPum testimonia aliqua videtur vim vaticinandi naturali arte, aut ingenio extare posse. S. Gregorius lib. 4 dialog cap: 26 ipsa inquit aliquando animorum vi subtilitate sua aliquid praevidet. et ex S. Augustini lib: de genesi ad litt. 13 cap: 3 afferuntur verba haec: animae humanae, secundum quod a sensibus abstrahitur competit futura praevidere

4° Quod si etiam vim naturalem Prophetiae excedere dicantur tamen nec probare Religionem possunt cum omnes etiam falsae religiones sua prophetias, sua vaticinia, et oracula jactitent, ut si veram Religionem Prophetiae inportarent, non una, sed quamplures, et invicem oppositae verae haberi Religiones deberent

5° Nec vero apparet quinam certo prophetiae verae ab falsis distinguantur, et utrum propheta ab malo spiritu deciniatur, uti evenit cum Achab, et Josaphat deceptus fuit a prophetis omnibus exponentibus 3 Reg 12, an vero divino spiritu afflatus sit.

Denique uti habet Gustovius in Emilio certi aliquid eruere ex prophetiis non licet nisi concurrant 3a haec: primo prophetiae nostrae testes esse 2° nos esse testes pariter eventus secundum prophetiam 3° nihil constare, eventum illum neque fortuito cum prophetia convenire, neque naturaliter praevideri potuisse. Quae 3a cum fere nunquam concurrant, tum fere nunquam prophetiae esse argumentum verae Religionis poterunt

130 Et ad primum in prophetiis per ambages obscuritatesque rerum eventus informiter et indeterminate continerent non eas Porphyrius, nec Julianus, nec Deistici multi eas contendebant effectas fuisse post rerum eventus quod scilicet ipsis impossibile videretur ita exacte, ita precise nomina, facta, circumstantias describi nisi post ipsum eventum. Hos igitur homines in suo ratione spicitiores, aut saltem iniquos magis opponemus Spinozae et ceteris incredulis qui bene non est animo nec nisi stultitiae possunt evidentiam certam negare, quae Daniel, Hieremias, Daniel de Cyro, de Alexandro, de Antioco prodixere quae ceteri vates de Messiae nativitate, doctrina, predicatione, miraculis, passione, resurrectione ita describere, ut raro historici ipsi rerum transactarum adeo minutas circumstantias confecerunt, quae denique non mistice nec allegorice sed plane ac litteraliter de vocatione gentium, de reprobatione synagogae, de caecitate Judaeorum deque ipsorum dispersione prophetarum oraculis praevisa et descripta sunt. Et si quod in aliquibus vaticiniis minus nobis perspectum voluit ipse Deus, si multa allegorica ac mistica pro eorum temporis rationibus voluit predici, si aliqua denique nondum completa ita ut sub certo cognita dici possint, hoc ad rem nostram nihil dicimus facere. Cum de his agatur vaticiniis, quae clare facere debeant pro ea doctrina qua prophetiis probari supra diximus. Porro nobis erit si pro disputatione nostra prophetiae multae aut singillatim inspectae aut inter se comparatae, aut recto studio perpensae clare evidenterque ita faciant, uti superius declaratum est. [illegible]

Neque vero prophetandi, sed bene ac pie vivendi disciplinam tradebant prophetae, ad quos discipuli confluebant convenire, ut pari spiritu societate uterentur utriusque generis et pueri erant et ii illi qui Reg. 3 cap. 10 dicuntur filii prophetarum, et qui psallentibus et citharis addicebantur, de quibus mentio fit Numerorum 11 ac de quibus cecinit Moyses: quis tribuat ut omnis populus prophetet, et det eis Dominus spiritum suum. Atque ex iis quidem aliqui spiritu prophetiae non ex fructu artis, sed ex dono gratuito Dei instruebantur uti Sauli etiam ipsi contigit, qui a vita prophetiae Samuelis cuneus prophetarum obviam ingens insiliit super eum spiritus Domini et prophetavit in medio eorum licet Saul adeo parum esset ex arte prophetarum, ut res hec absurda adstantibus videretur et omnes dicerent, quae res accidit filio Cis, num et Saul inter prophetas, et versum sit in proverbium num et Saul inter prophetas.

At quod spectat prophetarum vite illa aptantur S. Thomae 2.2. q. 172 ar. 3 indifferens dona ad prophetiam quibuscumque similitudinibus ad prophetica exprimatur. et ideo homo ex operatione divina non immutatur ubi a prophetia; removetur autem divina virtute si quid prophetiae repugnat. Cum homo nimirum veluti instrumentum divinae revelationis sit nihil vetat, ut solum pro sua temperatione adaptet unumquodque vocis uti voce eadem suo tamen proprio modo diversa exhibent armonica instrumenta. Atque ut quae didicit quisque exprimere proprio stilo potest, ita quae ex divino afflatu hauriunt prophetae ea suo quemque modo exprimere nihil vetat dummodo non incongrue, et repugnanter se habeant. Ceterum de illis quidem perverse Spinozam dicere constat ex facili legenti caput Amos ultimum ubi vindex Dei manus qua non effugient peccatores mirabilibus depingit figuris nec dissimili stilo deinceps exponit aedificationem Dei tabernaculum Davidis reedificaturum sicut in diebus antiquis. De ceteris vero prophetis statuendum illud Augustini est, qui lib. 4 de Doctr. Xti capit. postquam eloquentiam simul cum sapientia prophetis docuit non defuisse exemplo Amos, quo dominantes non minus diserte, quam graviter obiurgat, ita denique concludit: neque enim ingenio humana industria composita, sed divina mente sunt fusa, et eloquenter, et sapienter non intenta in eloquentiam sapientia, sed a sapientia non recedente eloquentia

erant in prophetis animadvertenda. 2° Scilicet morem Orientalium fuisse allegorias multas atque imagines non solum verborum, sed factorum etiam ad res exprimendas adhibere. 3° Prophetas agere aliqua potius quam dicere consuevisse, ut scilicet eis significatis per actionem hominum animos acrius percelleret, et ne ipsius irritaret demissa[?] pauca, quam quae essent oculis subiecta [illegible] 3° multa ipsos tanquam facta narrare, quae tantum in visione contigerunt. Quibus animadversis quae duo inepte ab Voltero in medium afferuntur, ita facile refutari possunt. Primum quidem nuditatem Isaiae necesse non esse ita summi prorsus, et praecise, ut ipse impudenter, aut inverecunde per civitatem ambulaverit dicendus sit, sed ita solummodo, ut saccum vestis potius propheticam deposuerit una cum calceamentis, sola tunica retenta interiore. Cujus rei exempla non desunt in scripturis, nam et in 2° Regum [?] 4° David Rex dicitur nudatus ante Arcam Dei exiluisse, cum tamen [illegible] eodem in cap: dicatur: accinctus Ephod lineo. Ita improprie etiam [illegible] ut cum [illegible] Nudus, inquit, ara sere nudus [illegible] gravi colonis = Et Seneca de beneficiis, sic, inquit, qui male vestitum et pannosum vidit nudum se vidisse dicit

Perversi vero stercorum indagator ulterius phrasim hebraicam coopertis intendit. Cum [illegible] nihil significet nisi coctum sub cinere stercoris, quae quidem simbolice prolata ostendit id quod illico sequitur et dixit Deus sic comedent filii Israel panem suum pollutum inter gentes ad quas ejiciam eos, summam scilicet hae exprimunt populi miseriam, qui quod vilissimum est cibus scilicet, id tamen neque habiturus sit sinceruum ad panem decoquendum, sed foedum et ex rebus turpibus conquisitum; qua iperbole famis, et ignominiae Judaeorum adeo rebellium praedicata nihil quidem inconveniens est. Cum vero vix quidquam minarum remittit Deus agens etiam cum Propheta, tum vel Christus praefiguratur, qui etiam si innocens, peccata nostra, et poenas nobis debitas portavit; vel ostendit magnitudinem furoris Dei, qui vix mores patiatur, quod quidem exprimitur in versibus sequentibus hoc modo, et dixit ad me Ecce conteram baculum panis in Jerusalem, et comedent panem in pondere, et in sollicitudine, et aquam in mensura, et in angustia bibent, et inter alia terribilia: et eris, inquit, Deus Israeli, opprobrium, et blasphemia exemplum, et stupor in gentibus, cum fecero in te judicia in furore in indignatione, et in increpationibus irae.

Ad Eliseum quod spectat non prophetiam dicimus indiguisse ope psaltris tanquam humano conatu, sed animum illius voluisse hoc indiguisse, ut turbatam mentem componeret ad pietatem, atque ut cantu sacro excitaretur ad ferventius exorandum donum prophetandi, quod uti est apud S. Hyer. ob humanam fragilitatem, et vitae hujus necessitates interdum recedebat ab prophetis, et quod donum prophetae oratione impetrabant; ita enim Danieli post postulatam misericordiam a facie Dei Coeli mysterium per visionem revelatum est; et Hjeremiae imperat Deus: clama ad me, et exaudiam te, et annuntiabo tibi grandia, et firma, quae nescis.

Eloveni, et Incredulorum suspiciones de arte conjectandi satis refutantur ex iis, quae superius attulimus de praedictis determinate circumstantiis minutissimisque earum, quae ab Dei arbitrio pendebant, quaeque tam indifferentiam exhibebant, qua essentialiter excluditur conjectandi ars, sive ars rerum connexiones investigandi. Atque vero

de Temistocle, aut Scipione, aut quolibet humanæ sapientiæ portento quidquam simile afferri ab Elvetio poterit, quod scilicet ab duplici adversariorum genere confessionem vel invitam eliciat, ab Judæis scilicet, atque ab Gentilibus, cum alteri prophetiarum existentiam, eas libros proferendo testentur, alteri vim incredibilem prophetiarum eas effictas post eventus credendo fateantur.

Neque illud Elisei quod objicitur æquivocum aut ambiguum fuit; sensum enim, si rite perpendatur habet nimirum hunc: ægritudo Regis Benadab non est mortalis, ipse tamen morietur alia de causa; et revera, uti fuerat prædictum convaluit Benadab, sed fuit deinceps suffocatus ab Hazael, cui idem Eliseus, et Regnum prædixerat, et mala horribilia, quæ Israeli illaturus erat.

Neque rerum eventus falsum probavit Ezechiæ prophetæ aut dona vaticinium. Ezechias mortem prædixit secundum dispositionem causarum naturalium, quæ mortem ipsi parabant; non autem secundum decretum Dei, quod sciebat suis precibus sanitatem Regis concessurum esse, et ita certo sciebat, ut idem confirmatus Ezechiæ fuerit per prodigium reducendi horologium decem lineis; non solum igitur Ezechias falsus non fuit, sed et mirabili dono Dei claruit, quæ in causis naturalibus et quæ in divinis decretis erant penetrare atque expromere potuit.

Vaticinium denique subversionis Ninive ita fuit conditionatum, uti erant alia hujus generis, quæ mortem peccatoribus minitarentur si nempe non converterentur. Nam uti est apud Hieremiam cap: 18: si pœnitentiam egerit gens illa [illegible] et ego pœnitentiam agam de malo quod cogitavi ut facerem ei. Quæ vero dona Deus ipse edere prodigio injustas docuit [illegible]

132 Ad 3. S. Gregorius in cit. ab Adversariis loco distinguere prævisionem naturalem ab revelatione, revelationis nomine significans eam veri nominis prophetiam de qua nos agimus, prævisionis vero naturalis nomine intelligit conjecturandi, sive effecta ab causis deducendi facultatem quam nos alias innuimus, et de qua hæc habet S. Thomas Gregorium eamdem explicans. quando Anima abstrahitur a corporeis magis aptior redditur ad percipiendum ea ... a quibus impeditur cum fuerit circa sensibilia occupata, et ideo Gregorius dicit lib. 4. Dialog. cap. 26 quod Anima quando propinquat ad mortem recognoscit quædam futura subtilitate suæ naturæ. S. Augustinus, ut nihil cum nonnisi de conjecturali arte loqui posse, cit. in loco non præcise ponit Animæ humanæ competere futurorum prævisionem, sed disquirit ac disputat eorum opinionem qui volebant, animam humanam habere vim quamdam divinationis in seipsa, et postquam varios expendit modos, quibus id fieri posse asserebant, concludit demum, nihil temere affirmari oportere. Caeterum nemo nescit quantum prophetiis Augustinus tribuerit, et quam miretur divinam providentiam utentem ipsis inimicis, hoc est Judæis, ut ex eorum codicibus ea prophetiæ eruantur. quæ argumentum invincibile nostræ fidei exhibeant.

133 Ad 4. Negamus quidem hanc operam nec nimis opportunam singulatim oraculum singula Gentilium refutare suscepere præter veteres Tertullianum, Minutium Felicem, Eusebium ... recentiores [illegible] [illegible], Baltus, aliique non multi; nobis vero, uti in videre est Adversarios argumentum hoc omnia gentilium oracula contemnendi, quod scilicet, qui olim ipsis oraculis credebant facto ipso, et defectu oraculorum post Dei religionem propagatam refutati fuerint, qui vero ingressus oracula gentilium commemorant, ii neque ipsi credant, nec nisi simulare [illegible] omnium contradicant, qui gentilium contradictiones, et inconstantiam deridens, et nostrorum oraculorum consensionem et constantiam mirantur, ita ut de judicio etiam harum rerum valere liceat illud ... commenta delet dies, naturæ judicia confirmat. Illud igitur præstitisse ... nonnulla generatim protulimus quæ sufficiant ne fidem indoctam oraculis gentium cum fide debita prophetiis nostris audeant asphus sparte comparare. Unum est igitur viros sapientiores inter gentiles ... ut plurimum oracula videre

conspexisse ut videre est apud M. Tullium lib. 2 de Divinatione ubi nec plures oraculorum contemptus de Aruspicibus, Augurii et vatibus illud etiam dictum refert Catonis, qui mirari se ajebat Aruspicem non videre cum alium aruspicem videret. Similes insuper derisiones habet etiam Lucianus in dialogis. 2° loco Oracula illa ut plurimum equivoca, et apta ad omnem eventum fuisse ibi revidi non noverit in bello aio te Æacida Romanos vincere posse. Crœsus Halim penetrans magnam pervertet opum vim, erat ita fuisse ambigua et obscura, ut interpretes quæreret interprete, et sic ipsa ad omnem idem referenda, quod et Tullius demonstrat, et Porphirius etiam negare non potuit in ejus libro de philosophia ex oraculis petita, quod refert Eusebius. 3° loco multa conjecturis naturalibus, et sacrificulorum artibus esse tribuenda, uti quæ præposita studii Sacerdotes prophetabant, et quæ de obsignatis tabellis deque divinatione eorum, quæ in tabellis continerentur enarrat Lucianus in Pseudomante ubi de quodam hujus generis impostore. Alexandro acu, inquit ignita partem ceræ quæ infra signum est ubi liquefecit signum ipsum detraxit, lectoque libello acus ope liquefactam iterum ceram cum quæ infra filum imo est, tum ea quæ sigillum ipsum continet facile conglutinavit. Quo loco alias etiam describit Lucianus artes libellos recludendi, plegendi, et rursus ita imponendi, quasi semper fuerint intactissimi. 4° adversantur Vandale atque Fontanellus, tamen ex eruditiorum opinione, quam fusius probat Honoratus a S. Maria multa etiam esse Dæmonum vaticinia præferre potuisse, qui demones suscitare homines sperando, multa Deo permittente prædixisse. Ex vero dicenda sunt etiam ex hoc ipso, quod ad tempus venit, in quo potestas deficeret tenebrarum, et sola lux Evangelii Christi cœpit elucere tunc pleraque, et celebriora apud Ethnicos Oracula repente conticuere, uti est apud Tertullianum in apologetico cap. 22, et apud Eusebium lib. 5 præparationis Evangelicæ cap. 1

133 5° eandem aliqua Ethnicorum vaticinia apertissime falsa inventa fuisse, uti prædictio illa quam S. Aug. commemorat, et de qua agunt Baronius, et Bossuetus, quæ versibus quibusdam græcis continebatur, quæque renunciabat Christi nomen post annos 365 oblivione delendum esse. Hæc si omnia comparentur cum iis quæ de prophetiis nostræ religionis superius exposuimus, facile erit illusores hos, et malæ fidei incredulos confutare

134 Ad 5 Sunt fateor quidem pseudoprophetas posse non autem veros Dni prophetas; neque etenim desunt caracteres quibus, et prophetæ ipsum Spiritum, et populus vocem veri prophetæ internoscat. Etenim ut mirum quod habet S. Greg. veros ab illusiones, atque revelationes ipsas dæmonum voces, aut immagines quodam interno sapore discernere, ut sciant vel quod a bono Spiritu percipiant, vel quid ab illusione patiantur. 2° habeat prophetæ quo Spiritum bonum distinguant omnino ab miraculis quæ prophetiam comitentur uti [illegible] et Gedeoni contigit, secundo vocationem alterius jam noti prophetæ, uti Moyses Josue, Elias, Eliseum comprobavit 3° denique caracteres eos omnes, per divinam vocationem electionemque repræsentant. Prophetas vero ab pseudoprophetis hæc apud populum distinguere possunt. 1° Dona quæ in prophetantur sanctitas, puritas, honestas. 2° Prophetarum pietas, integritas, abstinentia, et zelus pro gloria Dei. 3° quod præcipuum est ipse iterum prædictarum eventus juxta illud Deut. 18 Hoc habebis signum, quod in nomine Dni propheta ille prædixerit, et non evenerit, hoc Dnus non est locutus sed per tumorem animi sui propheta confixit

135 Ad ult. primo falsum est prophetias non extare, quæ omnes has conditiones habeant, quæque propterea etiam Infideles probent veritatem ejus Religionis, cui ipsæ favent. Deinde ex c. Filii Noe prædici diluvium videre ipsum propriis oculis conspexere, et

eventum hunc neque naturaliter contingere, neque naturaliter praevideri, neque ex casuali, et fortuita causa esse potuisse certum, atque exploratum habuere. Ita etiam Apostoli Christum audivere praedicantem suam resurrectionem, ipsum resurgentem cum redivivum conspexere, et de supernaturali causa ipsius resurrectionis dubitare minime potuere. Itaque quod maxime est miramur hic Aspovium non vidisse in moralibus contestationem monumentorum, quae fide digna sint, aequivalere propriae visioni, atque experientiae, quasi qui Romam misurus merces aliquid sit, ipsi prius necesse sit de Romae existentia propriis oculis experientiam facere. Prudenti homini igitur praedictionum veritatem satis testatam facit ipsa inimicorum, Judaeorum scilicet confessio. Exitum earum satis probant novum testamentum, et sacrae historiae. De exclusione vero causarum fortuitarum, aut naturalium certus esse quilibet poterit, qui naturam, rationem, consequentias perpendet eorum, quae objecta, et argumenta prophetiarum extitere.

Scholion

136 Si quis male nos uti dicat prophetiis contra incredulos eo quod Apostolus S. Paulus 1 Cor. 14 haec ita praecipi videantur: linguae in signum sunt non fidelibus, sed infidelibus, prophetiae autem non infidelibus sed fidelibus. Facile erit respondere prophetiae nomine non ibi S. Paulum significare vaticinium, sed explicationem verbi Dei, et sacram doctrinam, ad quam nondum infideles apti essent. Quod constat perlegenti totum caput illud, et ea potissimum: qui prophetat hominibus loquitur ad aedificationem, et exhortationem, et consolationem.... qui prophetat Ecclesiam Dei aedificat etc. Sive igitur nomine linguarum, quae hic prophetiis opponuntur intelligatur supernaturale donum quod conveniat infidelibus, uti placuit Joan. Chrisostomo sive intelligatur usus quidam diverso a vulgari sermone utendi, quod totius capitis contextui magis videtur accomodatum, id non debet, contra manifestum sensum, in quo hic sumitur prophetia, cogere nos, ut Apostolum credamus, vaticiniorum vim adhiberi nolle ad incredulos vincendos, et de religione vera suadendos

De via certiore depositum verae revelationis inveniendi

137. Etsi alii multi caracteres intrinseci verae revelationis afferri possint tamen hos duos potissimum extrinsecus prophetiarum, et miraculorum attulimus, quod nostrum institutum sit ea exhibere monumenta, quibus incredulus si velit tuto, et comode veram addiscere revelationem possit. Hoc autem multo commodius, atque expeditius fiet, si intrinsecis omissis extrinsecos ipsos verae revelationis caracteres inspiciat. Putamus etenim Protestantes omnes, qui via examinis omnia Religionis dogmata expendere, eorumque singillatim refutare omnes instituere, cum vellent veram Religionem suadere, confusioni potius, quam verae Religioni inservisse. Quod etiam argumento est, non examinis, sed auctoritatis via in Religione procedendum esse, ne eveniat illud scilicet in inquirenda revelatione, quod cecinit Poeta fugit irreparabile tempus, singula dum capti circumspectamus amore. Certissime etenim vita functus erit vel quisque sapientissimus antequam via examinis de veritate dogmatum omnium singillatim certam, et undique comprehensam habeat rationem. Dum igitur contra incredulos agimus, reprehendimus etiam Protestantes qui non rectam viam ineunt incredulos revincendi, dum viam ineunt examinis atque dum a errore volunt alienos errores emendare contingit. Ut id quod de Hebraeis caecis et ducibus caecorum Christus dixerat: si caecus caecum ducatum praestat ambo in foveam cadent.

Sidarno inquit apposite Bergerius avrebbe Dio illuminati gli uomini con un lume sopranaturale se dato loro non avesse de mezzi sicuri di conoscere qual sia la dottrina, che sono obbligati di professare; conviene dunque sapere, dove si ne può trovare il deposito, e ciò che Ella ci insegna. Per ottenerlo non vi son che due strade. l'esame de dogmi che Ella ci propone, e questo il mezzo al qual noi, ut propriè hic abloquimur, vi fermate, e di cui servonsi i protestanti. L'esame della missione, e dell' autorità di quelli, che insegnano; e questo è il metodo, che han ritenuto i cattolici... l'esame de dogmi non solamente è impraticabile, ma inoltre ridicolo, che quand anche fosse proporzionato ai dotti, il che non è, sarebbe impossibile al popolo vale a dire ai 3 parti del genere umano. Dio facendo predicare la religione Xtiana non la soggettò alle ricerche della ragione, di cui ne sapera i limiti.. rimetterli a questo tribunale egli è un annientare la fede, e l'autorità della parola divina. Questa S. Religione deve perpetuarsi per lo stesso mezzo, di cui si servì Dio per istabilirla. Or Ella si è stabilita per la credenza alla missione, e all'autorità di quelli, che l'han praticata. Dunque anche in oggi di nell' altro si tratta, che di assicurarsi, se questa missione, e quest' autorità siano sempre sussistiti. Ita igitur, ut præfati simul, et declarare thesim nostram facilius possimus via ~~auctoritatis~~ examinis nomine intelligimus media illa omnia, quæ Protestantes, et increduli adhibent ad religionem expendendam, judicium rationis, spiritum privatum, confessiones, et si quæ alia invexere media perturbandi potius religionem quam probandi. Via vero auctoritatis nobis est medium quodcumque, quod auctoritatem conciliare iis possit, apud quos depositum veræ revelationis extare, existimandum sit.

Propositio VII

Ad revelationem via auctoritatis optima omnium est.

Ad thesis. Supponimus hic depositum revelationis non in mente prædestinatorum esse non etenim in invisibilibus sed ita extare visibiliter, ut qui velit ~~tuto reperire~~ recta via salutem et felicitatem inquirere ipsum possit reperire. Jam vero ad reperiendum depositum revelationis, qui comparatur, aut is revelationem adeo nullam cognovit, aut cognovit aliquam si nullam cognovit, tum non sosteniamo, inquit Bergerius, che si debba cominciar con provare l'autorità della Chiesa dalla ~~[illegible]~~ missione degli Apostoli e de loro successori, dalla costituzione del Cristianesimo, e dalla necessità di un centro di unità della fede. Di questo ce ne serviamo poi per appoggiare tutti i dogmi Cattolici, e in particolare l'autenticità e divinità delle Scritture. Bensì pretendiamo, che quest' autenticità, e quest' divinità non possano esser solidamente stabilite senza l'autorità della Chiesa. Tal' era l'avviso di S. Agostino, quando dicea: Ego Evangelio non crederem, nisi me Catholicæ Ecclesiæ moveret Auctoritas. Si si revelationem aliquam cognoscat, qui verum in disquirit an aliquando Russovius videtur revelationem cognoscere atque uti cognoscunt qui divinitatem Evangeliorum admittunt; tum vero non modo ratione, sed etiam natura ipsa cognitæ revelationis persuaderi potest

pro via Auctoritatis hoc ipso quod, uti addit Bergerius, qual sarà il refugio de popoli igno-
ranti, e rozzi, cui G. C. ha ordinato d'instruire. non posson essi fondare la loro fede
sul carattere di quei che parlano in nome di G. C., su di che la fonderanno eglino? Si Sig-
nor mio io lo sostengo, se G. C. non ha dato a suoi inviati un carattere divino, se non continua
egli la sua assistenza sino alla fine de secoli, la fede è impossibile, G. C. egli stesso indarno
è venuto, Dio non volle ne illuminare, ne salvare il genere humano. Secundum igitur hanc Metho-
dum Bergerii, et recentiorum Apologistarum ita de hac re scribentium idearum componi potest. Christum
Doctorem, et Legislatorem divinum extitisse cum multa alia, tum praecipue docent miracula,
et prophetiae prouti jam superius ostensum est. Qui quaerat igitur veram legem et doctrinam huic
duo haec tantum erunt inquirenda. Primo utrum Christo legislatores, et doctores legitimi succes-
serint, 2° qui successerint ubinam ipsi sint. Successisse legislatores, et Doctores, sive mi-
nisterium legis, et verbi Dei perseveravisse post Christum apud legitimos Ministros demonstratur
contra Protestantes, qui mutum tantum codicem legum, sine Magistratu legem applicante, et minis-
trante esse volunt, cum volunt scilicet solam scripturam controversiarum omnium esse judicem. Secundum
pertinet ad paganos, et superstitiosos quoslibet, qui debent eos habere pro Legislatoribus
optimis, quos successores inveniant eorum, qui caracteres divinitatis toto Orbe [illegible]
[illegible] exhibuere. Ita scilicet Acatholicos omnes, seu hereticos, seu paganos haec respicit propo-
sitio, in qua via ostenditur comodior qua unusquisque si velit felicitatem consequi tuto
possit. In hac autem via comodiore demonstranda controversia tota in eo stat, utrum
scilicet tutius, et expeditius sit dogmata ipsa, sive ipsum depositum revelationis intime perpendere,
an vero jus perpendere et auctoritatem eorum, qui depositum hoc verae revelationis se autumant exhi-
bere. Primum dicitur via examinis, alterum via auctoritatis. Ac cum illud optimum sit, moraliter
loquendo cujus in comparatione cetera inferiora sint. Cumque in contentionem cum via
Auctoritatis nihil fere veniat, quam late quidem [illegible], via examinis. propterea si ad hanc
examinis minus esse aptam constet, illud consequetur viam Auctoritatis esse optimam
omnium [illegible]

138 Ita igitur confirmo thesis primam viam examinis improbando, quae via duplex esse potest, altera in-
credulorum, qui convenientiam dogmatum revelatorum inquirant, altera protestantium, qui dog-
matum interpretationem proprio arbitratu velint accipere. Prima contra propositionem ita refutatur. Reve-
latio ex parte Dei actus liber est, qui proinde non rationibus metaphisicis sed factis
et testimoniis debeat innotescere. Si vero etiam obscura aliqua sint, cum tamen Deus
sibi non contradicat, tum ea etiam uti vera habenda sunt, unde evidentia extrinseca, sive
argumentis credibilitatis evidentibus constet fuisse revelata prouti scilicet jam de Myste-
riis, et de possibilitate revelationis agentes docuimus. Contra illos vero [illegible] probatur [illegible]
examinis [illegible] Aut enim volunt singulos [illegible] Scripturas colligere, et ipsos [illegible] praeferre evidentiam, ut ipsi
[illegible] necessitate morali uni, et [illegible] in omnibus errare [illegible] [illegible], aut non [illegible] [illegible],
ut omittam male ipsos [illegible] admittere ad judicium [illegible] traditiones ad fidei regulam
[illegible] adhiberi. Sed ut hanc longiorem quaestionem nunc omittam, dico [illegible] falso eos venire
talem perspicuitatem in Scripturis, quae una in singulis hominibus, et certissimum judicium creat Scripturis
obedire assuras in multis esse, et diversos sensus admittere posse, probant, primo Scripturae ipsae
Actor. nempe illud cap. 8 de Candacis eunucho legenti qui ait quomodo, inquit, possum intelligere
si non aliquis ostenderit mihi, et illud Matth. 13 dixisse [illegible] parabolam Zizaniorum, et [illegible]
18: et ipsi nihil horum intellexerunt, et erat verbum illud absconditum ab eis, et [illegible]

illud a Petri 3 ipse in Pauli epistolis, quae dam difficilia intellectu quae indocti et instabiles deprav-ant sicut et ceteras scripturas ad suam ipsorum perditionem. Quod ostendit etiam obscuras esse scripturas in rebus, quae si rite non intelliguntur perditio inde consequitur. Secundo constat id ex instituto, quod in veteri et novo testamento viguit semper interpretandi scripturas quod etiam ministerium prophetiae olim dicebatur; quod quidem institutum superfluum fuisset si res certam, et evidentiam efficerent scripturae. 3 Probat id diversitas immensa interpretationum, quam tenuere secte eterodoxorum diversae, et ex qua discrepantia plus 40 sectas post Lutherum, et Calvinum constat extitisse, quae suis nominibus, et Ducibus insigniuntur quaeque adeo in dies pugnant invicem dissentiunt dividunturque uti jam olim adnotaverat Bossuetus in historia de variationibus doctrinae Protestantium, et in admonitionibus ad protestantes. Tandem etiam si efficere moraliter certum scripturae possent evidentiam, tamen semper quidem alii ambitione, et passionibus obcaecati non vellent hanc evidentiam attendere, et possent id impuniter facere in systemate protestantium, alii autem, imo pars major generis humani hic attendere non posset sive evidentiam, sive inevidentiam. Ipsi enim aut negotiis occupati, aut ignorantia impediti legere, investigare, expendere scripturas non possunt, quod si dogmata scripturarum exponantur in catechismis, tum falsum erit scripturas ipsas immediate evidentiam facere huic parti generis humani; si vero credere haec eos debeant non ex vi examinis, tum non amplius via hec examinis valebit pro parte tanta generis humani.

139 Ne vero si concedant etiam ipsi Protestantes, scripturas per se certum et evidens judicium creare in omnibus non per se ipsis non posse; ad necessario recurrant deinceps ad quendam ut ait Claudius radium spiritus Dei, vel ut vocat Jurio ad interiorem sensum gustum, vel ut magis saepe ponit Gisonitius ad motionem per rationes inexplicabiles, vel denique ut communi modo dici solet ad spiritum privatum. Tum primo ita ipsi reprehenduntur ab Ezechiele cap. 13 Vae prophetis insipientibus, qui sequuntur spiritum suum, et nihil vident, et in ipsos proferentur verba illa Epistolae 2 Petri cap. 1 hoc primum intelligentes quod omnis Prophetia scripturae propria ratione non fit etc. Deinde cum omnes dicere spiritu privato vere possint, tum singuli etiam quando pugnant invicem dicerent illud dicere pseudoprophetae Sedeciae ad Michaeam in 2 Paralip. 13 per quam viam transivit spiritus Dei a me, ut loqueretur tibi. Loco de uno potius, quam de altero Catario aud

Tertulliani illud de praescriptionibus idem licuit Valentinianis, quod Valentino idem Marcionitis quod Marcioni, de arbitrio suo fidem innovare. Enim vero nunquam ab hoc se dilemmate extricabunt Protestantes. aut judicium privatum hoc habet per ipsos auctoritatem divinam, aut humanam tantum; si habet auctoritatem divinam, ergo aut Deus de veritate sollicitus non erit, aut Deus sibi toties contradicet quod sunt secte opposite inter Protestantium, quae quidem duo quam sint absurda nemo est qui non videat. Si vero habet humanam tantum auctoritatem, ergo homo quilibet sibi judex poterit ab aliis independens, poterit sibi imitationem capere, et alteri dicere tu tibi ego mihi, quod etc. Itaque unusquisque poterit quodlibet statuere sive haec indifferentismum, sive Atheismum capiant, et eadem poterit etiam pro libitu mutare, quod est pariter itidem absurdum, uti absurdus est tolerantismus indifferentismus, Atheismus, cum haec consequentia

sint hujus inductæ universalis Anarchiæ, et judicium privatum eorum hominum, quos homines natura sua esse mendaces, et ipsa vanitate vaniores confitetur eorum Belgica ipsa confessio art: 6.

1413 Opp: 2 Satis esse ad revelationem Scripturæ investigare, quod eæ ita claræ sint, ut nullo opus sit alio judice aut interprete ad depositum omne sacrorum dogmatum, et divinæ revelationis agnoscendum. Deuteronomii: 30 dicitur: mandatum hoc quod Ego præcipio tibi hodie non supra te est, neque procul positum atque verba hæc S. Paulus ita accomodat Evangelio ad Rom: 10 quid dicit, inquiens, scriptura: prope est verbum in ore tuo, et in corde tuo: hoc est verbum fidei quod prædicamus. Ps: 18 dicitur præceptum Domini lucidum illuminans oculos. Ps. 118 lucerna pedibus meis verbum tuum, et lumen semitis meis. Prov: 6 Mandatum lucerna est, et lex lux. Quod et S. Petrus ita Epla 2a Cap: 1 mirifice confirmat: habemus inquiens propheticum sermonem, cui benefacitis attendentes, quasi lucernæ lucenti in caliginoso loco.

2o Quin et ad ipsas Scripturas nos remitti, cum de vera doctrina judicium ferendum est docent aperte, quæ protulit Xtus ipse Joan: 5o Scrutamini, inquiens Scripturas, et illæ sunt, quæ testimonium perhibent de me; quibus quidem respondent ea, quæ et Judæi dixerunt Nicodemo Jo: 7: Scrutare Scripturas, et vide quia a Galilæa propheta non surgit. Et ideo Xtus Jesus nihil ad judicandum proponit, præter verbum suum, cum dicit scilicet: Sermo quem locutus sum, ille judicabit eum in novissimo die. Et S. Paulus diligentiam laudat Beroensium qui ut dicitur Act: 17, susceperant verbum cum omni aviditate, quotidie scrutantes Scripturas si hæc ita se haberent.

3 Atque usque adeo hunc ante omnia Scripturas adhibendi modum quidem Apostoli tenuere, quorum in scriptis omnia videmus veterum Scripturarum testimoniis confirmari, et vero SS: Patres cum de dogmate exorirentur controversiæ, non ad judicem aliud, quam ad Scripturas hæreticos provocabant, ut celebre Augustini illud sit lib: 2o contra Maximinum cap: 14: nec ego Nicænum, nec tu debes Ariminense proferre Concilium Scripturarum auctoritatibus, non quorumcunque propriis, sed utriusque communibus testibus res cum re, causa cum causa, ratio cum ratione concertet. Atque de Scripturis unica consulendis, deque earum perspicuitate multi ab protestantibus Patres afferuntur. Basilius, Optatus Milevitanus, Athanasius Ambrosius, Chrysostomus pluribus in locis, at iterum Augustinus præsertim lib. 2o de peccatorum meritis et remissione

[illegible] longe aliud spectare, quam ut auctoritatem Ecclesiæ [illegible] excludant. Deut: 30 [illegible] Mandatum hoc etc. componi debeat [illegible] jubet [illegible] antiquitus [illegible] judicium [illegible] ad sacerdotes [illegible] referenda [illegible] ad [illegible] dijudicatio [illegible] tionem ac dispensationem [illegible] revera non omnia Judæi [illegible] et Protestantes [illegible] at vero [illegible] Xtus [illegible] respondit [illegible] Decalogi præcepta [illegible] intelligerent.

[illegible] est ea applicatio [illegible] in Xto [illegible] et potissimum Xti [illegible] etiam motiva credibilitatis [illegible] memorat dicens: [illegible] motiva credibilitatis non afferre, [illegible] via auctoritatis [illegible] docuimus 38

Caeteri quae tamen, licet lucernae vocitant ipsas, spontè facile illa alia poterunt quae ab Deo exposuit intellectum, revelationem, illuminationem, declarationem, sermonem, quibus frequentes testes refertus est [illegible] idem. et quae quaecunque docent clarum quidem ipsum verbum Dei iis omnibus attractum, quae ad ipsum verbum tradendum hominibus instituta sunt, quae inter omnia tenet cum Auctoritate Ecclesiae, saepius praeclarum [illegible] Patres de motivis pariter loquitur credibilitatis, quae efficacia esse docet, non modo ex factis et prodigiis Christi, sed etiam ex complemento Prophetiarum, quas nec Judaei non possent negare, idcirco Argumentum hoc firmius et efficacius [illegible] hoc ipso quod ad nominandum [illegible] Caeterum lucernam [illegible] in tenebris [illegible] esse in [illegible] deprav[er]entur, constat ex iis quae ab ipso [illegible] Petro [illegible] adduximus n.° 138. Ac proinde non hinc deducitur omnia solum in [illegible] ita esse efficacia, ut necessitatem, utilitatemque Ecclesiae interpretationis excludant.

1472 Ad 2.um Dicito equidem [illegible] verum quod illud Scrutamini, quod [illegible] dubitant utrum imperativum an indicativum sit, supponendo imperativum, et ipso argumentum ipse [illegible] ad homines, eos nempe, qui [illegible] ipsius volunt, jubere, ut Scripturas consulant, itaque [illegible] de complemento prophetiarum in Christo. At Ecclesia quotidie suis ut armis haereticos contundat, jubet ipsos ea consulere monumenta quae [illegible] tempore legitima admittunt, ut ita ipsi suo [illegible] jugulent. An idcirco Ecclesia definit in exponendis [illegible] ipsius auctoritati standum esse. A pari igitur, neque per hoc Christus excludere Ministerium interpretationis et expositionis [illegible]

[illegible] sunt ideo peccatores damnaturum absente [illegible], quod ipsi [illegible] [illegible] [illegible] [illegible] [illegible] omnibus [illegible] posset, non autem quod exigat [illegible] [illegible] [illegible] ad examen revocari, [illegible] [illegible] Ministerium expositionis expostulet apertissime [illegible] praedicate Evangelium, docete omnes gentes [illegible] [illegible] [illegible] possunt, quae aliasque [illegible] sermone, et miraculis attulimus.

[illegible] [illegible] [illegible] [illegible] examini Pauli [illegible] [illegible] [illegible] de Auctoritate [illegible] [illegible] caeterorum [illegible] [illegible] [illegible] licere, quod [illegible] [illegible] qui volunt [illegible] [illegible] [illegible] affectu fidelis oportet [illegible] fuisse. Et [illegible] [illegible] non [illegible] examini [illegible] ad [illegible] utrum [illegible] [illegible] divina esset, quod quidem [illegible] superius ostendimus etiam in nostra sententia optime [illegible] [illegible] [illegible] vero [illegible] fideles [illegible] et Christi credulitate [illegible] ideo laudabantur non quod dubitarent de veritate [illegible] [illegible] ut Prophetica scripta cum [illegible] verbis conferendo magis, magisque in veritate confirmarentur, et haberent unde alios convincerent [illegible] sunt haec [illegible] inter [illegible] [illegible] [illegible] quae proinde difficultatem [illegible] [illegible] [illegible] [illegible]

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Propositio.

Utrum ad revelationem homini liceat indifferentem esse

Auctores Tolerantismi, ut dicitur universalis, quos inter eminet Rhovius, ita esse indifferentes nego: tiunt varias religionis revelatae ut et ipsas penitus negligere, et revelationes oppositas sequi liceat, dummodo naturalis quaedam vivatur honestas, juxta illud de ingressu et quo exitum porta patens esto nulli claudatur honesto. Jurius vero, et inter Protestantes Tolerantismi alii distinguunt in revelatione fundamentalia quaedam, et non fundamentalia, porro in primis errare non posse autumant sine aeternae salutis dispendio, in alteris autem errorem quemlibet tollerabilem esse et minime damnandum. Contra utrumque tolerantismi genus hec propositio

Propositio

Et Rhovii, et Petri Jurii Tolerantismus omnino damnandus est

Prob. 1ª Ca. Just. Ut propositae revelationi liceret alicui indifferentem esse oporteret aut de revelatione non constare, aut ipsam obligandi vim non habere, aut obligationem hanc inde: terminatam esse et aequali modo se ad opposita habere posse. Atqui vero de revelatione quidem satis constare jam ostendimus, cum notas et caracteres revelationis apertissimos produximus, et potissimum miracula, et prophetias quae revelationem comitantur. Obligandi vim habet revelatio per ipsam quod legis habeat naturam quodque manifestationem divinae exhibeat voluntatis, cui resistere est Deo resistere, prouti etiam de cultu Deo debito jam alias aperte docuimus; resistere autem Deo est propriam abjicere felicitatem quae in manu Dei est. ut proinde cum obligatio nulla sit, nisi necessaria connexio rei adimplendae cum felicitate propria, tum strictam habet vim obligandi competentem revelationi dicenda erit. Tertium de obligatione, quae indifferenter se habeat ad opposita, ne excogitari quidem ab Philosopho deberet cum ita aperte repugnet veracitati constantiae, sanctitati, majestati imperantis ac loquentis Dei, ita ut in hipotesi adversariorum res esset ambigua, mutabilis, anceps imperium ut in sensu opposito dictum sine piaculo accipere liceat quo quidem nil nec jam contemptibilius quolibet legitimo legislatore cadere in mentem potest. Cum quidquid igitur ex his tribus necessario deberet esse ut indifferentia sub revelatione vigeat, quemadmodum innuimus in prop. majori, idque 3a singula haec repugnant esse, prouti docuimus in propositione minori, tum legitime ex consequenti ad propositam revelationem, neque indifferentia nec tollerantia ullatenus homini licere. Absunt hic nullam declamari de fraude, de dolo, et perfidia Tollerantistarum, qui semper cum debiles essent tolerantiam implorare, ut cum fortes efficiant crudelissimum exercerent dominatum. Sed brevitatis causa hoc ca. ..... sufficiat hanc evidens ratiocinium, quod magis etiam in objiciendis refutandis evolvetur.

1° Prob: C[illegible] Juriu. Ac primo damnat ipsum Aplē, quas ipse fatetur admittere. Unum Corpus inquit S. Paulus ad Ephes. cap. 4, et unus spiritus, unus Dnus, una fides una baptysma; et ad Philipp. 2°: implete gaudium meum ut idem sapiatis, eandem charitatem habentes, in ipsum sentientes. Et Aplus ad Tit. cap. 3 hereti- cum hominem post unam et secundam correptionem devita. Matth. 18 Xtus ipse si Ecclesiam inquit non audierit sit tibi sicut Ethnicus et Publicanus, quæ cum universim dicta sint, tum fundamentalibus, et non fundamentalibus indi- stinguendis, tum profecto Juriu hujusce novæ auctorem distinctionis ad Ec- clesiæ auctoritatem evitandam apertissime condemnant
2° Juriu condemnat Apostolica traditio, quæ semper in singulis, et sine contradictione habuit articulum illum Credo in Ecclesiam Catholicam, quod semper intellectum fuit de rejectione omnium, qui non præcise ita uti ipsa sentirent, juxta Constantinopolitani concilii Canone [illegible] quo anathematiz- zat omnem hæresim, quæ non sentit, ut [illegible] Dei Ecclesia, et Aplica
3 Damnat Juriu hæc distinctio fundamentalium, et non fundamentalium, quæ nova in Ecclesia est, et ante seculum [illegible] penitus inaudita. Insuper et Conciliorum Auctoritati contraria, cum semper vigeat illud Ecumenici Concilii 2° Can: 6. hereticos dicimus et qui olim ab Ecclesia ejecti sunt, et qui sunt postea a nobis anatematizati
[illegible] et conditio hujus distinctionis Juriu condemnat, neque etenim satis facile est, qui Articuli fundamentales sint, et qui non, et in hoc homines possunt errare. Deinde quidem facit illico falli[illegible] [illegible] fidei a Xti promissionem de docenda omni veritate, et vero magnam li- bertati, atque adeo impietati aperit fenestram, cum quisquam refragari Ecclesiæ possit cum prætextu dissentiendi in iis tantum, quæ fundamentalia non sunt.
[illegible] Pro Responsio [illegible] universali [illegible] in Deo [illegible] [illegible] aut veritatis [illegible]. Divinum etenim, et [illegible] est eos ab salute ex- cludere, qui non culpa habeant aliam suam quod in hoc potius, quam in illo puncto geographico nati sint. Culpam autem non habere [illegible] [illegible] nisi nascantur deducitur ex practica [illegible] morali quadam necessitate eam sequendi religionem in qua nati sunt. Primo etenim quod nunquam [illegible] [illegible] quamdam [illegible] necessitatem, ut non contingit; [illegible] autem evenire, ut qui natus in religione una [illegible] alteram eligat, id prorsus [illegible], et experientia docet. Secundo non potest aliam sequi religionem qui de illa ne cogitandum [illegible] [illegible] [illegible] [illegible] [illegible] et nativa imaque [illegible] probat exemplum Catholicorum, quos nemo jusserit de sua religi[illegible]

ne dubitare, deq. altera cogitare. Tertio vero aut quaerere religionem alteram oportet via examinis, aut via auctoritatis; via examinis sed disquisitionem religionum omnium earumque comparationem importet, tam practice quidem impossibilis [illegible] debet via auctoritatis, et dedicationem [illegible] propriae religione excludit, et vero ut [illegible] in sua permaneat religione persuadet. Auctoritas majorum, usus locorum, ipsi principum, leges [illegible], et alia hujus generis, quae [illegible] testimonia et significationes divinae voluntatis [illegible] deferre et quae, qui sequitur tutior erit semper, quam qui novam religionem eligendo exponat se periculo, impingendi in errorem non necessarium, sed voluntarium, ac spontaneum.

N°. Mala maxima etiam in homines infert intolerantia criminantur. Sed si quod fere impossibile videtur [illegible] in orbe terrarum catholica religio dominans sit, [illegible] tirannicam in omnes exercere dominium ecclesiasticis [illegible], cum religio in omnes fere influat actiones humanas, et in religionis puncta omnia ecclesiastici influant, et quo sublatis principibus, et regibus imperium erit ecclesiasticis delatum. At cum imperio deinde caeterae illae exsurgent oppressiones, quas jam ut [illegible] increvere [illegible] superstitiones in populos inducet. Et vero, ut fere necesse est, diversis [illegible] in terrarum orbe religionibus cum catholica religio dominari omnibus velit, [illegible] hominum indiget. Nec etenim practica amicitia cum iis potest esse, qui Deo rebelles, damnati, ac [illegible] tur, [illegible] vero amicitia [illegible] caritas, amor socialis, aequitas caeteraque vincula societatis [illegible] quantur necesse erit [illegible] detrimenta in societatem [illegible] intolerantia [illegible] ratio [illegible], sed etiam ex historia multorum de religione [illegible] probari.

3 [illegible] societatem servandam esse evidentius sit, quam hunc [illegible] potius, vel illum ad gloriam Dei [illegible], [illegible] praeceptum [illegible] servetur, [illegible] differentiam [illegible] societate [illegible] referre [illegible] Principum mores regiminum legum institutum [illegible], quae [illegible] caetera societatis [illegible] servet. Atq. necessitatem hanc [illegible] omnia, [illegible] ab omnibus [illegible] dummodo [illegible] [illegible] ex [illegible], quae charitatem omnibus aequat praestare; et vero et ipsa ratione, quae [illegible]

[illegible]

[illegible] At [illegible] de ignorantia verae religionis invincibili aut [illegible] [illegible] ignorantia [illegible] [illegible] via ordinaria, vel extraordinaria illuminatum [illegible] omnibus paravit, quia vult omnes homines salvos fieri, et ad viam veritatis venire. Ubi vero ignorantia [illegible] ex [illegible] tentatio [illegible] [illegible] religione [illegible] oportet [illegible] ignorantia vero [illegible] [illegible] [illegible] catholicos [illegible] ipsos facit ad suam religionem multos provocandi ea ipsa facit etiam, ut [illegible] qui velint catholici fiant aut [illegible] [illegible] veritatem reperiri fateantur; quod si [illegible] 3 motiva credibilitatis [illegible] nostrae [illegible] non probat impossibilitatem [illegible] ex consuetudine, et ex pravis exemplis tentationem ita deficiendi in virtute religionis, [illegible] aliis virtutibus deficiunt fere omnes ex vitiis propriis [illegible] rationis

que plerisque etiam dicantur non ex vinculo necessitatis, sed ex impedimento consuetudinis et ex pondere humanae infirmitatis. Itaque vel probant quidem inscrutabilia esse judicia Dei, quibus in tenebris multos relinquerent, sed non probant esse ingratitudine apud Deum, juxta ea [illegible], quae de revelationis convenientia [illegible] protulimus.

Ad [illegible] secundum de non excogitanda certa [illegible] Religionis, quidquam valet illa religionum est ex officiis hominum, et quemadmodum quid hominibus, quid sibi, et quid Deo debeat homo [illegible], similiter homo et teneretur inquirere, prout de necessitate Religionis agentes alias docuimus. Quod si hoc quaerere omnes debent, ipsis etiam de vera religione cogitandum erit, adhaerendumque Religioni illi, quae evidentiora credibilitatis argumenta praeseferat. Hoc non facere est [illegible] partem illam praetermittere, quae officia in Deum continet. Et denique illud [illegible] [illegible], quod alios [illegible] simulare [illegible] videtur abhorrere. Neque valet exemplum Catholicorum, qui non ideo dubia omnia deponunt, quia veritas quaerenda non sit, sed quia prohibent eos dubitare [illegible] credibilitatis, quibus [illegible] [illegible] paratos atque instructos se esse profitentur, quibusque si velint veram quaerere [illegible] facile [illegible] poterunt.

Sed neque responsio valet 3ª illud de via examinis aut auctoritatis. Illud examine, et rationis investigatione utendum esse dicimus, ut legitima a Deo constituta auctoritas inveniatur. Hac vero semel inventa, ipsi deinceps obsequendum, et audiendum esse in omnibus. Auctoritatem vero legitimam facere in religionis negotio juxta principium, mores [illegible] [illegible], profecto videri debet [illegible] iis qui non humana, sed divina noverint in religione esse attendenda, quibusque affulgent satis evidentiae argumenta de voluntate Dei, ut illa alia contemnant, quae [illegible] commemorat, quaeque non valerent nisi quando de Religione lumen nullum aliud exstaret. Quod ex hypothesi est, et contra experientiam, cum lumen revelationis propagatum satis in orbe sit ut saltem [illegible] [illegible], aut investigare omnibus detur. Quod si lucem hanc illi qui illuminat omnem hominem aut obstinate refugiant, aut negligenter contemnant, id [illegible] [illegible] non in Deo, qui paratus est lumen illud dare quod ipsi parati non sunt accipere, dum rerum temporalium [illegible] tenebrantur. Atque ex his falsum [illegible] evincitur illud de tutiori optione. [illegible] enim constet ipsis de propria Religione dubitandum esse, de nostra vero, ipsis etiam [illegible] non constet esse dubitandum, [illegible] profecto tutius [illegible] erit [illegible] ipsorum minus certam ad nostram certiorem Religionem confugere.

Ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Catholica religio, non minus [illegible] valerent, vigerentque illa semper [illegible] [illegible] Caesaris Caesari; cui tributum tributum, obedite praepositis vestris, qui potestati resistit Deo resistit et cetera illa omnia, quae principibus [illegible] [illegible] omnia [illegible] [illegible] obligantes, obedientiamque ex animo catholicam faciunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] frequentem [illegible]. Haec confessio [illegible] [illegible] de nostra vera religione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] confirmat. [illegible] [illegible] [illegible]

[illegible] danno ingiustamente a morte, e la ricevono, la Religione presso i Xni rende i gov[er]ni meno simili, e p[er] conseguenza meno crudeli de' Principi contro i proprj sudditi, e di sud-diti verso il Principe. [illegible] la Religione [illegible] [illegible] non [illegible] ha per oggetto che le felicità dell'altra vita, anche nella presente vita [illegible] la nostra felicità. Mettiamoci davanti [illegible] per una parte il naufragio continuo di [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] distruzione de' popoli, e delle città fatta da [illegible] Timor, e Jengis [illegible] che devastarono l'Asia e vedremo, che siamo noi debitori al Xtesimo, e nel governo di un certo diritto politico e nella guerra [illegible] [illegible] [illegible] tutte quante [illegible] [illegible] umana non può abbastanza conoscere. [illegible] [illegible] ipso quod [illegible] [illegible] [illegible] [illegible] vere ministri Religionis [illegible] videre [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praeterea hic posset, haec satis jam refutata fuere quando [illegible] [illegible] Religionis, [illegible] conscientiae et propagatione [illegible] revelationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et si qui vera fuerint [illegible] tamen minora fuisse malis [illegible], quae exoriunt ex philosophis, et moralis disciplinae praeceptoribus, quis [illegible] [illegible], [illegible] administrari naturam [illegible], [illegible] Dei [illegible] potius, atque [illegible] et [illegible]

Quaecumque vero apponantur in hypothesi [illegible] [illegible] [illegible] Religionum [illegible] omnia [illegible] vantur hac una posita distinctione inter theologicam tollerantiam et civilem [illegible] [illegible] amor [illegible] [illegible] [illegible] [illegible] ut falsitatem, errorem [illegible] [illegible] [illegible] ipsa [illegible] [illegible] at non peccatores, [illegible] peccata [illegible] odio sint, [illegible] hereticos etiam quemadmodum caeteros homines [illegible] justitia, et veritate aberrantes omni charitatis, et benevolentiae officio complectamur. [illegible] [illegible] [illegible] [illegible] arguendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vando, salvis [illegible] et [illegible] [illegible], et tranquillitatis omnes [illegible] [illegible] [illegible] facere [illegible] veritatem circa religionem valet idem, quod de veritate [illegible] vitae [illegible], ut licet pro jure civili [illegible] [illegible] reprobis una vitae societate jungamur, pro officiis tamen veritatis profitendae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] historiae discordiarum ex intolerantia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in negotio Religionis [illegible] [illegible] [illegible] [illegible] [illegible] lege aeterna veritatis, ac justitiae, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] longe ab causis aliis, quam ab intolerantia theologica [illegible] fuisse. [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible], tutte [illegible] [illegible] guerre [illegible] che voi chiamate guerre di religione, Voi troverete, che non ve n'è neppur una, ove non abbia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Dagli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], e poi i capi [illegible] i popoli in nome di Dio

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Ad logicam introductionem
Praefatio

Logica est ars bene cogitandi; ita dicta quod quod graecis λογος idem sit atque ratio, unde Logicam latine rationalem appellant disciplinam. Dialectica etiam vocatur a graeco verbo διαλεγεσθαι quod est ratiocinari, seu disserere, unde artem bene ratiocinandi, disserendive illam definiunt.

Quod diximus porro bene cogitare videtur quattuor ista complecti bene imaginari, bene proponere, bene colligere, bene ordinare. Ad bene enim cogitandum opera pretium imprimis est unam quamque rem bene imaginari h. e. legitimam ac veram cuiusque rei imaginem animo praeconcipere ac per ipsam rem animo quasi obversantem habere. Tale est dum hominem [illegible], caeterasque res cogitamus, experimur enim nobis obversari talium rerum imagines, in quas veluti intuemur. Haec vero quasi intuitio cogitatio est, quae imaginatio dicitur, itemque notio, conceptio, apprehensio; et simplex quia [illegible] rem simpliciter apprehendimus, nec quidquam de ea affirmamus vel negamus.

Deinde opere pretium est bene proponere h. e. de unaquaque re id quod ipsa est, vel non est vere ac legitime enunciare unique scilicet asserendo, tribuendove quod illi congruit negando quod non congruit. Tale est dum [illegible]: Homo est animal; homo non est planta. asserimus enim de homine quod animal sit, quia hoc illi congruit; negamus, quod planta quia illud non congruit. Cogitatio autem qua id dicimus vocari propositio enunciatio, [illegible] et caetera solet.

Tertio opera pretium est bene colligere h. [illegible] ex propositionibus [illegible] aut altera legitime ac vere aliquid inferre. Tale est dum dicitur: Homo est animal, et omne animal sentit homo igitur sentit. Cum enim quod [illegible] hominem esse animal, et omne animal sentire legitime infertur hominem sentire. Quae sic nos proinde [illegible] cogitatio dici latine collectio potest, usus tamen obtinuit, ut graece potius Syllogismus dicatur quae vox etiam reddi ratiocinatio [illegible] solet. Dici quoque solet discursus a [illegible] ratiocinatio est.

Denique opera est pretium bene ordinare h. e. quoties plura de aliqua re imaginari proponere colligere expedit legitimo et congruo ordine ea disponere, unde ordinem [illegible]. Tale est si quis contentuisset declaraturusque quae homini agenda sint, ille recitatur [illegible] virtutes genera, quae sunt Prudentia Iustitia Fortitudo et temperantia Quae tunc nos [illegible] cogitatio, cum ordinis [illegible] sit dici ordinatio sive dispositio possit, ad familiare tamen est ut graeca voce methodus dicatur.

Cum tot ergo modis bene cogitemus et logicae officium sit regulas ad bene cogitandum dare videntur nec omnes [illegible] bene cogitandi varietatem posse [illegible], atque adeo videtur posse Logica in quattuor partes dividi, quarum prima sit de simplici imaginatione [illegible] 3a de Syllogismo 4a de Methodo

[illegible] tametsi quas [illegible] unumquemque eatenus [illegible] singulos, non sint futurae omne [illegible] aliquid [illegible] quasi quaedam Theoremata [illegible]

[illegible] peculiarium [illegible] et attendere ad [illegible] que cogitationes nostras dirigat, [illegible] quoque [illegible] regulas [illegible]

[illegible] Logica [illegible]

[illegible] Rerum imaginatione [illegible]

Imaginationem [illegible] cogitatione [illegible] actione mentis quae [illegible] imaginem [illegible] mente [illegible] interiore [illegible] imaginari [illegible] et [illegible] phantasia [illegible] imaginationes [illegible] mentis [illegible] obiicit [illegible] nominibus [illegible] idea [illegible] accommodato nomine actionis [illegible] anticipata notione [illegible] acquisita [illegible] in phantasia [illegible] imaginatrice. [illegible] idea [illegible] familiaris [illegible] planius datur, quam [illegible] propria accomodari ad [illegible] regula ista [illegible]

Reg. 1a.

[illegible] imaginatio [illegible] idea [illegible] imaginamur homines [illegible] Sit imaginatio [illegible] imaginamur [illegible] cumque imaginamur [illegible] fingunt pegasum, [illegible] illa idea, quam de equo habemus [illegible]

Reg. 2a.

Omnis idea [illegible] formatur [illegible] metallorum [illegible] mentis [illegible] ita de ceteris.

amplificatione autem vel minutione [illegible] ex [illegible] magnitudinis vulgaris [illegible] addendo [illegible] aut ex eadem [illegible] ideas [illegible]

Translatione denique et accomodatione seu similitudine ac proportione, ut cum ideam [illegible] transfert et accomodat aque [illegible] non [illegible] fingit [illegible] nempe illa [illegible] quam dicunt Romam [illegible] putasti Stultus ego huic nostrae similem. [illegible] ideam [illegible] non [illegible] [illegible] quae [illegible] accomodat [illegible] ideam [illegible] formosi adolescentis [illegible] modo cetera

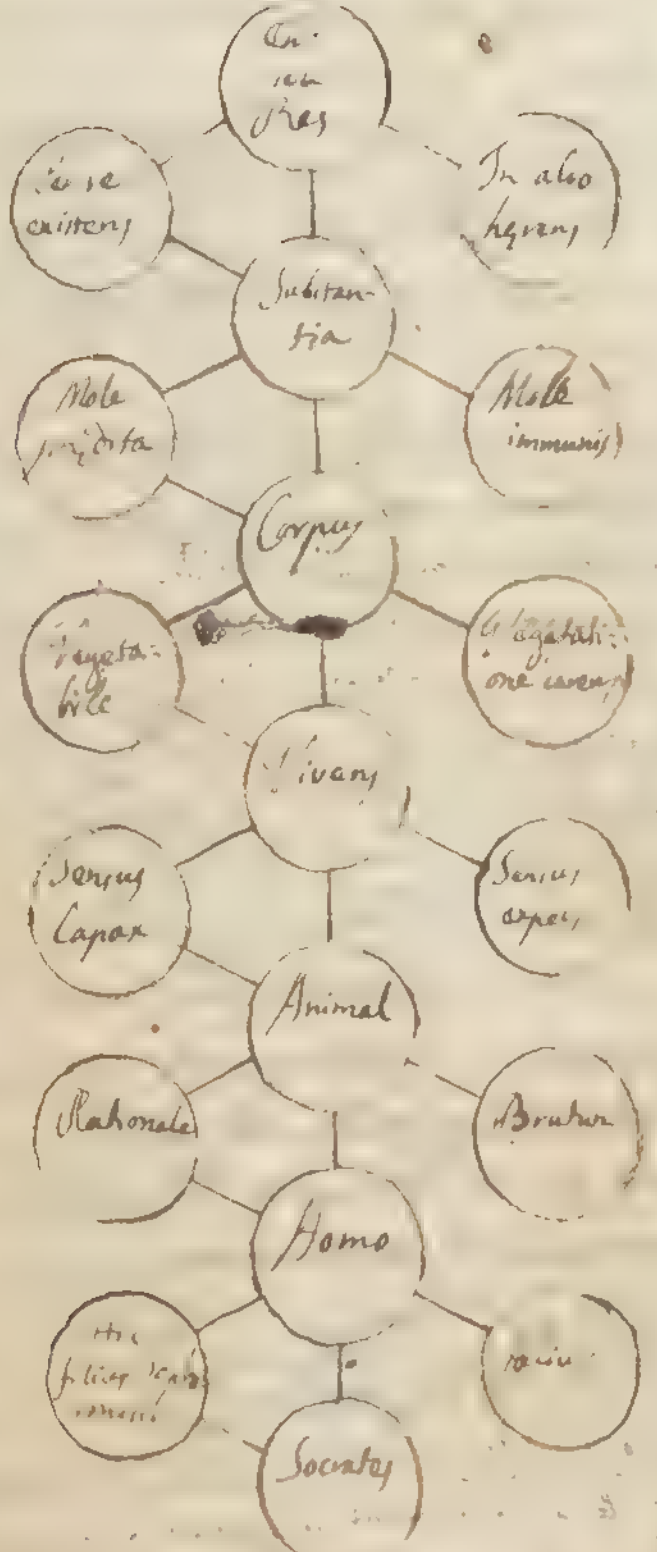
Reg. 3ª

Omnis idea quae per sensum hausit singularis est, mens autem et quae ex singularibus [illegible] generalis [illegible] ipsa cum res omnes quae in Mundo sunt [illegible] singulares sunt ut Socrates, Bucephalus, hic lapis, hic herba et cetera, [illegible] demonstrative non possunt [illegible] ideae quae [illegible] mentem [illegible] singulares non esse [illegible] mens [illegible] generalem facit et modo [illegible] uno aggregando alio [illegible] modo [illegible] [illegible] continens universalis idea fit ac universalis, proinde, et communis generalisque dicitur [illegible] et sub uno nomine communi [illegible] genus. Talis est [illegible] Socratis Platonis Aristotelis caeterorumque omnium [illegible], quae ob communem homini nomen [illegible] humanum genus [illegible] genus [illegible] humanae [illegible] licet [illegible] singulari in aliquo [illegible] [illegible] convenient, multa tamen simul discrimina habeant [illegible] ideas [illegible] spectando [illegible] ideas [illegible] in quo omnes conveniunt et [illegible], [illegible] particularia [illegible] [illegible] quod in [illegible] particularum nihilque non communi habens [illegible] communem universalem, generalem [illegible] quae et [illegible] dicitur genus [illegible] ideas [illegible] Socratis, Platonis, Aristotelis in eo conveniunt, similesque [illegible] attendit quod unaquaeque [illegible] repraesentat animal [illegible] [illegible] animal [illegible] ideam [illegible] differunt [ut, quod [illegible] Sophronisci ille [illegible] ille [illegible] homo [illegible] repraesentatur non [illegible] aut ille aut [illegible] generalis [illegible] homo

Regula 4ª

Praestat mente tenere seriem quandam [illegible] idearum [illegible] a singularibus [illegible] specialissimis ad generalissimas usque.

[illegible] [illegible] imaginatione [illegible] [illegible] Porphyrius a [illegible] ad quod [illegible] quod [illegible] Aristoteles [illegible] schemate [illegible] [illegible] quae hinc inde [illegible] [illegible] parte [illegible]



Animal rationale et homo [illegible] continentur [illegible] est [illegible].
Quae vero ad dextram sequentur, prioribusque opposita sunt [illegible] sunt singularia [illegible] continent [illegible] omnes continet, sic ens in alio omnia adiuncta, et ut substantia mole praedita continet omnia corpora, sic substantia mole immunis omnia incorporea et sic caetera.
Cum porro quidquid hoc ratione multa continet genus sit, et quae continentur sint illius species (Cicero dicit potius formas) [illegible] constat [illegible] substantia [illegible]
continet [illegible] genus, et [illegible], et e contrario [illegible]
specialissima [illegible] continet et non continetur [illegible] intermedia [illegible]

vero quia continent et subjiciuntur [illegible] generum et speciei; homo [illegible] animal [illegible] enim continet et genus, [illegible] animal [illegible] et [illegible] animal ge-
nus est homini, species viventis atque [illegible]

Regula 5ª

[illegible] clara, tanto est perfectior quanto [illegible] plura adjuncta rei repraesentat.

Quia enim idea est perfectum [illegible] repraesentare [illegible] modo est, debet [illegible] singulares [illegible] omne
[illegible] et quoddam totum in [illegible] perfectum, ut homo ex capite, trunco, brachiis, cruribus partibus
[illegible] aliis minutioribus, [illegible] et [illegible] [illegible] sive dotibus, proprietatibus, quali-
tatibus [illegible] ut [illegible] homo magnitudine, forma [illegible] ingenio, memoria, virtute, sapientia [illegible]
[illegible] quanto plura [illegible] plura adjuncta repraesentant.
[illegible] commendandae sunt anatomia humana, caeteraeque artes quae nobis [illegible] qualitates [illegible]
[illegible] et [illegible] adeo ut ideas [illegible] . [illegible] nota [illegible]
[illegible] idea quae [illegible] totius [illegible] valeant et [illegible] minusque [illegible]; caput enim pars hominis,
[illegible] respectu faciei [illegible] respectu oculi, oculus respectu pupillae. [illegible] quoque [illegible] [illegible]
qualitatum [illegible] abstracte [illegible] nominibus [illegible] [illegible] a suis subjectis, quae no-
minibus concretis [illegible] exprimuntur; [illegible] non modo ideas [illegible] habemus [illegible] non [illegible]
[illegible] quoque justitiae [illegible]

Reg. 6ª

Idea generalis tanto est perfectior quanto est completior, seu repraesentat plura, in quo singula conveniunt
[illegible] dicitur [illegible] aggregatione [illegible] quae [illegible] sunt genera, tanto [illegible] per-
fectior erit, quanto [illegible] quibus [illegible] [illegible] hominis idea non modo Europaeos
Africanos, Asiaticos [illegible] Europaeos, Africanos,
[illegible] completior [illegible] generalis [illegible] repraesentat [illegible]
[illegible] omnibus [illegible] quod omnibus non competat [illegible] atque adeo
minus perfecta [illegible] repraesentat animal [illegible] facie, [illegible]
et [illegible] quae [illegible] hominibus [illegible]

Reg. 7ª

Idea aut propria experientia, aut alterius doctrina acquiritur
Siquidem [illegible] vel loco vel tempore vel [illegible]
[illegible] [illegible] ideam [illegible]
[illegible] figuras [illegible] intervallum [illegible] perceptam [illegible] effectu
[illegible] [illegible] [illegible] hum-
[illegible] [illegible]
audiendo quae narrat [illegible] [illegible] in mente; [illegible]
[illegible] quae [illegible] tanto magis [illegible] aut [illegible] nobis non [illegible]

Reg.^a 8.^a

[illegible] ideæ [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]

Idea [illegible] ex re quæ inverit in [illegible] accepta, [illegible] rei idea est; quæ autem [illegible] [illegible] formatur non tam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concipimus [illegible] idea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in nobis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] audire et [illegible] volumus; id [illegible] nihilominus, ut si res nobis præsens [illegible], tum non talem esse [illegible] qualem [illegible] imaginati comperiamus. Nam [illegible] [illegible] [illegible] talem hominem, talem urbem, [illegible] [illegible] aut aliud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mente [illegible] [illegible] [illegible] depingeretur. [illegible] [illegible] [illegible] [illegible] est illud. Segnius irritant animos demissa per aures Quam quæ sunt oculis [illegible] [illegible] [illegible]

Reg.^a 9^a

Circumspiciendum tamen est, ne proportione [illegible] experientia [illegible] imponat

Plerumque [illegible] ea quæ percipiuntur [illegible] [illegible] [illegible] modo apparent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] apparet [illegible] [illegible] [illegible] quæ aliorum quadrata est [illegible] [illegible] apparet [illegible] [illegible] baculus, qui in se est rectus [illegible] in aere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Quare [illegible] [illegible] [illegible] [illegible] primo aspectu [illegible] [illegible] [illegible] facere possunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] explorandum tamen est tale ne sit [illegible], et [illegible] [illegible]. [illegible] ad [illegible] [illegible] sit ne [illegible] [illegible] [illegible] esse apparet, lapidem Lydium [illegible] [illegible] ad [illegible] [illegible], ne [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de cæteris. [illegible] licet [illegible] semper [illegible] sit [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sit, non [illegible] [illegible] [illegible] et [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnig. [illegible] [illegible] [illegible] [illegible], et [illegible] omnibus [illegible] [illegible] [illegible] non [illegible].

Reg.^a 10

[illegible] idea rei est, [illegible] [illegible] eius definitio.

[illegible] [illegible] [illegible], aut [illegible] volumus, quid aut [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] vel [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est oratio, quæ rei naturam [illegible] [illegible] [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible] [illegible] genere et differentia ([illegible] [illegible] [illegible] constare [illegible] [illegible] non [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] difficultas [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] quid sit [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible] animal ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible], corpore etc. [illegible] [illegible] [illegible] [illegible]) [illegible] [illegible] [illegible] ad differentiam, [illegible] in [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] animal [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationale animal, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationalem [illegible] [illegible] mortalem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] integra hominis definitio sit animal rationale mortale [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et quæ [illegible] rei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Reg. 11

Reg.a 11.

Qualis idea rei est, talis institui[illegible] illius in species, partes, adiuncta divisio

Quandocunque enim idea repraesentat rem aliquam ut genus, ipsa repraesentat et continentem species, quandocunque ut totum, repraesentat [illegible] et [illegible] partibus, [illegible] ut [illegible], repraesentat ipsa et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potest divisio [illegible] generis in species, totius in partes, subiecti in adiuncta.

Reg.a 12

Qualis idea rei est, talis intelligitur ipsius ad alia relatio.

[illegible] unaquaque res per suam ideam, non solum qualis sit in se, absolute cognoscitur, sed intelligitur etiam qualis sit ad aliud, sive comparata; quare et prout idea est intellecta, qua res sit [illegible] [illegible] refertur ad aliud. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rationale animal, [illegible] [illegible] [illegible] [illegible] [illegible] respectu [illegible] [illegible] respectu [illegible] [illegible] [illegible] species [illegible] [illegible] intelliguntur reciproca ad genus, totum, subiecta, [illegible]

[illegible] generaliter [illegible] res potest [illegible] [illegible] varietatem quibus quaelibet res [illegible] [illegible] [illegible] nomen proprium, aut vocatur appellativum quod ad rem absolute significandam [illegible] inservitur, ut sunt nomina [illegible], hominis [illegible] [illegible] [illegible] [illegible] relativa sunt, quibus eadem [illegible] cum relatione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adiectiva [illegible] in aliud [illegible] [illegible] [illegible] ad aliud [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] relatio [illegible] [illegible] [illegible] in [illegible] actione [illegible] [illegible] [illegible] generalissima vero sunt [illegible] quae producit effectum [illegible] et actionem [illegible] facit opus [illegible] [illegible] [illegible] [illegible] [illegible] qui generatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sunt autem praeterea [illegible] [illegible] [illegible] quibus relationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] disparatio. Quaecunque enim conveniunt in qualitate aliqua, dicuntur similia, quaecunque [illegible] [illegible] dissimilia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae spectant quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Caetera autem quae comparantur inter se aut ratione [illegible] [illegible] [illegible] [illegible] [illegible] dantur [illegible] [illegible] externa [illegible] [illegible] aut ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et haec aliaque alia [illegible] pene infinita.

Reg.a XIII

[illegible] [illegible] [illegible] scientia [illegible] [illegible] [illegible] ei rerum plurium et perfectiores ideas habet

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illa in idea eius continentur [illegible] [illegible] [illegible] [illegible] [illegible] ideas in mente [illegible] habet, eo scientia [illegible] et [illegible] sit, et quo [illegible] [illegible] [illegible] distinctas plenius continent, eo talis scientia fit simul [illegible] [illegible] [illegible] [illegible] [illegible] sapientis scientia est pene sine discursu et [illegible] [illegible] intelligentia.

Quod in [illegible] uno prospectu [illegible], [illegible] [illegible] [illegible] pervideat; in [illegible] vero non sine discursu aliquo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quod speculatione [illegible] [illegible] [illegible] [illegible] [illegible] cognitis [illegible] [illegible] [illegible] ipsis consequentia perspiciat. [illegible] [illegible] [illegible] [illegible] [illegible] qui et [illegible] noscat et [illegible] [illegible] [illegible] [illegible], quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

quod et habetur [illegible] ipsa undique [illegible] [illegible] [illegible], [illegible] [illegible], quod multa, id male tenere. Saltem si quis velit plura ingerere [illegible] aut debet plerasque perfunctorie [illegible] cognoscendi, quae veluti primaria sunt [illegible] aliis [illegible] et opera [illegible]. Sed de [illegible] ideis, atque adeo de simplicium imaginatione hae satis.

Institutiones Logicae [illegible]

De Propositione

Sequitur ut de Propositione seu enunciatione dicamus, quae non id [illegible] simpliciter imaginamur [illegible] de [illegible], sed aliquid [illegible] [illegible] aut [illegible] aut negamus, [illegible] [illegible]. [illegible] duo [illegible] [illegible] varios quas [illegible], [illegible] quae [illegible] congruunt affirmatione copulat, [illegible] quae non congruunt negatione [illegible], [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] et [illegible] aut [illegible] generalem est, et [illegible] et affirmationem negationemque [illegible] [illegible] [illegible] *est* aut [illegible] [illegible] [illegible] est, et [illegible]: Socrates est *[illegible]*: [illegible] *non est* [illegible] [illegible] est illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illud et [illegible] [illegible], et [illegible] [illegible] *[illegible]* [illegible] *attributum* aut *praedicatum* quod illud est, quod alteri tribuitur aut de [illegible] et [illegible] et [illegible] et [illegible] in [illegible] exemplo. [illegible] [illegible] [illegible] ut propositiones [illegible] [illegible] constant [illegible] si dicas *Socrates [illegible]*: *Justitia non [illegible]*; [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propositiones [illegible] [illegible] [illegible] [illegible] Socrates est *[illegible]*, *Justitia non est [illegible]*.

[illegible] [illegible] [illegible] [illegible] Propositione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] composita, [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] *quo* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et loco [illegible] *[illegible]* [illegible] [illegible].

[illegible] autem quia [illegible] [illegible] [illegible], [illegible] [illegible] propositiones [illegible] [illegible], [illegible] aliquid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] *Si [illegible]* [illegible], ut: *si Sol lucet dies est* [illegible] [illegible] quae dicuntur analogicae seu [illegible] ob particulas propositionis *[illegible]*, [illegible] [illegible] [illegible] *[illegible]* [illegible] *[illegible]* ad *columnam* [illegible] [illegible] [illegible] Justitiam; [illegible] quae disjunctivas ob particulas disjunctionis, *vel*, *aut*, *sive*, [illegible]: ut: Socrates vel justus vel injustus [illegible] [illegible].

Omnis propositio [illegible] [illegible] [illegible] [illegible] aut generalis universalis [illegible] aut particularis singularis est. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] *homo est* [illegible] [illegible] [illegible] [illegible] [illegible] *Socrates est homo* [illegible] quo [illegible] generale [illegible] [illegible] [illegible] [illegible] particula, et [illegible] *[illegible] homo*, [illegible] aliquis homo est *[illegible]*, [illegible] generalis [illegible], si affirmativa est, voce *omnis*, si negativa voce *nullus* [illegible] [illegible] homo est animal, nullus homo est [illegible]. [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] particula [illegible] [illegible] proprium aut [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] et loco [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est vera aut demonstrata [illegible] [illegible] aut [illegible] et [illegible] [illegible] nulla [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut. *Socrates est [illegible]*, Socrates non est Baronius [illegible] homo [illegible] [illegible] homo non [illegible] [illegible] *homo est [illegible]*, aliquis homo non est [illegible] vel est [illegible] [illegible] [illegible] [illegible] [illegible] affirmativa negativa [illegible] [illegible] idem subjectum, idemque attributum est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] homo est [illegible], [illegible] [illegible] et [illegible] nullum [illegible] et [illegible] [illegible] [illegible] [illegible].

Cum experit præcipua propositionis distinctio, qua in veram et falsam [illegible] sunt sequentes Regulæ notandæ.

Regula 1ª

[illegible] propositionis affirmativæ in eo pendet, quod attributum [illegible] subjecto [illegible].

Subjecti [illegible] enunciatio [illegible] vera est [illegible] [illegible] conquirit [illegible] [illegible] et sit [illegible] [illegible] modo [illegible] enunciatio [illegible] non est [illegible] est [illegible] [illegible] [illegible]. Sic cum a quo dicitur Sol est lucidus vera est [illegible] enunciatio, et quibus [illegible] tales et [illegible] lucidus [illegible] propter quod sol est lucidus [illegible] conquirit [illegible] est, [illegible] non vera dicenda [illegible]. Denique modo [illegible] Sol non est [illegible] est negatio, [illegible] enunciatio talis [illegible] non est [illegible] enunciatio [illegible] non est [illegible] illi est Soli [illegible], et [illegible] illo [illegible] quid [illegible] [illegible].

Reg.ª 2ª

Attributum [illegible] subjecto, aut [illegible] inseparabiliter et necessario [illegible] aut separabiliter et contingenter.

[illegible] inseparabiliter dico, [illegible] attributum [illegible] animal [illegible] animal potest. [illegible] necessario autem, [illegible] [illegible] Tale est lucidum [illegible] [illegible].

Reg.ª 3ª

Attributum necessarium est genus aut est [illegible] a natura [illegible] subjecto

[illegible] inseparabile [illegible] aut species aut genus, [illegible] [illegible] hominis esse animal esse vivens esse corpus. aut est qualitas [illegible] a natura [illegible] et hominis [illegible] [illegible] [illegible] habet communem [illegible] omnibus aliis animalibus [illegible] quod [illegible] [illegible] dicitur.

Reg.ª 4ª

Attributum contingens aut qualitas est adventitia, aut relativa denominatio.

[illegible] contingens est, quod est separabile [illegible] [illegible] [illegible] qualitate [illegible] natura [illegible] [illegible] possint. Talis est in homine color [illegible] fit [illegible] albus [illegible] album [illegible] attributa sunt necessaria [illegible] homine tamen [illegible] sunt contingentia [illegible] [illegible] ampliùs congruunt. Talis [illegible] denominatio [illegible] regnare et dividi [illegible] [illegible] evanescit relatio neq. habent amplius [illegible] denominatio [illegible] ille [illegible] dicitur, [illegible] amplius non dicitur [illegible] [illegible] servi dominus, et similia.

Reg.ª 5ª

Non potest genus [illegible] attributum [illegible] genus [illegible].

Cum dicimus [illegible] animal [illegible] est [illegible] color et candor, [illegible] quia non dicimus [illegible] homo est animal [illegible] hominis species [illegible] Quidquid est homo est animal: et si diceretur: Animal [illegible] esse animal [illegible] hominis species [illegible] [illegible].

[illegible] aliquid necessarium est [illegible]

[illegible]

[illegible] reciproce [illegible]

Reg. 6^a.

[illegible] propositio affirmativa vera est [illegible] necessario, negativa falsa [illegible] impossibilis.

[illegible] necessarium [illegible] de propositiones homo est animal [illegible] non modo vera est, sed etiam necessario, seu necessario vera: illa autem, homo non est animal, Solum est lucidus, non modo falsa est, sed fieri etiam, ut vera sit, non potest, unde et dicuntur impossibiles.

Reg. 7.

[illegible] opposition [illegible]

[illegible] propositiones [illegible] Caius non [illegible] neque [illegible]

[illegible] propositiones [illegible] non [illegible] ambiguitas [illegible]

[illegible]

[illegible] Caius [illegible] non [illegible]

[illegible]

[illegible] dicat [illegible] Caius [illegible] ludet [illegible] Caius [illegible] non ludet [illegible]

[illegible] dicit ignorans. Veritas enim propositionis [illegible]

[illegible] aut non est [illegible] eo quod [illegible]

Reg. 8^a.

Propositionis certitudo pendet ex evidentia qua illud esse necessarium patet

[illegible] formiter illa [illegible]

[illegible] evidentem [illegible]

[illegible] propositionis [illegible]

[illegible] At [illegible] haec propositio Sol est major terra [illegible]

[illegible]

[illegible]

[illegible]

quod manifestum sit ipsum [illegible] habere non posse.

Reg. 9

[illegible] quod [illegible]

[illegible]

[illegible] propositio [illegible] numero

[illegible]

[illegible] quid [illegible]

[illegible]

interim longe propius ad evidentiam quam ad obscuritatem accedit

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[illegible] habere [illegible] propositionem necessariam [illegible] et evidentissimam [illegible] quaeq. [illegible] vocant.

[illegible] vocant, [illegible] communes sententiae, [illegible] axiomata. [illegible] et per se nota [illegible] [illegible] experientia [illegible] [illegible] [illegible] quae [illegible] [illegible] quotiescumque quidpiam [illegible] Sed [illegible] quaelibet, [illegible] speciatim [illegible] celeberrima [illegible] [illegible] [illegible] et vel non est — Impossibile est idem simul esse et non esse — De quolibet affirmatio vel negatio vera est [illegible] — Totum majus est sua parte — [illegible] est [illegible] [illegible] [illegible] aequalibus [illegible] [illegible] aequalia. Quae sunt aequalia uni tertio aequalia sunt inter se. [illegible] [illegible] [illegible] potest Deus et natura nihil frustra agunt. [illegible] fit per plura quod [illegible] per pauciora. Bonum est quod omnia appetunt, et malum quod omnia refugiunt. Bonum [illegible] quia bonum est, malum amare, quia malum est nemo potest. [illegible]

[illegible]

[illegible]

[illegible] [illegible] Fingantur [illegible] animo omnes [illegible] definitiones [illegible] continere omnes causas in alio, omnia [illegible] in alio [illegible] de ceteris, adeo [illegible] ad argumentum [illegible] definitionem [illegible] definitio argumentum vocatur, [illegible] argumenti [illegible] [illegible] argumentum [illegible] [illegible] attingemus. [illegible] Maximae [illegible] argumentis [illegible] [illegible]

A [illegible] [illegible] convenit, et quia convenit [illegible] [illegible] species, ut posito in [illegible] natura animali non ideo sequitur esse hominem [illegible] [illegible] animal esse.

A specie. Posita specie, ponitur genus, et posito homine in rerum natura sequitur esse animal [illegible] convenit [illegible] [illegible] et genus et quia convenit Socrati ut sit homo, convenit etiam ut sit animal.

[illegible] [illegible] species [illegible] animal [illegible] [illegible] quidquid differt, ut [illegible] quo animal differt a [illegible] [illegible] differt a [illegible]

A definitione [illegible] [illegible] definitio [illegible] convenit et quia convenit [illegible] [illegible] [illegible] [illegible] convenit [illegible] definitum ut [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible]

A subiecto. [illegible] et subiecto alia sunt adiuncta, ut [illegible] ut [illegible] sunt [illegible] symptomata. et ubi est [illegible]

ibi adiuncta sunt. ut ubi [illegible] ibi [illegible] [illegible] in [illegible] dolor, [illegible]

A adiunctis. ut [illegible] sunt adiuncta [illegible] et subiectum ut [illegible] divitiae, [illegible], et [illegible] gloria avarum [illegible] [illegible] ut

Adiuncta ex adiunctis [illegible] sunt ut [illegible] et [illegible] commisit, et qui non commisit [illegible] [illegible]

[illegible] [illegible], ex [illegible] in [illegible], ex [illegible] [illegible] et [illegible]. [illegible] [illegible] [illegible]

A antecedentibus [illegible] antecedentia [illegible] il [illegible], ut [illegible] odio [illegible] [illegible]

[illegible]

A consequentibus. Consequens non est sine antecedente. [illegible] [illegible] non est [illegible] sine [illegible], non

dies sine [illegible] etc.

A causa [illegible] causa [illegible] effectus ut [illegible] bona [illegible] [illegible] [illegible] [illegible]. [illegible] idem manens

idem semper facit idem [illegible] manens [illegible] semper [illegible] agit. ut qui per alium facit, [illegible]

ut [illegible] [illegible] [illegible]

Ab effectu. [illegible] [illegible] vel fuit oportet. ut [illegible] [illegible] oportet [illegible] [illegible] [illegible] [illegible]

[illegible] est [illegible], et [illegible] magis [illegible] [illegible] tamen [illegible] [illegible] [illegible], [illegible], ut quia aqua est calida propter [illegible]

debet [illegible] magis calidus. [illegible] [illegible] [illegible], quoniam [illegible] [illegible] propter [illegible], non [illegible] est tamen

[illegible] magis [illegible].

A [illegible] [illegible] [illegible] et [illegible], ut [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]. et

[illegible] [illegible] et [illegible] [illegible], Regis [illegible] [illegible] Regni.

A Pari. [illegible] [illegible] congruunt, aut repugnant. ut si [illegible] [illegible] [illegible] [illegible] [illegible] est et, [illegible]

[illegible] Ciceroni [illegible] [illegible] [illegible] Demosthenes [illegible] Philippum [illegible] [illegible] occideretur, neque debuit Cicero

[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible], [illegible] subiecto [illegible] [illegible] [illegible] [illegible]

[illegible]: [illegible] et [illegible] [illegible] et [illegible], [illegible] [illegible]

A [illegible] [illegible] [illegible] est [illegible] [illegible] animal est [illegible] [illegible], [illegible] planta, est [illegible] [illegible]

A dissimili. Dissimilibus [illegible] congruunt et Principes [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

eas servat.

A [illegible] [illegible] [illegible] magis [illegible], non est [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible]

ad [illegible] [illegible], [illegible] [illegible] [illegible] non [illegible]

A Minore. [illegible] [illegible] [illegible] minus [illegible] debere est [illegible] propter id [illegible] magis, [illegible] qui mediocriter [illegible]

[illegible] [illegible] [illegible] [illegible] est, quanto est [illegible] [illegible] [illegible] [illegible]

A Contrariis. Contraria [illegible], [illegible] et calor, [illegible], [illegible]. [illegible] contraria [illegible] subiecto [illegible] [illegible]

[illegible] [illegible] [illegible] et frigus [illegible], [illegible] [illegible] aere [illegible] [illegible] et [illegible] a [illegible].

A repugnantibus. Repugnat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et ubi amor est, ibi [illegible] [illegible] affectus

non adest et ubi est [illegible] [illegible] qui [illegible] et [illegible] non fit.

A [illegible].

[illegible] Si lux est, tenebrae non sunt: si tenebrae, sunt lux non est. A privatione [illegible] in [illegible] non [illegible] neque [illegible] eadem [illegible] vere [illegible]

[illegible] et [illegible] est si verum et [illegible] videre, aut non videre [illegible], et si illud falsum [illegible] inde et illud est [illegible] contradictoria non possunt esse simul vera.

Ab Auctoritate divina. Deus verax est et mentiri non potest. unde et quae Deus dixit vera esse, [illegible] qui propter iustitiam [illegible] omnino [illegible]

Ab Auctoritate humana. Quod probatur vel omnibus vel plurimis, vel sapientibus, iisque vel omnibus vel plurimis, vel maxime notis et claris, [illegible] minime est [illegible] omnes [illegible] asserit. [illegible] negatos non esse male [illegible], quod sapientes omnes esse beate vivendum: [illegible] potiorem [illegible] vitae beatae [illegible] tamen Phalaridis esse deserturum. quod [illegible] ut [illegible] Cicero [illegible]: Tempori parere, sequi deum, se noscere; nihil nimis, etc. [illegible]

Institutionis Logicae Pars Tertia.

De Syllogismo.

Syllogismus nihil aliud est, quod [illegible] oratio, qua ex duabus [illegible] propositionibus positis, colligitur necessario tertia. [illegible] syllogismus, [illegible] collectio, et frequenter ratiocinatio. Tres porro propositiones [illegible] syllogismus constat. prima per excellentiam vocatur propositio, [illegible] quae proponatur velut [illegible] totius ratiocinationis, [illegible] assumptio quae assumatur [illegible] ad inferendam tertiam. [illegible] autem [illegible] sumptiones, quod [illegible] praemissae quod illae praemittantur ac ob eandem causam [illegible], utraque una dicitur antecedens. At vero ipsa tertia dicitur conclusio, quod sit velut clausula totius ratiocinationis [illegible] complexio, quod duas [illegible] cum tertia comparatas [illegible]. [illegible] quoque, et consequens, [illegible] consequitur ex antecedente; denique et illatio, et illativum [illegible] quod ex positis infertur, idque [illegible] particula ergo, ideo [illegible] [illegible] conclusio [illegible] syllogismi [illegible] est, [illegible] fit ut [illegible] propositio [illegible] ex subiecto et attributo constant [illegible] syllogismi tamen [illegible] conclusionis subiectum et attributum, [illegible] per excellentiam [illegible] conclusio quasi in quaestione posita, et ex [illegible] quod [illegible], problema in hanc [illegible]. [illegible] vivens an non? [illegible] est autem tale problema [illegible] generale est [illegible], [illegible]: est [illegible] vivens an non? hypothesis) Et quia duae sunt problematis partes, [illegible] altera [illegible] affirmativa [illegible] negativa ut [illegible] homo est vivens [illegible] conclusionis argumenti [illegible] ad eius subiectum, attributumque effectum sit.

[illegible] argumentum et [illegible] attributum [illegible] praedicatum [illegible] terminum [illegible] allato exemplo. Homo est animal [illegible], ergo homo est vivens. Homo et vivens [illegible]

ut genus est respectu hominis ita species est respectu viventis

[illegible] absolute [illegible] et attributum [illegible]

quia illum syllogismum affirmativum cum propositione jungimus in unys terent. animal est vivens, homo est animal; ergo homo est vivens, et hac ratione [illegible] extremum est in propositione minus extremum in assumptione, [illegible] [illegible] esse et quod propositionem dicimus majorem, quam assumptionem, minorem vocant.

Afferimus hic exempla Syllogismi per [illegible] voces, Homo, Animal, vivens, [illegible] ut [illegible] syllogismus fit [illegible] [illegible]. [illegible] ac observari facilius [illegible] [illegible] proferentur [illegible] [illegible] corpus [illegible]. Nam in hoc [illegible] cibus et potus [illegible] sunt, [illegible] quia [illegible] transigi non potest [illegible] ad vitam [illegible] [illegible] vita transigi non potest, [illegible] omnino necessaria sunt Cibus et potus; igitur res omnino ad vitam necessariae sunt. [illegible] observato et subjectum seu minus extremum esse illud Cibus et potus; attributum seu majus extremum [illegible] omnino ad vitam necessariae: medium denique seu argumentum illud: res [illegible], sine quibus vita transigi non potest.

[illegible] simplex seu compositus Syllogismus sit, [illegible] potest vel attributum, cujusmodi allati sunt; vel (ut [illegible]) [illegible] hypotheticus, seu conditionalis, ut: si Sol lucet dies est. atqui Sol lucet; ergo dies est. [illegible] analogicus, seu comparationalis [illegible]: Ut [illegible] columnis [illegible], ita ad Regni justitia et judicia [illegible] columnae quare et sublata justitia evertitur Respublica. Vel disjunctivus, seu disjunctivus [illegible] prodesse volunt aut delectare. prodesse non volunt; ergo delectare. [illegible] [illegible] et [illegible] quae habemus diximus, absoluto [illegible] convenient; [illegible] [illegible] singula [illegible] de eo [illegible].

Reg.a 1.a

[illegible] commodissima est Syllogismi absoluti est quae [illegible] medium terminum in medio, inter subjectum scilicet et attributum. [illegible] hoc ordine subjectum medium attributum cujusmodi sunt [illegible] homo animal, vivens [illegible] homo, animal [illegible] et propositionem [illegible] medium [illegible] assumptionem enunciando aut negando attributum de medio. et conclusionem [illegible] enunciando aut negando attributum de subjecto [illegible] ratione [illegible] medium [illegible] et [illegible] est communius seu majus, secundum naturam [illegible] [illegible] [illegible] [illegible] per medium aut perveniatur ad aliud extremum. [illegible] [illegible] [illegible] principium et [illegible] [illegible] et hac [illegible] [illegible] [illegible] [illegible] attributi et medii, convenit. Nam proposita quaestione an homo sit vivens [illegible] homo est, [illegible] [illegible], et hac consistente [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est [illegible]: Homo est animal. animal est vivens; homo ergo est vivens.

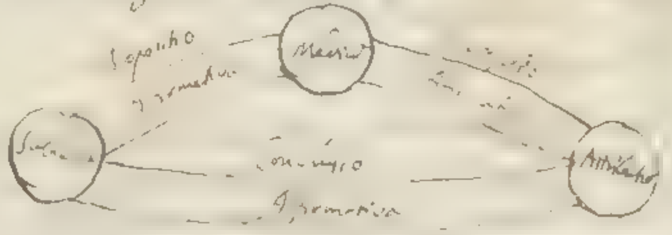
Reg.a 2.a

[illegible] syllogismi figurae sunt duae, una [illegible] [illegible] [illegible] [illegible] negativa. [illegible] [illegible] [illegible] [illegible] attributi [illegible] et [illegible] [illegible] [illegible] figuras [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consequentia fiant, aut [illegible] incohaerentia maneant. [illegible] ut duae [illegible] [illegible] figurae fiant, [illegible] [illegible] cohaerens et affirmativa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Posterior [illegible] cohaerens et negativa, [illegible] [illegible]. [illegible]

Pro [illegible] medio

medius tamen ab attributo et subiectum ab eodem attributo [illegible] et ex his propositionibus sunt quarum una prima affirmativa sit, reliqua tamen sit negativa. Illae itaque delineare [illegible] possunt

Figura coherens et affirmativa.

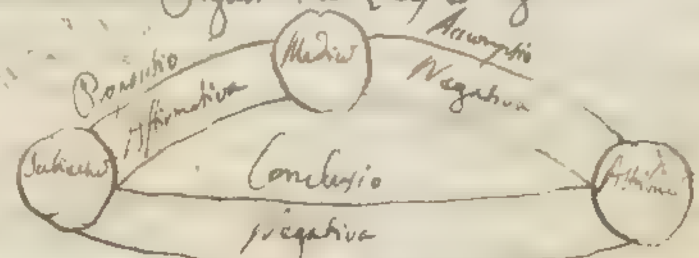


Reg. 3a pro priore figura

Quod coharet cum aliquo coherens est etiam cum eo cum quo illud necessario cohaeret

Res est manifesta ac evidens fit, et quia subiectum est coniunctum cum medio et medius cum attributo et quoque [illegible] coniunctum cum ipso attributo, atque proinde cum medius affirmatur de subiecto, attributum quoque, quod affirmatur de medio, affirmatur de eodem subiecto.

Figura incoherens et negativa



Regula IV pro figura posteriore

Quod coharet cum aliquo, incoherens cum eo est cum quo illud est incoherens

Est etiam haec res manifesta, ac evidens fit, et quia subiectum est coniunctum cum medio et medius [illegible] ex attributo, et ideo subiectum [illegible] ab ipso attributo. atque proinde licet medius affirmetur de subiecto, attributum tamen quia negatur de medio, negatur etiam de subiecto.

Reg. V

Figurae utriusque tres sunt modi, nempe generalis, particularis, et mixtus.

[illegible] enim figuris generalium [illegible], et assumptis pro subiecto v.c. homine, pro [illegible] animali, et pro attributo vivente aut lapide [illegible] haec [illegible] licent homo est animal, animal est vivens, homo ergo est vivens. vel homo est animal, animal non est lapis, homo igitur non est lapis. constat posse utramque figuram [illegible] modis, quarum [illegible] utriusque [illegible] propositiones seu enunciationes sunt affirmativae, in posteriore prima affirmativa, [illegible] negativa: possunt tales propositiones [illegible] fieri generales, particulares, [illegible] omnes quidem generales [illegible] generalis, [illegible] particulares omnes particulares [illegible] [illegible]

[illegible] mixtus Singularem porro modum utriusque figurae exempla [illegible]

Figura coherentis, seu affirmativae modus

Generalis { Omnis homo est animal
Omne autem animal est vivens
Omnis ergo homo est vivens.

Particularis { Socrates est Sophronisci filius
Sophronisci [illegible] est, [illegible] Platoni;
[illegible] est [illegible] Platonis.

Mixtus { Socrates est animal
Omne autem animal est vivens
Socrates igitur est vivens

Figurae incoherentis seu negativae modi

Generalis { Omnis homo est animal
Nullum autem animal est [illegible]
Nullus [illegible] homo est [illegible]

Particularis { Socrates est filius Sophronisci / Filius autem Sophronisci non est discipulus Platonis; / Socrates igitur non est discipulus Platonis. | Mixtus { Socrates est animal / [illegible] autem animal est lapis / Socrates igitur non est lapis.

Cap. VI

[illegible] Syllogismus, in quo altera sumptionum [illegible] intelligatur [illegible] siquando [illegible]

[illegible] Enthymema [illegible] animo [illegible] Quo fit ut [illegible] mente quidem, seu animo et perfectus est, et non aut affirmativus, aut negativus sit, ac figurae aut consequentem aut [illegible] [illegible] Sane vero [illegible] non [illegible] quorsum conclusionem [illegible] et quotiescumque quis dicit v. c. Omne animal sentit homo igitur sentit non aliud ob causam conclusionem infert, quam quia simul intelligit hominem esse animal. Et cum dicit homo est animal: omni igitur homo sentit ob [illegible] proprium esse omni animali, [illegible] ne syllogismus quidem imperfectus fuit, sed temere [illegible] illatio, perinde ac si quis libet sequeretur ex quolibet, ut [illegible] dicerentur v. c. Luna in coelo est, homo igitur sentit.

Cap. VII

Gradatio quae Syllogismus [illegible] in [illegible] figurae locum habet.

Neque [illegible] Syllogismus [illegible] quandam per [illegible] v. c. cum dicitur: Omnis homo est animal, et omne animal est vivens, et omne vivens est corpus, et omne corpus est substantia: omnis igitur homo est substantia: quod non [illegible] a primo ad ultimum argumentum. [illegible] porro aut plures illae assumptiones [illegible] intelligamus [illegible] syllogismos fieri. [illegible] huic conclusioni: Omnis homo est [illegible] immediate, sed per intermedias [illegible] et corporis [illegible] [illegible] gradatione [illegible] habere nisi in [illegible] figura vel [illegible] quod in [illegible] aut [illegible] negativa [illegible] quemadmodum si dicas: Omnis homo est animal, nullum animal est lapis, nullus lapis est vivens; nullus igitur homo est vivens.

Spectare ad gradationem potest, quod vulgo [illegible] et [illegible] syllogismum appellant. Cum enim quispiam sic dicit: Omnis homo est animal, et omne animal est vivens, ergo omnis homo est vivens, [illegible] omne vivens est substantia ergo omnis homo est substantia [illegible] syllogismo [illegible] Omnis homo [illegible]

Cap. VIII

Inductio quae quid universe ex plurium singularium [illegible] colligitur [illegible] figura.

[illegible] quoque inductio Syllogismus [illegible] est et [illegible] enthymema et gradationes [illegible] enthymema [illegible] et ut gradatio [illegible] v. c. Omne animal [illegible] vivit, omne

[illegible] natatile, omne reptile, omne zoophitum, igitur omne animal [illegible]. Assumptiones vero plures sunt vera generum species [illegible] animal collecta et quasi in unum coacta [illegible] infecularum [illegible] omne animal est [illegible] aut volatile, aut natatile aut [illegible] aut zoophitum est. [illegible] ratiocinatio [illegible], [illegible] nulla fuit. Porro inductio syllogismum [illegible] [illegible] ac [illegible], quod [illegible] est exemplum [illegible] affirmativum et [illegible] negativum, [illegible] intellectiva [illegible]: Nullum reptile est [illegible] [illegible] [illegible] volatile, nulli natatile, nulli reptile, nulli zoophitum, nullum ergo est animal [illegible].

Reg. IX

Hypotheticus seu conditionalis Syllogismus nihil addit [illegible] enthymema [illegible] [illegible] [illegible] [illegible] [illegible]. Si homo est animal est ergo homo vivens; atqui homo est animal, est ergo homo vivens: [illegible] constructivus est [illegible] [illegible] animal, est et vivens, et autem animal, est igitur vivens. [illegible] in [illegible] est [illegible] [illegible]: Si homo est animal, est vivens, enthymema [illegible] [illegible] [illegible]. [illegible] animal vivens est, [illegible] [illegible] [illegible] [illegible] [illegible] energia [illegible] integra [illegible]. Si homo [illegible] quia omne animal est vivens, homo igitur est vivens.

Reg.a X

Analogicus seu proportionalis Syllogismus, aut proportionem probat, aut [illegible] [illegible] explicat, quod [illegible] [illegible] [illegible] enthymema fit.

Analogia [illegible], seu proportio [illegible] est quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] ad [illegible] [illegible] [illegible] habet. Ut [illegible] [illegible] [illegible] [illegible] 2. 4 : 3. 6. quae relatio est [illegible] et [illegible] inter 2 et 4 [illegible] et inter 3 et 6. ~~[illegible] ergo syllogismus~~ [illegible] [illegible] [illegible] [illegible], [illegible] justitia Republicae, quae relatio [illegible] [illegible] [illegible] [illegible] illa est eadem [illegible] [illegible]. [illegible] autem et hic [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] consequentia. Analogicus ergo syllogismus [illegible] [illegible] proportio [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] consequentia [illegible] [illegible] antecedentia [illegible] alterius ad alia [illegible] [illegible] [illegible] conclusione [illegible] prima antecedens [illegible] [illegible] ultima consequentia proportione similem. [illegible] [illegible] dum dicitur est ut 2 ad 4 ut 3 ad 6 [illegible] 4 ad 3 [illegible] [illegible] 12. [illegible] igitur 2 ad 3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae in propositione est [illegible] [illegible] in assumptione antecedentia et [illegible] [illegible] [illegible] media quibus cum extrema (tum [illegible] antecedens, tum consequentia) coheret, [illegible] ipsa inter se extrema cohaerere inferuntur.

Reg.a XI

Disjunctivus seu Disjunctivus Syllogismus, aut [illegible] [illegible] [illegible] [illegible] [illegible] aut in hypotheticum [illegible] [illegible] efficitur planus vel [illegible].

Nam primus quidem primum propositionem disjunctivam, tollit in assumptione membrum unum [illegible] [illegible] [illegible] ponat alterum; ex[illegible] dum dicitur: aut dies est, aut non est; dies non est, igitur est nox: vel: nox non est, igitur est dies. Ponit vero et tollat [illegible] dum dicitur: Aut dies est, aut nox est; dies est, non ergo nox est; [illegible] [illegible], non est ergo dies.

Quia porro iste syllogismus ex principio nititur [illegible] non possint esse simul vera, ideo iccirco et cum sunt plura membra disiunctionis quod vero [illegible], quae non altero sint, opponendum. Hinc si propositio [illegible] Socrates, aut est Europeus, aut Asiaticus, aut [illegible], aut Americanus, aut ex terra incognita: vel in assumptione [illegible] ponitur, ut in conclusione caetera [illegible] tollantur hoc modo: Est vero Socrates Europeus; igitur non est neque [illegible] neque Asiaticus etc. vel in Assumptione caetera tollantur et unum in conclusione ponatur hoc modo: Socrates vero non Asiaticus, non [illegible] etc. est ergo Europeus. Et praeterea vero nullum in Prop. membrum debeat [illegible] circa inductionem intelligitur.

[illegible] possint vero plura esse membra, non tamen necessaria est plurium ad unum reductio, quod unicuique addi [illegible] conditionalis particula valeat velut si apud Aristotelem dicatur: Omne corpus simplex aut movetur ad centrum aut a centro, aut circa centrum: si ad centrum grave est, ut terra: si a centro, leve est, ut ignis: si circa centrum nec grave est, nec leve, ut ignis.

Donec autem est Prop. praecedentis [illegible], qui duplex syllogismus hypotheticus requiritur si clare concludat, [illegible] seu naturaliter [illegible] potest disiunctivus syllogismus planus certus et [illegible] dicitur: Aut dies est, aut nox est: si dies est, lux igitur est; si nox est tenebrae ergo sunt: ubi utraque consequens intelligitur simul cum antecedente [illegible] si consequatur [illegible], sed dicta tamen improviso [illegible] syllogismus dicitur [illegible], quod non plane velut [illegible] sed quasi [illegible] mucrone mentem feriat, et Graece vocatur Dilemma quasi utrinque capiens, quod utrovis [illegible] capiari, seu consequutione improvisa [illegible]. Tale est illud Epicuri: Aut quia longus est [illegible], aut quia magnus; at, si longus est, levis est, [illegible] magnus vero brevis est, [illegible] solvitur aut solvit.

[illegible] tamen est Dilemma celebrius, quam quod veteres memorant inter [illegible] discipulum et praeceptorem Protagoram, cui amplam mercedem pollicitus fuerat, si prima [illegible] causa quam ageret, superior foret. Cum enim prima foret pro qua de non solvenda mercede contenderetur, hoc Dilemma est Euathlus usus. aut cadam hac causa aut vincam: si cadam non debebo ex pacto, si vincam non debebo ex sententia. Protagoras vero sic excepit. Aut cadis hac causa aut vinces: [illegible] ex sententia [illegible] vincis debebis ex pacto.

Regula XII

Cuius syllogismi praemissae fallaces, incepti[illegible] [illegible] et paralogisticus est

[illegible] [illegible] hoc est [illegible] [illegible] et [illegible] Sophisticus autem, seu [illegible], quod [illegible] sophistae [illegible] cavillos [illegible], [illegible] syllogismus appellatur cavillatorius. Oratorius vero [illegible] paralogisticus, seu paralogismus, quod praeter rationem procedat, supponendo nempe praemissas veras et necessarias, quae [illegible] tales esse appareant, revera tamen tales non sunt. [illegible]

Reg. XIII

[illegible] hae loca ad Syllogismum sophisticum [illegible], [illegible] manifestus fit, [illegible] syllogismum [illegible]

Quippe Aristoteles [illegible] tradacin enumerat locos [illegible]

[illegible] ut ambiguitas [illegible] vel in [illegible] pars, et [illegible] vel [illegible] ut mirum [illegible] non est, [illegible] conclusio [illegible] equatur. [illegible] refutatione [illegible] non [illegible], quam [illegible] syllogismum non esse in eo constat, quod cum ut syllogismus sit [illegible] unum [illegible] attributum oporteat; in sophystico [illegible] subiecta et duo attributa sunt, nullum autem [illegible]; id enim quod videtur medium [illegible] separatam enunciationem, [illegible] attributum alterius [illegible], unde et ambo et conclusio nihil [illegible] quam [illegible] [illegible] ut [illegible] homonymus seu aequivocus hoc [illegible]

Quando [illegible]: Quoddam sidus est canis; canis autem est animal latrans; quoddam ergo sidus est animal latrans; [illegible] ambiguitas est in voce canis, que est duobus rebus [illegible] attributa, et in propositione accipitur pro [illegible] pro stella aut constellatione quae Orionem insequitur, in assumptione pro alia, pro animali scilicet [illegible] et familiari, constat voce canis nihil significari medium quod subiecto cohaereat et haereat etiam attributo, aut [illegible] [illegible] subiecto [illegible] congruat; [illegible] et alteri subiicitur [illegible]
[illegible]: [illegible] homo est animal [illegible] caret

[illegible] ut [illegible] sidus non modo canis sed [illegible] sirius appellatur, hoc nomen usurpemus in propositione, et in assumptione relinquamus nomen canis tamquam proprium illi animali: et quia haec praemissae sic se habebunt: Quoddam sidus est sirius; [illegible] autem [illegible] animal [illegible] [illegible] conclusionem: quoddam ergo sidus est animal latrans; [illegible] homo [illegible] caret

[illegible] et [illegible] locis [illegible] Aristotelem [illegible] Ignoratio Elenchi, [illegible] argumenti, [illegible] in [illegible] [illegible] cum [illegible] innovatione ambiguitatis. Ambiguum est nempe an [illegible] [illegible] ut [illegible] [illegible] est [illegible] quoniam est [illegible] esse, et non respectu [illegible] partis, Item an [illegible]: Caecus et videns et non videns, [illegible] intelligas [illegible] toto vitae tempore an ita ut videns [illegible] [illegible], non videns [illegible]; [illegible]

[illegible] argumentatione [illegible] accipiatur. Sic nempe sophistae facile [illegible] [illegible] syllogistica [illegible] argumentari

[illegible] est ut illos valere sinamus, utpote qui [illegible] loco veritatis, quod inquirimus, [illegible] [illegible], aut per [illegible] malint [illegible] [illegible] Seneca: [illegible] [illegible] [illegible] ergo [illegible] [illegible] [illegible] [illegible] liber [illegible]. [illegible] [illegible] [illegible] In hoc [illegible] [illegible] et quod [illegible] et [illegible]. Et haec de Syllogismo

Institutiones [illegible] IV

De Methodo

Superest Methodus, quae [illegible] quod ordinate aliquam, seu potius cum certa ratione cogitationum progressio videri jure potest complecti ceteras partes Logicae, quatenus doceat ordinate ex cogitatis simplicibus per enunciata pergere ad syllogisticam conclusionem. Et sunt sane qui syllogismum esse methodum propria dictam velint [illegible] usum vero in scientiis tradendis servatur non tam methodum quam ordinem [illegible] contendunt. Sunt qui [illegible] partes quae de definitione et divisione agit [illegible] et [illegible] sunt qui [illegible] methodum [illegible] Nobis at ea quae hujus loci sunt praesertim propria [illegible] certa ratione [illegible] ordinem [illegible] aut ad [illegible] aut ad examinandam [illegible] aut ad [illegible] et [illegible] Hac sane ratione [illegible] triplex methodus [illegible] ut una in [illegible], altera judicii, tertia [illegible]. De [illegible] regulae [illegible]

Regula Ia

Methodus inventionis in medio [illegible] consistit

[illegible] et opera [illegible], ut quaestione proposita inveniatur [illegible] argumenta, quae [illegible] vera esse aut falsa [illegible] [illegible] [illegible] cum uno extremo [illegible]

[illegible] sunt loci [illegible], seu argumentorum [illegible] et [illegible] generis loci maxime idonei aut in [illegible] continentur [illegible] aliquod [illegible] ut quid ut ad [illegible] [illegible] latentes [illegible] docuerit [illegible] [illegible] [illegible] appellatur.

Regula II

[illegible] analysis [illegible] aut ab [illegible] [illegible] [illegible] aut ab homine [illegible] aut a [illegible] [illegible] Dubito autem [illegible] animali [illegible] [illegible] et proprietatem [illegible] [illegible] proprietate est quidquid [illegible] [illegible] intelligens [illegible] [illegible] resolvitur, quod esse substantiam. —

[illegible] proprietate [illegible] corpus. Quo deinde modo quod corpus cum proprietate vegetativa [illegible] proprietate sentientis (qualis [illegible] est) constituat animal; at ipsum [illegible] animal [illegible]

[illegible] habet [illegible] per medio, aut facta [illegible] corpus, aut peracta compositione animal; quatenus primo cognit cohaesione immediata animalis cum homine [illegible] [illegible] cohaeret [illegible] aut [illegible] primo immediata cohaesione corporis cum [illegible], pervenitur et ad animal quod cum homine immediate cohaeret. Singulis modo certi sumus de connexione extremorum inter se ob eam, quae est ipsorum cum intermediis.

[illegible] est ac [illegible] genealogias texentes probatur [illegible] in certa prosapia [illegible]. [illegible] enim ab eo [illegible] [illegible], in quo [illegible] an sit ortus, per gradus patris, avi, proavi, abavi, atavi, tritavi, etc. [illegible] denique stirps [illegible] [illegible], aut ab illo [illegible] per gradus filii, nepotis, pronepotis, abnepotis, adnepotis, trinepotis, et [illegible] perveniunt de quo quaeritur.

Ex hoc vero etiam intelligitur non pauca negativa problemata [illegible] et [illegible] [illegible] resolutionis seu compositionis [illegible]. [illegible] ut in genealogia [illegible] occurrit principium graduum intermediorum [illegible] [illegible] demonstratur [illegible] esse [illegible] hominem [illegible] familia [illegible]; [illegible] gradus occurrit, quae ab altero [illegible], [illegible] et [illegible] esse ab altero [illegible].

[illegible] vero ex hoc [illegible] intelligitur quae resolutio et compositio [illegible] specialiter est. Apud [illegible] [illegible] quaeritur [illegible] aut certa, aut [illegible] [illegible] tanquam [illegible] [illegible], et ex eo [illegible] sic proceditur, ut tandem ad aliquid perveniatur quod [illegible] [illegible] et [illegible] primum principium [illegible], tum esse quoque verum concludunt [illegible], quod ab initio quaesitum propositumque, verum et factibile [illegible] [illegible] fieri posse [illegible] perveniatur ad aliquid quod falsum repugnansque sit, tum falsum quoque [illegible] quod [illegible] propositumque [illegible], aut etiam non factibile [illegible] in aliquid, quod ostenditur fieri non posse; atque [illegible] [illegible] est analysis seu resolutio.

Synthesis autem seu compositio est [illegible] [illegible] [illegible] resolutione [illegible] [illegible] [illegible] [illegible] [illegible] antecedentes [illegible] ad tandem demonstrationem, ipsa quaesita propositioque [illegible] vera aut falsa [illegible] [illegible] possibilem [illegible] aut impossibilem facta

Prop. III

[illegible] [illegible] [illegible] est [illegible] inventio [illegible] per resolutionem; aut [illegible] per [illegible] [illegible] [illegible] [illegible] ut in arithmetica [illegible] cum additione [illegible] et subtractionem [illegible] [illegible]. [illegible] enim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]; quatenus [illegible] [illegible] [illegible] Athenis [illegible] et [illegible] Athenis [illegible] et [illegible] [illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] quatenus [illegible] [illegible] [illegible]

Prop. IV

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] est, et [illegible] [illegible] per ipsum fit [illegible] [illegible] [illegible] [illegible] [illegible] est aut [illegible], postquam est [illegible] [illegible]

ob quod [illegible] [illegible] [illegible] [illegible] et [illegible] quae attingentur [illegible] [illegible]

[illegible] sola intelligentia [illegible] in ratione est [illegible] quam [illegible] perceptam ex re alia, quae sensu percipitur, [illegible]: ut dum quaeritur, sint ne pori in cute, an non [illegible] ratione (quantumlibet [illegible] percipiantur) [illegible] quod [illegible] [illegible] perspecto transitus pervenit. Aut dum quaeritur an detur inane (quod [illegible] inconspicuum est) [illegible] ea ratione colligit, quod nisi daretur nullus foret motus, quem [illegible] esse est

[illegible] potest [illegible] ratione [illegible] agitata [illegible] interius [illegible] causa [illegible] quando et experientia [illegible] ab [illegible] ab ipsa [illegible]. Sic [illegible] [illegible] ratione [illegible] quae [illegible] [illegible] plane ea ratio; [illegible] et ratio agnita sit, quod [illegible] in partibus [illegible] non vero [illegible] a centro, et nihil proinde [illegible] [illegible] quam nos qui [illegible] [illegible]; neque magis [illegible] in [illegible] [illegible] [illegible].

Reg. V

[illegible] incipit, et per compositionem procedit.

[illegible] omnis [illegible] aut de re operabili aut de [illegible] speculabili sit, unde et vulgo [illegible] divisio in [illegible] [illegible] et [illegible] [illegible] potest [illegible] [illegible] [illegible] sive operabilibus rebus. Quippe [illegible] compositione [illegible] oporteat, [illegible] [illegible] generalibus [illegible] [illegible] docetur, [illegible] [illegible] [illegible] partes [illegible] [illegible] compositione resultet quod quidem componendo [illegible] et [illegible] compositione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nomen, verbum et alia (hic quod) [illegible] et [illegible] [illegible] propositiones, [illegible] componere.

[illegible] medicina sanitatis [illegible] tradenda [illegible] variis modis, et quibus [illegible] [illegible] varietate [illegible] [illegible] [illegible] conservarique sanitas possit. In tradenda autem ethica [illegible] est vita [illegible] declarata

[illegible] in quo beatae vitae status consistat, doceturque media ipsi consequendo, tuendoque congrua esse honestos mores [illegible] et actiones in civitate perfecta [illegible] [illegible] [illegible] quomodo ex his beatae vitae status efficiatur, deducitur.

[illegible] res deinde in scientiis, quae doctrinae speculativae continentur [illegible] verum. [illegible] tametsi ipsi nos non [illegible] quae nostra industria res huiusmodi adoperemur, nihilominus quia quae naturam, ipsam naturae opificem per illorum [illegible] habeamus, philosophamur de iis instar rerum, quarum ipsi auctores sumus, sive et ex iis, qui [illegible] [illegible] [illegible] ipsi tanquam facti [illegible], ut de eius structura seu compage [illegible] philos. [illegible] [illegible] circa ipsas non absimili procedimus modo.

[illegible] Physicus scientia [illegible] [illegible] hanc naturae [illegible] seu machinam mundi prae oculis statuit, eiusque [illegible] [illegible] [illegible] [illegible] ingentes [illegible] maiores minoresque [illegible] revolvendoque ad minimas usque, ipsas examinat [illegible] quae principia, ex quibus constant universa; ac deinceps explorat ex quibus et qua ratione coadunatis, pro[illegible] [illegible] caelum et in eo [illegible] [illegible], alia [illegible] ex quibus et quomodo terra, ac in ea [illegible] [illegible], vegetabilia [illegible] quae [illegible] [illegible] [illegible] [illegible]. [illegible] moles mundi universam perinde [illegible] [illegible] fuerit ac is, qui aedificium explorat, perspexeritque, quod tamen non fuerit ipse.

Reg.ª VI

Methodus doctrinae talis esse debet, ut subiectam materiam, quam maxime potest, clare exhibeatur.

[illegible] doctrina enim et disciplina eadem res sit, doctrina enim dicitur prout [illegible] a docente, et disciplina [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] quam [illegible] maxime perspiciat. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materiam [illegible] ita exhibeat, ut desiderari nihil ad perspicuitatem [illegible]

Reg.ª VII

[illegible] [illegible] esse debet, ut verba non ambigua, phrases non ambiguae sint.

[illegible] [illegible] enim aut ex vocibus aut ex ipsis rebus oriatur, nihil sane [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] rebus percipiendis plerumque est illam addere quae ex [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quo minus recte percipiat et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Reg.ª VIII

[illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] debet [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible], ut [illegible] contemplativa et physica quae mundo et quae in eo sunt, contemplatur non quod ista artis divinae, seu naturae opera non sint, sed quod ipsius contemplatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut natura [illegible] [illegible] facta [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] opere debet, qui [illegible] [illegible] [illegible] [illegible]

Reg.ª VIIII

[illegible] [illegible] [illegible] [illegible] explicari quid sit [illegible] [illegible] [illegible]

[illegible] non declarat quid sit [illegible] [illegible] [illegible] [illegible] ambiguo nomine [illegible] [illegible] [illegible]

et quo casu accipiatur, quatenus [illegible] [illegible], perspectum est, quod ne desinat, [illegible]

[illegible] stantiis, in quibus intellectus, pro alia, quam ipsa est accipi non potest.

Reg. X.

[illegible] et [illegible] sua [illegible] unum [illegible] [illegible]

[illegible]

[illegible] memoria omnia [illegible]

[illegible] harmoniam compicient.

Reg. XI

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]

Reg. XII

[illegible] nihil [illegible] quod aliud est nihil [illegible]

[illegible] aliud est [illegible] [illegible] [illegible] [illegible] et quidquid [illegible] intuitus

[illegible]

[illegible] [illegible] inde [illegible] aliter [illegible]

Reg. XIII

[illegible]

[illegible]

Reg. XIV

[illegible]

[illegible] alter [illegible]

et quoque tamen [illegible] [illegible], [illegible] natura, conditionesque [illegible] videlicet [illegible] natura [illegible]

[illegible] [illegible] magis [illegible], et ad [illegible] ipsa, et ad [illegible] [illegible]; [illegible] tanquam

genus in species, aut tanquam integrum in partes, aut tanquam [illegible], aut tanquam [illegible]

[illegible] aut tanquam [illegible] in media aut tanquam [illegible] in fines, [illegible], atque [illegible] de [illegible]

[illegible]

Metaphysicae Pars III
De Deo seu Theologia naturali
Quaestio Pr.ª
Sitne Deus

Praecipuum universae Philosophiae fundamentum est Dei cognitio, qua sublata, non solum, ut inquit Cicero nulla potest esse Religio ac pietas, verum ne ceterae quidem virtutes atque officia ullo modo constare possunt quarum vero tota vis a summa illa omnis honestatis norma proficiscitur. Itaque nihil illa Davidis sententia verius: Dixit insipiens in corde suo non est Deus: quid postea? corrupti sunt et abominabiles facti sunt in studiis suis non est qui faciat bonum, non est usque ad unum. quem quidem locum si animadvertere voluisset Baylius, qui nescio libentius an auctoritati se quoque excen propitatur, non iis laudibus affecisset Atheos, quorum plures magna cum prosperitate et commendatione virtutis vixisse passim scribere non dubitavit: non enim solum [illegible] eos qui Deum esse negant summa virtutis perfectione carere dixit quod unum sit definire alibi patet ita homo Pyrrhonius (Cicer. nisi ment sunt iis Atheis) quorum etiam disertis ac amicabilibus, ut aiunt, litteris, eosdem corruptos abominabiles Deum esse testatur. Ac profecto si ademptis magistratibus ac iudiciis omnes civitates evertantur necesse est, quanto magis si eveniat oportet ubi etiam summi illius Domini atque imperatoris Dei metus omnis evellatur ex animis, neque quemquam esse putemus qui non modo facta, verum etiam tacitas cogitationes intus noctuque intueatur? Quo etiam studiosius, majorique contentione haec nobis pervagenda est disputatio, quae, si unquam, nostris certe temporibus maxime necessaria est, in quibus, postquam per summam ingeniorum libidinem et per levitatem iudiciorum tam multa alia errorum portenta extitere, hoc denique extitit ut religionem totam, quos Athei, nunc vocant quidque in Transalpinis regionibus orti paulatim se expere ac propagari coepit, ut ne Italia quidem nostra penitus ab ea peste immunis esse existimatur. Itaque nonnullis rerum gravibus existimatoribus appropinquare videntur ea tempora quibus Christus Dominus tanto ante praedixit fore ut ita abundaret iniquitas, ut vix usquam religionis vestigium inveniatur.

Ceterum erat haec res facilis erit, si cum ingenuis ageremus ad aliquam credulitatem proclivibus; ita plurimum habitura est laboris et operae propter genus adversariorum qui ita pertinaces, impudentesque sunt ut omnia commovere, ac perturbare malint, quam illud unum admitti, quo natura vehimur, esse Deum. Quid enim absurdius, quam rerum summa cum pulchritudine effectarum auctorem ponere casum vanum quam ac temeritatem atomorum, nulla certa lege vagantium? quid ab omni ratione physica tam alienum, quod rerum causas nullas causa agnoscere, quae sibi causa esse non possit? quid a sensu communis atque ab omni existimatione

cum ... tione tam adhaerere quam unam in universitate substantiam ponere, eamque nullis partibus, sed simplicem et individuam et propterea omnes homines idem homo sit, hic autem cumque terra, haec caelum caelum denique universitas, et quaedam rerum infinitas? Atqui in hos ineptias Athei praecipitarunt, nihilque tam falsum, tamque contra perspicuitatem fuit, quod non eidem credibile visum, perquamque videretur, modo ne illud unum agnoscere fateri, quod quia semper a maxima hominum parte creditum est, etiam nunc omnium maxime credibile existimatur. Quid multa? ne defuere quidem qui sese omni errarint non solum ratione, sed sensu quoque, cum se se nimis premi sentirent iis rationibus, quae a mundi artificio sumi communiter, eo processerunt insaniae ut mundum ullum ulla corpora esse negarint. quod deliramentum non ita pridem in Britannia toto volumine defensitatum et a Baronio [illegible] (ut librorum formula habet) obiurgatum est correctum, ut neque ea videant quae vident, neque se putent sentire quae sentiunt. Quae cum ita sint unusquisque facile intelligit quantopere nobis sit in hac quaestione laborandum. Primum enim ne quid optimae causae praejudicii afferatur ea nobis omnia omittenda sunt, de quibus aut jure dubitari potest, aut inter nostros certo non constat. Deinde ea ipsa quae afferri debent nunquam pro certis ponenda sunt, nisi aut ab adversariis concessa fuerint, aut certe omni exceptione [illegible] communita [illegible] ea quae ab illis contra dici solent aut possunt nihil et praetereundum ne non tam eorum argumenta contempsisse quam pertimuisse videamur. In quo quidem video me non posse eorum imitari exemplum, qui profitentur se in docendo esse breves. non enim tam breves sunt quam praefracti atque mutili cum ea praetermittunt, quae ad absolutam perfectamque persuasionem requiruntur atque ita se gerunt in rebus gravissimis, ut magis dubitationem commovere, quam removere videantur. Atque hic etiam a nobis commodius praestari potest quod semper et ubique in rebus longe minoris momenti collocatum, nos qui minime ceterorum hominum curiosi sumus, lucro id appositum in re ponamus omnium maxima gravissimaque consumere. Ceterum non solum hinc gregariis philosophis, verum etiam illis, qui horum generis principes existimantur longe nobis antiquior esse debet Pauli Apostoli auctoritas, primae ad Corinth. X praecipientis et machinas [illegible] scientiam Dei comparatas non aliquas solum, sed omnes; neque ut modo [illegible] destruamus [illegible] omnem altitudinem extollentem se adversus scientiam Dei. Quae quidem cura cum, [illegible] dignitatem religionis, atque hominum salutem cum nos admonitos esse deceamus, tum etiam propter quandam communem in credendo infirmitatem futura est utilissima. Scio enim quam fragilia sint haec in re hominum studia, quas [illegible] quam vehementes cupiditates quibus quasi fluctibus hoc religionis fundamentum pulsatur et oppugnatur. Itaque divina ope implorata id omnino [illegible] omnium est, ut cum credimus esse Deum, non beneficium quasi quoddam ipsi dare, sed iustissimam rem et necessariam [illegible] credamus.

Est Deus

Prima hujus rei probatio ex ipsa naturae voce atque ex omnium fere gentium populorumque consensione ducitur. quae quidem quam firma sit non solum tot gravissimorum hominum, qui ea ratione perpetuo usi sunt, auctoritas ostendit. verum etiam ipsorum pene adversariorum confessio. Primum enim Epicurus qui de religionibus pessime sensit, quique proxime accessit ad Atheos, ac caetera alia argumenta quibus planum fit esse Deum oppugnare non dubitavit tamen vel hoc uno quod ex communi hominum sensu assumitur perstitit ut ne omnino fieret Atheus. Quare sic de eodem loquitur ejus sectator Velleius apud Tullium pr. de Nat. Deor. Solus Epicurus vidit primum esse Deos, quod in omnibus animis eorum notionem expressisset ipsa natura. quae est enim gens aut quod genus hominum quod non habeat sine doctrina anticipationem quandam Deorum? Ubi non solum fatetur Epicurum docuisse esse Deum verum etiam eidem tribuit hujus argumenti inventionem. An vero homo certe dissolutus, ac minime omnium laborans de religionibus, qui Mundum a Deo negavit aedificatum, qui omnem sustulit providentiam, qui naturam numinis, qui honorem ei reddendum, qui sacrificia qui caeremonias, qui templa qui omnem denique pietatem in Deum oppugnavit, ac nimium etiam aliquem Deum omnino tollere dubitasset, si non haec ratio magnam quandam vim habuisset? Quid ipse Cicero, qui ut Academicus, quemadmodum in caeteris rebus maxime perspicuis, ita in hac nihil non commovit, tamen in primo Tusculanarum quaestionum perscripsit tamen hoc argumentum appellat firmissimum: firmissimum hoc afferri videtur, cur Deos esse credamus quod nulla gens tam fera nemo omnium tam immanis, cujus mentem non imbuerit Deorum opinio. Universe id semper ratum ratumque fuit apud omnes qui non insaniunt, quod idem Velleius loco citato affert: de quo omnium natura consentit id verum esse necesse est. quod rursus ipse Cic. inculcat in prima Tusculana: omni in re consensio omnium gentium lex naturae putanda est. quid enim stabile, quid firmum in philosophia relinquatur, si ne ipsa quidem natura, ubi [illegible] veritatis magistra habeatur? quoniam autem porro aut reliqui philosophi rerum evidentia tueri potuerunt contra Academicos, aut hi rursus contra Stoicos probabilitatem retinere aut hi quoque appetitionum vim, quas ponunt actionum normam, et regulam, si ne id quidem valeat quod non aliquibus aut multis verum videatur sed prope omnibus? Jam haec naturae vox hic instinctus cognoscitur intelligitur ex [illegible] [illegible] aut [illegible] aut sensu. Cum enim naturae impulsibus obsequentes quippiam affirmant, accedunt [illegible], [illegible] et [illegible]. [illegible] autem ex ipsa naturae impressione oritur atque consistit, [illegible] nonnulli qui [illegible] [illegible] attendentes contra eandem vocem et quasi imperium [illegible].

Porro ut

Porro ut a priore parte incipiam: quo argumentum ex hominum iudicio ductum certa sit veri nota minime necesse est, ut omnes ad unum quique ita iudicent, sed satis est ita si maxima mortalium pars aliquid verum esse fateatur. Saeculum nullum autem est in quo hominum inventionem aspicere liceret cum vel in rebus maxime perspicui plures reperti sint qui vel obscuras aut etiam falsas dicere affirmarent cuiusmodi fuere academici Pyrrhonii sceptici Acataleptici. nec profecto neque semper omnes naturae vocem intelligunt, praesertim ubi aliqua argumentatione est opus; et si iidem aut stupidi sunt aut cupiditatibus obcaecati: neque omnes quaecumque verum vident illud etiam conantur fateri a natura: haec enim mentem movet impellit, caeterum linguae atque voci in homine potestas sunt. Praeclara Aristoteles Metaph. lib. II cap. III de Heraclito verba faciens qui affirmabat idem posse simul esse et non esse; non necesse est, inquit aliquem quaecumque dicat ea etiam putare vera. quonam autem modo ostendere poterimus quempiam in affirmando aut negando vel conscium esse vel falli? ita ducentur si maxime hominum partis testimonium iudiciumque opponatur. Et haec licet aut inscitiae aut pravae cupiditati hominis plura falsa huiusmodi iudicio admiscentur pro vario singulorum ingenio et indole; tamen non est dubitandum in ea parte iudicium esse dubium in qua parte conveniunt omnes. Quid enim? Nonne inter omnes constat Philosophos aliquem esse finem homini propositum a natura aliquod summum bonum cuius in possessione consistit vita beata, quod hoc inventum nemo caret ut finem aliquem assequatur? Atqui quam multi sint hac in re singulorum errores et placita nemo ignorat: alii enim scientiam virtutem alii alii voluptates denique alii alia esse putant summum bonum, quo natura nos vocat. Aliud est igitur naturae vox, aliud singulorum opinio. alterum commune et constans, alterum mutabile est, et discrepans; itaque aliud certum, aliud dubium. Quae cum ita sint facile ostendero maximam hominum partem tum appellatione tum sacrificiis, ac caeremoniis aut aliqua specie religionis aut aliis signis ostendisse se existimare aliquam etiam esse divinam vitae conditricem fuerit, aliquem esse Deum. Quis igitur hac in re dubitare potest nisi qui non solum in litterarum monumentis, ac memoria temporum, verum etiam in vita sunt prope hospites ac peregrini? Pleni sunt libri, plenae sapientum voces, plena exemplorum vetustas. Afferam nonnulla ex innumerabilibus afferantur magis eruditionis gratia quam necessitatis. Aristoteles in L. 1 de Caelo cap. 3° omnes homines deorum habent notitiam. Jamblicus de Mysteriis sectione pr.a cap. 3° nostrae essentiae inest simul de Diis innata cognitio. Dio Chrysostomus Orat. XI. haec est opinio et notio communis omnino generis humani. Quid plura? omnia scriptorum hac in re testimonia consonant divino illi [illegible] oraculo quo ignorant, quod haec omnia [illegible] homini fuerit?

fuerit? Cum igitur non multorum sed prope omnium hac in re suffragia habeamus, quid praeterea expectabimus ut eam naturae vocem existimemus? Deinde ac si non eodem modo innotescat nobis ac in tot aliis rebus, quarum veritatem ne impudentissimi quidem oppugnare ausi sunt, ut in vita beata quam omnes appetunt, in iure naturali, in virtutis pulchritudine, quibus de rebus si quis etiam moveat, statim humani generis consensu [illegible].

Caeterum si in omni re ejusmodi consensio tantum momenti habet quantum omnes fatentur Philosophi, in hac quidem causa duobus nominibus gravissima debet esse quae non in hominibus humani generis judiciis [illegible] nuntur. Primum quod cum in iis quae maxime necessaria sunt vitae, nunquam desit natura cum certis animi impulsibus atque appetentiis significata; nihil autem tam interest nostra quam scire, quam exploratum habere, sitne Deus, an nullum Dominum colere, nulli servire debeamus, nisi natura haec impelleret nunquam in eo tantam mortalium multitudinem consentire oporteret. Itaque nihil unquam efficient Athei afferendo exemplis errorum communium. Ut enim res ita se habere possit in iis, quorum cognitio supervacanea est, aut certe non maxime necessaria, nunquam vel unum memorare poterunt ubi cum omnium hominum [illegible] iis in rebus, quibus vivendi ratio continetur. Deinde tametsi omnes decipi possent ubi aut cupiditates in errorem impellunt, aut certe non adversantur, nec tamen omnino et universos conspirare posse in ea re, quae depravatis moribus, ac perversis studiis et cupiditatibus inprimis sit incommoda atque molesta. Quid autem vitiis hominum tam infestum esse potest quam religio, quam Dei metus? qui stimulus, quae [illegible] acutior et acrior in animis nostris, quam cogitando nihil nos clam agere aut moliri posse, semperque omnium et facinorum et cogitationum terribilem censorem et vindicem imminere cum? Itaque Cotta apud Ciceronem lib. 3 de Nat. Deor. fatetur se magno timore liberatum iri, si evulsa et sublata fuerit Dei opinio. Hinc illa Epicureorum flagitia qui quo homines tranquillos efficerent, pollicebantur e cervicibus nullo [illegible] habere [illegible] privationem Deos. Etenim hoc illud est quod diu naturque requiescere non sinit Impios, quod illos perpetuo pungit ac stimulat cogitantes ne verum omnium quas agunt, quasque cogitant reddenda sit supremo Imperatori Deo aliquando ratio. Qui igitur fieri potuit, ut mortales adeo ad vitia proni ac proclives judicem sibi aeternum constituerent, nisi hunc natura ipsa impulisset. Si enim, ut in veteri proverbio est: facile credunt miseri quod optant; illud etiam necessario contra est tenendum, difficile credi id a quo abhorremus.

Age nunc veniamus ad alterum naturae caput. Cur in omnium animis hunc sensum atque hanc vocem [illegible], quae ad Deum aliquem agnoscendum colendumque excitamur, in quo non est mihi necessarium statuere quod cum magna opinionum varietate disceptatur inter philosophos utrum notio et idea Dei initio

fuerit animis

animi nostri innata ac congenita; an usu quodam et ratione nobis comparata. satis enim quid sentiendum videatur vidimus ubi de ideis generatim et singillatim de phantasmatibus et puris intelligentiis egimus. Illud tantum hic ostendam quod huic causae satis est, hanc notitiam non minus certae divinitatis testem esse, quam reliquas earum rerum quas exhibent referunt. In quo uno utar exemplo, eoque perspicuo et indubitato. Notio finis ac summi boni sive innata sit sive acquisita firmissimum argumentum suppeditat omnibus aliquem esse finem bonorum aliquod extremum quo omnes vitae actiones et consilia referantur: similis autem est notio Dei. Quamquam enim haec non aeque clara et explicata sit in animis omnium, tamen quantacumque est talis certe est, ut numinis imago haberi possit. multi ea indicante eamque penitus excutientes statuerunt aliquem esse [illegible] rerum effectorem ac moderatorem cui obtemperemus, quem diligamus cui honores habeamus, quod indicii fuit. Nonnulli vero aut hebetiore ingenio aut mala consuetudine [illegible] nihil eiusmodi cogitarunt. at profecto etiamsi naturam secuti non fuerint non eius tamen vocem non audierunt. Itaque neminem omnium reperias in quo non quaedam signa extent divinitatis impressa quique si minus certa certe aliqua Dei attributa non videatur quamquam imprudens cognoscere. Quis enim est adeo barbarus atque immanis qui in atrocissimis sceleribus non repentino quodam terrore percellatur non illius confodiatur conscientiae stimulis. aut si etiam diuturna consuetudine eos vel oppresserit vel extinxerit tamen [illegible] aetati minime senserit. Quas gentes ita efferatas existimabimus quae in gravissimis calamitatibus acerbissimisque doloribus non quodam interno monitore et [illegible] hominum incitatae ad summi cuiusdam adiutoris opem implorandam. quid? non illud ipsum certum est huius rei argumentum quod animi nostri nullis divitiis honoribus voluptatibus impleri et exsaturari possunt. atque ita sunt ampli et capaces ut semper aliquid immensum infinitumque desiderent? quid igitur? ex reliquis naturae impulsibus certissime colligamus ea extare ad quae impellimur, neque solum finem aliquem bonorum esse indicamus animorum motibus respondentem sed ne in iis quidem levioribus appetitibus ullum reperiemus cui non fuerit aliquid a natura paratum. itaque et fami cibus et siti poculum, tum colores oculis, tum soni auribus praesto sunt ac ne ipsae quidem volucres illis carent rebus, quas appetunt quibusque indigent. tanto autem animorum motui, tantaeque amplitudini et capacitati nihil constitutum erit, id omnia inania esse suspicabimur?

Sive quae ad hanc argumentationem respondent Athei cognoscamus. Primum negat Cotta quod Cicer. lib. III de Nat. Deor. res tantas iudicio multitudinis aestimari placere. Quasi vero multitudinis iudicio non naturae consentiunt cum summis modis infimi, docti atque indocti omnium temporum omnium locorum ac populares leges admirantur. Quod si dices multitudinis etiam imperitae consensum quod in aliis rebus leve est, hoc in re gravissimum esse oportere, etiamne nobis neglegi liceat isto nomine? Quid enim est

Quid enim est cur contemnant multitudinem? illud scilicet quia tardiore ingenio est et rudiore et propterea errat facillime. atqui id ipsum in causa est cur hoc in re multitudinis iudicium maximi momenti habeatur. Enim propter istam ipsam ingeniorum tarditatem nec fere habet vulgus ut de causarum perceptione exquirat, neque illam minime calleat: quae ante pedes sunt nec videt cetera negligat cum perceptum nullum ex philosophando veram nullum percipit emolumentum. Itaque non solum indocti a reconditis quaestionibus causarum qui abhorrent nimis abundare obiciunt, rident physicos qui in iis explorandis tamdiu immorentur quod si ad aliquam causam attingere velint et minime perspicaces ipsos effectus pro causis ponunt ex quibus quaeras cur aut corpora deorsum ferantur aut a magnete ferrum attrahatur. Illud unum afferunt hanc rerum esse vim hanc naturam, nihil amplius quaeri oportere. Proh Deum immortalem. in tanta ingeniorum hebetudine ac tarditate atque in tanta philosophandi quae in vulgo est incuria et fastidio vulgus tamen ipsum de Deo cogitavit: quique homines ne proximiores quidem causas sive rerum ad omnium altissimam et principem ascenderunt, neque quod rerum imperitia erat maxime consentaneum, contenti sunt ut fato temperarentur aut casu mundum sua natura constare atque id ad summa quadam virtute et providentia effici videmus intellexerunt et unde hoc insolens philosophandi studium, hic subitus et insuetus causarum inquirendarum amor in iis ipsis extiterit non videbimus? Num quod dicunt nihil tam credulum esse quam multitudinem, et propterea eidem posse imponi facillime? mihi vero numquam id dicerent si paulo magis hominum naturam attenderent. Etenim praeter causam religionis aut alias res in quibus ad credendum aliqua cupiditas flectat, nihil est tam indocile, nihil quam tam incredulum quam indoles popularis. Nam si quid ex historiis gesta aliqua vera quidem, sed admirabilia afferantur statim id comperies evenire apud vulgus, quod acerrimus naturae notator Ariostus cecinit

Che narrandole poi non se gli crede
E stimato bugiardo ne rimane,
Che 'l volgo sciocco non gli vuol dar fede
Se non le vede e tocca chiare e piane.

Quid de his physicis dicam? quam multa sunt in eo genere a doctissimis viris partim inventa, partim etiam summa existimata, quae vulgus arrigit quae irridet quae incredulus odit: velut terram moveri non solem; minimam stellam multo hoc globo esse maiorem, atque alia eiusmodi! una res est, in qua nimirum etiam sit credula multitudo, religio, cuius quidem nomen tantum apud eam habet ponderis ut simul ac iniectum fuerit, nihil non ipsi persuaderi posse videatur. Unde autem tanta haec in re docilitas? an quod disciplina religionum nihil admirabile habeat, nihil abhorrens a sensibus, et nihil ex

obscuris

[illegible] nihil magis imperium. An igitur cupiditati ... et quaedam ipsa voluptati aut [illegible] sane aberit ad [illegible]? quid tam cupiditatibus infensius infensiumque quam religio? [illegible] naturam mihi [illegible] opera mollivit ingenia et flexit illaque effecit et efficit ut ubi de Deo agitur plena etiamnum [illegible] quamquam hac [illegible] temere naturae impulsibus [illegible] ipse etiam in falsa iudicia praecipitat.

Quoniam Quibus rebus quamquam satis explosum sit quod Athei dictitant hanc opinionem calliditate quorundam inventam quo homines facilius in officio continerentur tanto iudicio exposito, tamen aliis etiam argumentis id convellamus. Igitur Critias unus ex triginta Tyrannis, qui Athenas oppressere, ut refert Sextus Empiricus id populo persuadere conatus omnem opinionem de Diis [illegible] esse figmentum [illegible], et [illegible] iampridem [illegible] sum in quo primum [illegible] evenerit. Si nesciunt quo ex commento [illegible], cur compertum habent cur aetatem non designant? cur non ostendunt aliqua tum tempora quibus omnes mortales erant Athei? Ego autem contra planum faciam innumerabilibus omnis aetatis testimoniis, hanc persuasionem omnibus institutis et legibus antiquiorem fuisse, eamque naturalem existimatam. Ceterum ne longior sim paucos seligam. Iamblichus de mysteriis sect. pr. cap. 2. Dio Chrysostomus orat. XII. [illegible] Diss. VII graeca scripta. In Latinis Gellius id confirmat et Cicero, quorum alter Epicuri auctoritatem allegans [illegible] negat hanc opinionem instituto aliquo aut more, aut lege esse constitutam. Alter in Tusculana Pr.ª idem scribit. nec vero id collocutio hominum aut consensus efficit, non institutis opinio est confirmata, non legibus. Quid multa? ii ipsi qui de rebus omnibus dubitant hanc unam mirabiliter concessere de quibus [illegible] Bayleus in Spinozam « Les plus grans sceptiques de l'antiquité ont dit que tous les hommes ont une
» idée de Dieu selon laquelle il est une nature vivante heureuse incorruptible, parfaite
» dans la felicité » [illegible] Pyrrhoniorum principem Sextum Empiricum adversus Mathematicos lib. VIII sect. II ita loquentem: communem anticipationem omnes homines habent de Deo notionem ex qua est beatum animal et interitu [illegible] in felicitate perfectum in quo nullum possit malum cadere. Iam quod ad Critiam attinet vincat tanta [illegible] Tyranni auctoritas, ut eam consentientibus tot [illegible] testimoniis anteponamus qui tamen [illegible] ex historia aliqua aut sana coniectura [illegible] ceteros? Quid enim tam inverisimile quam si aliquo tempore nulla fuisset in orbe terrarum religio aut eius rei memoria intercidisse, aut si adhuc extiterit neminem [illegible] id commemorasse ne eorum quidem qui ab omni religione abhorrebant! At enim intererat ad metu continere in officio mortales. Quid enim dicunt illud dicunt. Rempublicam recte constitutam esse non posse sine religione qui conantur tollere. Quid si veteres fere omnes [illegible] contrarium dicuntur [illegible]? [illegible] tam [illegible] Deos populis colendos proponuissent unusmodi sunt ii qui

sunt ii qui tum Graecorum tum Romanorum tum aliarum gentium leges continentur, religione homines ad virtu-
tem potius quam ad vitia incitare voluerint. Quare tantum abest ut numina ~~ad~~ ~~[illegible]~~ inhibita Deum metum
auxerint quin potius sustulere. et illud ipsum, quod in tanta religionum perversitate integrum incorruptumque
permansit non mortalium studiis, sed naturae unius vi magnae est accepti referre debeamus. Caeterum si haec tota
res a calliditate quorundam ortum traxisset procul dubio neque tam cito constitui neque tam late propagari neque
a doctis aeque atque indoctis approbari, neque tam longo temporum spatio conservari potuisset praesertim tam
variis hominum studiis cupiditatibusque repugnantibus.

Tertio huc confugiunt ut negent hanc universorum hominum vel antea fuisse, vel nunc esse sententiam; itaque non
paucos recensent, et philosophos et populos tum veteres tum recentiores quos volunt omnino esse Atheos: in quo etiam
partim eorum imperitia partim aliorum scriptorum malignitate iis suffragatur, et Baylii ingenium. Cui ut sim-
pliciter respondeo primum enim plerumque faciam plerosque eorum quos illi asserunt minime fuisse Atheos, tum
qui etiam tales fuerant nihilo magis naturae argumentum in consensione religionis positum. Quod igitur ad
antiquos spectat primum satis constat non paucos atheismi nota inustos eo uno nomine quod persuasi quibus
Deos repudiarent. Quod vidit ipse historiae auctor Gallus historiae Ethnicorum ~~Philosophicae~~ parte pr. cap. 3.
cujus locum ita latine reddidi: fatendum est saepe antiquitatis Atheismi insimulatos, qui quod caeteris ingenio
et doctrina praestarent vulgi superstitiones constanti ira contempserunt quam calumniam incurrit tum Anaxago-
ras teste Diodoro Siculo lib. XII. cum tamen perspicue docuisset mundum esse fabricatum a Deo; tum Hippo-
crates, qui tamen strenue defensus est a Cudworthio; tum Aristoteles qui Deum esse tam multis in locis
scripsit. Testatur ille. Quae res vel ex Cicerone ipso constat a quo quaedam pr. de Nat. Deorum recensentur
a Cotta inter Atheos tum Theodorus tum Diagoras [illegible]. Evemerum: quia ille docuerat ho-
mines fortes et claros post mortem inter Deos relatos: itaque ex eorum [illegible] pronunciat: utrum igitur hic
confirmasse religionem videtur an penitus totam sustulisse? De altero autem ita addit: Quid Prodicus Cius, qui ea
quae prodessent hominum vitae Deorum in numero habita esse dixit quam religionem reliquit. Quo modo nomi-
nat etiam cognomento [illegible] vulgo Diagoram Atheum Socrates Aristophanes, quod Sophocem quod is Deos
populares tolleret nova daemonia induceret. quod quale sit ex libris Xenophontis intelligimus, ubi legitur. Apo-
stoli ab ethnicis existimati novorum Daemoniorum auctores, h. e. novae religionis. Quid multa? ex Ecclesiastica
historia, quot etiam Christiano Atheismi accusati, ob nimium neque id [illegible]. Cum enim Ethnici immani Deo-
rum multitudine mentem refertam haberent qui reliquos tenerent relinquerent unum ita non videbatur nomi-
nare et prope ad nihilum redigeret. Cujus etiam te fiat difficile et ex uno quidem veterum testimonio affirmare
quempiam esse (?) Atheum, quorum opera in manibus non habemus, aut quorum apud alios [illegible] non
legimus.

legimus. At enim de aliquibus ne constat quidem communibus Dii sublatis, unum quendam relictum. Ideo: ve-
rum non quid senserint credendum arbitror sed quid dixerint. Cum fieri potuerit, ut consilio quodam, aut metu id
nollent evulgare [illegible] multitudinem praejudicatis opinionibus ductae aut si quid etiam significarunt de vero Deo,
id notescere [illegible] vel nostra vel negligentia. Praeterea ut aliqui proprie appelletur Atheus, non satis est
eundem male de divina natura sentire. Isto enim modo omnes Idololatrae fuerunt Athei; ... oportet ab
eo judicari nullum esse Deum, aut nullum erga eam rem, quam nominat, exhiberi signum religionis [illegible]
ec duntaxat consilio hominum judicium requiritur ut naturali vero internus sit. Jam quemadmodum non mi-
nus qui maria divina consectantur, quae etiam ipsi metipsi manus afferunt, plagas imponunt necemque conscis-
sunt communem appetitionem vitae beatae significant, quam qui solida bona appetunt; similiter eque a quovis
vota Dei et eo qui [illegible] divinam vim attribuit divinosque honores habet, atque ex illis qui de illa praestan-
tissima natura recte judicant. Itaque non video cur Atheum habeamus Democritum quamquam et imagines in
... referret numerum, et negaret quidquam esse sempiternum. Etsi enim hi errores cum recta Dei notione con-
stare non possunt tamen reipsa non solum verbo aliquid admittit quod diceretur divinum scilicet naturam [illegible], quae
has imagines fundat et mittat teste Cicerone in pr. de Nat. Deor. At Chrysippum [illegible] Deo. Quid? non-
ne et praedicatam Cicero dicit in libro de Fato in quo tamen fatetur esse Deum? Num igitur magis Deo illa
quam haec convenit! Quid? nonne Epicurus qui Deum esse non concedit modo sed confirmat aliud tamen
omni potentia [illegible] sic enim illum appellat Seneca lib. IV de Beneficiis. Tu Epicure Deum inermem facis; om-
nem illi [illegible] potentiam: quod idem facit [illegible] initio primi libri de Nat. Deorum. Quemadmodum
igitur hi ... tracta [illegible] non sunt Athei, ita nec Democritus ..., hac ratione ab Atheismo ~~ab Atheismo~~ praeter
alios multos tum [illegible] tum Sinenses vindicari possunt, de quibus praecipue agam, quod hi populi religio-
num gentium maxime eruditi existimantur. Japonenses a nostra aetate Auctore Jullo [illegible] Chrysij memo-
rantur inter Atheos ex Patr. Francisci Xaverii testimonio [illegible] lib. IV. [illegible] perhibeant. Quod
... unum esse omnium principium, profecto Sinas a quibus ipsi religiones acceperunt non fuisse ignoratos,
quam responsionem assentit refert Xaverius ubi ex Bonzio sive Dat. Doctoribus Japoniensium ex quo ita con-
cludit nome [illegible]. Saint François Xavier rapporte que les Bonzes du Jappon ne vou-
loient point croire qu'il vient de Dieu parceque s'il vient ici, si en avoit un les Chinois ne
l'auroient pas ignoré. Ut hactenum hominum qui ex quo testimonio [illegible] concluditur Japo-
nenses aliquem Deum agnovisse, ex eo confici potest eos esse Atheos. Duo enim dicit te [illegible]
Xaverius primum Japonenses unum Deum nescire credere propter auctoritatem Sinarum quod cum
universis Athaeis habent commune, alterum fatetur eos quoque fuisse religione cum a Sinensibus
accepissent

acceperit. Nunc ad eos veniamus, qui a multis censentur vere Athei, quod quam solide dicatur ex ipso liquet Xaverii loco. Caeterum priusquam de ipsa parte dicere incipio videamus quid de duobus celeberrimis Sinarum Philosophis indicandum sit Confucio dico, et Fochio ... nobilium sectarum utrique principe, ambobus Atheismi insimulatis credere oporteat. Et Confucius quidem ut in libro legitur qui inscribitur Scientia Sinica lib. II. ... numera ... et ... tradere, perfectissimam gubernandi rationem assecutus est dicit, ipse qui caelo in patri ac suis progenitoribus suis debitum pietatis officium persolverit, cum omni felicitate imperium sit administraturus. Non disputo quid caeli nomine voluerit significare illud unum Confucium, pietatem erga caelum praecipere. Caelum ipsum corporeum crediderit ac sana Dei notionem habuerit licet, hoc illi cum omnibus fere doctoribus commune est cum Stoicis inprimis, qui quamquam docerent Deum sentire et intelligere, ignem tamen existimabant corporeum. de quibus hoc narrat Augustinus lib. VIII de Civitate Dei cap. V Stoici corpus unum ex his quatuor elementis quibus visibilis mundus hic constat et viventem et sapientem et ipsius mundi fabricatorem atque omnium quae in eo sunt eumque omnino ignem putaverunt. quid tamen Athei Stoici, ideoque nec Confucius quidem eo nomine. At enim caelum cogitatione vocavit et censuit. Tamen non enim pietatis officia caelo decrevisset si nihil ab eo putasset sentiri aut intelligi. Praeterea lib. III ... de caelo loquitur quisquis peccaverit in caelum non habet aliud numen superius a quo peccati veniam petendam. Qui habent in caelum peccari, eorum enim placari posse crediderit precibus, si cum rationis et sensu expertem arbitraretur? caeterum si eam philosophiae ... infinitae eminentiam perfectionis atque et divinitatis. Ipsius enim Confucii verba affert auctor ... in Tinarrarie ... Tomo I quamvis magna virtute praeditus homo sit, semper aliquid supererit quod ... adspirare non possit quamobrem recte summae virtutis magnitudo attenditur neque universitate contineri potest, neque hominum ingenio penitus comprehendi. Si Sinae quidem hanc perfectionis infinitatem eminens caeli, quem alii posuit Deum sive aut eo nomine verum numen designare voluit quemadmodum et in libris Filius Prodigus caelum pro Deo ponebat exclamans pater peccavi in caelum et coram te. quomodo etiam vulgo apud nos usitatur, ut cum Tassus cecinit. Alma favorelle il cielo, accipiendo continentis pro re contenta; sin vero caelum proprie accipit pro eo quod videmus. aut si caeli ipsum corporeum fecit Deum, neque tamen convicit eo nomine atheismi praedictum, sicut non efficitur a Confucio negatum Deum esse sed eius naturam male intellectam et explicatam. quam errorem tum in Epicureis, tum in Stoicis, tum in aliis multis reperimus. Alter est Sinarum quasi Plato Fochius cuius mentionem Baylius faciens

faciens in Spinozae articulo [illegible] negant hominem, quae in tota vita in verum crediit, moneas autem reperte fuisse aut Atheos [illegible] timeret, ne quis [illegible] in ea opinione immineret mali. verum [illegible] animadvertisset nimis tu-tam doctrinam, vel, ut melius dicam, quae idem ipse postea scripsit. ea animadversione, quamquam [illegible] quod eum hominem esse Atheum. Is duarum nobilium scitorum Auctor fuit, quarum alteram, quae externa dicitur, quae enunciatur populo, agnoscit aliam vitam post hanc, in qua pro hominum meritis praemia sint aut supplicia constituta, alteram vero quae appellatur interna, quamque doctis tantum prodidit, talia quidem professus, ut pene tenus Atheismum praeseferat. illam in tota vita, hanc iam moriturus indicavisse fertur Foechio. Ut etiam in Jesuitarum prolegomenis de Confucio legitur. Is convocatis auditoribus suis, antequam animam efflaret, dicitur professus esse, se per annos quadraginta non declarasse unquam veritatem, sed ambiguitate et metaphorica doctrina contentum, figuris, similibus et parabolis [illegible] occultasse veritatem: at nunc tamen quando esset morti proximus, arcanum sensum animi sui significare velle. extra vacuum igitur, et inane, primum scilicet rerum omnium principium nihil esse quod quaeramus, nihil in quo collocentur spes nostrae. Quid ibi velit, ille ubi voluerit, ex Philosophis sectam internam profitentibus facilius intelligemus, de quibus ita refert Bibliotheca universalis Tom VII. quem locum latine do [illegible] ex gallico. Eius sectae ratio in eo sita est, ut pro rerum omnium principio ac fine, quoddam constituant inane ac reale nihil. hinc progenitores nostros extitisse, huc reversos ipsos, huc reliquos omnes post interitum reversuros: nos, elementa, quidquid rerum creatarum est eius vacui esse partem, atque unicam eandemque esse substantiam quae in rebus singulis tantum figuris, ac qualitatibus, aut interna configuratione differat, velut aquam, quae semper aqua est, sive nivis formam habeat, sive grandinis, pluviae, aut glaciei informem, profecto quale illud vacuum sit illud nihil, quod causa sit rerum omnium, quas velut oceano res omnes post interitum absorbeantur. Verum si attentius consideraris singula eius doctrinae capita, tandem reperies illud vacuum ac nihil in illorum sententia esse Deum in coelis designatum, quo ab omni re, ab omni re corporea eum [illegible]. mus [illegible] Cognoscite enim quod in libro Auditorum [illegible] anno 1688 de eadem secta memoraverunt principium. Hoc autem principium scilicet inane nihil non cessant esse prorsus admirandum, quod, purum, limpidum, subtilissimum, infinitum, quod nec generari possit nec corrumpi, quod perfectio sit rerum omnium, summeque immane perfectum, et quietum, negent tamen corde [illegible] mente potentia ulla instructum esse, imo hoc esse maxime proprium essentiae ipsius ut nihil agitet, nihil intelligat, appetat nihil." En aenigma, en mysterium, nihil est, inane est, rerum omnium principium, idem infinitum simul et maxime perfectum

est, et potentia

ut et potentia omni careat, quietum est beatumque, neque tamen aut intelligit, aut sentit. Verum mihi credite non opus est Sphinge interprete. scimus enim eam esse communem orientalium nationum [illegible] etiam philosophis perfamiliarem, ut res ad philosophiam pertinentes ne in vulgus exeant, involvant etiam involucris verborum. Itaque quod negant Deum aut quidquam posse, aut sentire nihil aliud volunt, nisi in eo nihil esse simile sensibus et intellectionibus nostris, nam eum non solum intelligere verum etiam infinita intellectione esse praeditum, cum ex superioribus colligitur tum etiam illa aperte indicant, quae in iisdem actis adduntur: quicumque quisquis bene beateque vivendi sit cupidus hunc assidua meditatione, [illegible] victoria sibi oportere, ut principio suo quam simillimus affectus omnes humanos penitus ac prorsus extinguat, neque iam urgeatur aut turbetur re ulla, sed extatici prorsus instar absorptus altissima contemplatione, sine ullo prorsus usu vel ratiocinio intellectus, divina illa quiete, qua nihil sit beatius perfruatur. Quam ubi natus fuerit communem vivendi modum et doctrinam tradet aliis, ipse vero sibi vacat ac veritati et arcana illa parte vitaeque caelestis instituto inserviat. Si igitur eam viam [illegible] philosophi praecipiunt bene beateque vivendi rationem, ut principio illi quod nihil, sive inane vocant quam simillimus efficiatur sapiens, existimant profecto idem principium esse beatum quod sine intellectione [illegible] non potest percipi quale sit. Quod autem volunt ab eodem Sapiente affectus omnes ac perturbationes animi extingui, ea re significant quod superius dixi, non alium re atque nomine [illegible] et humanos. Ceterum iidem cunctis affectibus extinctis, volunt sapientem absorptum fore altissima contemplatione, qua ad divinam illam quietem proxime accedat, ex quo fit ut eam quoque contemplari velint. Ita Phocchiao, qui Baylio nostro visus est Atheus in morte, melius quam multi philosophi de Deo sensit, uti ex ejus institutis cernimus. Quod si in ejus doctrina nonnulla occurrunt expressa durius, aut mitiore interpretatione indigent aut eo nomine argumento erunt [illegible] in multis errasse non autem Deum penitus sustulisse, dum principium rerum appellavit inane nihil; quo modo etiam populus saepe loquitur dum ad significandum animos nostros non esse quidquam corporeum, eos dicit veluti nihil esse, quod ego hisce auribus audivi.

Sed iam ad Sinenses reliquos veniamus qui contendunt esse Atheos quia substantiam spiritualem ignorent: atqui non enim vocant haec omnia ignorare, attamen habent suas religiones, caeremonias, sacrificia coelo, terrae etc. et incorporeo hos honores tribuunt. non pugno meo concedo [illegible] sacrificare: ergo adhuc non magis Athei Sinenses, quam Idololatrae. hi autem non sunt Athei, igitur nec illi quidem. nam si coelum nihil sentire crederent, nunquam illi haec pietatis officia persolverent. At enim secta quae dicitur literatorum,

ob auctoritatem

ab auctoribus proditur athea esse societas de qua ita Pater [illegible] Gaslonius: Litteratorum secta, quæ cultum condemnat idolorum nihil aliud est, si vere loqui volumus, quam Atheorum societas, atque hæc et imperii legibus approbata. [illegible] si re antiqua nomine est, ea certe religionis coluit, teste Patre Sharre qui totius Christianæ missionis nomine sic de eadem loquitur apud [illegible].

§ I. Maiores [illegible] sectæ litteratorum totam institutam in naturalis legis observantia esse positam, quæ est prima eius ratio atque apud antiquos unus hujusmodi perpetuo fuit, varie etatum flumine ita corrupta est ut nunc quidem partem Atheismum complectatur, cui quidem nonnulli idololatriam admiscent. Invenies etiam qui negant de hac recentiore, ita propter distantiam locorum nihil certi hac de re potest statui, quod notat etiam Pater Tournemine Reflection sur l'Athéisme.

Verum utut se res habeat unde erit quam mox afferam, proin qui vere Athei sint respondeo. Ceterum illos homines in hunc errorem induxit, ut hos Atheos aliquos putarent, quod nonnulli scriptores minus recte locuti, propter cultum civilia gente rebus corporeis exhibitum eandem passim nominant Atheam, hoc est veri Dei cognitione carentem quo modo etiam Paulus Apostolus ad Christianos illos qui ethnica superstitione inquinati fuerant scribit... Eratis aliquando sine Deo in hoc Mundo. Itaque Maigrottus Episcopus Cononensis in Epistola ad Carmelitam in qua reprehendit [illegible] Confucianum [illegible] ab eoque [illegible] in [illegible], simul addit illius Atheismum in eo situm fuisse, ut res creatas coleret. Athée sont ceux qui n'adorent que le ciel et la terre le Soleil et la Lune.

[illegible] ut hominem aut populum [illegible] atheum non est [illegible] nullam Religionem colat, ac ne nomen quidem habet ullum, quo Deum significet. [illegible] ut omnes fere [illegible] qui in eas regiones profecti sunt Madagascarenses norunt Deum, quem tamen nullo cultu et honore prosequuntur: nec templa habent nec sacerdotes teste Flacourtius tomo I pag 62. quare hos quidem nomine immerito inter Atheos annumerantur Caaiguæ, quamquam Nicolaus de Techo in relatione triplici de rebus Indicis Caaiguarum [illegible] tradident, [illegible] eam gentem nullum Numen habere quod Deum et hominem [illegible] significet, nullo [illegible] habent nulla Idola. Quod si hos idcirco Atheos [illegible] quod nomine careant Dei, similiter concluditur eos negare se animam habere, se sentire [illegible], ne vocabulum quidem habent, quo animam significent. At profecto aliud est naturæ vocem audire, aliud [illegible]. Quod si inter eos quos qui Deum esse credunt acerrimum [illegible] ultorem, tam multi inveniuntur, qui non [illegible] minime [illegible], si diligant, verum

etiam

etiam per summam impudentiam contemnunt, atque lacessunt, ut tandem mirum videatur, aliquas gentes extitisse tam multas et barbaras, quæ quanquam naturæ admonitæ, nunquam se religione liberarunt? Quod si etiam ejusmodi fuerint homines tam vecordes, qui nullum unquam agnoverint numen, a proinde nos eorum commoveat auctoritas? qui primum si fuere, ac sunt, certe cum reliqua multitudine collata sunt, perpauci. ego autem multo ostendi, naturæ sensum ac maxima certe esse numerosum, id constat exemplo universitatis aut etiam immortalitatis, quam tamen nullam esse quidam philosophi contendunt. Quod si magis nos movet opinio multitudinis, etiam nonnulli populi afferuntur ab Huetio, qui omnia profitentur esse dubia et incerta: audiamus hac de re Huetium lib. II. de imbecillitate mentis humanæ num. LIX Si decurramus ad exoticas gentes, pleraque comperiemus (impudentius id dictum quam verius, non enim duæ aut tres sunt pleræque) in hæresi fuisse, quæ acatalepsiam continere videtur. Scribit Diogenes Laertius Anaxarchum et Pyrrhonem cum Magis et Indis Gymnosophistis congressos ab his præclaram hanc philosophandi artem accepisse, quæ nihil dicit comprehendi posse. Bracmanum sententia fuit, ut Strabo ex Megasthene, nihil esse bonum vel malum, quippe hinc videri somnia quæ ibi malum.... Et apud Turcas philosophorum secta quædam, quos Haireti appellant, quasi dicas attonitos, qui de rebus omnibus dubitare se profitentur ... verum in eo Sceptici, quod in communes usus vitæ ... hunc dubitandi morem transferunt. ... Sceptici fuerunt, atque dubitandi artem tenuerunt: ... autem ... Essenos et Saraceos, tum perrexit etiam inter Arabes fuisse Scepticos, eos scilicet, quos ... appellant Mu... hoc est sequentes, quod ipsi quoque præferant se omnibus dubitare. Quemadmodum ... non ... nec Atheorum ... totius humani generis Deum confitentis auctoritatem et pondus potest deprimere. Ad hæc si consideremus ingenia et mores earum gentium quæ ... quarum plerique ita rudes atque immanes sunt ut nihil aliud hominis, ~~præter~~ præter formam habere videantur ... vitæ ... nulli legum nulli ... societate ... ut ... ac humanitate ut humana ... non tam miramur ... de contemplatione aut ignoratione aliquando ... esse quæ ... cito ac libenter eius ... admonitus suscipere. Præterea si qui etiam fuerint Athei, cujusmodi ... a Baylio ... probitate ... et non tam propter vivendi licentiam, quam judicio videantur negavisse esse Deum, jam de illis quoque in posterum et quid respondeam. Ac primum nemini mirum videri debet studium opinionis impiæ quam ... tantum ... voluisse et simulatione ... quandam hunc ... existimationem et famam aucupari conarentur: ... commoverent ... Athei, ... ~~...~~

istorum quasi tum fuerint cum nullus adesset aliter ac tali eundem ex Paulo Apostolo semper cognoscere in Epist.ª ad Rom. cap. I.º loquente: quod notum est Dei manifestum est in illis .... invisibilia enim ipsius a creatura mundi per ea quæ facta sunt intellecta conspiciuntur .... ita ut sint inexcusabiles. Quia cum cognovissent Deum non sicut Deum glorificaverunt ... Propter quod tradidit illos Deus in desideria cordis eorum in immunditiam, ut contumeliis afficiant corpora sua [illegible] ... [illegible] tradidit illos Deus in passiones ignominiæ.* et post pauca iterum: tradidit illos Deus in reprobum sensum ... repletos omni iniquitate, [illegible]

*nam feminæ eorum immutaverunt naturalem usum ... similiter autem et masculi exarserunt in desideriis suis in invicem

et [illegible] laudatio [illegible] dicta, quam Bayleanæ laudationi opponimus. Si enim tanta est cupiditatum vis ut ægre etiam religionis præsidio obtineamus quo tandem earum tyrannidem ac furorem superare potuerit ac [illegible] omni metu numinis exterminato. Etiam quod dicit Bayleus [illegible], aut infamiæ metum aut suppliciorum quæ legibus constituta sunt plus valere ad homines a sceleribus deterrendos quam religionem, primum ea re admonet quid de Atheis cogitare oporteat, ubi soli sint, ubi clanculum possint agere ubi neque gloriæ spes neque infamiæ aut mali timor sit propositus. Cæterum ne singulorum [illegible] veritatem noscemus [illegible] Spinoza etiam pro [illegible] conjecturam facere possemus [illegible] [illegible] postremo factus est Atheus [illegible] commendat Bayleus quæ [illegible] vel ex eo possemus intelligere quod cum religiones omnes contemneret apud eum tamen teste Baylaeo non solum cæteros [illegible] et templa crebro inviseret ad ipse etiam [illegible] concionibus frequens interesset. [illegible] et [illegible] fictus. [illegible] eo aliqui fuerint qui [illegible] religione mediocritatem tamen quandam officiorum tenerentur, ea sunt non Atheismo tribuenda est sed Religioni. Insperata enim honestati et virtuti [illegible], quod eos ex pluribus [illegible] viverent a [illegible] quorum [illegible] erat. Cæterum et intelligatur quantum, [illegible] disciplinæ atque morum [illegible] [illegible] [illegible] Deus omnem [illegible] maximam partem humani generis [illegible] atheam, [illegible] [illegible] [illegible] [illegible] admiratione [illegible] et [illegible] [illegible] [illegible] illa [illegible] est quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei notione [illegible] [illegible] repentinus terror in occultissimis etiam sceleribus, cum in calamitate in maximis quidem malis atque in [illegible] animorum [illegible] aut capacitas [illegible] immensa [illegible] non minus [illegible] nostræ naturæ sint insita, quam ratio, quam veri studium, quam finis alicujus appetentia, ejusque præstantissimæ optimæ [illegible] certissima indicia sint. propterea etiamsi plures judicio et voluntate Athei fuerint, nullus tamen mortalium semper talis ac natura esse potest.

[illegible]

Sed iam his omissis ad eam argumentationem progrediamur, quae de rebus efficientibus, quarum et ubi [illegible], vel in commemorant et prinicipium, et nullo ingenii vi [illegible] unquam retenit. Primum autem non magnopere per: tinere arbitror quemadmodum in [illegible] sic in hac quaestione an [illegible] ratio [illegible] [illegible] continuationem pariat, nisi quae illas unum [illegible] fuerit tam certe constare [illegible], ut [illegible] omnino [illegible] dissentire.

[illegible] constituenda esse ut principia quaedam ~~[illegible]~~, ex quibus quoniam omnes [illegible], atque ipsi [illegible] reliqua ut [illegible] conveniunt, quo eadem [illegible] de quo quaestiones explicentur.

Decretum primum. Ubi eadem ratio valet eadem debet esse conclusio. [illegible] [illegible] omnes illud constat [illegible] [illegible]: [illegible] est similiter se habere in omnibus. ~~[illegible]~~, item [illegible] [illegible] quod semper ut [illegible] reliqua humana corpora animata esse, [illegible] nostra [illegible]. [illegible] quid [illegible] esset eo, qui [illegible] motum [illegible] certis causis [illegible] affirmaret, negaret autem [illegible], et qui unum simulacrum [illegible] [illegible] vero nihilo nihilo minus [illegible] [illegible].

Decretum secundum. [illegible] causa externa [illegible] [illegible] est quod [illegible] causa esse non possit. Quod quoniam est perspicuum magis admonitione quam explicatione indiget.

Decretum tertium. Res omnis partim bona partim imperfecta ac deficiens, nullo pacto sui causa esse potuit [illegible] in decreto primo et secundo, conservanda est universim analogia. At infinitis [illegible] constat res imperfectas et deficientes, sibi metipsis causam non esse, ergo id in universum statuere oportet. [illegible] enim [illegible] [illegible] quae natura, an quae arte efficiuntur: si hoc placet, quam multa in omni [illegible] genere, [illegible] [illegible] videmus in pictura in statuis, in aliis rebus hominum industria comparatis, [illegible] [illegible] non [illegible], quae non aliquo nomine deficiat. At enim nihil aliud dicam carent ratione [illegible] cogitatione [illegible] [illegible] atque impendit nullo negotio colligunt, singulas [illegible] causas, [illegible] in quibus, id quod [illegible] [illegible] reperiatur. [illegible] autem res naturales consideramus hae quamquam pulcherrime [illegible], et optime, tamen cum non insit [illegible] [illegible] tota vis, ac per certo [illegible] ex aliis causis oriantur necesse est [illegible] [illegible] [illegible] et stirpes semine tellure calore indigent, ac imbribus, nec animantia ulla [illegible] ipsa existunt [illegible] singula ex parentibus procre: antur atque gignuntur. Quibus exemplis vel tardiora ingenia ad eius rationis intelligentiam natura [illegible] producit quam omnes fere philosophi afferunt, nihil quod idem non sit omnino [illegible] a se esse [illegible] [illegible] [illegible] id [illegible] etiam vim illam, qua caret [illegible] eodem pacto [illegible] [illegible].

Decretum quartum. Quidquid ea vi ac perfectione caret, quam vel in aliis [illegible] videmus, vel alteram cogitando [illegible] possumus, illud tandem imperfectum habendum est ac deficiens.

Decretum quintum. A notis ad ignota progressio esse debet

Decretum sextum. Quod nullo modo in causa est, id ne in [illegible] quidem [illegible] esse potest.

[illegible] principii quae etiam apud adversarios [illegible] sunt, constitutis ad eam [illegible] facile perveniemus

quae sapienti debet sufficere.

quæ sapienti debet sufficere. Etenim quæcumque ad tollendum e medio Deum, aut excogitata sunt hactenus, aut excogitari possint, omnino ad hanc summam revocantur: aut enim dici oportet universitatem rerum ipsam per se ex nihilo extitisse, aut materiam quidem, ex qua omnia constant semper fuisse, eius autem adhæsionem et fabricationem vel casu, vel ab aliqua mente non infinita esse factam, aut utrumque ab æternitate fuisse; aut denique mundum omnino non esse. quod si nullam harum constitutionum cum superioribus principiis constare, contra earum singulas cum omni sensu ac ratione pugnare planum fecero, illud simul ostensum fuerit ab uno Deo Opt. Max. creata esse atque effecta. Quod ad primam et postremam opinionem attinet, ineptissimum est eas refellere. Nam aliquid ex nihilo per se fieri, aut nemo somniavit hactenus aut certe nemini probari potuit. Nam quæcumque egeant causa ea sine causa esse non posse in superiore decreto est notatum. Quid autem causa indigebit si quid per se omni possit ex nihilo. Deinde si quod nihil est ne agere quidem potest ut patet omnibus. propterea ne sibi quidem afferre potuit ut esset. atque si mundus ex nihilo cœpit quid causæ afferri potest, cur non iam aliquando accidat etiam nostra cum non essent modo montes animantia repente prodeunt?

Quod autem spectat ad eorum amentiam qui nulla corpora esse dixerunt et nimis multa sunt a nobis alias contra eos disputata etiam illud iis demum pene concedam ut quemadmodum negant esse mundum eo etiam negant esse Deum nam si nihilominus perinde se gerunt in vita ac cæteri homines quibus necessarium est ea extare quæ vident, cur non erga Deum quoque eodem pacto se habeant? non est mundus attamen ita vivis ac si esset: ergo ista insania nihil te adiuvat quominus numen ipsum colas perinde ac si id revera esse credas. Ac quemadmodum quæ corpori periculosa videntur et noxia fugis sedulo et aspernaris, ita cum in simulatione ista immineat tibi gravius etiam discrimen sempiternarum calamitatum infinitorumque cruciatuum ac suppliciorum tuis ipsi decretis cogeris a tua quoque nefaria simulatione abhorrere secus ac ea ipsa factis insignis in horrendo illo iudicio a supremo Domino convictus exterminaberis.

Jam ergo quasi desperatis rebus ad eos convertimur qui rerum materiam æternam esse voluerunt. Ac quod ad illos quidem spectat qui simul cum mundi opificio docuere esse Deum simul materiam Mundi ingenitam putarunt atque omnino increatam. nescio quomodo (ut enim auctore Lactantius lib. II Divinarum Instit. cap. 2.) nescio quomodo tanti ac tales viri ingenitam materiam, id est non a summo Deo factam conditore omnium putaverunt sed fortuitam quandam eius naturam, virtutemque dixerunt, et miror quomodo accipiant eos, qui vel opificem Deum, vel providentiam huius universitatis negant et impie eos sentire arguunt quod tantum mundi opus arbitrentur sine opifice vel provisore constare. cum ipsi quoque similem culpam immortalitatis incurrant ingenitam esse dicentes esse materiam Deoque ingenito coæternam. Certe hac reprehensione

certus cum enim Moises sit rem esse quam tuam esse quid terra ... potentia, sit quam id quod omnium est omnipotentem ... ... easdem ab eo ... Moises esset repellere! Quod si materiam

quia imperfecta sit

quia imperfecta sit, prae Deo tam mirabiliter disponi non potuisse intelligebant, illud multo magis debebant assequi, ne una vi divina quidem eandem unquam aeternam potuisse. Sic si rei [illegible] atque [illegible] tantum dares concederent, ut originem suam nulli referret acceptam, iam nihil erat quod Athei incusarent, quibus idem licebat referre quemadmodum illi nullam afferebant causam a qua materies procreata esset, ita in quoque esse fas eiusdem vi ac naturae etiam hanc dispositionem tribuere. Sed hac omissa disputatione quae contra horum inconstantiam facit rem ipsam consideremus. Cum igitur, ut ante constitutum est, nihil absque causa externa fieri iudicare oporteat quod in causa esse nequeat, cumque, ut ibidem docui, quaecumque res aliquo nomine imperfecta est ac deficiens, eadem a causa majore omnino [illegible], videndum iam superest, qualis sit materies rerum, quam primum ipsam per se constitisse Athei volunt, aut alii Philosophi hac in re cum Atheis consentientes. Ac Democrito quidem et Epicuro, qui materiam rerum censuerunt esse multitudinem athomorum, sive corpusculorum, per infinitum inane ab omni aeternitate vo: litantium, iam non est integrum comminisci materiam summa omni perfectione esse praeditam. Primum enim cum athomos non ratione regi volunt, ex quo fit ut intelligentia et ratione careant, quare perfectione non exigua. Deinde cum eiusdem athomi plurimae sint, singulis earum deest quidquid in aliis reperitur. Ad haec quis dubitet quin illud quoque magnae perfectionis sit in hunc admirabilem ordinem coivisse, ergo hoc quoque laude caruerunt antequam efficerent mundum. Quae cum ita sint non minus ista corpuscula perfectiore causa eguerunt quam haec quae quotidie esse videmus a causis aliis deducta omnia. Sed videamus an alii meliore conditione pugnare possint. Atque illi quidem qui universitatem rerum semper modo fuisse dicunt, neque de [illegible] contra omnium testimonium affirmare audent, nisi fateantur oportet cum mundus constet partibus singulis, ut ita dicam, eius membra finita esse, tum [illegible] atque interire [illegible], ac respectu mutationi omnia esse conversa, quarum rerum nulla in praestantissimam perfectissimamque naturam potest cadere. Praeterea non dicam reliqua materia cogitationis et sensus expers hoc ipso nomine est imperfecta, verum animi ipsi [illegible] nihil [illegible] quod cognoscimus, [illegible] et ignorantia maxima [illegible] in inconstantia versantur: quae omnia profecto [illegible] sunt. Ex quo necessario consequitur externa causa opus fuisse unde efficerentur quaeque omnia in suo genere [illegible]. Quid enim respondere possunt Athei an principia illa unde res manant talia esse? atqui in aliis causis conjiciendis [illegible] ut cogantur. An vero eadem in caelum concedent valere, negabunt autem ubi ad materiam rerum perventum fuerit? Doceant igitur [illegible] incipiant cum non minus imperfecta sit illa quam causae reliquae materiae [illegible] non est facta. Sin praeclaram defensionem [illegible] in respondendo [illegible] quasi [illegible], quod de quaeritur, quae res est in omni disputatione vitiosissima.

Ego autem

Ego autem vicissim insto, atque flagito ut mihi causam afferas cur materia quamquam imperfecta sit a se met, prae omni perfectione cum reliqua res nulla sit sine causis antecedentibus, et propterea hic maxime valere debeat analogia aut si eadem utrobique occurrit ratio in ipsa argumentando constes. Quid enim? num forte illud omnes ceteras affectiones non idcirco egere causa quod non sint omnino perfectae? quid igitur aliud comminisci potes cur causa egeant? Praeterea ultra quaero cur si materia hoc sibi afferre potuit, ut esset eadem, si non acceperit infinitam perfectionem in omni enim constitutione aut ratio afferenda est, aut certe causa [illegible] esse eiusmodi ut aliquam esse posse intelligam. Tu qui materiam vis partim bonam partim deficientem nihil aliud dicere potes, cur non perfectior fuerit nisi quod imperfecta ut natura, perinde ac si dicas tanta est quia tanta est, et sic his quidem institutis, nihil aveat [illegible] cur non potuerit esse melior quod cum per se est ineptissimum tum ab omni recta argumentandi ratione abhorret. Si enim affectiones singulas quae in universitate sunt, persequare, nulla caussa erit, quae ita modo explicetur: neque e.g. dices aut negabis hoc anno uberiores fuisse quia uberiores fuerunt ideo quod caeli temperies melior erat sint. aut hanc dictam [illegible] aut statuam minus pulchram esse quam alteram quod eiusmodi sit eius natura sed quod artifex aut requiverit aut noluerit facere pulchriorem, eademque ratio afferatur in tota physica ut in causa [illegible] vim aut voluntatem maior aut minor affectionis perfectio comparatur: quo iure igitur quo instituto, qua ex-
emplo naturam principiorum nostrorum, cum ad materiam venimus, ut eam talem esse quia talis sit responderes? Age vero constitutionem nostram cum tua conferamus. nos statuimus [illegible] causam quae causa sit rerum omnium: neque hoc nec negare, ut [illegible] ut [illegible]; ratio enim quae in ceteris valet [illegible] inquirendi dispensationi ad hanc quae perfectissima et [illegible] extendi non potest: tu materiam docens imperfectam, quia est eiusmodi; ego contra rem totam explico dicendo eam non esse meliorem quia ab externa et [illegible] causa dicens est natura imitata. utra tandem harum constitutionum magis est et principiis communibus et quotidianae argumentandi consuetudini consentanea?

[illegible] nescio qui cum rerum rationes vim intelligerent, nollentque per summas res omnia in eaque mi-
nore quam illos [illegible] quod implere erat accipere [illegible] illi iam [illegible] ut alter quem [illegible] dictum est, negarent esse materiam ingenitam, alter vero non ideo eandem esse affirmavit, sed [illegible] infinita atque omnino [illegible] in quibus duo divina illa monita, quae quamquam inter se contraria [illegible] mea consentiunt maxime sequenda nobis sunt. ut eundem priores [illegible] [illegible] ne sibi [illegible] quidem unquam persuaderent quod [illegible] (non enim [illegible] vasta [illegible] attendendum sunt) ne si [illegible] [illegible] nam respondeamus alter vero cum [illegible] [illegible] [illegible] regionibus [illegible] quo tanto maior [illegible] [illegible] [illegible] [illegible] Boethius [illegible], qui [illegible]

[illegible] [illegible]

ex antiquis quiddam [illegible] similitudinis patente et monstra collegit, primusque omnium, ut Baileo fides est, quamdam Atheismi formam concinnavit. cum sentiret, simul ac concessum fuisset materiam esse imperfectam, necessario consequi ne esse quidem eam potuisse, maluit eam plagam accipere, ut ubi constituendum esset, nihil ea esse melius, nihil praestantius: itaque coepit cogitare quemadmodum res corporeas purgaret a vitiis omnibus quibus laborat, ac omnia quae sunt in illa atque [illegible] Deo erepta ad [illegible], luteumque transferret. verum illud occurrerat mens quod nullo modo videretur evitari [illegible], quod cum corpora omnia sint concreta ex partibus simplicitate carentes quae cum ipsa perfectio est, tum reliquarum etiam perfectionum initium et quasi radix. Quid in re tam [illegible], ac cum [illegible] oculorum [illegible] communi hominum [illegible] confirmata [illegible] non haberet, nisi illud unum ut contra [illegible] et [illegible] humani generis auctoritatem ire decerneret: itaque fecit. constituit nullam esse [illegible] in corporibus nihil admirandum, contendit [illegible] universitatem rerum esse unam naturam sive substantiam unicam non genere sed numero, omnia [illegible] [illegible] omnia; quae autem diversa dicerentur [illegible] e [illegible] [illegible] unam [illegible] [illegible] varia [illegible] eiusdem rei nominavit. De qua constitutione ab illo in Ethica proposita imprimis [illegible] cognoscere quid praeter monstruosa reliquos iudicaverit ipse Baileus homo certe acutus, et Pirrhonius neque, ut [illegible] dicam, religionis cupidissimus. [illegible] verba Gallice, ut [illegible] quoniam [illegible] intellectu sunt afferam: "C'est à mon avis la plus monstrueuse hypothèse qui se puisse imaginer, la plus absurde, et la plus diamétralement opposée aux notions les plus évidentes de notre esprit." Contra Spinozam conscripsere Auctores sane innumeri. Baileus quoque summa contentione in eodem dictionario disciplinam istam oppugnavit. verum, ut ingenue fatear haud equidem scio an omnes eo consilio in hac confutatione usi sint quod prudentia [illegible]. Quod enim Spinoziana ratio ab omni hominum sensu abhorreat, atque innumerabilia complectatur, quae absurda sint, ex [illegible] [illegible] [illegible] Spinozam ex capite pugnantium, in quo omnia metaphysicorum arma adhibuere, neque providerunt, ei homini, qui statuere [illegible] sit calumniari, et sophisticas agere, semper distinctiunculas in promptu esse ex medio scholarum pulvere receptam, atque proposito accomodatam, qua semper velificetur, atque omnia [illegible] [illegible] eludat. Praeterea postquam ad summum illud pugnantium [illegible] cepere, ut [illegible] [illegible] affirmatur et negatur ut aiunt, non ce eodem secundum idem, omnia statim caligare, [illegible] vertigine quadam corripi ingenia, mentem [illegible] [illegible] [illegible] ab adversario et [illegible] exempla quaedam ex intimis religionis mysteriis assumpta, ut ex Trinitate, ex Eucharistia, tum ex his [illegible], quae minime negare inter se quadam [illegible] subtilitate quae omnem mentis vim effugiat [illegible] necesse sit tum demum [illegible] possent et quasi noctis [illegible] [illegible] aut certe [illegible] manibus. quis autem illi persuadeat, hoc a nobis naturam Deumque ponere, ut [illegible] [illegible] opinionem convellamus [illegible] [illegible], quae nobis omnibus necessaria est, tanta [illegible] [illegible] argumentorum [illegible] [illegible]?

Una, mihi crede,

[illegible] mihi crede propter et [illegible], eaque ita simplex et expedita, ut vel imperitissimus quisque [illegible] eadem possit centum Spinozianorum millia profligare, videlicet sensus intimus, naturae vox, mortalium omnium consensio, oculorum aurium caeterorumque sensuum consentiens [illegible] testimonium, quo non minus intelligamus res in natura esse plures distinctas inter se non modo [illegible], verum etiam substantia, quam nos esse. Quam [illegible] [illegible] [illegible] Spinozae [illegible] non [illegible] caeteris constitutione [illegible] [illegible] [illegible]. Ego enim [illegible], aut aliquem ejus [illegible] hic fingamus existere cum eoque ita sermonem instituamus: negas [illegible] substantias esse plures? ita inquit. Tum ego illam extare ais ne? maxime vero inquiet. Iste ne [illegible] [illegible] ratio [illegible] nihil minus. extra me eandem [illegible] volo, eandem in [illegible] [illegible] quaero [illegible], [illegible] [illegible], eandem hanc substantiam extra te reperiri? ex oculis inquiet caeterisque sensibus. Putaresne ab [illegible] [illegible] [illegible] tantum sensus? nescio, inquit. atqui aut etiam hoc quod ex te [illegible] [illegible] dubitas, aut etiam illa in[illegible] [illegible] quae neque [illegible] a te affirmata [illegible] utrum enim magis oculi te admonent esse corpora quam ea esse [illegible]? videntur inquit plura neque tamen sunt: quid ipsa ex [illegible] extra te posita nonne videtur? non enim [illegible], aut [illegible] [illegible] quippiam affirmare. [illegible] vera non [illegible]. [illegible] aut utrumque [illegible] credendum est aut neutrum. Pertinet inquit ad mentem a falsis vera discernere. [illegible] Spinoza si rectius te [illegible] [illegible], negnare [illegible] quam cum Pyrrhonidis. Si enim aut Berkeleius aut alius homo [illegible] [illegible] ex te percunctari incipiat [illegible] credas universitatem esse quae videtur quando res omnia [illegible] [illegible] esse [illegible] quid aliud tibi erit reliquum nisi ut sensum illum intimum appelles cui repugnare non [illegible], quo necessario adducimur [illegible] [illegible] esse quae cernimus quae audimus [illegible] tangimus? At profecto [illegible] [illegible] [illegible] [illegible] [illegible] eundem sensum reperies in hac causa: quo enim affirmes ea esse extra te quae videntur [illegible], hoc sensu auctore uti potes ne [illegible] [illegible] [illegible] consensione [illegible] [illegible] esse homines quam [illegible] potuerit [illegible] [illegible] ratio est humanum genus extare, non solum tuum, et reliquorum etiam judicium [illegible] eadem constantia affirmantium vocis naturalem diversitatem ac multiplicitatem individuorum, qua [illegible] [illegible] est mundi esse. Finge enim hic [illegible] [illegible] quem in concione, atque [illegible] omnium hominum multitudinem in unum [illegible] [illegible] [illegible], convocatam ita dicere. [illegible] homo homines est, nullas tellus [illegible] nullus [illegible] sensus, aut certe falluntur, somniamus omnes [illegible] [illegible] [illegible] [illegible] [illegible] altera vero parte [illegible] [illegible] [illegible] quasi mortale. homini [illegible] [illegible], ac [illegible] non [illegible] [illegible] [illegible] habere [illegible] aures omnino praebere omnia [illegible] testimonia tollenti [illegible] naturae [illegible] [illegible]: [illegible] mihi [illegible] auscultate [illegible] [illegible]. [illegible] [illegible] ea omnia quae cernimus [illegible] esse, qui [illegible], neque quam universitas [illegible] in [illegible] [illegible] potest caeterum vos, quos [illegible] [illegible] [illegible] esse [illegible] ego vos, vosque ego, nempe omne genus humanum est, [illegible] tellus [illegible] est omnino [illegible] omne [illegible]

genus

genus, et unus asinus, omnes belluae nos sumus et illae nos, tum caelum, astra, et uno verbo caetera omnia nos sumus, velut verius eloquar, ego sum. Per Deum immortalem, utrum tandem vestram amentiam ac stultitiam maiorem in multitudini putas? atque ille forte constantior, quod eodem modo usque credat intimo sensu; tu autem vel eo nomine stultior quod, cum ex variis, atque ex communi naturae voce statuas id esse quod appareat, sensum et communem et naturae [illegible] repudias in identitate rerum affirmanda. Quod si etiam analogiae [illegible] tute tuas, et propter actionum similitudinem reliqua humana corpora uno et cogitatione praedita existimas, quod in te esse sentis; non enim, opinor, libros conscribis qui ab arboribus aut ab horologiis legantur; cur eodem argumento non intelligis [illegible] diversitatem? quod enim tu idem is qui heri qui superioribus mensibus, atque annis, fuisti, praeterea conscius es te illum esse, ac multarum rerum quae [illegible] toto elapso tempore acciderunt, recordaris: neque te latent eae (utar enim tua voce) modificationes quae tu ante vidisti rursusque. ergo propter rationis similitudinem si tu unus ego, aut ego tu, neuter ignorare omnino deberet eas modificationes, quas haret in altero loco constitutus. Quae cum ita sint umquam una turpissima amentiae nota, ac quia omnem naturae sensum evertamus, etiam illum in quo Spinoziana ratio velut fundata est, ostendi non potest [illegible] materiae [illegible], unitas, impiae, etiam contra illas valet argumentatio superior, quam ex materiae imperfectione duximus. Caeterum praestat audire praeclaram Spinozae rationem: non possunt inquit, duae substantiae idem habere et commune attributum. O capitulum [illegible] simum qui risum et cachinnos etiam Baylio movebit! Putat hic Philosopho opus esse ut tam insulsae rationi respondeatur vel infimum quemque puerum, qui vel primoribus labris metaphysicam attigerit, [illegible] [illegible] ad confutandum istud Spinozianum sophisma si ita disserere non possunt plures [illegible] esse genera, quae habeant idem attributum concedo, non possunt plures esse numero nego antecedens et consequentiam in una distinctione totius [illegible] Spinozianae disciplinae [illegible] et [illegible] omnia omittam quae [illegible] portentum faciunt illud nullo modo dissimulandum quod cum Spinoza [illegible] [illegible] substantiam faciunt Deum, simul [illegible] tribuendum fuit, Deum esse eundem optimum, atque pessimum, [illegible] ac sceleratissimum [illegible] [illegible] [illegible]. [illegible] etenim cum una sit substantia omnino ipsa universitas, in eaque tot mala operentur, [illegible] necesse erat haec omnia eidem attribuere Deo, quo nihil absurdius nihil horribilius commemorari potest aut fingi. Itaque [illegible], per tam nefaria propositione commotus atque portentis [illegible] omnibus Deum [illegible] negatque omnino [illegible] [illegible] quamquam tam multa [illegible] [illegible] [illegible] fuerint . . . [illegible], tamen venit in mentem [illegible] [illegible] Academicos semper dixisse, ex Empyrico, Deum esse opt. max. in quod nullum malum possit cadere: Stoicos qui Deum esse negarint, aut aliquod principium mali invenerint; qui autem in eadem divina natura, quod Spinoza facit, cum omnibus bonis omnia mala congregavit inventus adhuc neminem. Adeo sententia ista impia est, absurda atque immanis. [illegible] quod dicunt [illegible] [illegible] [illegible].

multa cum

multa credi quae cum sensu communi pugnent, ut propterea ipsi [illegible] fingere [illegible] arbitrentur. Sunt quidem nostra mysteria arcana et recondita, sed ut haec credibilia habeamus, [illegible] ipse communis effecit. Utimur enim multis aliis rebus tum miraculis, tum oraculis, quae nonnisi a Deo, atque ad significationem veri fieri posse mortales plerique omnes intelligunt naturam [illegible] contra ubi nullum aliud prodigium afferre possunt, quod sua non [illegible], sed portenta confirment, nisi unum [illegible] tam turpe importunissimae amentiae et stoliditatem.

Nunc ad ea argumenta progrediamur, quae universa mundi materiae dispositio suppeditat, quaeque licet ex iis[illegible] deinde ex initiis ducantur unde superiora habent tamen aliquid magis populare, atque servicium ingenii etiam opportunum. In quo utinam mihi esset concessum ut uno veluti conspectu vobis ante oculos ponerem auditores universam [illegible] tot tantarumque rerum quae terrarum caelorumque ambitu continentur, earumque cum numerum tum magnitudinem, cum varietatem incredibilem tum admirabilem ordinem, artemque plane divinam quae nedum in maximis sed in minutissimis [illegible] maxime [illegible] eminet, atque liceret exponere atque explicare liceret, mihi credite haec una species, nulla argumentatione adhibita, tantum valeret ad vestros animos commovendos, ut [illegible] videretis quemquam aut adeo vecordem et stolidum, aut ita ingratum impiumque existere, qui tantae rerum ac tam [illegible] molitionis auctorem [illegible] causam, [illegible] infinitae sapientiae potestatisque [illegible] esse existimaret. [illegible] neque [illegible] tanto mihi tempore neque temporis angustia [illegible] copia, quae [illegible] copiosissime sunt ea de re scripta, illa me in hanc [illegible] trahere retrahatur. Cumque vos metipsi videatis non solum in terris [illegible] sed etiam in hoc rerum admirabilium quasi theatro posita spectare ac perspicere, [illegible] ac nemo est qui in [illegible] partem [illegible] non et in immensitate caelorum et [illegible] astrorum conversionibus, et in [illegible] pulcherrima [illegible] ac temporum vicissitudine, tum in stirpium atque [illegible] ortu incremento, forma, varietate, usu, tum in animantium procreatione, multitudine, conformatione motu, sensu, [illegible] autem in humano vel corpore vel animo, infinita omnique humana cogitatione et consilio superiora miracula sit inventurus, idcirco hanc rem totam vestris ingeniis studiisque permittam. Ipse autem id unum [illegible] quod nemo unquam negare ausus est, in rerum universitate summam rationem, providentiam [illegible] et consilium [illegible], [illegible] vel ratione [illegible] quamquam [illegible] quantum [illegible] valent [illegible] et [illegible] [illegible], adversarios multos ac pertinaciam non parum et subtilitatis et contentionis est habitura.

Quid igitur ait Democritus, quid Epicurus? Scilicet fortuita atomorum concursione omnia [illegible] quae [illegible], quae admiramur, quae quanto consilio constructa et parata sint nullo consilio [illegible] possumus. Non jam quaero unde istae atomi extiterint [illegible] de re [illegible], illud quaero unde iste atomorum motus oriatur? Ex earum, inquit, natura; ego autem rursus percontor, quid sit, quae vis, qui [illegible] istis atomis omnia explicari [illegible], in qua causa [illegible] causa assignanda ita haeretis ut nihil praeter inanem naturae vocem afferre possitis, quod quale sit omnino [illegible] sit intelligi.

possit intelligi. Et tamen obscuritatem nobis objicere audetis. Dicite porro utrum certus et ratus est iste motus an vagus utrum ad unum locum corpuscula ista feruntur, an pro libidine huc illuc cursitant? si unus motus eisdem legibus, vestra tota species ut sublata: etenim per unum motum nonnisi ad unum una effici potest adhæsionis species, tu autem illas vis esse innumeras ex omni æternitate: si enim una duntaxat fuisset facta intelligis Democrite, nunquam hanc cultoram rerum pulchritudinem et varietatem. Deinde illud quoque palmare quod cum par sit omnium athomorum motus, non fiebit nunquam [illegible] ut una alteram attingat. Vidit hoc incommodum Epicurus ut ostat [illegible] se fingere, atque attulit rem commentitiam declinare dixit athomum perpaulum ita effici complexiones, et copulationes et adhæsiones athomorum inter se, ex quo efficeretur mundus. [illegible] [illegible] avit hoc pacto idem Cicero: quæ res cum tota ficta sit pueriliter, tum ne efficit quidem quod vult. Nam et ipsa declinatio ad libidinem fingitur, ait enim declinare athomum sine causa quo nihil turpius [illegible] motum naturalem omnium ponderum, ut ipse constituit, e regione inferiorem locum [illegible] sine causa eripuit athomis, nec tamen id, cujus causa hæc finxerat assecutus est; nam si omnes athomi declinabunt, nullæ unquam cohærescent, sin aliæ declinabunt aliæ suo nutu rectæ ferentur, primum erit hoc quasi provincias athomis dare quæ recte, quæ oblique ferantur. Deinde eadem illa athomorum in quo etiam Democritus [illegible], turbulenta concursio, hunc mundi ornatum efficere non poterit. [illegible] [illegible], cujus quidam reprehensioni aliud argumentum adjungi potest aeque validum. Cum enim Democritus atque Epicurus nihil cogitarent de Antipodis, ambo statuerunt istas athomos ferri deorsum, quorum hic dicebat declinare paululum, deorsum autem ita numerabant, ut vulgus solet, pro omni loco qui nobis inferior sit. Nunc autem multo magis commentum illud explosum est, postquam non solum ratione, verum etiam experientia ac conspectu, ex altera parte mundi, sive adversos nos ferri corpora, ex quo fit [illegible] in infinito illo inani ante cohæsionem [illegible] athomi, propter hanc naturalem vim ponderum obviam sibi versus terræ centrum cuicumque venire debuisse, atque ad eum locum, qui medius in terra est, repente consistere aliam super alii conservatam atque ad perpendiculum, itaque efficere potius repugnasse hunc mundi ornatum, atque hanc admirabilem ordinem rerum et varietatem. Cum omnis ille motus corpusculorum, cum non solum ad libidinem fictus sit verum etiam contra naturam ponderum, contraque experientiam, inter somnia amandandus est a Philosophia.

Restat ergo ut melius non esse certum et ratum motum athomorum, sed easdem huc illuc perferri et volitare fortuito. Huc denique confugisse videntur Athei novi cum in superiora constitutione ubi pedem figerent non haberent. [illegible] in tantam ne non solum tui, verum etiam sui ipsorum obliviscuntur summi homines, ut ineptissima quæque et fingere et approbare parati sint, ne hanc summam majestatem colere ac diligere cogantur? Quid enim tam monstri simile, quam iste motus athomorum temere errantium? quibus si ea inesset natura, [illegible] ea vis, ut necessario moverentur ipsæ per se, quamquam, ut ante diximus hæc quoque res cum causa careat, tota est commentitia ac ridicula; [illegible] si concederetur ejusmodi necessitas, quis non intelligit hanc unam ultro ac constantem esse oportere? Quod si ea est Physicorum lex, ut a notis ad ignota progrediamur, num vel una res inveniri in Universitate potest, quæ

motum [illegible]

motu illud habeat multiplicem atque instabilem; non contra omnia certum locum petere videmus? Qui fieret porro ut ejusmodi licentiae athomorum nullum usquam extaret vestigium? nisi vero quod innatum est ac naturale, idem amitti nunquam potest. Verum cur nunc demum constanter fieri didicerint quid antequam adhaeserint, olim omnes temere errabant, an alii certum erat motus, alii vero exleges erant et vagi? Si omnes ferebantur similiter nullo consilio, cur nunc denique ne unum quidem corpus temere fertur? cur omnia ad unum contendunt centrum? Deinde quonam modo res nulla ratione utentes, tanta cum ratione potuerunt Mundum efficere? Cui quaeso prudentiae consilii, ordinis auctor esse potest, casus, fortuna, temeritas? nimirum inquiunt. nam inter infinitas conjunctiones athomorum, quae tota aeternitate factae sunt, etiam illa necessario continebatur, quam nunc cernimus, infinitas enim omnia complectitur. Et se intelligunt, et magnifice circumspiciunt, hac denique responsione se se putant ea similia eludere, quae afferantur a nostris, ut domus, aut urbis, aut pictae tabulae, aut poematis, quarum rerum nulla cum necesse sit effectus stultissimi sit iudicare casu fieri potuisse mundum, qui rebus omnibus humana industria comparatis tanto antecellat. Isti enim negant aliquid in his collectionibus esse simile propterea quod infinitatem quanti temporis ipsi constituunt in quo omnis effici debuerit conversionis varietas. Ergo et tempus aliquod fuisse necesse est, cum sine architectis orirentur domus urbes, etiam multo magis sine artificibus pictae tabulae aut statuae, quae nihilo illis Apellis aut Phidiae concederent. atque in illa aggressione infinita multitudine orationes etiam extiterint et poemata, tum haec quae admirantes legimus, Ciceronis, Demosthenis, Homeri tum alia etiam potiora: postremo quoniam infinitas omnia continet, tempus etiam fuisse oportet, in quo ita copularentur corpuscula, ut et signa et libri et horologii ex agris effoderentur, penderent etiam ex arboribus instar pomorum et frondium. O felicem illam aetatem ac vere auream [illegible] ex agris et nemoribus a bobus, naves plena librorum pulcherrimorum, aut instar segetum collectorum, aut fimum more decorporum domum a rusticis comportabantur. Restat etiam ut illud dicam pro bibliothecariis, ovas aut asinos eligi consuevisse: erit enim etiam ista ~~concopio~~ cursio et copulatio athomorum, praesertim cum ejusmodi nostra saepe etiam aetate praeficiantur Bibliothecis. Quae quidem non cachinnos movere deberent, sed lacrymas: quis enim miserandius quam humana ingenia extitisse quae ne unam naturam crederent optimam atque perfectam, quae res quoniam ab omnibus semper est credita maxime credibilis est habenda, tam absurdis deliriis deliramentis, Item habuisse? Non desunt qui philosophi nomine glorientur, qui eae portenta adeo approbent, ut in iis quasi in firmissimo munimento totam constituant vivendi tranquillitatem. Quare sane nihil suscipiamus molestiae ut hujus fictionis vanitatem et absurditatem penitus consideremus. Cur igitur infinitas athomorum conversiones tota aeternitate [illegible] perspicue [illegible], ut etiam quorum athomorum motus fuerint, pectus tamen esse [illegible] non [illegible] aut se con-loca ferantur itaque ubi se primum attigerint, ultra progredi non potuerunt, aut unam quidem habebunt directionem ad nullum ait propositum terminum, itaque primum se se omnino abjungere non potuerunt, atque et etiam maxime id pr-

nonnisi uno

nonnisi unam efficiant copulationem. Quare ut istam infinitatem tuearis, omnino tibi necesse est singulis athomis multiplicem assignare vim motus. Quo quid magis fatuum dici, aut cogitari potest! Quo enim exemplo qua periclitatione comperisti dissimilem naturam motus in corporibus? nisi vero Epicurum iure irridemus, qui unam adiunxit declinationem athomis, te autem audiemus, qui infinitas. itaque non solum aliae alio modo ferri debuerunt, ut infinitae concursiones fiant, verum aeque prorsus ante retro, sursum deorsumque, dextra et laeva instar manipulorum militum, atque acierum, ac tum gradiuntur, tum currunt modo volitant, ac festivo sane spectaculo omne genus agant saltationum et chorearum. quibus quidem erat aliquando, erat tempus quietis, concedi aequum est, praesertim tot circuitionibus fessis, et fatigatis: et adhuc doles te non a nobis, sed a Deo ipso vocari in libris amentem, et fatuum, a quo ea defendantur portenta, quae nulli aegrotorum, aut furiosorum in mentem venerint! Nam per Deum immortalem, quid ad haec responsurus es, utrum hanc multiplicitatem motionum minime tibi necessariam esse? at qui tandem ex simplici et recto motu tanta poterit concursionum dissimilitudo conflari et varietas? an igitur alias dices uno modo moveri, alias alio, ut tamen suus singulis athomis motus perpetuo constet? cur, si ita est, non eandem quoque in tanta varietate corporum motuum naturam nunc deprehendimus? Deinde postquam aliae aliis, quae alio ferantur complexae fuerint, aut vim utriusque partis quae concurrerint parem vis, itaque consistunt omnes; aut imparem, sicque illae vincent, quae plus valent neque eae quae victae sunt sese commovere amplius poterunt. Nisi forte, quemadmodum in exercitum, sic in concursione athomorum et pugna, novas copias perpetuo submitti putas, ut in acie militum, ita hic corpusculorum errantium, quae cadentibus subsidio sint. quae tamen numquam efficient, ut certamen semper instauretur, nisi sint infinitae, quod tibi fingere non est integrum, ne totam impleant inanitatem. Quamobrem postquam pars fortiorum superior fuerit, aliae victae cedent, trahentur, quasi in triumphum catenatae. Victorum igitur illud unum perfugium superest, ut victarum vires renoventur, quo novos motus, et quasi bella ciere possint. Oh rem ridiculam dignamque cachinno vel Catoniano, ut athomus eadem modo victa sit, modo victrix, aegrotet aliquando, tum convalescat: restat etiam ut his, quasi militibus vulneratis assignes medicos, quo sese possint ad novas concursiones comparare. Oh vere admirabiles perturbationes et confusiones non athomorum, quae nullae esse possunt, sed ingeniorum et hominum ob eam sapientiam a qua conciti sunt aberrantium, in quos propterea illud Davidicum conferas erraverunt, et moti sunt sicut ebrius, et omnis sapientia eorum devorata est. Et adhuc istius infinitatis mentionem facere audebunt, quae cum tot absurda, pugnantia, ridicula, incredibilia continet, tum talis est, ut nihilo plus eos adiuvet, quam si omnino excogitata non fuisset. Si enim tanta licentia sit in isto athomorum regno ut singulis pro libidine vagari liceat, quis non intelligat, cum earum numerum definitum esse oporteat, in aeterno illo tempore alias ab aliis aliquando discedere debuisse, et infinitis illis spatiis dispersas vagari, neque sese iam vel opificis, vel numinis revocare potuerint, neque enim verisimile est ita sociatas esse cupidas, ut non multae etiam solitudine delectentur, studeant etiam aliquae quaedam itinera facere praesertim in tanta immensitate regionum, sicque segregatae a ceteris tranquille philosophari

Videre antiqui

Videre antiqui non pauci Democritianae fictionis inanitatem, cumque nihilominus in physica peritare vellent explere ausi sufficere pro causa rerum omnium necessitatem quandam naturalem, quod profecto amplexatus in primis est Lampsacenus Strato de quo Cic. l. IV Accademicarum quaestionum ita scribit. Lampsacenus Strato negat opera deorum se uti ad fabricandum Mundum. Quaecumque sint docet omnia effecta esse natura, nec ut ille qui asperis et levibus hamatis uncinatisque corporibus concreta haec esse dicat interiecto inani, somnia censet haec esse Democriti non docentis sed optantis, ipse autem singulas mundi partes persequens quidquid aut sit aut fiat, naturalibus fieri aut factum esse docet ponderibus et motibus. Quae constitutio videtur arrisisse Cottae apud Cic. l. III de Nat. Deor. qui respondens ad Balbi Stoici argumenta ex Mundi fabricatione inepta inquit: natura ista sunt Balbe, naturae non artificiose ambulantis ut ait Zeno, quod quidem quale sit iam videbimus, sed omnia cientis et agitantis motibus et mutationibus suis. Itaque illa mihi placebat oratio de convenientia consensuque naturae ..... illud non probabam quod negabas id accidere potuisse nisi ea uno divino spiritu continerentur. Quoniam igitur isti quoque putant Democritum somniare, cognoscamus quid ipsi vigilantes videant melius. Ac ille quidem inter multas ineptias illud etiam boni habuit quod causas antecedentes intellexit [illegible] oportere tantae concretioni rerum ineptam attulit, nihil ad rem; illud certe philosophi fuit aliquas requirere. Contra isti callidiores, ut sibi videntur, ne id quidem videre quod ille somniavit, seu quod pinguioris ingenii fuit, ipsam rerum effectionem, rerum sine causa affirmant inquiunt causam esse ipsam naturam. Qui cum dicunt perinde faciunt ac si quis, ubi de auctore rerum aut horologii esset quaestio, rideret quidem eum qui ea diceret facta esse casu, ipse autem responderet, ne facta quidem illa esse sed natura constare. Ut paucis rerum explicandarum rationem ac physico dignam, cum hac una voce expediant, quam neque alter, ac ne tu quidem quales sit intelligere possis. Quid enim est ista natura? ubi res ipsae effectae? isto modo igitur fiunt omnia quia fiunt. Minime inquiunt naturali est necessitate quadam atque in ponderibus ita atque motibus quasi vero nonnisi quoque causa quaerenda sit ponderum et motuum. Quid enim Epicuro et Democrito non ignoscis qui vim illam attribuerint athomis quae ad concretiones efficiendas accommodata videretur, eaque appellas somnia hominum non docentium sed optantium, tu vero te diligis et magnifice [illegible], cum quod illi in corpusculis segregatis, idem tu facias in concretis et cohaerentibus? non enim quaeritur utrum ista pondera quae cernimus. Illud quaerimus unde in res quas carent ex natura inquiunt. Nimirum igitur revolvimur eodem, neque naturam ex ponderibus ut ante pollicebare sed pondera ipsa ex natura repetis, h. e. ex cassa voce, somno atque inani. Quis enim causa est cur corpora sine ponderibus moveri nequeant, possunt autem corporibus inesse pondera sine causa? Igitur quod in physica a Cicerone existimatum est turpissimum quicquam fieri dicere sine causa, in eo sudabat et haec peccaret Stratonis constitutio atque Cottae. Profecto enim addenda esse causa debet Democrito ut naturali eadem vi suas athomos ferri dicat per inane intersectum. Neque iam erit cur Epicuri illa declinatio irrideatur ac ne mille quidem in [illegible] illi premunt, utraque enim in promptu erunt ad omnia illa verborum ratione, [illegible] ratione natura necessitas. Nihilominus inquiunt illa enim commentitia atque [illegible], haec autem nostra ex

pensi ratione

periclitatione ducta, atque in ipsa rerum notatione posita: non quaero, inquam, quid videat, sed quid explicet, illi-
forte viri, provocatae videre barbarorum quorumdam, qui cum primum horarii machinationem inspexissent ac re-
serata arcula interiores motus ac [illegible] vim omnesque eius operis, ut ita dicam, monstra, patefacta vidissent,
tum demum quod Strato vester in hac causa fecit, negarent id sine opera hominis, alicuius ad fabricandum id opus,
totum ad rem naturalibus fieri ponderibus atque motibus? Ita inquit si haec quoque aedificata cuncta [illegible], non confir-
mata a natura cur tandem aedificata esse negas? an quia cum fierent efficerentur non interfuisti? Quid valet
nisi ut quoniam negas te somniare, ego te delirare dicam et furere? quis enim non intelligit, isto modo, qui
nunquam ullum opus vidisset cum arte efficeretur, sed apertis repente oculis domos urbes, signa, libros intueretur,
eum quoque clamare debere nihil istorum opificis manu indiguisse, sed per se omnia sua natura constare?
Quod si ratio et consilium quod in rebus omnibus arte humana comparatis, non oculorum testimonium nos adducit ut
ea fabricata esse credamus, propterea quod omnes compertum habent natura duce, materiam informem atque imperfectam
nec formam illam pulcram et admirabilem adsciscere potuisse, cum tanto major prudentia, tantoque admirabilius arti-
ficium in mundo emineat, non hoc tandem efficere debebit, ut eum quoque conditum et fabricatum iudicemus? At enim, inquit
idem Cotta, est in natura rerum quasi consensus, quam sympathian Graeci vocant, sed ea quo sua sponte major est eo mi-
nus divina ratione fieri existimanda est. In quo non videt, cum idem consensus et sympathia etiam in rebus appareat
humana arte effectis, sine illud consequi, quo nihil absurdius est, ne haec quidem humana ratione fieri existimandum.
Illud quod tenent, Stratonem omnes mundi partes persecutum esse, ut propterea singulari connexione et [illegible] ordinem ex-
tare [illegible] explicaret et ostenderet, nemini unquam dubium fuit, quin omnia sint, ut in sapientia legitur, constituta in pondere
numero et mensura. Sed [illegible] et a Stratone [illegible], quanam a causa ita fierent omnia inter se cognata
quaeque ergo esse naturam ac ponderum itaque tam admirabilis consensus et sympathiae. Quare cum [illegible], tum nos
[illegible] ille fuit ineptus ac plumbeus, quod ne viderit [illegible] quaestio. Cum enim [illegible] an
sine divina opera et vi potuerit esse mundus ortus, [illegible] omnes mundi partes optime esse dispositas, [illegible] quo magis
[illegible] opus, hisce ea causa quod requirat. Itaque quod nemini Baco unquam in mentem venit, ut [illegible]
nullus fuisse [illegible] horologii opificem pulcherrimam eius structuram explicandam susceperat fuit [illegible]
mira videbantur. Sed Plutarchus multo gravioribus eundem nihilominus Democrito [illegible]
una ratione et mente sublata e medio, rerum omnium gubernationem liberit caecam quandam [illegible] temeritatem et [illegible]
necessitatem. Ita enim de eodem in lib. scribit adversus Coloten. Denique mundum ipsum animal negat esse Strato
[illegible] naturam [illegible] temerariis fortunae impetus. [illegible] quod [illegible] omnia fieri defendere [illegible]
quantum [illegible] errata atque somnia [illegible] eadem atomorum multiplicis et [illegible] motu
posse [illegible] tenebantur, quod [illegible] et [illegible] necesse est [illegible] corpora ad

certum

-cetur quando ecce feruntur quaeque omnium sunt aliquando ex in infinitum? haec nullo modo respondere possunt cum experientia doceat corpora [illegible] terrestria centrum telluris petere, cetera quae praeterea non constat, ita propter analogiam [illegible] de reliquis quae extra terrae atmosphaeram sunt posita concludendum est certum locum singulis esse statutum et finem quo contendant omnia. quae cum ita sint [illegible] mihi vel vetita vel [illegible] quemadmodum nostra suum locum obtinue-runt [illegible], in eaque motus perennitate variantur quae cernimus. [illegible] enim nondum locum suum attigere? at et infinito tempore potius [illegible] et certum motui propositum terminum. an nova perpetuo incitant corpora quae propellant cetera: at ergo quamquam haec infinitas corporum non minus est ad [illegible] quam immensum [illegible], ne isto quidem modo quidquam profecit. terra enim aliud est centrum corporum caelestium, aliud terrestrium, [illegible] infinite tollis. nec unum est omnium punctum et centrum [illegible], quemadmodum non aliquando movendi finem faciant. motus enim extrimus non potest quae priora ad centrum convenere depellere. magis [illegible] compellere [illegible] omnia [illegible] crescere. restat ergo, ut eadem sui loci tandem perveniat, deorsum ascendant et convertantur, aliud in eadem [illegible] quod Epicurus athomis [illegible] in [illegible] loquens. [illegible] haec subita vis et impetus qua revellantur ex centro tam eadem materia cum contrariis [illegible] motus contraria etiam [illegible] vim [illegible] ac tam hanc plus valere, tam illam superiorem esse [illegible] [illegible] cum [illegible] experientia repugnantius [illegible] non intelligo [illegible] motus perseverantia necessario consequatur requirendum infinitum motum, [illegible] a Stratone [illegible] et quod in [illegible] machinationibus fieri necesse est, ut [illegible] retractione [illegible], aut contorsione [illegible] motus restituatur, [illegible] in universitate divina vi perpetuo praestet, ne impetu [illegible] omnia.

Atque his argumentis [illegible] refutatur esset ille in infinitum regressus quo putant se ea omnia posse eludere, quae ex necessitate [illegible] petuntur, ex [illegible] res omnes mutabiles effici oportuerit. [illegible] singularum effectionem [illegible], si statutum fuerit mundum ab omni aeternitate fuisse, propterea quod quaeque res aliam efficiat, eamque ab alia [illegible], hanc [illegible] ab alia quam unquam [illegible] ad primam pervenire. sic et arbores ex seminibus, quae semina ab arboribus, et animalia ex animalibus semper procreata esse eo modo quo nunc contingit. [illegible] funditus convulsa est. attamen alia [illegible] existimo, ne quid ad [illegible] et [illegible] confutationem defuisse videatur. Ac primum ut praeteream aeternitatem mundi cum omni fere humani generis narratione et litterarum antiquissimarum monumentis, tum praecipue [illegible] repugnare; vel illud et maxime istius opinionis [illegible], quod quae res in omni argumentatione existimatur turpissima, [illegible] pro principio, ex [illegible] ponunt. Quicumque enim [illegible] regressus in infinitum nunquam ille concesserit, quod [illegible] non videt [illegible] absurdum. [illegible] non [illegible] cum interrogatur de [illegible] memoriis [illegible], cum fama a nemine initio [illegible], et [illegible] ab alio accepisse, quin aliquis fuerit [illegible] et [illegible]

caput et toni? Quid quod ne isto quidem modo effugere possunt rationem a rerum mundanarum artificio depromptam? Quemadmodum enim si fingeretur alicuius praestantissimi poematis infinitas editiones esse renovatas, non minus aliquo auctore opus esset, a quo poema ipsum fuerit concinnatum; propterea quod Typographorum aut Librariorum opera ad idem reddendum, aut describendum apta, ad conficiendum vero minime idonea intelligitur: ... ejusque operis egregium artificium alius requirat aliquem constituere qui eo ingenio ac peritia esset praeditus, quae ad inventionis, dispositionis, ac sententiarum et verborum pulchritudinem necessaria est; quamque tamen Librariorum imperitorum manus afferre non potest: sic tametsi fingatur, quod penitus inverisimile est, series aeterna et infinita causarum; nihilominus, cum satis constet nullam ex hisce causis ea vi et cognitione pollere, quae ad admirabilem efficiendam dispositionem requiritur, jam omnino opus erit alia causa absoluta et perfecta, a qua praeclara singularum rerum molitio veniat. Quare conjicias te licet in spatium illud immensum saeculorum, refugias in aetates, ab omni non modo memoria verum etiam cogitatione remotissimas; finge, si, nusquam primum v. g. hominem inveniri posse, a quo ceteri sint orti, sed alios semper ex aliis esse progenitos, usque tibi arbitratus alicubi itaque interrogabit: unde quaeso tibi homo nec tantum, verum reliquis ceteris, tum humano corpori accessit, tamque insigne artificium? ab alio, inquies, homine; vide ne fugeres: non enim id rogo, unde hoc praeclarum opus quale est propagatum fuerit, illud quaero quemadmodum tale extiterit istud corpus, quis in ejus machinatione tantum artis et rationis expromserit. Nam parentes quidem gignere possunt homines, ceterum tute parce nosti a nemine considerationem in gignendo, quemadmodum nec a ceteris animalibus adhiberi, ut vere omnibus liceat dicere, quod illa nobilis ~~Mater~~ Machabaeorum mater ad suos, nescio quomodo in utero meo apparuistis, nec vestra ego membra compegi. Itaque ne ullus quidem hominum nisi dissecto corpore, ac visceribus patefactis, novit quaenam sit ejusdem informatio, quae res perinde valet in caeteris rebus.

Itaque fateri oportet, nomine istius infinitae generationum nihil te ad eas quidem rem, quae de quaerimus adjuvare; cum enim duo quaeri possint, tum aliquisne fuerit primus omnium parens, quod etiam ad ceteras aetates servet, tum unde singulae res tam excellentem formam acceperint, atque hoc non illud in praesenti quaeratur, ad id quod ad res est dicis aliquo cum seriem generationum infinitam ponis; ad alterum vero, quod rem maxime continet nihil affers praeter, cum in tanto rerum, aeternoque numero nullum constituas, nullum invenire possis, qui primus in fingendis tam praeclaris membris, et artibus usus fuerit judicio et arte admirabili.

Nunc ad Sinarum Atheismum veniamus, quem idcirco postremo loco reservavi, quod ejus refutationem putat Baelius difficilem. Is enim Spinozam putavit fuisse formidabiliorem, ... constitutione repugnaret ... ... , quae apud Sinas viget opinantes mundum animis esse plenum ... consilio ... et ... fuerit minores, eas autem mentes ... aeternas, ... quasi una principes quae regantur omnes, ne illa ... ... proposita mox ... ... est ... ... aeternis in ... generant

indépendans les uns des autres. Ob formidabilem disciplinam, quam qui pertimuerit absurdis fatetur [illegible] nihil [illegible] rem attentius consideravi, non solum nihil in ea reperio quod timeamus, verum multa etiam pene absurdiora quam in superioribus. Chi enim [illegible] vitat [illegible] qui hoc aut casu aut nulla causa effecta ... sunt neque [illegible] potentia, [illegible] quae vulgo [illegible] [illegible] qui vult vitare [illegible] [illegible] et isti et majores qui [illegible] veritate despiciunt. [illegible] enim illa omitto quae ceteris sunt communia, [illegible] mentium natura [illegible] sit, non minus easdem infinita causa egere [illegible] et [illegible] ut tam apte [illegible] atque ut [illegible] illud [illegible] quod Baileo [illegible] est [illegible] [illegible] aeterna [illegible] ab altero minime pen[illegible], imprimis [illegible] [illegible] quemadmodum materiam, quam [illegible] faciunt [illegible], mentium [illegible] quidem ut conformaretur non autem ut esset. [illegible] enim major [illegible] longa est [illegible] quid [illegible] inconstantius atque inepti, quam [illegible] formam mundi quae minus est, quam ... sine aliqua mente esse non posse; posse autem materiam quae est [illegible] ? [illegible] vero ex dispositione Universitatis, [illegible] causa intelligere possumus, an [illegible] autem [illegible] causa non [illegible] possumus. [illegible] quoque [illegible] intelligentias [illegible] esse [illegible], [illegible] esse potuit, aut si materiam [illegible] ex nihilo [illegible] eidem [illegible] necesse est infinitas [illegible] finitum est [illegible] constat nihil ex nihilo posse effici, quod [illegible] infinita potestate cogitare possumus quale sit. [illegible] ex nihilo [illegible] valeat efficere [illegible] est, [illegible] non egere quo id conformet atque [illegible]: isti autem volunt illas intelligentias [illegible] [illegible] ad [illegible] minime. Ad haec aut istae mentes simplices sunt aut concretae [illegible] aut individuae aut dividuae [illegible] quod [illegible] constat [illegible] potest [illegible] singulae partes [illegible] natura [illegible] in [illegible] potestate et dissociari ab alteris: [illegible] autem volunt [illegible] esse [illegible] [illegible] animi humani unde sunt orti? [illegible] dixeris, atque a se [illegible], primum [illegible] [illegible] quam quod a se [illegible] [illegible] aeternam atque [illegible] esse [illegible]. [illegible] ingeniti sunt [illegible] habent [illegible], quam [illegible] habent, proprium et nulla re carent quam [illegible]: animi autem nostri [illegible] sunt. non igitur ingeniti. [illegible] nunc ex [illegible] principiis intelligentiis [illegible] [illegible] ex nihilo [illegible] infinitae [illegible] [illegible] quidem, [illegible] ad [illegible] omnia ex nihilo efficere. [illegible] [illegible] animos nostros [illegible] [illegible] [illegible] nam [illegible] intelligentiae [illegible] composita, et [illegible] a quibus aliquid [illegible] [illegible] et [illegible] et mortales. Atque haec [illegible] Atheorum, quam [illegible] intentavit Baileus, quae non solum principiis omnibus oppugnatur, sed re ipsa etiam evertitur.

Sed aliquando nostra [illegible] dispute[illegible]

aliquando nostrę vela disputationi colligamus. Cum igitur, ut a me initio est propositum, ex iisdem deinde, ex quibus omnes ejusdem concludunt quę sunt certissima, atque eodem argumentandi ordine consequatur esse [necessario] Deum, cum id et communis naturę sensus, quem in hac vita ducem necessario sequimur, quique in hoc praecipue venimus vivere debet, non propter summam rei necessitatem, tum propter adversantium cupiditates, a quibus nunquam penitus evelli potuerit. Deinde cum ipsa et materię et dispositionis ratio ad inquisitionem ejus causę nos impellat, et stimulet, in qua tandem aliquando finem inquirendi faciamus. Cumque constitutiones omnes ab hominum malitia contra Deum excogitatę, et in hanc argumentationem impingant, quę in medio posita, ac in quibusque rebus ab ipsis adversariis usurpata est, qui rerum imperfectarum causam aliquam esse oportere fatentur, ut propterea in materia ac natura quę per se limitata, imperfecta, inersque et iners non sinitur quin et praecipue rationi et communi consuetudini, et simetipsis adversentur, simulque commenta propriis ut ita dicam telis conficiantur. Concluserim aliquando, Illustrissime, non quidem esse Deum, quę res multo ante unicuique nostrum certissima fuit, verum illud quod non omnes ejusque cogitant, eundem summo cum studio pietate ac religione esse colendum, metuendum, diligendum, ut auctorem et dominum et parentem omnium.

Cęterum recte existimare nihil esse praestantius eorum quę pro hac causa dici solent ac possent. Ego enim est denuo viam mihi constitueram quę cum certissima tum humanę etiam imbecillitati esset accomodata, quamque et divina oracula nobis praecipue indigitaverunt, neque ab ullo negari posset cum ea communis et argumentandi et ... recte reputaretur, quę iisdem fere principiis nititur. Hęc argumenta illa quidem quę ex ipsis abstrusissimis ... naturę visceribus, atque ex abditissimis disciplinarum fontibus peti consueverunt, cum habeant fere aliquid ... ut prius fateri cogant quam assentiri; tum nunquam interveniunt e fuga victoriam et profuerunt propter magnam subtilitatem nostrę conditioni, saepe plus periculosa esse, quam utilia. Contra ubi Athenam his rationes momenta ac gradum, quę in communi quodam sensu insitę sunt, ac deficiunt unumque tunc perducas ut aut etiam cętera invic... efficiat quę ipsi quoque necesse est convictum aut stare suo ... fateri debeat quod similiter consequitur; disputatio ... minus calumniis objecta est, eo est et brevior et efficacior. Cęterum illa ex recondita Metaphysica ... vel hanc unum habere possunt, ut si quę ejusdem generis opponantur obscura, et difficilia, hę contra similem ... generis ac par pari referas, ut ... eo loco gerenda res sit, e quo saltem magis certare videamur. Nunc ... nostrę quęstionis dispensionem nonnullos eosque ... actiones, proponendos arbitror. Primum ... hoc cogitare debemus quotquot Deum esse credimus, cum ejus cognitio omnibus insita atque ... necessaria sit, ... libri hubitus, qui eam ignorant accusatione omni carebant non minus facilem esse debere ratione huiusce ... quae inveniendę. — Etenim si nullam viam Deus ipse suppeditaret imperitis, qua contraria argumenta diluerent, inhaererent iisdem imprudenter assentiri, aut certe rem difficillimam putaverant, absque metaphysicę studio neminem ... dubitationem abjicere. Quare nunquam quidem adduci possim tanto speculationum abstractionumque apparatu, tantaque ingenii contentione opus esse, quo totius vitę fundamentum in Dei cognitione ... natura duce vel rudes

vel rudes apta dependere possint esse mundi, quam cum necesse sit Pirrhonicorum schismata diluere, quod ne fieri quidem possunt; ita cum divinae litterae testentur Dei nihil usquam esse perviam nec tam perspicuam facile etiam defensio esse valeat. Secundo magna fiducia Deum precari oportet, ut quod in Evangelio est pollicitus, nobis in re tanta praestet, scilicet eam rationem, cui non possint adversarii omnino resistere inquit enim. Dabo vobis verbum cui non poterunt resistere omnes adversarii vestri. — Tertio cavere sedulo oportet ne studio quodam inhaerendi, eam animi naturalem rectitudinem amittamus, qua perturbata, non plus in hac, quam in aliis quidem quaestionibus minime evidentibus verum unquam inveniri potest. Quamquam enim, ut dixi, defensio in promptu debeat esse omnibus; tamen quemadmodum aliquo humore aut alia re offusis, oculis visus imminuitur, ita ne mentis quidem acies ad cernenda ea quae obversantur ullo modo est apta simul ac aliquo offusa fuerit. Itaque eandem aequitatem animi hic tenere oportet quam in rebus ceteris admonemus, de quibus vel Atheus nihil dubitare [illegible].

Nunc ad ipsum argumenta veniamus quae perspicuitatis gratia iterum divido alia enim contra argumentationem nostram afferri possunt alia sunt ex divinae naturae obscuritate deprompta. Primum autem, ne refutatione quidem digna solitos sophismata illa paene puerilia, quibus contendunt, ii Deus maxime sit, tamen propter summam rerum naturalium eiusque dissimilitudinem ex his quidem nullo pacto eundem intelligi posse. Qui enim ignorat ad aliud ex alio colligendum nullam naturae proportione ac similitudine requiri sed connexionem habere rationis. Quid tam dispares quam verba, et cogitationes, atque ex illis hae perspiciuntur. Quis autem non simile domus cum architecti idea! et tamen ipse qualis sit argumentamur ex opere. Quod enim dicunt utraque eo nomine convenire quod ficta sint, ne quid dicam quidem attendunt. neque enim ideam, aut cogitationem quamvis, ut fictae sunt ex iis ignis intelligimus, et effectis, sed illud quod ipsis est omnino dissimile. quocirca haec nec animo [illegible] proponamus. [illegible]

Dicunt igitur totam argumentationem nostram nihil valere; propterea quod nimium ex ea efficiatur. Si enim ex rebus effectis infinita causa adstruenda sit, cum in universitate mala ac bona reperiantur non minus ex malis summam quandam eius causae malitiam colligendam esse quam ex bonis bonitatem. Itaque aut cum Spinoza Deus quidam admittendus erit idem optimus ac pessimus, aut cum Manichaeis aliisque philosophis antiquioribus duo principia inter se contraria alterum bonum alterum malum; itaque reperiuntur porta contra argumentationem nostram claudiere, neque constare sibi. In quo nimium magnopere admonendos mihi adversarios existimo, argumentationem nostram quam oppugnant, aliis principiis innixam esse quae possunt nequeant commovere non enim nos in una argumentandi forma rationem assentiendi constituimus, sed in ipsa naturae voce, atque sensu quo quasi [illegible] quodam [illegible] conclusionem [illegible], aut [illegible] diiudicatur quod ne ipsi quidem aut Pirrhonii ullo modo recusare possunt. Quam multa enim sunt quae non minus recte concluduntur in speciem, quamquam falsa sint, ac ne per Sorites, quidem apparentia! quomodo autem recte intelligemus ea esse captiosa et fallacia, cum Dialecticae regulis? vide ne isto modo tot multitudinem omnem inopiis occasionem [illegible] Pirrhonio, cum argumenta [illegible] crederant nunquam invenisse agrestes, si quidem ad Dialecticam debeant confugere. Ita ne poterant quidem affirmari

esse mundi

esse Stoicorum. Procul dubio enim multa afferri possunt contra [illegible] tam delicata et contorta, ut indocto alteram nihilo a bonis syllogismis videantur differre. Quid Philosophi, qui quam multi in rebus haesitare et cespitare coguntur, [illegible] ac erroribus [illegible] ex omnium rerum explicatione [illegible]. [illegible] cum alia multa tum hoc [illegible] [illegible] sapientissime a natura comparatum est, ut quemadmodum pueri adducuntur pedagogis et magistri comitibus, qui quae illi propter aetatis infirmitatem discernere non possunt illi admoneant, [illegible], non ratione afferenda, cui percipiendae illi non sint idonei, sed simplici voce atque nutu, sic quasi a lateribus nostris nunquam discederent, atque in plurimis rebus [illegible] ac difficilibus, in quibus omnes nihilo praestamus pueris, vereque pueri sumus, non expectarent dum nos omnes [illegible] [illegible] [illegible], expediremus quod nimis imbecillitatem communem superat, sed quasi praesto essent, et impulsu atque instinctu quodam ad alia approbanda, alia vero aspernenda moveret, ac flecteret. Et quamvis duarum similium [illegible] videantur, ipsa alteram commonefaceret alterum esse verum, alterum falsum, neque tamen, quod ad usum vitae minime necessarium erat, ac ne facultati quidem hominum [illegible] doceret cur, et quonam modo utrumque [illegible].

Hoc principio constituto nihil tam inane esse ostenditur quam ista Atheorum ratio dicentium, si ex bonis, quae videmus summa arguenda sit causae bonitas, ex malis quoque summam quandam eiusdem malitiam consectarium. Nihil minus. Illud enim, ut in prima praelectione copiosissime disputatum et recte conclusum, natura ipsa docet, quae non ideo a privato, sed ex communi hominum sensu intelligitur, et quique Deum esse optimum, in quem nullum possit malum cadere, ne Sceptici quidem negare potuerunt, ut ex Sexto Empirico antea [illegible], quare [illegible] quidem [illegible] quae in naturae persuasione posita est [illegible] nullo modo potest; tametsi altera esset obvium quae non contra Atheos sed contra Manichaeos [illegible] esset nobiscum, ac cum reliquis hominibus consentientes esse [illegible] [illegible] licet qui alterum malum [illegible].

[illegible] nihil [illegible] potest, quam illa Atheorum calumnia. [illegible] enim ex bonitate [illegible] summam Dei bonitatem arguamus, non solum naturae sensus, verum etiam ipsa ratio [illegible]. [illegible] autem unum Deum et optimum faciamus et pessimum, aut alterum, communis notio mali prohibet. Sive enim hoc aliquid revera sit, sive quaedam tantum boni carentia, neminem mortalium latet, malum semper [illegible] ea carentia boni [illegible]; neque enim dolor est [illegible] [illegible] et naturalis corporis constitutio perturbatur, ex quo perspicuum fit, neque qui omni bonorum copia affluat eundem dolere posse, quod non minus stulte quam impie affirmaverit Spinoza. Deum autem omnino malum esse non posse; si enim esset eiusmodi natura sua tali esset necessariis [illegible], itaque eius natura nihil boni exigeret, imo ab hoc abhorreret quammaxime; quippe ut [illegible] contrario, quare nec dolere possit maxime, [illegible] [illegible]. Quod si nuper quaerant, quemadmodum Deus qui [illegible] omni caret [illegible] potuerit efficere; iam [illegible] [illegible], ut et alia similes [illegible] refutabitur.

[illegible] [illegible] nos [illegible] agere, quod quaedam in nostro instituto obscura atque incredibilia occurrant [illegible] nobis quoque, postquam statuimus esse Deum tam multa affirmanda sint, quae penitus nequeunt explicari, aut intelligi. Primum enim si Mundus per se non fuerit ex nihilo igitur effectus est a Deo quod et [illegible] communi sensu

antiquorum

antiquorum, et cum Physico illo principio pugnat ex nihilo nihil fieri. Quis autem intelligere aut cogitare possit, quemadmodum uno imperio, vel omnipotenti etiam ea parere potuerint quae essent nusquam? Pergunt etiam commemorando quae absurda videantur in ista natura aliquid creari quod eo tandem [illegible] continuerit, ut materiam et dolores, quarum rerum nulla cadit in Deo, ne possit quidem esse notio? Ad haec adjungunt mysteria illa atque imperscrutabilia de scientia Dei, de Trinitate aliaque ejusmodi quae Theologorum ingenia defatigant, quaeque defenduntur, ut ipsi existimant, nulla alia re quam involucris ac portentis verborum. Quae cum ita sint, iniquum esse eos qui [illegible] et [illegible] constitutioni [illegible] explicationem afferant cum ne nos quidem id assequamur in nostra.

Ego autem in primis interrogandos mihi arbitror adversarios, aequo sitne in tota ista argumentatione id propositum. Utrum enim volunt quaecumque obscura sint et recondita ea esse falsa aut dubia, an aliquid fatentur certum esse et exploratum quod tamen quale sit comprehendi non possit? Si illud dicerent, non non modo sacra verum omnem prope humanam cognitionem tollant e medio. Quid enim est in philosophia tam perspicuum quod simul ac [illegible] caperis non aliquid obscuri invenias? Quid difficilius explicatu quam naturam corporum extremaque principia, quae sive dividua, sive individua dicaris, undique tibi occurrunt pugnantia, quae nulla vi penitus extricare unquam valeas? Quid dicas de motu quo quamquam nihil certius constat tamen ut intelligas quale sit omnino non intelliges, velut ei Berkeley [illegible] sicut in Zenonis articulo. Quamquam quid opus est aliena inquirere, cum nos, qui intellectione utimur neque ipsam quidem sit intellectio ullo pacto intelligimus. Si enim animum ullam ideam esse speciem per se res intelligendi ac videre statueris quae tendens expedies quemadmodum in sua tibi [illegible], possit cernendo agere. Dicis quo is quod intuetur, cum clausis oculis rursum sibi plurimarum imagines exhibeat, aut cum eas cogitat quae tibi non adsunt amplius? Sin ideas rerum vice fungi dicere nequeas, nonne quae nuper a te contra creationem afferebantur, eadem argumenta contra illas valent? Sicut neque has rerum exhibitas, persimiles potes dicere, ne easdem tam diversas alias tam quadratas aut rotundas, tam tantas quantus est Mundus, quem in iis contemplamur. Infinita sunt his similia quae afferri possent, mihi autem satis est vos primis principio hoc constituisse, nullum esse tam parvum argumentationis genus, quo cum in summa etiam rerum obscuritate argumentari [illegible] ista, inquies et [illegible] ex utraque parte magna occurrit obscuritas utram tandem viam sibi dicas retinemus? Id si vero et certa regula est, neque enim si ea careremus ulla amplius erit perspicuitas, ullus assensus, approbatio ulla, quando, ut dixi, nihil est quod non quodammodo pertinet incertum videatur. Dicam igitur (quoniam hic non agimus contra Academicos et hi quoque videndum est quemadmodum suam probabilitatem retineant) res quae ex iisdem principiis manant ex quibus aliae concluduntur ac omnino certae et immutabiles, eas res quamvis ceteroqui implicatae sint atque obscurae, tamen eas pro certis habere oportet. Contra quae neque intelligi possunt, simul ex hoc modo concluduntur, ut falsae repudiandae sunt. Quemadmodum possint esse vere Antipodes, qui adversa nobis figant vestigia, neque ambulent capite deorsum verso vix cogitare esse qui possumus, id cum ex hominum narratione id accepimus, et cum tam multa alia fluxerit, quae verissima credimus, dicere esse Antipodes tam constanter affirmamus ut insanum esse

verum

[illegible] qui ex ea intelligendi difficultate rem ducant in controversiam adducere. Quod si fingatur, eandem hominum multitudinem alia testari, esse ista, quae magis etiam videantur incredibilia, tamen ea consensio adeo valeret, ut nihil fieri efficere posset obviantes. Num ergo dubium est utris in hac causa principia certa faveant, utris adversentur? Certissima argumentandi norma est analogia; ea una ducimus alios homines constare animo quem non videmus, atque innumera alia per eam statuimus. Utrum igitur ex analogia concludit, qui, postquam vidit res imperfectas alias causis egere, ita progreditur, ut etiam illas, quarum causam non potest cernere, tamen a causa effectas esse videat, atque aeternam et nulla alia indigeat, an qui in media via consistit, et rationes manus sibi, ut ita dicam, pungentem repente deserit? Non intelligo quemadmodum ea causa ex nihilo efficere potuerit ea omnia; atqui ex eodem principio, ex quo ceteri concludit, omnino sequitur, ex nihilo ea effecta esse debere. Aliud est quod certe assumptum ex arbitrio: nam ex ratione et prudentia, quae in domo aut in poemate elucet quisque colligit horum operum causam mente et ratione esse praeditam. nec tum quaeri, quemadmodum artifex tam [illegible] [illegible] [illegible] et illa efficeret, quae tu nunquam posses: cur ergo non idem facies, ut ex summa prudentia et consilio quod in mundi ordine admiraris eius opificem sapientissimum fuisse affirmes et ea conclusione conquiescas! quod si haec vel casui, quo nihil imprudentius est, vel necessitati cuidam naturali quae nihilo [illegible] est casu tribuere malueris, non illud testimonium conspicuitatem, verum etiam contra ea principia [illegible], quae in rebus similibus perpetuo [illegible] [illegible] - sic multa [illegible] in tota superiore oratione ostenderimus ex omnium communibus argumentandi regulis abhorrere qui tollunt Deum. ex [illegible] autem consequentes [illegible] qui defendunt, quid aliud est [illegible] [illegible] [illegible] [illegible] quam omnem rem naturam, omnes assertiones evertere atque delere! Quod enim quemadmodum statuunt, fieri nec ne aliquid possit, antequam ascendamus esse factum, quid ex ea re consequatur non vident. quamquam enim rem esse, sive quam nevera esse natura prius est, cognitione tamen et usu est posterius. Si enim ex eo quod fieri possit quaestiones initia essent sumenda, nihil esset in quo finem faceremus philosophandi. Etenim in omni scientia ex cuius cognitione statuendum est an possit fieri, summa quaestio [illegible] [illegible] reperitur: ac ridiculus quidem sit popularis [illegible], [illegible] non [illegible] affirmet esse materiam [illegible] [illegible] quae [illegible] [illegible] naturam comprehenderit, et propterea in iis non contineantur repugnantia. Una igitur in proposito est via, ut quemadmodum [illegible] [illegible], quo intellecto statim etiam agnoscimus esse posse. nihil enim evidentius, quam illud [illegible]: a facto ad potentiam valet illatio. ad eamque rem eadem principii [illegible], ex quibus alia certe colligimus. velut in hac quaestione [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] necessario concluseris aut esse [illegible] omnia esse facta, quisquis [illegible] ea [illegible] [illegible] id est vestri philosophi officium est et supra hominis facultatem. Nam quod opponunt, ex nihilo nihil fieri est illud quidem principium physicum sed non eiusmodi ut illa a nobis posita nulla sint; [illegible] [illegible] [illegible] [illegible] [illegible] nequeat, illud ita est limitandum, ut in eam tantum valeat quas secundas vocant: nam ne ad summam illam et primam [illegible] extenderetur ratio prohiberet quae quidquid initium cepit, imperfectum sit summa [illegible] infinita perfectaque causa omni carere. Ut enim idem quoque principium veritatis [illegible]. quasi vero non multa sint quae quamquam in medio posita tamen [illegible] [illegible] [illegible] [illegible]

tamen multi animadversionem effugiunt, quam incidebant esse Antipodes, plurimi ne cogitarunt quidem tan... ...tum ut soli motus et motio terrae, quod plane comprobarant. Quid vero multi e veterum Philosophis, iisque illustres creationis notitiam habuere? Quid enim nulli ne ii sunt, quos refellerat Empedocles teste Plutarcho in Adversus Coloten, quippe propugnarent effectionem rerum a nihilo? Quid nonne Aristoteles de Zenone Xenophane et Gorgia agens ...ap. I perhibet eos Philosophos credidisse quidquid usque sit, id ex nihilo divinitus fuisse conditum? nisi vero nullo ac non etiam multorum instar existimemus Platonem de quo egregie quid scribat Hierocles in libro de Providentia et Fato, cujus epilogum nobis reliquit Photius. Inquit enim: ex Platonis sententia supponit haec disputatio Deum esse velut universi simul visibilis et invisibilis hujus molitionis opificem, quem ex nulla re subjecta vult a suo Artifice inductum, ut ex illa sufficeret voluntas, quo rerum natura subsisteret. Quod tradit ipse Plato in Timaeo docens, mundum idcirco genitum quia corporeum, quae ratio cum in omni materia valeat, illam etiam necessario genitam existimavit. Accedit antiquus auctor operis de secretiore parte divinae sapientiae secundum Egyptios, olim Aristoteli attributi, cujus haec sunt verba: Deus causarum omnium Auctor est, utpote qui eas ex nihilo procreaverit.... Deus igitur omnibus causis hoc praestat ut et sint etiam ne alios procreent, tantumque in procreando hoc differunt quod ipse divinus causae Auctor est sine ulla materia interjecta. Quid de Proclo dicam, qui in institutionibus Theologicis cap LXXII ita scribit: materia cum sit subjectum omnium ex omnium causa prodiit quod in mysteriis confirmat Jamblicus. nam quantopere de hac re disputaretur in Scholis Philosophorum ostendit Seneca — — —

Puta utile existimas ista cognoscere ..... quantum Deus possit; materiam ipse sibi formet, an data utatur. utrum idea prior sit, an materia idea. Sed ex nullo melius id intelligere possumus quam ex Lucretio. .. lib. I de Rerum Natura plurimis, sed plane puerilibus argumentis conatur docere, ne Deum quidem posse quidquam efficere ex nihilo, in cujus maxime consensit opinionem; cujus autem ... ... ex eadem ...: ‡

Principium hinc, cujus nobis exordia sumet
Nullam rem e nihilo fieri divinitus unquam
Quippe ita formido mortales continet omnes,
Quod multa in terris fieri caeloq. tuentur,
Quorum operum causas nulla ratione videre
Possunt, ac fieri divino numine rentur
Quas ob res ubi viderimus nil posse creari
De nihilo, tum quod sequimur iam rectius inde
Perspiciemus.

Qui bene si paululum consideratur, nemo non intelliget creationis notitiam ad plures iam tum pertinuisse, quam vulgus existimat. Lucretius enim praemonet ea opinione esse formidinem omnium mortalium comprimendam aggredi. quaenam autem? quod operum causas non videant, ac fieri divino numine rentur. quonam autem pacto? nempe ex nihilo. Quae hujusmodi enim effectione sit, ... propterea profitetur, patefacturum causas, ex quibus cuncta fiant

quarum generatione homines putarent fieri ex nihilo. At eo rei tam obscurae cognitio semper fuit in omnium animis impressa a natura. Quod si Philosophi non pauci eam everterint, idcirco evenit, quod hanc rem quemadmodum alias exquisiverunt praepostere. Cum enim ex quibus principiis concluserant esse Deum, quod res imperfectae tam praeclare disponi non potuerint sponte, simul oportebat colligere etiam earum materiam, multoque magis quam formam omnipotenti causae tribuisse. Illi summa rei obscuritate commoti coeperunt indagare num id fieri potuerit neque viderunt, si ista via erat ingrediendum, non solum effectiones e nihilo verum omnia prope, quae certa sunt, esse neganda, quod comprehendi non possint. Omnino ad absolutam tantae rei definitionem bina mihi postremo notanda sunt, quae si prae oculis semper habuerint, captiosas Atheorum rationes evitabunt facillime. Primum autem cum duplex genus sit principiorum ex quibus argumentamur, unum alterum quia ad persuadendas existentias pertinent moralia appellamus, alterum vero quae ad mentem, ut loquuntur, possibilitatem spectant, quaeque idcirco metaphysica haec et transnaturalia dicuntur, priora ea esse quibus nos in hac demonstratione usi sumus. Secundo ubi utrumque genus in contentionem veniat, moralia Metaphysicis esse anteponenda. Quamquam enim haec, si per se spectantur, videantur firmiora, tamen cum ex rerum essentia, quae humanae menti inexplorata est, ducantur, ex moralibus in quibus natura maxime valet, interpretanda sunt. Sic, ut superiori exemplo utar, cum ex principio morali, videlicet ex constanti hominum testimonio compertum sit esse Antipodas, quaecumque ex Metaphysica afferuntur ad docendas eas esse non posse, falsa ducenda sunt, tametsi etiam viderentur inextricabilia, atque una adhibenda erat defensio, Antipodas, quoniam sunt, et esse posse. Si autem metaphysica conveniunt ultro cum moralibus, tum negligenda non sunt, quippe a natura esse confirmata, quod et nos in Atheis confutandis praestitimus, ut utraque coniungeremus. Tertio ubi plura moralia principia inter se contraria videantur, ita demum concilianda sunt invicem, ut singularia et vi severius et ordo, quae singulis facile ad rem praesentem applicare possumus. Quoniam omnia imperfecta a suis causis oriuntur, ostendi etiam materiam ab alia causa non debuisse neque regressum in infinitum in illa re ab hominibus approbari, ita necessario esse causam perfectam, in qua tandem argumentatio desinat. Hae rationes ex more communi haustae sunt, neque tam declarant quid fieri possit quam quid factum sit. Tu mihi quid contra obiicis? scilicet non potuisse res fieri ex nihilo, male agi et praepostere, neque quicquam animus certi retinquis, si quid fieri possit quam quid factum sit mens quaerere. Non intelligo, inquis, quemadmodum Deus effecerit aut corpus aut dolorem quibus rerum nihil eius naturae habet simile: atqui illud intelligis, ita esse factum; cetera non modo tibi incredibilia videri non debent, verum ex ratione ipsa, quae te ad omnipotentem causam adducit, hoc addiscis quoniam omnipotens et infinita sit, plurima debere posse efficere quae finita mens atque imbecilla non possit capere. Ceterum eo minus tibi id fidem abnuere ignoscendum est, quod multa vicissim quotidie fieri cernis ac tute experiris, quae non minus illis sunt in speciem repugnantia. Etenim quid habet idea rerum simile, per quam tamen eas ipsas intuemur? quid in mente Architecti est simile quod artifici adsimile? atqui cum idea quae neque generata est, nec rotunda atque universo centro, spatio vel ut melius dicam puncto circumscribitur eadem et rerum quadratarum, rotundarum et immanium exemplar.

Sed de iis hactenus

Cap. II

Qualis sit Deus

Sicut est in Philosophia utilius, nihil periculosius nihil quod ad divinas leges quae Ethica continentur exequendos incendat animos vehementius nihil simul quod eosdem in majus discrimen adducat, quam haec quaestio; neque ad ullam rem divinae litterae crebrius excitant, neque ab ulla deterrent gravius: etenim modo in divinae naturae cognitione collocant vitam beatam: haec est vita aeterna, ut cognoscant te solum verum Deum: modo fatalis cujusdam injectae caliginem minitantur iis, qui divinam majestatem propius speculari ausi fuerint: scrutator majestatis opprimetur a gloria. Ex quo intelligendum est medium quoddam iter esse tenendum, ut neque praestantissimae illius naturae cognitionem, quae mortalibus proposita est, per turpissimam negligentiam praetereamus, neque nostrae imbecillitatis obliti, ita ad lucem illam immensam appropinquemus, ut visum amittentes ac velut vestigio abrupti in gravissimos errores haereticorum, quod plerisque accidit, corruamus. Quorum utrumque vel Ethnicus homo Plutarchus vidit. Nam initio libri de Iside, et Osiride. maxime, inquit, cognitionem Deorum pro facultate humani ingenii consectantes, ab ipsis petamus nobis eam concedi, qua neque majus homo accipere, neque dignius dare munus homini potest Deus. Quanta vero hac in re temperantia ac pudore opus sit ostendit in tractatione de his qui sero a Numine puniuntur, ubi ostendit hoc fuisse praeceptum veterum Academicorum, ut in disserendo de divinis rebus maxima cautio et modestia adhiberetur: quorum utrumque ita praestabimus si cogitemus Deum et maxime notum esse, et maxime ignotum, quorum alterum comprobant testimonia librorum Paulli praesertim ad Rom. I docentis non modo Deum, sed sempiternam etiam ejus virtutem ac divinitatem ex rebus effectis intelligi, ac conspici: alterum vero confirmant reliqua loca, quibus Deum nec videri, nec percipi significatur. hinc idem propheta de se apud Isaiam: ego sum Deus absconditus. Licet autem multa impervia per Christianam fidem patefacta sint, nos tamen hanc mysteriorum partem ceteris Theologis permittentes, in his tantum versabimur, quae humana ratione deprehenduntur, hoc est, quae idem Deus afflatu quodam naturali universos mortales docet, Apostolo attestante de Philosophis naturalibus iisdem. quod notum est Dei manifestum est illis. Deus enim illis manifestavit. Cum autem hic communis afflatus, per quem Deus et se et ceteras manifestat, sit illa naturae vox, sensusque ille congenitus, quem omnium consensionem ducem certissimum habemus, quique non tam arduis speculationibus neque iis quibus a nostra facultate abhorrentibus quam simplicissima quadam veri notatione excitatur; quoque non minus propter rerum intelligendarum difficultatem, ingeniorumque communem imbecillitatem ad naturales assensiones necessarius est, quam propterea illa divina motio ad Christianam fidem; in hoc instinctu tamquam in arce, quemadmodum ante fecimus, doctrinam nostram constituemus; hinc denique incredulos, hinc pertinaces revocabimus, ut, juxta testimonium Apostoli, voce testimonium perhibente conscientiae illorum intelligant

intelligant se non posse a rebus tam compertis dissidere, quin una stare ipsi, et ab omni humanitate dissentiant. Primum autem universim statuam, quam perfecta sit Dei natura; quod quamquam ex superiori capite satis concludi posset, tamen hic nobis est pertractandum uberius: tum quænam præcipue ex hac infinita perfectione attributa consequantur ostendam.

Primo loco Deus est Optimus.

Ne autem repetam argumenta illa, quibus ita effectum est esse Deum, et simul consequenter eumdem esse perfectum, hic unum addam ea de re consensum tum Philosophorum, ac plane totius generis humani. Clarissime est ac rectissime dixit apud Tullium Stoicus Balbus II de Nat. Deorum: talem esse Deum certa ratione animi præsentimus, primum ut sit animans, deinde ut in omni natura nihil eo sit præstantius. ubi affert etiam Epicurum, qui etsi multa de Deo absurda et nefaria effutierit, tamen ultro sensit: esse Deum, quia necesse sit præstantem esse naturam, qua nihil sit melius. Neque minus recte ea de re senserunt Academici et Sceptici, quos supra allegavimus ex Empirico; atque eadem fuit perpetua existimatio generis humani, de qua infra commodiori loco agemus. Unde autem amabo hæc notitia, quæ præjudicata opinio, quod institutum eiusmodi esse potuit, ut homines rebus imperfectis videndis assueti, de Deo tantum hoc judicium haberent, ut nihil eo posset cogitari præstantius; atque ea res in omni quæstione poneretur, quasi principium, et anticipata notio, quæ probatione minime egeret? Quid autem fecit, quod qui nihil in Philosophia non commovere, quibus solemne erat contra omnia disputare, hoc tamen ultro semper confessi fuerint? nonne id ea natura, quæ nihil est, tot res, omnium et dociuri necesse est? Neque vero inficior a nonnullis pessime de Dei natura esse existimatum, cum diserte aut detraherent ea, quæ bonitati infinitæ essent propria, aut quæ cum ea repugnarent eidem attribuerent. Verum si ate eum quoque erroris causam perpenderimus, non modo hic naturæ sensus non labefactatur ea re, verum etiam confirmatur. Propterea enim isti illi opinati sunt, quod ea divinæ perfectioni convenire arbitrarentur, ut error quidem fuerit in indicando de attributis peculiaribus, semper autem inter omnes constiterit quæcumque essent præclara assignanda esse Deo. Negabat Epicurus Deum humana curare, propterea quod neque tantas occupationes eius majestate dignas crederet, neque cum eiusdem beatitate cohærere. Sic si legimus eius sectatoris Velleii disputationem apud Tullium primo de Nat. Deor. quæ sunt vera dicit aut falsa effutiat reperiemus ea omnia ex firma divinæ excellentiæ notione ab eo auctore esse ducta: negat a Deo Mundum ædificatum, id est ideirco negat, quod id a recta ratione commentique abhorrere censeat. crasse istud quidem ita agit, ut nunquam hanc laudem Deo ademptum, nisi existimaret absurdam: item negat, ne mentis Mundum esse Deum, quod tenebant Stoici, quia cum iuxta eorum, incredibili celeritate torqueatur mundus, in ea inquit, non video ubi nam mens constans, et vita beata possit insistere tum enumerat Mundi vitia, quodque eius partes aliæ habitabiles sint aliæ inhabitabiles quod aut rigeant nivibus, aut calore flagrant, hinc concludit, quæ si mundus est Deus, quoniam partes Mundi sunt, Dei membra partim ardentia, partim refrigerata dicenda sunt

Idem

dem repellens Maximinum, qui aerem fecerat Deum. quasi, inquit, aer sine ulla forma Deus esse possit, cum praesertim Deum non modo aliqua sed pulcherrima specie esse deceat. Quod si Tullius reprehendit Anaxagoram recte docentem Deum esse mentem infinitam, simul ratus est cum Dei simplicitate et natura pugnare infinitatem. ait enim: in quo non vidit neque motum sensui conjunctum et continentem in infinito ullum esse posse, neque sensum omnino, quo non ipsa natura pulsa sentiret. Quod si Stoicorum aliud considerentur placita, eorum reperiemus errorum fontem, quod quamquam Deum statuerent esse optimum non recte intelligebant omnis perfectionis aut imperfectionis naturam. Volebant enim v.c. Deum esse rotundum, quod ea forma nulla esset pulchrior; eundem esse mundum quo nihil cogitari possit mundo melius, alia [illegible] similia errorum [illegible], que tamen documento sint semper illud mansisse firmum, etiam inconcussum, de quo litigaret nemo, Deum esse optimum, et vix quemquam alicujus nominis reperias, qui sciens imperfectionem aut vitiorum quid attribueret Deo. nisi vero aliquem putare volumus Sinensem literatorem, neque quem cuius Trigaltius De Christiana expeditione lib. I cap. X refert eam fuisse amentiam et furorem, ut cum fateretur ultro esse Deum Universi opificem, eundem nihilo se majorem faceret homo superbissimus. cum enim P. Matthaeus Riccius in disputatione ex eo quaesivisset, crederetne aliquid esse rerum principium et causam, annuisse illum, atque addidisse, hominem illi vi et magnitudine parem esse, se ne tantillo quidem concedere. cum autem rursus ex eo percunctatus esset an crederet ne se idem posse facere, quod ille fecisset, tum inverecunde respondisse, ut illi, si placeat, alium coelum terramque efficiam. Cum autem retorsisset Riccius, sibi satis futurum si vel ignem similem ad quem sedebant exemplo faceret, illum id se non expedivisse et dixisse, rem nimis exiguam a se postulari. Atque hi sunt primi literati, hi Philosophi, e quorum sententiis [illegible] quaerere, novorum [illegible] fabricatores. Neque minus contungendum fratribus est etiam [illegible] Alphonsum illum Neapolitanum Regem qui affirmare non dubitavit, si secum fuisse ut Deus melius Mundum efficeret si suo consilio usus esset [illegible] in Astronomia [illegible], nam [illegible] quidem [illegible]. Ceterum nulla re melius natura sentit de summa Dei perfectione [illegible] quod si ad quaedam eius praecipua attributa veniamus, multasque de ceteris praesertim Ethnicis falsas [illegible] opiniones refutemus. Prima autem de unitate Dei quaestio erit, nec tam ut rem comprobemus, [illegible] ab omnibus confirmatam qui Deum esse crediderunt, quam ut humani generis auctoritatem vindicemus quae prorsus Polytheismum [illegible] nos pervulgatum [illegible] videatur ...

Prop. II Deum proprie dictum unum esse, nec esse plures, plena hominum multitudo consensit semper.

Deum proprie dictum intelligo ex omnium antiquorum et recentiorum definitione ens [illegible] omnino perfectum, cui nihil neque detrahi possit neque addi, qui causa sit rerum omnium. In hac autem argumentatione eo utar ordine, ut primum communem Ethnicorum doctrinam afferam pro [illegible], deinde ut explicem quid fuerit Polytheismus, seu numerus Deorum, quo Idololatria continetur; postremo sigillatim dicam de iis qui duo principia rerum inter se contraria posuerunt. Quae ubi exposuero, tum demum duo ab adversariis [illegible] erunt

ut et ipsi

ut et ipsi testes contrarios adducant, singuli doceant si qui fuerint, qui plures proprie crediderint Deos huiusmodi tot fuisse, ut vere dici nequeat, maximam mortalium partem unum agnovisse.

Ordiamur a Philosophis, iisque senioribus. Pitagoras apud Justinum Martyrem in cohortatione ad graecos allegatus ita docuit: Deus quidem unus . . . principium omnium, unus in quo omnia, et omnium Pater, mens et animatio omnium. Xenophanes citatus a Clemente Alexandrino lib. V. Stromatum, eandem rem multis complexus est versibus, quorum paucos brevitatis gratia afferam e graeco conversos apud Cotvortium

Magne Pater Divum, cui nomina multa, sed unum
Omnipotens semper virtus; tu Jupiter auctor
Naturae, certa qui singula lege gubernas

Etiam Plato tam perspicue sententiam suam explicavit ut dubitare nemo possit. Nam et Deum Patrem et opificem omnium appellat, ut notat Plutarchus in quaestionibus Platonicis; tum unum dicit aeternum Deum, qui et caetera fecerit, et illos quos ipse appellat Deos. Atque in Epistola ad Dionysium monet, se cum unum dicit Deum serio agere, secus cum plures. Neque sui mentem dissimiles extitere Platonici, quorum constans sententia fuit unum esse Deum ut in mysteriis ostendit Jamblicus. Sic Alcinous de doctrina Platonica cap. IX: Principem Deum appellat, aeternum, infallibilem, perfectum, bonorum omnium auctorem. cap. XIII Deus qui universum condidit fecit deinde Deos et daemonia. Hierocles in carminibus Pitagoricis scribit Deos inferiores ab uno ortos, qui dici possit Deus Deorum. Plotinus quoque et caeteri negarunt nonnisi unum esse Deum. cap. autem noni libri Enneadis unum demonstrat principium infinita perfectione praeditum esse posse. Jamblicus de myst. Sect. VIII. cap. II unum ponit principium, qui sit Deus Deorum; Quibus accedit Porphirius apud Cyrillum lib. I in Julianum; nec non Proclus in Theologia Platonis, ubi Archidas summam statuit esse naturam quam omnes mentes colere debent, quaeque Deus omnium vim ac perfectionem una continet. Nam Aristoteles de Mundo lib. VII dicitur confirmat unum tantum esse Deum qui pluribus significatur nominibus. Eiusque in ea sententia fuerunt omnes antiqui Peripatetici ab Aristotele et Platone orti. Simplicius in Epictetum declarat unum esse summum Deum, qui causarum causa sit, et Deorum Deus. Antisthenes apud Tullium I de Nat. deor. Populares Deos multos, naturalem unum esse dixit. Neque aliter censere Pitagorei, quorum duos afferam Onatum et Philolaum. Ille lib. de Mundi opificio ita scribit: Deus est rerum omnium caput et fons immutabilis, nulli rei praeterquam sibi uni similis. Alter autem apud Stobaeum lib. I Neque unus mihi videtur esse Deus, verum unus quidem maximus ac summus et universum gubernans, alii etiam multi diversis praediti viribus. imperat autem omnibus, qui robore magnitudine ac virtute praestat. Plutarchus autem de Oraculorum defectu contra Stoicos agens qui plures negabant esse mundos; Quod si essent plures, ponendi essent Joves, inquit. Quae necessitas cogit multos esse Joves, si plures sint Mundi, quando singulis praeesse potest princeps Universi cum mente ac ratione, ejusmodi qualis est qui a nobis Dominus omnium ac Pater cognominatur? Caeterum vel ex hoc loco satis liquet nec longiore mora, qualis etiam fuerit toties nobilis Stoicorum Secta hoc decore per marmo, qui ita absurdum putarent plures esse Joves h.e. Deos opt. max. et eo principio

tanquam

... certo et indubitato averterentur, quo asseverent plures non esse mundos: hi enim, te teste, antea scripserant quaerunt quonam modo unus ubi una prove enim maneat, ac non plures Joves fiant, si plures sint Mundi. Ad Latinos vero laudare sufficiat Marcum Tullium qui in somnio Scipionis Coelorum Principem nominat, qui universum hunc Mundum regit. In Disput. autem Tusculanis Lib. I. eius naturam praeclare ita exponit: nec vero Deus ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quaedam et libera, segregata ab omni concretione mortali, omnia sentiens et movens, ipsaque praedita motu sempiterno. Ex quibus testimoniis antequam ad sacra populorum veniamus quid principio efficiatur videndum est. Cum enim in superiore Libro ex communi Philosophorum Ethnicorum auctoritate planum fecerim Deum esse naturam quandam praestantissimam, qua nihil esse aut cogitari possit melius, eamque notionem ut anticipatam et a natura insitam, ut firmam et perspicuam a certis maxime contrariis in omni disputatione habitam fuisse, statim liquet, hos, qui nuper allati sunt, cum unum affirmaverint esse principium omnium, unum fabrum et hominum et deorum, illumque ceteros condidisse qui dii nominarentur, eosdem Minores in eius ditione positos, eique obtemperantes, ac veluti quosdam vicarios et administros in Mundi gubernatione, hinc inquam, constat numquam proprie, ac iuxta definitionem Dei quam tradebant, reliquos potuisse nominari Deos, cum quia Princeps Deus ceteris erat major et melior. Ac cum Cicero doceat Deum qui hoc tempore intelligeretur non alio modo intelligi posse, nisi mentem omnia sentientem et moventem, hinc fit, ut quoniam ceteri ab uno moveri solerent movente omnia, ne intelligi quidem poterint Dii.

Age dum cognoscamus etiam opinionem gentium imperitarum ac inprimis Graecorum et Romanorum, quarum nationum cultus ceteris videtur antecellere. Nullo autem modo id planius cognoscemus, quam si Poetarum testimonia afferemus, qui tum popularem sensum in carmina transferebant, tum ipsi populorum magistri habebantur. Quorum primus erit Orpheus ab Aristotele allegatus in lib. de Mundo Cap. VII, cuius versus e Graeco converso ante attulimus, ceteros nunc addo.

Jupiter est Terrae, Caeli et stellantis Olympi,
Jupiter et mas est, atque idem Nympha perennis,
Spiritus est cunctis, validusque est Jupiter ignis,
Jupiter est pelagi radix, est Luna Solque
Cunctorum rex est, princeps, et originis auctor
Namque sinu occultans dulces in luminis auras
Cuncta tulit, sacro versans sub pectore curas.

In quo miror Auctorem Historiae Philosophiae Ethnicae scripsisse horum versuum sententiam ita esse ambiguam, ut vel a Spinoza afferri possint, quod videantur significare Deum unum esse omnia, ac totum esse, quod numquam effudisset imprudens scriptor, si quo deinde habet Orpheus versus consideravisset, resolute enim eum regem esse cunctorum, et auctorem omnis originis, diserte canat Orpheus, qui non videt non alio modo eum scripsisse Jovem esse Lunam, Solem ac reliqua, nisi quod omnium efficiendorum ideam et vim in se contineat,

quemadmodum

quemadmodum artifex apte dicitur mente complecti opus quod molitur; quod esse Poetæ sententiam extremi ostendunt versus, quibus prædicat Deum auctorem inter omnia postquam molitus fuerit in lucem cuncta tulisse, et edidisse

Ceterum, ne plura adducam, duobus contentus ero Principibus Poetarum: Græcorum quidem Homero, Latinorum autem Virgilio. Ille Iliad. V. facit Deos ita alloquentes Iovem.

Alii enim omnes, quotquot Dii sunt in Olympo
Tibi obediunt et tibi subiecti sumus unusquisque.

Tum in VIII

Cognoscet deinde quanto sum Deorum potentissimus omnium

Neptunus in eodem

Non ego velim cum Jove Saturnio pugnare
Quandoquidem nobis aliis longe potentior est.

In XII eiusdem Iliadis

Nos vero magni Dei pareamus voluntati,
Qui omnibus mortalibus et immortalibus imperat.

Sic ibidem appellatur rector Deorum omnium, ut omittam Aeschilum, Euripidem, Theogniden eandem doctrinam tuentium. Ex Latinis, Virgilius sæpe Iovem sæpe patrem omnipotentem hominum ac divum, Patrem ac regem utrique tremendum nominat velut Æneidos, I.

O qui res hominumque deumque
Æternis regis imperiis et fulmine terres

Lib. X O Pater o hominumque divumque æterna potestas

Neque secus Latini ceteri. Nam Plautus iuxta Populi consuetudinem loquens maxime: Qui est Imperator Divum atque hominum Jupiter. Et Horat. Odarum Lib. I. Od. XII

Quid prius dicam solitis Parentis
Laudibus, qui res hominum ac Deorum,
Qui mare et terras variisque Mundum
Temperat horis?
Unde nil majus generatur ipso
Nec viget quidquam simile aut secundum

Tum lib. III Ode IV

Qui terram inertem, qui mare temperat
Ventosum et Urbes, regnaque tristia
Divosque mortalesque turmas
Imperio regit unus æquo.

Ovid. autem in Metamorphosis

Ille Pater rectorque Deum, cui dextra trisulcis
Ignibus armata est, qui nutu concutit orbem.

Ceterum

Caeterum vel ex ipso Romanorum Religionis institutore Numa liquido apparet quam sinceram numinis notionem Rex ille pro inspexit. Nam ut Plutarchus in ejus vita testatur, et Varro apud Augustinum de Civit. Dei notaverat, nulla Dei simulacra fierent, quod negaret principium rerum sub sensus posse cadere: quod si adhuc mansisset inquit Varro castius Dii colerentur. Ac quam familiare esset Rom. Populo Deum appellare Opt. Maximum, ex orationibus [illegible] constat praesertim ex Tullio.

Caeterae Gentes cultu et humanitate caeterarum facile principes tum ex Philosophis, quorum doctrina imbuebantur tum ex Poetis, qui communes notiones secuti sunt, sententia de unius Dei principatu externa quae propter ipsam communem divinae naturae intelligentiam locum non relinquent opinioni [illegible] minorum; ac alias veniamus nationes. Primum autem Judaeos, Samaritanos, aliasque gentes finitimas, quarum ex sacris litteris cognoscitur pura religio, veluti carum in quibus [illegible] eius amici vixere, quod ea res constat omnibus praetermittam. De Aegyptiis narrat Plutarchus in Iside et Osiride fuisse apud eos Fanum, in quo ea inscriptio legeretur Ego sum quidquid fuit est et erit meumque peplum nemo adhuc mortalium detexit. Quo nihil magnificentius dici potest ad summam Dei naturam exprimendam quae verba illi Exodi loco respondent cum Deus se Mosi indicans ait: Ego sum qui sum; quem etiam iubet ita Aegypti Regem, cum sua mandata exponeret, affari qui est misit me ad te. Nam quod in ea descriptione addit, esse quidquid est aut fuerit, non Deum cum mundo confundebant, neque non eundem ignotum, occultumque dixissent. (Quid enim apertius mundo, atque notius omnibus?) sed significabant Deum res omnis vim mirabili quadam ratione continere quod simile est illi Joannis verbis in Evangelii initio: quod factum est, in ipso vita erat. Hunc Deum Aegyptii appellabant Amun, quod Graeci, Jovem productiori vocabulo Ammonem dicunt ex eodem Plutarcho, Amun autem Manethos Sebennyta dialectus eam vocem interpretabatur occultationem. Itaque de se ipso dicit apud [illegible] ego sum Deus absconditus.

Aliud est in Oriente florentissimum Persarum regnum de quibus etsi multa imperite cum magna eius gentis injuria tradita sint in hac re a priscis ac recentioribus [illegible] ob eam causam quod cum [illegible] [illegible] Persae alienis litteris ac vel ignorantia prodere et propterea [illegible] moribus [illegible] [illegible] potuerint; nuper tamen Thomas Hyde Britannus acerrimo judicio vir, qui diu in illo regno versatus, ex certis testibus ac [illegible] ex compendio legum Zoroastris, quod inscribitur Sad-der, alijsque ex Archivio quo Persique nunc utuntur eius gentis instituta [illegible] accuratissime, caeterorum patefecit errata et calumnias. Itaque Britanni Auctores Historiae Universalis, omni eruditione, ac judicio [illegible] cum [illegible] sententia [illegible] cap. XI [illegible] unius Dei, quem [illegible] omnipotentem, infinitum ubique praesentem credunt religiosissimi perpetuo cultores fuere, neque unquam [illegible] sunt simulacra ulla fieri, aut Universi creatorem angustiis templorum circumscriptum putari: itaque cum Xerxe Rege in Graeciam transgressi omnia everterent Deorum templa, non quo abhorrerent a religionibus, sed, quod simulacra omnia Deo indigna esse arbitrabantur ac cum a quodam principe inducta esset [illegible] superstitio, Regem eum aversati impietatis auctorem morte paene affecerunt. Illud semper tuentes unum esse Deum, quod [illegible] potenter [illegible] [illegible]. Hactenus Britanni Scriptores, qui etiam eam gentem vindicant ab idololatria, in cuius opinionem vulgo venit propter quod

propria quoddam in Ignem, Solem, ac Lunam insigne obsequium. Docent enim ignem a Persis sanctum haberi, quod eum ducant signum aliquod divinae Sapientiae illustrius, itaque et Moisi in igne apparuisse, et toti Hebraeorum populo per noctes singulas in columna ignea visum in Eremo. Solem autem ibi in magna reverentia esse quasi quasi thronus divinae majestatis ~~tenetur~~ judicatur. Caeterum Persas nihil divinitatis putare hisce rebus inesse, ut alia omittam clare comprobant ea verba, quibus Sacerdotes apud ignem orantes populum ita praemonent: ~~[illegible]~~ cum ignis Zoroastro fuerit demonstratus ab Altissimo, quasi majestatis suae symbolum, fas est sanctum habere, omnique honore prosequi quae huic persimilia sunt, et Solem ac Lunam clarissimos divinitatis testes, atque ad infinitae Creatoris Sapientiae notionem in animis nostris excitandam aptissimos, atque absque superstitione praeceptum quod accepimus tueamur, Deoque gratias perpetuo agamus propter hujus elementi utilitatem.

Alia est vastissima Tibeti regio in Sinensis Regis ditione posita cui Magnus Lama praesidet; is est veluti Pontifex Maximus, in cujus templo magna antiquorum codicum vis asservatur. Paucis abhinc annis missus ad Lamam fuit a Sinensi Rege Legatus vir doctissimus cum litteris, quibus rogaret Lamam, ut ab eo Legato tabularium inspici, ac quae essent maxime luce digna volumina describi et in Sinensem linguam pateretur converti. Re impetrata, in manus venit ejus literati hominis, libellus ignoti auctoris quem tamen certis conjecturis Christo multo antiquiorem ducunt, in quo continentur Morales institutiones certe praeclarae. Is libellus primum in Sinensem deinde in Britannicam linguam a Britanno quodam apud Sinas diversante translatus, nunc etiam Italice [illegible]. In eo disertissime praecipitur unius Dei cultus veri omnium creatoris, caveturque ne ulla religionis species [illegible] Lunae, caeterisque creatis rebus adhibeatur.

Nunc de religione agam et in ea reperiemus harmoniam admirabilem. Procopius de Bello Gotico cap. 14 affirmat Sclavenos et Antios unum Deum coluisse. Deinde, ut omittam in volumine Gallice inscripto Jesu Chisanties, tum ex epistolis D. Francisci Xaverii apud Historicum Philosophiae Ethnicae maxima Indorum pars tenet esse unum Deum infinitum, perfectum, sempiternum. De caeteris autem Diis, qui ibi coluntur ita scribit P. Bouchet: la plus part des Indiens assurent que ce grand nombre des divinités qu'ils adorent, ne sont que des Dieux subalternes, et soumis ont souverain etre qui est egalement le Seigneur des Dieux, et des hommes. Guzaratenses, teste Mandeslo, credunt unum esse Deum creatorem, et conservatorem Universi. Japonenses itidem unum Deum cui plures Dii subsint summum omnium auctorem. Formosae insulae populi tenent unum esse Deum sanctissimum quem appellant Ishia. Tartari ut fert Joannes de Plano Carpini affirmant unum Deum visibilium ac invisibilium omnium conditorem. De Indis occidentalibus ita Ramusius Tomo III. Appresso questi Popoli è opinione, che sia un primo Motore onnipotente eterno, et invisibile, qual ha due nomi Jochauna, e Guamaonocon. Boterus Relazioni universali Parte IV libro I. inquit: vegnendo a Popoli alquanto più civili e politi, Cuscani e gli abitatori del Perù confessavano un fattore dell'Universo un supremo Principe, e lo chiamavano Viracochea e Pachacamac.

Lacacamar, cioè creatore del cielo e della Terra l'adoravano alzando gli occhi al cielo. Demum ut scribunt [illegible] Scantan, Lahontan, Madagascarenses, Maiabongi, aliquot Canadani supremi numinis habent notitiam, cui subjecta sunt omnia.

Demum, quia totum terrarum orbem peragravimus, afferre rursus auctoritatem similem iis testimoniis quibus omnes probant universum fere genus hominum aliquem Deum cognovisse. Tertullianus Apologetici cap. XXIV ita alloquitur Ethnicos, "nonne concedimus de aestimatione communi aliquem esse sublimiorem et potentiorem velut principem Mundi, perfectae potentiae et majestatis? nam et sic plerique disponunt divinitatem ut imperium dominationis summae esse penes unum, officia ejus penes multos velint." Maximus autem Paganus ad S. Augustinum scribens Epist. XV tom. II ita loquitur: "equidem unum esse Deum summum sine initio sine prole naturae, seu patrem magnum quis tam demens tam mente captus neget esse certissimum? hujus nos virtutes per mundanum opus diffusas multis vocabulis invocamus, quoniam nomen ejus cuncti proprium ignoramus. Nam Deus omnibus religionibus commune nomen est. Ita fit, ut dum ejus quasi quaedam membra carptim variis supplicationibus prosequimur totum colere profecto videamur." Quod confirmat Seneca de Beneficiis, et Chrysostomus Orat. XXXI de Diis. Maximus Tyrius dissertatione prima haec habet verba quibus nihil luculentius desiderari potest. "quamvis diversae sint opiniones populorum, omnes in eo conveniunt Deum esse Principem atque Imperatorem summum, cui dii minores pareant. addit eandem esse [illegible] Graecorum Barbarorum, sive continenti sive insularum incolas doctos indoctos iuxta in eam rem conspirare; cui posset igitur iam esse dubium quin ea sit et fuerit maxima hominum partis sententia, quam diximus, ut ne in hoc quidem [illegible] gentium universam liceat objicere?

Verumtamen, ut ea tamen [illegible] commutationi [illegible] [illegible] explicanda videlicet quid fuerit Idololatria [illegible] Polytheismus [illegible] opinio [illegible] [illegible] [illegible] [illegible] [illegible] principium [illegible] et malo, quae et Plutarchus et nonnulli alii tam commune inter gentes putant ut [illegible] [illegible] [illegible].

[illegible] animum attulit, equidem [illegible] quam immani [illegible] [illegible] esset [illegible], [illegible] Mythologia dii quaerunt [illegible] vellemus. Quare commentitias fabulas intermittentes, ac Poetarum omnia [illegible] [illegible] credita in [illegible] numerabimus ut communes antiquorum sententias de Diis satisfaciamus, postea ostensuri nullam in falsitate consensionem fuisse, quae argumentum a generis humani auctoritate ducto infirmet.

[illegible], [illegible] animadvertendum aliqua supra naturam nobis ad initia [illegible], quibus homines deceptos in Idololatriam [illegible]. [illegible] enim cum [illegible] Dei notionem sinceram et puram, tum infinitas eiusdem magnitudinis insignem [illegible] formam in animo omnium [illegible] cum [illegible] mentis intuitu comprehenderent, neque uno nomine nominare possent, [illegible] gratia in [illegible] [illegible] partes distinxere, quod etiam nunc a Theologis [illegible] [illegible] et divinae [illegible] [illegible] attributa, [illegible] [illegible], [illegible] [illegible] diversas induerunt veluti in Psalmis: Justitia et pax osculatae sunt. [illegible] [illegible] [illegible] [illegible] [illegible] facti paulatim [illegible] ingenia ad [illegible] ut ex [illegible] personis nominibus [illegible] [illegible] [illegible] Poetae, qui ad omnem [illegible] licentiam liberi ipsa Dei attributa instar personarum proponerent, quodque [illegible] a concionatoribus etiam hodie fit, ut hinc [illegible] hominibus

hominibus infensa dicatur, illius misericordia iisdem [illegible] ... [illegible] comminiscentes, audacius Sapientiam Minervam nominarunt, Iustitiam Astream et alia similiter [illegible] Dei [illegible] inter se concertare finxerunt ex quo fortasse illa fluxerunt Deorum ab Homero descripta dissidia ab Ovidio uno disticho comprehensa.

[illegible] in Troiam pro Troia stabat [illegible]
Æqua Venus Teucris, Pallas iniqua fuit.

[illegible] qui paululum [illegible] [illegible] qui [illegible] [illegible] paganis [illegible] teste Iulio II [illegible] [illegible] [illegible] ad errorem tam pingui [illegible] [illegible] Maximus Paganus Augustino [illegible] neq. non modo [illegible] communem Paganorum sententiam exponens loco nuper citato dicebat. neq. ullum esse tam [illegible] qui unum summum Deum esse negaret, neque tamen [illegible] plures [illegible] [illegible] quæ [illegible] virtutes multis vocabulis nuncupari consuevisse, ac quo [illegible] colerent, eius quasi membra [illegible] [illegible] [illegible] ut [illegible] [illegible]. [illegible] testimonium afferre [illegible], fuerunt, qui apud Iulium [illegible] de Nat. Deorum eodem modo rem explicat [illegible] commentitiis fabulis [illegible], Deus pertinens per naturam cuiusque rei, per Terras Ceres, per maria Neptunus alii per alia poterunt intelligi, quoq. eos nomine consuetudo nuncupaverit quos Deos [illegible] [illegible] debemus. [illegible] unum Deum ex variis locis, atq. officiis variis nuncupatum nominibus [illegible] autem [illegible] in [illegible] Diis, tamen [illegible] [illegible] unum esse Deum per maria, per terras, per alia loca pertinentem [illegible] adhuc retinet [illegible] [illegible] appellationem [illegible] vitiosa consuetudine id fuit non [illegible], aut quod [illegible] [illegible] [illegible] nomina, et loca eundem inter [illegible] nominari posse. Quod eo minus nos commovebit, si animadverterimus, id etiam [illegible] [illegible] evenisse, ex quibus unum Plutarchi exemplum in [illegible], qui cum in libro de [illegible] [illegible] [illegible] cum Stoico unum Deum plures mundos regere posse, itaq. [illegible]: [illegible] [illegible] [illegible] et [illegible] mundos decem, quinquaginta, aut centum, qui omnes una regantur mente et ab uno pendeant principio, [illegible] adiicit. [illegible] Deos magnopere decet talis dispositio. ita ne hominem certe prudentem [illegible] [illegible] [illegible], ut cum de uno numine loqueretur intra eandem periodum [illegible] [illegible] admiserit. [illegible] [illegible] et Plutarchum et alios Philosophos tam [illegible] [illegible] regnante [illegible] [illegible] [illegible] [illegible], multos antiquorum plurali numero usos fuisse cum de Deo agerent, scilicet ut [illegible] [illegible] unius cuiuscumq. naturæ vim et excellentiam exprimerent [illegible]; veluti cum singulos homines significare volentes, eos tamen cum plures appellamus [illegible] Alexandros, Scipiones, Cæsares, Cicerones quæ dicendi forma multum valet ad augendum. Quæ cum ita sint, in principio magna ex Ethnicorum multitudine [illegible] est [illegible]. [illegible] isto modo nominabant Deos, illi non [illegible] [illegible]; eos autem fuisse plurimos, [illegible] [illegible] hac ex maximo intelligimus, qui Ethnicos defendens non privatam [illegible] sed communem exponebat. [illegible] [illegible] fons ex [illegible] [illegible] influxit, ex quo praestat in [illegible] cognoscere Plutarchi opinionem [illegible] [illegible] et Osiride [illegible] [illegible] [illegible] et Plato et Pythagoras et Xenocrates et Chrysippus

[illegible]

[illegible] Theogoniam in [illegible] hominibus praestantiores exhibuisse sunt et potentia nostrae naturae longe superiores: divina autem natura et corporis [illegible] compositione [illegible] esset denique capace, utique id genus omnia [illegible]: [illegible] ac multis hominibus [illegible], et in hominibus [illegible] inter Daemones [illegible], ut ac virtutis discrimina [illegible] Daemones dividit in bonos et malos, tum pergit explicando quemadmodum Dii populares nihil aliud esse [illegible] nisi eiusmodi Genii. [illegible] quo [illegible] patet et videre quid veritas habeat. nam idem Plutarchus antea dixerat opinionem de numero Daemonum perpetuo dedit hominibus ab ipso ortu ingeneratam. quod confirmat et temporis diuturnitate et persuasione populorum; ego autem sic existimo, [illegible] a Noe, eiusque filiis notitiam Angelorum (ii enim sunt quos prisci Genios et Daemones vocabant) tradi et propagari potuisse, tum [illegible] per visum [illegible] confirmata neque vero dissimile est ab ipso Deo quandam eorum cognitionem in omnium animis impressam fuisse. Nam quod ad bonos [illegible] hominum utile erat eos nosse, quorum in tutela essent positi ac profecto ex aliquo fonte [illegible] derivarat Heraclitus [illegible] eius [illegible] appellari —— [illegible] custodes hominum [illegible] [illegible]. [illegible] Plato, qui inter Deum et homines fungi illos docet interpretis munere, ut et [illegible] divina mandata perferant, preces autem ac vota mortalium ad Superos. [illegible] autem Daemonum notio cum prope necessaria hominibus erat, ut cognoscerent eorum insidias [illegible] verba illa ad serpentem deceptorem a Deo facta in Genesi: inimicitias ponam inter te et mulierem et semen tuum et semen illius significant aliquam huiusmodi notionem in humana natura [illegible] impressam adversus Daemonia. Neque vero [illegible] Empedocles, cum malos Daemones poenas peccatorum [illegible] [illegible]. Atque ea opinio non [illegible] [illegible] et [illegible], [illegible] Britanniam implevit, ut ex antiquis, et recentioribus constat. [illegible] haec [illegible] opinio spirituum [illegible] in rebus religioni nostrae consentanea est: quod autem eis naturam [illegible] divinam [illegible] putaverunt, [illegible] examinabimus cum de errore Ethnicorum agemus.

[illegible] Idololatriae origo fuit [illegible] aut [illegible] [illegible] homines. Primum enim Sapientiae XIV [illegible] [illegible], [illegible] luctu dolens pater [illegible] fecit imaginem, et illum qui tunc quasi homo mortuus fuerat nunc tanquam Deum colere coepit, et constituit inter servos suos sacra et sacrificia. [illegible] interveniente tempore, convalescente iniqua consuetudine, hic error tanquam lex custoditus est, et Tyrannorum imperio colebantur figmenta [illegible] Romanorum [illegible] exemplum [illegible] Tullius filiae [illegible] et de eius morte apotheosi cogitabat [illegible], facere omnino decreverit et ipse [illegible] ad Atticum, quem [illegible] compressissent animo, et Attico magnopere [illegible] [illegible] omnino non posse. [illegible] magna [illegible] [illegible] aut [illegible] in [illegible] disciplina [illegible] notanda sunt Evander et [illegible] [illegible] qui tum Deorum nomine vulgo colerentur omnes fuisse viros claros populari opinione consecratos, quod aperte pugnat cum doctrina aliorum Ethnicorum, quorum [illegible] [illegible] [illegible] [illegible] [illegible] nomina [illegible] [illegible] Genios [illegible] natura [illegible] inter Deum et homines

media

medico : alter autem Jupiter allucinatus est in libro de Iside et Osiride affirmans eos omnes quorum cultus dicuntur esset et communis esse genios non homines quandoquidem ut docet Cicero 3 de Nat. Deorum plurimi essent mortales in Deorum numerum translati jamq. ut Hercules, Aesculapius, Romulus, aliiq. non pauci in hoc quoq. motus reverentiae erga eos atq. admirationis erga virtutem a natura totus oritur quos autem expiravit et ... fuit, id sine divinitatis persuasione fuisse, infra videbimus.

Prodicus ... caeterum ait quae hominum vitae utilia essent ea ut divina esse habita, velut Solem, Lunam, Tellurem, Aquas, aerem eiusmodi id ne ii quidem universim est verum, ut constat ex expositione.

Nunc causis Idololatriae expositis facile mihi videor demonstraturus, quod erat propositum nunquam a majore hominum parte plures fuisse proprie Deos creditos. Primum enim tota ea multitudo quae Deum unum per omnia pertinentem, eum esse qui multis invocatur nominibus docuit, profecto a Politheismo aliena est. Atqui magnum hunc fuisse numerum intelligemus, si primum meminerimus, et eam opinionem fuisse antiquissimam, ut constat ex Ditalis libris veteris, qui primus cum homines in societatem vitae congregavit eisq. ut ceteras leges, ita disciplinam religionis tradiderit, non sine causa id apud majorem partem obtinuisse existimamus. Deinde eandem doctrinam tradiunt, ut vidimus Xenophanes, Pitagoras, Aristoteles, cum et ipsi antiqui, tum magnarum Sectarum principes; idem perpetuo professi sunt Stoici, quorum institutum latissime floruit; postremo id respondebant Pagani Christianis Patribus, cum non privatam sed communiorem illam doctrinam esse exponerent. De Egyptiis quoq. idem facit Plutarchus in Iside et Osiride, quamquam eos diversissimas veneratos et feles canes, plures tamen ea quasi signa considerasse multiplicis virtutis eiusdem Dei. Horum numero si addantur et illi populi qui penitus Deum omnino coluerunt, et ii Philosophi qui populares Deos contempsere, Plato in primis, eiusque innumerabiles sane asseclae, magna profecto erit Politheismi facta detractio: in quo ne ii quidem ... sunt, qui, ut ante vidimus cum sentirent unum esse Deum emphasis causa pluraliter appellarunt.

Quid nunc dicemus de reliquis qui diserte plures numerabant Deos pluresq. adorabant? Ego vero audacter dico maximam eorum partem id externe atque in speciem, non ex animi assensione fecisse: quod antequam planum facio, breviter oculis proponam eorum temporum conditionem: quod enim maxime movet homines, ut credant plerosq. Ethnicorum in Politheismum consensisse illud est, quod apud antiquos non verba illum quae praeferrent verum etiam ritus, ceremoniae, templa inveniuntur multorum Deorum adorationi assignata. Atqui priusquam doceam unde id ortum fuerit illud ostendam cum summa incredulitate hec omnia fuisse coniuncta. Primum enim nemo inficiabitur, et plurimos extitisse qui cum ab ... religionibus omnino diverterent iis tamen temporis causa uterentur. certe enim Philosophi quos supra nominavimus Deorum contemptores

tum

tamen iis cum populo rem divinam faciebant quod Cotta et Cicero de se perhibent III de Natura deorum.
[illegible] inde multi erant Dii eiusmodi [illegible] ne stulti [illegible] quidem Deos ponerent [illegible]. Erant enim apud Ro-
manos simulacra ac templa Menti Fidei Spei Virtuti Honori Victoriae Saluti Concordiae quarum nullam
esse deum Cotta negat subtiliore ratione opus esse ut intelligatur. Inquit in lib. III de Nat. Deor.: num censes
subtiliore ratione opus esse ad haec refellenda? Monetae quoque templum erat et Febri. Quis sibi persuadeat maxime ro-
manos [illegible] haec portenta probari potuisse? cur igitur coluerunt? Nihil ad haec respondeo, illud unum quod et si
[illegible] res tam inanes divinis honoribus affectas esse ab iis ipsis qui [illegible] viderent ne amplius mihi usu anti-
quorum [illegible] ad [illegible] videtur. Idem autem in ceteris Diis evenisse ut et adorarentur tamquam
Dii, neque tamen Dii haberentur [illegible] demonstro. Primo enim quamquam pauci sint qui ingenio praestant, tamen in
rebus usitatis atque evidentibus pauci decipiuntur. Itaque licet major mortalium pars ad vitia prona sit, pauci
tamen sunt qui vitia honesta esse iudicent; et quamquam cuncti omni appetitione alii ad [illegible] gloriam, alii
ad voluptatem, alii ad aurum [illegible], nullum tempus fuit, in quo plerique [illegible] propria iudicarent
[illegible] in rebus positum esse summum bonum. Interim omni aetate magna fuit existimatio virtutis, quique haec in
[illegible] ludicra et inania laudari consueverunt ab iis ipsis qui [illegible] cupiditate ducebantur, quam numquam
[illegible] esse [illegible] bona existimaverunt. Cur id tamen? quia innata et [illegible] ratio prohibebat ea summa
bona iudicare. Non enim summum bonum omnes intelligunt esse [illegible]; experientia contra [illegible] semper multi
[illegible] perfectionem in divitiis ac voluptatibus reperiri. Atque dum haec illa revocato, quae supra [illegible]
[illegible], recordare [illegible] conversione Philosophorum et Gentium Deum esse optimum, nihil melius [illegible]
posse percipi [illegible] ratione anticipata et naturalem hanc [illegible] in omni disputatione [illegible], neminem
[illegible] ex altera vero parte [illegible] quae omnes Ethnici confessi sunt ac fatentur hodie
[illegible] omnium Principes, religionis [illegible] tum ac te quaeram num [illegible] pa-
tam apertam tam perspicuam repugnantiam in maxima hominum partem cadere potuisse ut in [illegible] natura [illegible]
simul docerent aut nisi optimum intelligi non posse, simul rerum [illegible] esse fateremur
[illegible] et omnis in disputatione tollatur ambiguitas cogitandum est aliud esse iudicium, aliud assensionem mentis, alia
[illegible] et [illegible] voluntatis. Nam homines multa valde speciosa [illegible] alliciunt, quae simul falsa esse
iudicant quotidiano usu est compertum. [illegible] ut nihil gloriam [illegible] delectantur in [illegible] et
laudibus, quas sibi nequaquam convenire intelligunt et iudicant? Atque ne ulterius progrediar, quotquot Christiani sunt
qui peccant in bona cupiditatum [illegible], quae [illegible] bona esse non credunt. Iudicium autem
[illegible] ad intellectionem [illegible] et affirmatio quaedam rei ut [illegible] quae [illegible] fit cum duae [illegible] inter se
coniunguntur. Hoc autem [illegible] neque [illegible] omnes qui [illegible] constantissimam esse naturam

cui

cui nihil [illegible] omni deest, qui quae multa fecerint antea vidimus, eorum nego unum et plures affirmare, maxime valent,
aliquid esse minus perfectum, cum eorum ideam perfectae naturae coniungere quo enim etiam indicarent id esse plures
necesse omnino fuit, et censerent plures esse naturas aeque praestantes quae quamquam esse nequeant, tamen cum ea re-
pugnantia aliqua argumentatione ostendenda sit [illegible] negare potuerunt. At haec ita que loquimur et eius-
modi ut neque plures [illegible] esse possit neque propterea ullo modo in iudicium adducere hominum. Num omnis ullus qui
tenent hominem esse animal rationis particeps, tum dicat lapidem ratione et sensu carere, poterit la-
pidem proprie appellare hominem? hoc profecto a natura ingenii ita abhorret ut nullo conatu. nos et fieri
sic postquam gentes hanc vocem Deum notioni rei praestantissimae et omnino perfectae [illegible], nu[llo]
pacto valebant, hac propria significatione servata, eandem vocem rei, quam scirent minus perfectam esse acco-
modare: ita alteratio fieri debuit, ut aut ei maiorem ideam quod neque unquam factum est, nec fieri potuit
repugnante natura, aut ceteros quos dicebant Deos neque magnitudine obstruerentur quae res nunquam accidit.
Si enim de Geniis loqui volumus, eos Plutarchus cum reliquis Philosophis non solum minores Deo summo
facit, sed perturbationibus obnoxios mortales esse ac vitiosos ita ut iis Dei nullo conatu potuit applicari
Geniis, cum eundem non solum maximum sed immutabilem [illegible] structurae ac naturae, in quod nullum possit
malum adesse, praeter ceteros, etiam Pyrrhonii fecerint. [illegible] enim [illegible] ceteri Philosophi fateantur affir-
ment, nunquam maiorem partem mortalium omni Dei cognitione caruisse, vitabunt quod eandem [illegible]
explorata est facile [illegible] grada argumentatione [illegible] esse [illegible], tamen ea ratio nihil
habet adhuc, nihil quod facultatem superet [illegible]. Immo ea de causa nec omnino quidem solet
ullos vere esse Atheos, h[ic] [illegible] proprie et constanter [illegible] Deum, quia natura quia sensus
intimus quia communis [illegible] isti [illegible] semper obstitit. Quanto minus [illegible] credibile est, plerosque
mortalium, cum non solum faterentur esse Deum, sed etiam eundem esse talem, ut neque vitio ullo labo-
ret neque ulla perfectione careat quae esse aut cogitari possit, hos ipsos non modo contra naturam, sed etiam
contra confessionem propriam aliquando [illegible], res ortus imperfectas, ac alterius potestati
constitutas, [illegible] etiam [illegible] esse Deos [illegible] considerans quid adversarii nostri possint respondere
[illegible], quod quamquam frivolum sit, atque ineptum tamen quoniam aliud [illegible] non possum nihil praeter-
mittendum non videtur. Dicent igitur Athaei, cum Deorum Dei naturam esse perfectam, id in genere dici non
de singulis individuis intellexisse. atque Deum esse optimum, quod in universitate nullum aliud sit genus rerum
eo genere praestantius, non quod in eorum Deorum genere alius alio nequeat major esse atque melior, quemad-
modum etiam genus hominum vere dici potest optimum omnium generum quae in Terra sunt, et [illegible]
[illegible] homo homini praestat, ita apte veterum testimonia conciliari, quae pugnantia videntur. Sed mehe-
[rc]ules qui [illegible] ad non legisse quidam [illegible] ea loca, quibus responde[re] nostra conclusio nititur

Nihil enim evidentius est cuivis consideranti, quam Veteres, ita ad definitionem Dei maximam perfectionem postulasse, ut si vel unus gradus bonitatis et magnitudinis, qui fieri possit, deesset, is continuo nullo pacto sit Deus. Primum enim negant illud vitium esse in Deo ob eam unam causam quod sit Deus, quae res non constaret si tantum voluissent, eius genus caeteris generibus praestare; etenim homo adhuc praestat belluis, et lapidibus, qui tamen v. c. calamitatibus sit obnoxius, itaque ex ipsa Dei natura concludebant, nullum in eum malum cadere quia ille sit optimus. Recolite loca Vellei et Balbi ac reliquorum quae iterare non est necesse, illud semper animadvertentes a nemine antiquorum concessam fuisse hanc enunciationem aut aliam huic similem: Deus potest esse imperfectus. — Praeterea notanda est ratio cur quaedam Deo attribuerint. Nam vel Epicurei qui ex luto ficti et plane porci tamen hac in re minime cespitabant. Itaque Velleius reprehendit Anaximenem, quod Deos ortos putasset statim communem obiiciens notionem generis humani: nos Deum nisi sempiternum intelligere qui possumus? ex quo necessario efficitur, quum reliqui Dii ab uno Patre orti putarentur, Deos proprie dici nequivisse: ita negat Deum esse aerem, quod aer non sit formosus, additque, cum praesertim Deum non modo aliqua, sed pulcherrima specie esse deceat. Quid Cicero qui universam Dei naturam explicans quantum omnes intelligerent, affirmat Deum omnia movere, et qui ab alio moveatur aut non omnia moveat in notione Dei comprehendi non posse. Inquit enim: Nec vero Deus ipse qui intelligitur a nobis alio modo intelligi potest nisi mens soluta quaedam et libera, omnia sentiens, omnia movens. Atqui caeteri praeter Iovem non erant soluti et liberi, quia enim imperio erant subditi et in famulatu constituti, sentiebant quidem omnia nisi Jupiter significaret, multo minus omnia movebant. unus enim ut ex ipsis testimoniis ostendimus, erat Universitatis motor, ergo ne Dii quidem intelligi poterant, itaque ne dicti quidem proprie Dii. Eorum haec maxima perfectionis divinae consentiens notio fuit etiam et plerique, quemadmodum dictum est, affirmarent unum Deum esse, quamquam nominibus variis et pluribus [illegible].

Quod si quis obiiciat ea omnia vitia atque scelera quae ipsis Diis tum temporis tribuebantur, [illegible] ne quidem optimum aestimasse videantur, ille plane se ostendat veteris antiquitatis cognitione peregrinum et hospitem. Nam ab ipsis Ethnicis semper distincta fuit inter cognitionem Dei a natura profectam, atque fabulas et mendacia quae a Poetis per poeticam licentiam efficta fuerant. Deorum [illegible] quidem perpetuo conati sunt omnia, quae inventa fuerant a Poetis, alio modo explicare, et ea quidem allegorias [illegible], quod sentirent si litteraliter intelligerentur absurda esse nimis, atque impia. Itaque Balbus II de Nat. Deorum ita: Videtis ne igitur ut a Physicis rebus bene atque utiliter inventis tracta ratio sit ad commentitios et fictos Deos? quae res genuit falsas opiniones, erroresque turbulentos, et superstitiones paene aniles. Et formae enim nobis Deorum, et aetates, et vestitus, ornatusque noti sunt; genera praeterea, coniugia, cognationes, omniaque traducta ad similitudinem imbecillitatis humanae; nam et perturbatis animis inducuntur, accepimus enim Deorum cupiditates, aegritudines, iracundias; nec vero, ut fabulae ferunt, Dii bellis proeliisque caruerunt. ne

et q.

„ut quid timerent, cum duos exercitus contrarios alii Dii ex alia parte defenderent, sed etiam ut cum
„Titanis, ut cum Gigantibus propria bella gesserunt. Haec et dicuntur et creduntur stultissime et plena sunt
„futilitatis, summaeq. levitatis.“ Atq. his subjicit quod antea attulimus Deum unum e. credendum, qui per omnia
pertineat loca, omniaque moveat. Caeterum Cotta lib. III. ob eandem causam, quod haec a nemine nisi stultissimo
crederentur, ridet simplicitatem Stoicorum, qui hujusmodi fabularum vim explicare conarentur: magnam, inquit
molestiam suscepit et minime necessariam primus Zeno, post Cleanthes, deinde Chrysippus, commenticiarum fa:
bularum reddere rationem. Tum addit: Qui tantus error fuit, ut perniciosis etiam rebus non modo nomen deorum tri:
bueretur, sed etiam sacra constituerentur. Febris enim fanum in Palatio, et Orbonae ad aedem Larum, et
aram Malae Fortunae Esquiliis consecratam videmus. Itaq. praeter pueros et aniculas, neque multitudinem me:
diocri judicio praeditam istis fabellis fidem ullam habuisse. Ac si ipsi qui crederent, non ita potuerunt
[illegible], ut simul haec Deo indigna esse viderent, simul eidem contraria fuisse assentirentur: pugnant haec
enim inter se: pugnantibus autem cognitis assentiri non potest animus: sed si v.g. Jovem adulterio per:
petrasse censuerint, necesse erat, ut haec illi tanquam Domino licere putarent. itaq. perinde fecerit vulgus
in rebus tam futilibus, absurdisq. assignandis Deo, ut fecerunt alii Philosophi, cum Deum v.g. [illegible]
esse ostenderent. Caeterum quae nos ex Poetis de Dei perfectione attulimus, ea propterea firma sunt, quod
etiam a Philosophis approbata erant, et idcirco non ad id genus pertineant quod censetur fabulosum. Similiter
quod probatur apud veteres plures fuisse Joves hominibus natos, id infirmare nequit conversionem in
unum Jovem, quem omnium Dominum ac motorem volebant omnes: hic enim dicebatur a cunctis
Divum Pater, atq. hominum procreator, et omnino ab alio oriri non potuerit. teste idem Plutarcho
[illegible] erat Deus ille, qui nominabatur ab Aegyptiis Ammon autem quia occultus et invisibili[s].
Sed cum homines fuerint quidam illustres, qui essent nominati Joves, tum populari opinione in coelum transla
ti, hinc poetae occasionem sumpserunt istos cum supremo illo Jove confundendi. Ut ut res se se habent,
adscititiae opiniones nunquam potuerunt efficere ut animus indicaret et unum Jovem a nemine ortum
esse, et eundem esse ortum: prima autem notio naturalis erat quippe a doctis aeque ac indoctis confir:
mata, eandem in reliquis gentibus maxime efferatis, et barbaris invenimus.
Restat jam, ut eas causas exponamus, quibus fieri fiat, tandem tantam hominum multitudinem divinos honores
potuisse tribuere iis rebus quas omnino credere non possent Deos. Sed nemo mirabitur, id evenisse, cum
cognoverit cupiditates, quae in omni re dominantur, easdem incitantes [illegible] impulisse mortales. ac de ho:
minibus quidem divinis honoribus affectis, idoneas assignavit causas Salomo loco ante allato. Primum enim
immodicum Parentum amorem in liberos, ac doloris vehementiam ex eorum obitu, scilicet adeo valuisse, ut
pro solamine filios quasi Deos coli imperaverint: illum qui tunc quasi homo mortuus fuerat, nunc tanquam
Deum colere coepit, et constituit inter servos suos sacra et sacrificia. Quod si ea perturbatio animi sapien:
tissimum

hinc in Romanorum Tullium ad hanc insaniam potuit adigere, quis jam miretur alios minus prudentes fuisse superstitiosos. Secundam affert causam consuetudinem temporis diuturnitate firmatam: deinde interveniente tempore convalescente iniqua consuetudine, hic error tanquam lex custoditus est. Quantopere autem haec valeat etiam in iis rebus quae ab omnibus falsae et iniquae [illegible] vel nos Christiani experimur [illegible] adventantibus festis Baccanalibus. Tertio adiungit vim Tyrannorum populo ad impium cultum impellentium: et Tyrannorum in [illegible] colebantur figmenta. Quare de ista Idololatriae parte, quae ad honorem hominum [illegible] spectavit, quivis intelligit etiam istam per rationem [illegible] civitatis, partim errorem, partim imitationis studium, partim metum valuisse. Quod autem ad eos homines pertinet qui propter insignem quandam virtutem, celebrabantur quasi Dii, Cotta, qui, et Pontifex Max. [illegible] omni causa Religionis disciplinam erat exprimere conatus, fieri putat, non illorum dumtaxat opinione, quae esse non poterat, sed quia utilitatis ~~divinitatis~~ studium effecisse, ut initio clarorum hominum memoria consecraretur. inquit enim [illegible]: atque in plerisque Civitatibus intelligi potest augendae virtutis gratia, quo libentius Reip. causa periculum adiret optimus quisque, virorum fortium memoriam honore Deorum immortalium consecratam. Ob eam enim ipsam causam Erechtheus Athenis filiique eius in numero Deorum sunt. Itemque [illegible] et [illegible] Atheniquem [illegible] nominatur. Alabandum quidem sanctius Alabandi colunt, a quo est urbs illa condita quam quemquam nobilium Deorum. Ex quo comperi licet causam maxime probabilem [illegible] communis superstitionis in viris illustribus adorandis. Cum enim universi homines intelligerent, [illegible] carere initio, neque interire unquam posse, itaque eum [illegible] nulli homini esse applicabilem, tamen invita conscientia ac natura honorem omnium maximum, templorum [illegible] sacrificiorum [illegible] praestantissimis [illegible] mortuis et mortuo per summam perversitatem, utilitatis specie [illegible] cogitantes nullum [illegible] communi superstitioni adjici posse quam [illegible]. Quin qui immoderata flagrabant gloriae cupidine, ipsi animo instituti huiusmodi [illegible] sperantes sibi [illegible] a posteris, ac se eosdem honores [illegible] quos ipsi superioribus [illegible] qui vero [illegible], alios ita [illegible] sequebantur, consuetudinem perspicuae veritati anteponentes. Saepe etiam [illegible] nam Augusto Caligulae, aliisque imperatoribus adhuc viventibus Dei nomen ac [illegible], [illegible] alii que Scriptores. Virgilius quidem in [illegible] ad Augustum [illegible] cum Deum ac [illegible] appellat qui [illegible] magis quam adulatione [illegible]?

Similis etiam causa fuit superstitionis in Geniis. Ut enim [illegible] ingenia mali moribus ad honorem divinum [illegible] prohibendum iam [illegible] facillime [illegible] potuisse fuerit erga eas naturas praestantiores humana [illegible]; ut propterea [illegible] operam promerendi in hoc [illegible] male [illegible] animos impulisse, ut plus Demoniis tribuerent quam [illegible]; illa, illa inquam, infausta Demonum [illegible] cum summa calliditate coniuncta, ita rei disposuerat ut tametsi naturae non paterentur eos Deos, quos [illegible] quos malos etiam esse [illegible], tamen iisdem populi summae [illegible] honorem [illegible]. Cum [illegible] maligni illi [illegible] intelligerent duobus inter se contrariis impulsibus [illegible] homines, altero ad Religionem, altero ad vivendi licentiam, [illegible] quos maxime [illegible] ita utramque [illegible] consociarent, ut iam nec [illegible] cupiditatibus impedimento esset, nec cupiditates Religioni. Quare ea cogitatione nefaria quidem [illegible] commodo mortalium [illegible], ut talis forma [illegible] Sacrorum

que cum omni licentia esset conjuncta: ubi modo ut Diis litaretur e[illegible] proh[illegible] que homines [illegible].
imo non [illegible] grata factum iri si [illegible] impudicitiis [illegible] sacra fierent. — Quid credibilius,
quam universam multitudinem eos ritus cupidissime suscepisse, quibus ultra non modo pectus [illegible] non essent
cum alia consuetudo [illegible] nihili penderi habitus, quod nomen Dei, quod honos, [illegible] rebus quas unusquisque
Deos non esse intelligeret, venderetur, tanto premio voluptatis proposito, quod princeps ille Deus nunquam esset con-
cessurus? Ceterum ne putetis hec a me esse conficta Salomo Sap. XIV cap. Idololatrie causam precipuam at-
tulit: initium fornicationis est exquisitio Idolorum, et adinventio illorum corruptio vite est. Ad hec pene omnes
sacre pagine hujus rei documento erunt, omne turpitudinis genus Idololatrie exprobrantes. Illi docebunt quid
diebus festis in delubris ac pr[illegible] in lucis Religionis specie agitarent Ethnici; tum SS. Patres accedent
testes, demum ipsi Pagani Scriptores, qui ac [illegible] fidem fecerunt: me enim non solum angustie temporis, sed pudor
etiam prohibent totam istius superstitionis obscenitatem explicare. Ex quibus omnibus unum sufficiat proferre Divum
Jo. Chrysostomum, de cujus fide eo minus est dubitandum quod hec Ethnicis objiciebat presentibus: inquit enim
in libro de S. Babila contra Gentiles: Demonibus sacrificia fiunt, et feda celebrantur mysteria, que ipsa nihil
certe aliud sunt quam amores quidam obsceni, quam puerorum contumelie, quam adulteria, quam domorum
subversiones, ut nihil dicam de inhumanis cedibus generis, deque immanioribus quam cedes ipse sint illorum ce-
nis. - Quis id miretur his artibus malos Demones et initio capere et diuturno tempore in ea superstitione
retinere potuisse mortales, qua simul et religioso instinctui, et fedis cupiditatibus [illegible] [illegible]! Quod si nec
semper, nec ubique ista Sacrorum licentia dominabatur, id non illi instituto quod per se huc spectabat, sed Deo
Opt. Max. acceptum referri oportet, qui ad conservandam hominum societatem, ac ne omnis honesti forma deleretur,
non omnino frena laxaverit furori Demoniorum; ex quo etiam factum est ut multi ea flagitia improbarent ac
naturali pudore detenti non eousque prorumperent, quo pessimi ritus aditum aperuerant. Quid quod ipsi Demones
vaferrimi inter tam multa scelera quoddam etiam virtutis fuco religiones suas ornare voluerunt; veluti cum
sibi virginitatis voto tum viros, tum mulieres obstringere, ne si omnia impura et feda fuissent, aliquando
mortales excitati ea instituta perspexerint?
Hinc etiam intelligi potest nos non immminuere Ethnicorum culpas sed augere. Quamquam enim propter claras et
[illegible] quas [illegible] [illegible] [illegible] [illegible] [illegible] Deos; tamen eo sceleris processere, ut sanctis-
simos Religionis ritus inanibus prostituerent, ac vel turpi assentatione, vel vituperando metu, vel servili
sequendae consuetudinis studio, vel licentie cupiditate honorem summum per insanum latrocinium Numini
ereptum, tum hominibus, tum Demoniis, tum aliis rebus, brutisque simulacris venditarent. Quo quid magis
impium dici aut cogitari potest? Nam si vere Deos putavissent, haberet id piaculum quandam inscitie excusationem:
nunc autem, quod ipse sibi dicis enunciant, profecto sunt inexcusabiles quippe veritatem [illegible] [illegible]. Quo quod
sententia nostra Divine providentie magis etiam illustrat atque defendit, que nunquam in [illegible] animo per-
[illegible] divinitatis formam obscurari passa est, ut propterea eam cum rerum [illegible] notione, ne si vel-
lent quidem, possent confundere? Neque tamen hinc sequitur Idololatras non fuisse infideles.
ind.

Quid enim? nonne infideles adhuc censendi sunt tot Philosophi, qui diserte affirmarunt unum esse Deum, cum tamen colerent plures? Cæterum cum Fides, ut Theologi docent, non solum in iudicio, quod perquam necessarium est, sed etiam in pia quadam animi affectione posita sit, qua libenter credimus, hinc, cum, ut aiunt, malum ex singulis defectibus oriatur, omnes Ethnici infideles vel eo nomine fuerint, quod ea affectione procul dubio caruerunt, atque omnem cultum vero Deo ademptum, quo præcipue constat Religio ad indigna transtulere: atque ne illi quidem a me hoc scelere liberantur, qui se testati sunt unum sub variis nominibus coluisse. Nam ut alia omittam, neque ea colendi ratio legitima erat cum tanta turpitudine admixta, ritibus enim communibus utebantur; neque tum illum Deum colebant qui per omnia pertinet, cum aliis personis ab eo seiunctis, veluti Dæmoniis, et hominibus immolabant. Ac nisi me mea fallit opinio, eandem istis, non etiam Idololatriæ, communisque culpæ rationem proposuit Paulus Apostolus cap. I ad Rom. de tota Ethnicorum multitudine ita pronuncians: *revelatur ira Dei de cælo super omnem impietatem et iniustitiam hominum eorum, qui veritatem Dei in iniustitia detinent, quia quod notum est Dei manifestum est illis; Deus enim illis manifestavit.* Et autem intelligamus evidentem hanc Dei cognitionem ad omnes pertinuisse, quæ iudicium omne contrarium tolleret, ea ratione declarat, quæ doctis indoctisque est communis, pergit enim: *invisibilia enim ipsius a creatura mundi per ea quæ facta sunt intellecta conspiciuntur, sempiterna quoque eius virtus, et divinitas, ita ut sint inexcusabiles.* Animadverte quæso Paulo iudice, ex rebus creatis omnes mortales, non confusam quandam, sed claram et expressam veri Dei notitiam colligere, ac quæ sequuntur plane faciunt cur excusationem non habuerint, scilicet, non quod ignoraverint Deum, cum cognoscere potuissent, sed quod cognitum non, ut par fuisset, adoraverint: *quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt, sed evanuerunt in cogitationibus suis . . . . et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum et quadrupedum et serpentium:* Ubi autem ibi præsertim Philosophorum mentionem, cum videtur in verbis *dicentes se esse sapientes stulti facti sunt*, tamen Thomas in eum locum ad cæteros spectat: Primum enim id Argumentum cepit Ecclesia probata per finem diserte declarat his verbis: Paulus ostendit Ethnicos, qui ex creaturis Deum cognoscentes illum cultu suo deiecerunt, colendo creaturarum imagines merito a Deo desertos. Deinde scelera, in quæ illos prolapsos, Deo permittente, significat, omnibus Paganis conveniunt. ait enim: repletos omni iniquitate malitia fornicatione, avaritia, nequitia, plenos invidia, homicidio, contentione, dolo, malignitate &c. Denuum illa Job verba Quis ignorat quod hæc omnia manus Domini fecerit? ostendunt, omnes Idololatras hac ratione a Paulo comprehensos, ut eorum malitia et infidelitas non in ignoratione Dei, sed in eius contemptione sita fuerit.

Huic sententiæ triplex testimoniorum genus potest addici primum divinarum literarum, ex quibus illud præcipue Sap. XIII ubi legitur: *Vani sunt omnes homines in quibus non subest scientia Dei, et de his quæ videntur bona non potuerunt intelligere eum qui est, neque operibus attendentes agnoverunt quis esset Artifex, sed aut ignem, aut spiritum . . . aut Solem et Lunam rectores Orbis terrarum Deos putaverunt.* Ubi duo statuit Salomon, et aliquos scientia veri Dei caruisse, et eosdem venerato, rectores mundi, Deosque existimasse. Deinde postquam docuit, hos voluisse tum veri Dei notitiam comparare potuisse, concludit: si tantum potuerunt scire, ut possent æstimare sæculum quomodo

quomodo hujus dominum non facilius invenerunt! tum cap.º sequenti. omnes insipientes sunt et infelices, sunt
inimici populi .... tum: quoniam omnia idola nationum Deos æstimaverunt. Verum hæc necessario
explicanda sunt omnibus, ne dum nobis [illegible] primum ex veris præsertim ad Philosophos spectant, quorum etiam
sententias complectitur, videlicet quod alii ignem alii spiritum sive aerem alii stellas, aut aquas aut Solem aut Lunam Deos vocarunt, quorum autem ii fuerint [illegible] [illegible] in libris de Nat. Deorum presertim in [illegible] Athei, et
nuper vidimus Paullus omnino affirmat saltem Philosophos veri Deum cognovisse ... si ... loca etiam ad imperitam
multitudinem referantur nonne Jobus c. 12 diserte negat ullum mortalium esse qui ignoret Dominum rerum omnium
Auctorem? Quis ignorat quod hæc omnia manus Domini fuerit? Postremo innumera ex historiis [illegible] testimonia a nobis [illegible] [illegible] evidenter declarant maximam partem Populorum [illegible] [illegible] cognovisse!
Quod igitur negat sapiens in hominibus scientiam Dei esse [illegible] de ea scientia loquitur quam homo [illegible] [illegible]:
modum idem Proverbiorum 29 ait universim: impios carere scientia [illegible] . impius [illegible] scientiam, cum
tamen certo constet plurimos impios vel et melius aliis [illegible] [illegible] quid agendum sit; sed quia, ut David dixit,
noluerunt intelligere ut bene agerent. ideirco scientia ignorare dicuntur. quo modo [illegible] et Oseas quoq. cap. 4.
non est scientia Dei in terra. quod si de communi Dei scientia intelligimus Paullum [illegible] [illegible] [illegible]
quod notum est Dei manifestum est illis: quam etiam Actorum VIII cum Aram invenisset Atheniis dicatam Ignoto Deo sic
Athenienses affatus est: quod ergo ignorantes colitis, hoc ego annuntio vobis. [illegible] [illegible] dicit eos ignorare Deum, simul
scire, laudatq. testimonia Poetarum originem nostram in Deum referentium. [illegible] autem illegitimo cultu [illegible]
ipsi simulacris tribuebant, inquit. et tempora quidem hujus ignorantiæ despiciens Deus nunc annuntiat homi=
nibus, ut omnes penitentiam agant. quemadmodum igitur Paulus arguit Athenienses ignorantiæ [illegible], [illegible]
utpote superstitiosos, quos tamen alias, et ut ostenderet, testatur Deum cognovisse. ita et Salomon non aliud [illegible], [illegible]=
rantiæ hominibus, quam quæ in perversa voluntate sita esset Nam profecto etiam si qui credunt cum tamen contra
Religionem vivant, summa ignorantia laborare dicuntur in libris [illegible]. atq. a Paullo de fideli qui suis non
opitulatur, pronunciat, eum fidem negasse: si quis suorum curam non habet fidem negavit et est infideli deterior.
[illegible] omnes [illegible] veram fidem cum hoc etiam scelere consistere posse; quanto magis [illegible] [illegible] Salomoni
dicere, Gentes ignorare Deum, quia nullum ei cultum tribuebant. Nam si vis [illegible] movere nos debet
etiam [illegible] docet esse Atheos: dixit insipiens in corde suo, non est Deus; quos etiam non, [illegible] [illegible] [illegible]
quæ sequuntur: corrupti sunt et abominabiles facti sunt etc. Nihilominus Philosophi fere omnes negant
quemquam posse judicio ac persuasione esse Atheum. Quod autem adjungit Deos æstimatos ista, atque
alia ejusmodi loca, non ad judicium mentis, sed ad cultum referenda sunt, perinde enim eos colebant ac
si Deos veros æstimarent. Ac si Apostolus pronunciat ex intemperantibus, eorum Deum esse ventrem quo=
rum Deus venter est, et avaritiam universim declarat esse idolorum servitutem: Philargiria quæ est
idolorum servitus; et Augustinus in Confessionibus illum statuit quicquid in dilectionis lance præpondent Deum
esse; ex quo etiam Christiani moribus [illegible] viventes dicuntur in libris negare Deum. qui confitentur [illegible] nosse
Deum, factis autem negant: desinamus aliquando mirari quod Salomoni visi sint Ethnici æstimare

[illegible] illos [illegible] divinis honoribus prosequebantur. Nam [illegible] indue intelligi volunt [illegible] [illegible] acquirenda super [illegible], in quibus aequè non minus [illegible] quam [illegible] cum communiter nobis [illegible] pugnare. Quod ignorant quali Ethnicorum fuerit ignorantia [illegible] in re [illegible] nit que [illegible] [illegible] [illegible] adversantur [illegible] [illegible] infert non tollit sed minuit quae [illegible] etiam in Christianis reperitur; et propterea communi more loquendi peccatores [illegible] dicuntur juxta illud [illegible]: omnis peccans est ignorans.

[illegible] ponunt Ecclesiastici Scriptores, et [illegible], qui in Ethnicis confutandis probant unum esse Deum, quoque [illegible] colebantur tales omnino non esse. Huic rationi opponitur exemplum non modo [illegible] [illegible], qui [illegible] ita [illegible] ut doceant esse verum tamen [illegible] [illegible], paucos, vel fortasse neminem [illegible] [illegible] ne [illegible] verum etiam eorum qui [illegible] Pirrhonios, et Academicos [illegible] [illegible] esse [illegible] cum tamen constet nullum posse de rerum [illegible] dubitare. Quod si ita [illegible] agimus, non [illegible] [illegible] persuasionem, sed quo veritate [illegible] [illegible], [illegible] ad [illegible], ac facto [illegible] indicio [illegible] [illegible] adducamus; ea propter maxime interfuit [illegible] [illegible] [illegible] vanitatem ut tandem [illegible] [illegible] atque omni injuria [illegible] que in [illegible] [illegible] et [illegible], [illegible] omnium creatori [illegible] [illegible] etiam apud Christiano [illegible] a [illegible], ut quamvis multorum [illegible] [illegible] ne [illegible] [illegible] assentiant, veritas tamen [illegible] ac si [illegible] negatur, cum omni ratione atque eloquentia [illegible] exponatur.

[illegible] Auctores iidem Ethnici qui dicuntur agnovisse plures Deos; [illegible] [illegible] Stoicos et Pirrhonios [illegible] [illegible] minime sentiunt, ut idcirco in rebus [illegible] non [illegible] [illegible] dicat, [illegible] dicere [illegible] ostendendum sit: Deinde in communi more loquendi [illegible] [illegible] judicium [illegible] [illegible] [illegible] sic [illegible] dicimus Avarum judicare pecuniam Deo [illegible] [illegible], nihil [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] omnis [illegible], que ad agendum [illegible] [illegible] [illegible] partem animi spectat, [illegible] est a [illegible] [illegible] discernere verum ad illam que appetit et vult, itaque [illegible] in [illegible] [illegible] judicium speculativum [illegible] [illegible]. Quam [illegible] autem [illegible] [illegible] inter [illegible] [illegible] quotidianae [illegible] est compertum juxta illud Poetae — — *Video meliora proboque, deteriora sequor.*

[illegible] omnia Ethnicorum [illegible] commode explicabitis dicentes, eos non de judicio speculativo [illegible] [illegible] practico significasse cum [illegible] plures [illegible]. Nam postquam constitit apud omnes gentes Deos [illegible] [illegible] esse [illegible], [illegible] [illegible] [illegible] fuit communis [illegible] [illegible] [illegible] [illegible], [illegible] qui Dii nuncupabantur [illegible] [illegible] [illegible] [illegible] [illegible] Ethnici [illegible] Dei [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ac [illegible], proprie [illegible] [illegible] Daemones; ne [illegible] quidem Auctores [illegible] [illegible] [illegible] vera, et proprie Deos [illegible] [illegible]. [illegible] enim [illegible] mentem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligimus. Hac sententia

nos committimus periculo dubitandi de iis rebus, de quibus nefas sit dubitare, ergo non in omnibus rebus, quae ad argumentationem pertinent retinenda est assensio. Directo nego antec. ad vim probationis distinguo. Potest latere falsum cui sensus intimus idem facit non latere nego, sensus conc. ant. et nego consequentiam. Potestne latere [illegible], ubi quis primum audit Romam Bruxellis esse, aliq. ejusmodi [illegible] id est nisi in tota vita [illegible]?

Inst. Hic sensus intimus, ex quo vim rationum uno temporis momento dijudicamus potest esse quaedam vis praejudicatae opinioni, aut ignorantiae; ergo non huic uni [illegible] et fidendum. Probo Antec. Multa, immo [illegible] vera videntur, quae postea deprehenduntur falsa; ergo hic sensus intimus [illegible]

Resp. nego antec. Etenim sensus intimus non minus a vi praejudicatae opinionis dignoscitur quam vigilia a somno. Habet enim illa quandam formam et speciem, quae nunquam falso est communis. Quemadmodum igitur qui experrectus fuerit nullo examine indiget quo percipiat se non dormire, ita qui sensu intimo afficitur, nulla ei consideratione opus est ut discernat sitne ille sensus intimus. Nam quod nunc deprehenduntur falsa quae prius vera visa sunt, etiam post longas animadversiones plura existimantur evidentia, quae deinde aut vana aut incerta cognoscuntur; an propterea sit ut etiam post attentam rei cognitionem semper animis pendere debeamus. Qui id approbant non propositionem nostram, sed et religionem et philosophiam omnem evellunt funditus.

Inst. 2o Saltem quaedam attentio est perfecte necessaria, ut certiores fiamus de hoc sensu intimo, ergo saltem tantisper expectandum est, atq. assensio sustinenda donec eam attentionem adhibuerimus.

Resp. Conc. necessariam esse attentionem ad sensum intimum agnoscendum, sed hanc ab ipso sensu intimo statim ac [illegible] animus est continuo afferri quemadmodum licet necessaria sit aliqua attentio ad vigiliam a somno distinguendam, tamen eadem vigilia hanc attentionem semper habet adjunctam.

De regulis ad Essentiarum cognitionem pertinentibus

Essentia quandoque pro substantia accipitur, veluti cum dicitur essentiam corporis esse materiam extensam, tanquam [illegible] in ea velut [illegible] consideratur, et in posita altera; ceterum nos hoc loco essentiae nomine [illegible] quidquid esse concipitur.

Idea autem essentiae est multiplex, rem aut sic ita esse concipimus quemadmodum eam nos revera extant, aut tantum quemadmodum esse possunt: rursus alia est essentia rerum simplicium, et indivisibilium et spiritus, alia compositarum et corporum.

Jam e. g. essentiis, hæc primum regula tradi solet: quidquid in idea clara et distincta alicujus rei elucet id de eadem potest certissime affirmari: cujus principii veritatem facile percipies si memineris quid sibi velit idea clara et distincta. Hæc enim nihil aliud demum est, quam idea, in qua mens intelligit se idem bis concipere, quod dupliciter evenit. Primum cum idem prorsus bis percipitur, aut iisdem verbis, ut Petrus est Petrus, aut sub uniformi plane conceptione, ut cum dico: triangulus est figura constans tribus angulis: dum enim triangulum cogito idem concipio quod cum cogito figuram ex tribus angulis constantem. Altero modo idem bis concipio cum in secunda conceptionis parte comprehenso vel explicitum quod in prima tanquam implicite ~~comprehendebatur~~ includebatur, ita ut mens identitatem non animadverteret ut si dicas Deus est justus; prima enim conceptione evoluta atque enucleanda, idem in ea invenio quod in secunda. Porro primum idearum genus a Lockio nugatorium dicitur, quippe quod nihil novæ cognitionis menti afferat: alterum vero est utillimum: in eo enim sita est omnis progressio cognitionum, quæ argumentatione comparantur. Ut autem sint ejusmodi ideæ claræ et distinctæ, in quibus non idem prorsus repetitur, prima debet semper magis late patere, quam secunda; quæ enim magis extenduntur continent quidem alias minores, sed mens non ita clare eas in tali latitudine percipiens novas conceptiones addit, quæ ad comprehendendas eas [illegible] contineri excitatur. Hinc autem constat quod verum sit regula dicta: affirmare enim de re quod in ejus idea distincta percipitur, nihil aliud est quam affirmare idem esse idem, quo nihil verius dici potest.

Jam nunc autem alia res magni momenti quæstio occurrit, videlicet an, quemadmodum diximus posse de aliqua essentia affirmari, quod in ejus clara et distincta idea intuemur, ita e converso non possit affirmari aut negari de essentia, quod in ejus clara et distincta idea non elucet. Ab hujus controversiæ cognitione pendere potest plurimarum rerum decisio, quæ in philosophia sunt gravissimæ. Exinde et oppugnatores Dei Providentiæ, considerant Philosophi essentiam corporis, in cujus idea cum nullum eluceat principium internum motus, propterea naturam corpoream in supremam omnium causam necessario esse conferendam. Respondent Providentiæ oppugnatores, licet id in idea corporis non eluceat, non eo tamen fieri ut fortasse non insit; neque enim a nobis rerum essentiæ penitus comprehendi. Quod autem in idea rei non percipitur id de eadem certo nec affirmari posse nec negari. Similis est locus de essentia animorum, quorum spiritualitatem demonstrare conantur, propterea quod in re corporea nulla cogitandi facultas intelligatur, quæ tamen in animo reperitur, itaque eum non esse corpo-

ream

rem. Adversarii contra ideam referunt: quamquam nos in corpore vim non percipiamus, tamen forte inesse; itaque rem in dubio relinquendam. Neque me latet quemadmodum nostri se se defendant contendentes ita claram et distinctam ideam utriusque rei haberi ut simul clare comprehendatur neque vim sese movendi repraesentandi posse esse corpori [Verum de his suo loco ubi de Anima et de Deo agemus, fusius pertractabimus] Ista quamquam non aspernor, quis tamen non intelligit multum ad utramque rem addita iri praesidii si illud ipsum ex adversariorum maxime extra [illegible] principia: Sit igitur [illegible]

Propositio. [illegible]

Per unum sensum intimum potest de aliis singularibus prudenter affirmari, de aliis vero negari, etiam id quod in eorum clara et distincta idea non exstat.

Sic ostendo. Sine claritate et distinctione idearum potest per unum sensum intimum recte affirmari aut negari rerum existentia; ergo sine claritate et distinctione idearum poterit etiam eodem intimo sensu duce aliquid de earum essentia affirmari aut negari. Pr. Ant. Clara et distincta idea, ut vulgo definiunt ea est, in qua attributi cum subjecto identitas deprehenditur; at potest rerum existentia affirmari, quin existentiae identitatem cum ipsa rei notione aut imagine unquam reperiamus. Nonne enim affirmandum in ceteris corporibus humanis, quae videmus, naturae animum, et principium cogitandi simile nostro? procul dubio. Ubinam vero invenies connexionem necessariam inter existentiam corporis et animi? nusquam plane. Analogia ducimur, ut cum videas eadem motione incitari humani corporis quae in meo, a simili causa utrumque proficisci concludas. Optima vero argumentandi ratio, si quidem sensu intimo nititur sine clara et distincta idea prorsus futilis. Quis enim Deum nonne potuit ita comparare, ut in te animus esset causa horum omnium motionum in ceteris autem corporibus quamquam similibus ex mera organorum dispositione orti existerent, id quod in brutis fieri existimant Cartesiani? Potuit equidem vere tamen nulla ratio occurrit cur Deum ita fecisse putem, plurima vero [illegible] eadem nam si omnes eas rationes non efficiunt, ut Deus animam quoque ceteris indere corporibus fuerit, nusquam connexionem in qua clara et distincta idea posita est reperire poteris, nusquam necessariam coexistentiam corporis humani atque animi. Atqui id Deus pro certissimo affirmare ceteros quoque non minus animo constare quam corpore ergo quarundam rerum existentia prudenter affirmari potest, et debet, sine claritate et distinctione idearum.

idearum, cur non igitur et essentia? nisi vero graviora argumenta sapienter potuerit
ubi de essentiis iudicandum est quam ubi de existentiis. Age nunc videamus etiam alte-
rum: quemadmodum rerum existentia negari potest etiam sine claris et distinctis ideis, ergo
et essentia. Quaero enim negari ne sapienter potest v. c. plures animos in aliis huma-
nis corporibus reperiri? sine controversia neque minus insaniat qui contra animos in re-
liquis hominibus fortasse esse suspicatur, quam qui nullos. At quamnam habes rei claram et distinctam
ideam? nonne similiter potuit naturae auctor plures caeteris impertiri animos, et potuit nullos?
quis dubitat: nam quod ad coniecturas attinet illas ex congenito sensu, ex naturae impul-
sione et instinctu vis, expendere gravissimae quidem sunt, sin cum idearum ratione et vi
comparare omnino fluxae. Quae cum ita sint quid prohibet quominus eadem assentiendi
necessitas nos adducat ad aliquid attribuendum de quadam essentia negandum, v. g. de materia
cogitationem et motum? Hoc enimvero inquies semper negari potest ad id indicandum rationem
a natura moveri: proinde ac si eodem modo ab homine imprudenti et pertinaci non illa
quoque negari possint quae [illegible] commemoravimus de existentiis. Caeterum non huius loci
est ostendere [illegible] in rebus instinctu reperiri, quo duce affirmemus aut negemus vim
se se movendi aut cogitandi ad essentiam corporum pertinere. Illud nobis erat quod proposi-
tum erat planum fecimus: tametsi in idea corporis nulla ratio necessaria affulgeret cur has
facultates ab eius natura rescinderemus tamen ex alio fonte argumentum duci posse,
quibus id efficiatur, ex eodem, inquam, intimo sensu qui etiam idearum claritate, et distincti-
one sublata, nos tamen ad quasdam existentias modo affirmandas modo negandas impellit.
Obiic. p.o sine clara et distincta idea non potest rerum essentia demonstrari ergo nec affirmari.
Resp.o Concesso ant. nego consequentiam. Demonstratio enim, ut a Philosophis, accipitur
ea est in qua idearum rerum, sive idearum connexio, et identitas ex identitate quam habent
cum una tertia idea distincte et aperte distingui ostenditur: quae profecto locum non
habet ubi idea essentiae et substantiae [illegible] demonstratio minime necessaria est ad fir-
mam et constantem assensionem, atq. adeo ad certitudinem quae vita regitur, aliter ne af-
firmandum quidem esset corpora exstare, quandoquidem id more Geometrico demonstrari
non potest. Hoc autem nimium est, in quo plerique falluntur cum de rerum evidentia,
quae in demonstratione ita et tantopere laborant, ut interim cum Mathematicam ad caelum
efferant, quae tanta perspicuitate gloriatur, quasi ea ubi illa desit, animus acquiescere
non possit, ne docente quidem ipsa voce naturae. Ita inde quaesita est demonstratio im-
mortalitatis

immortalitati animorum amplissimis etiam propositis praemiis, neque tamen adhuc quidquam afferri potuit in ea re, quod omnibus satisfaceret. Nec mirum. Etenim cum ipsa creationis obscuritas efficit tum illud potissimum quod in Dei potestate est animos in nihilum redigere quod non esse facturum non per ullam ideam nobis necessario innotescit. Verum non hac via mihi incedendum videtur, sed illud potius semper videndum, an quae in hac obscuritas reperitur eadem inveniatur in rebus aliis, quae tamen ab omnibus pro certis habendae sunt; tum attendendum eodem intimo sensu, quo ad cetera quae obscura sunt affirmanda ducimur, etiam inducamur numquam fore ut animi destruantur. Tum enim adversarii aut illa etiam negare debebunt, quae semper sunt certissima existimata, aut hoc etiam quod illis iuncta est ultro concedere.

Obiic. 2°. Ita sensu intimo abutendum fiet, ut aut nemo unquam de ulla assertione convinci possit, quippe negabit se cogi ad id quod volumus affirmandum, aut etiam unique quidlibet comminiscenti ea defensio in promptu sit sibi ita per sensum intimum persuaderi, quo modo invehitur privatus ille spiritus Protestantium ab Ecclesia condemnatus.

Respondeo nullum incommodum ex nostra sententia consequi, aut etiam ubicunque ex adversariorum. Aut enim homines quibuscum disputabitur ex animo loqui volent, aut simulatione uti. Si ex animo: quemadmodum in multis rebus, quarum demonstratio fieri nequit, fatentur se quodam instinctu duci ad firmam assertionem, velut in iis exemplis, quae in probatione attulimus, ita facient etiam in reliquis: sin in impudentissima simulatione perstare, non minus negare poterunt demonstrationem atque ideas quamvis perspicuas, quam sensum intimum: praesertim cum per eum unum dicamus, quasnam ideae clarae et distinctae sint, quaenam secus. Similiter quidquid negari placuerit, somniari, delirare, repugnare poterunt, ac testari id sibi esse evidens ac perspicuum, quod Stoici, teste Cicerone, faciebant, sua omnia placita atque commenta tam certa esse contendentes, quam ipsa principia cognitionum. Nam quod attinet ad spiritum illum privatum, haereticorum non minus condemnati sunt, quod per humanam rationem divinos libros explicari posse tanta cum evidentia contenderent ut nihil supremo Ecclesiae iudicio atque auctoritate opus sit: an propterea ne ratio quidem humana in philosophando est adhibenda? quis autem non intelligit istos turpissime errare quod cum ad dirimendas lites de religione, atque ad unitatem Fidei retinendam ea librorum interpretatio necessaria esset, quae nullum dubitationi locum relinqueret, quaeque in Ecclesia posita est, ipsi hanc repudiantes privatam rationem et ingenium suffecerunt.

[illegible] illa [illegible] in [illegible] rerum [illegible], quarum clara et distincta idea non ha-
betur nunquam potest, aut [illegible] potuit [illegible] natura nos aliquid de [illegible] affirmare coge-
ret, non tantopere de iisdem Philosophi dissiderent, velut in quaestione de essentia corporum
et spirituum, qua de re magnae semper dissensiones fuerunt.

Resp. [illegible], si quid valet, etiam contra ideas perspicuas [illegible] quas non pauci auctores
illas esse negarunt, Academici, Pyrrhonii, Sceptici [illegible] [illegible] [illegible] vel insania
[illegible] impudentia faciat, ut ne perspicuitas quidem pro certa regula [illegible] possit! Caeterum
[illegible] et negare certum, [illegible] ex animo, [illegible] in omnium [illegible] [illegible] [illegible] adest
in nullius potestate est. Quod autem aliquid [illegible] [illegible] dicunt in quaestione de [illegible]
aut alia ejusmodi re nonnihil reperiri obscuritatis [illegible] [illegible], causa non [illegible] et
[illegible] [illegible] non habent quare nec demonstratione possunt confici [illegible] [illegible] in existen-
tia corporum [illegible] neque tamen ea [illegible] [illegible], quo praedictam affirmet,
modo ostenditur [illegible] [illegible] [illegible] quia quoniam non semper quo fuerit intelligitur [illegible] [illegible] argu-
mentatione [illegible] est, tum [illegible] [illegible] explicationis. Quemadmodum [illegible] [illegible]
omnes homines natura duci ad affirmandum esse Deum, non tamen [illegible] est quod
omnes populi dicant nullum enim [illegible] [illegible] [illegible] [illegible] [illegible] negent, [illegible] [illegible]
[illegible] [illegible] motiones animorum atque affectiones [illegible] [illegible] necessario trahuntur ad
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quidam infinitae appetitioni atque
alia ejusmodi.

[illegible] [illegible] [illegible] in universum [illegible] [illegible] singulos [illegible] non [illegible] [illegible]
tempus est Logicam [illegible] [illegible] [illegible] [illegible], ~~[illegible] [illegible]~~ [illegible] [illegible] ~~[illegible] quaedam~~
~~[illegible]~~

Quarta [illegible] [illegible] Dialecticae.

De Methodo

Ut rem totam quam paucissimis expediam, utque quam planissimam meam [illegible]
[illegible] [illegible] ab metaphysica [illegible], opera [illegible] me [illegible] [illegible] [illegible] Fran-
cisci Jaquier [illegible] [illegible] nostrae Philosophi exemplum, cujus totam hanc de
methodo tractationem ex [illegible] [illegible] desumptam [illegible] nihil enim in eo
genere perfectius fieri posse [illegible]. Ea autem, in quatuor partes distribuitur: [illegible]
prima est de Methodo Analytica, altera de usu Hypotheseon, tertia de Methodo
Synthetica et postrema de methodo doctrinae. Atque ut singulas explicemus ani-

animadvertendum est quid Methodi nomine veniat. Methodus enim generatim definitur via et ratio inveniendi veri, quod adhuc latet, et aliis explicandi cum iam inventum est, seu est actus mentis ideas suas, iudicia, et ratiocinationes ordinandi, sive ad inveniendum quod ignotum est, sive ad id quod est compertum exponendum. Ratio ergo qua aliquam veritatem latentem proprio marte detegimus ea est quae graeca voce Methodus analytica dicitur, latine resolutio, hoc est, rei cuiuspiam in suas causas aut principia aut partes reductio: per hanc enim a compositis ad simplicia continua resolutione quasi per gradus descendimus. Methodo hac utimur tum in examinanda propositione aliqua ut determinemus an vera sit, tum in solvenda aliqua quaestione. In utroque casu eadem via tenenda est. Itaque debemus ab eo, quod proponitur per gradus descendere ad propositionem nobis planissime notam, ut pateat utrum illud quod examinamus, aut detegimus cum hac propositione perspicua cohaereat an non, etc. cum ex huius propositionis perspicuae evidentia colligi poterit an id quod proponitur admitti, aut reiici debeat. Maxima autem cura peragi debemus ratiocinatio, donec perveniatur ad propositionem planissime notam, ita ut de eius veritate nullum supersit dubium. Ubi eo pervenimus proposito satisfactum est. In omni vero examine debemus ordine procedere, quare iuxta certas regulas cogitationes dirigendae sunt: hoc autem praemonere debemus inutiliter tentari examen quaestionis cuiusvis, nisi plane de ipsis rebus, circa quas versatur quaestio nobis nota fuerint. Iam sit ...

Regula 1. Status quaestionis bene intelligendus et determinandus est.

Quod ut fiat necessarium est singulas voces quibus quaestio continetur probe intelligi eo sensu quo in proposita quaestione adhibentur. Ex. gr. quaeritur in Physicis causa soni: haec quaestio ut intelligatur sensus vocis expendendus, et accurate is determinandus est. Quaeritur quomodo ego percipiam sonum quem campana percussa emittit? nulla in voce reperitur difficultas si vocem hanc sonus definiamus, ita autem sensus determinari potest, vel agitur de sono quem campana emittit vel de sono quem ego audio; hic autem ultimus est perceptio mentis, et nihil simile in campana existit. non ergo eodem sensu vox haec in utroque casu adhibetur. Satis nunc notum est quid sit sonus, intelligamus quando de sensatione agitur, facile proinde istaec per sonum in campana intelligi illum quod in campana datur dum ego audio et quo mediante sonum [illegible] est: quod hoc sit in [illegible] proposita quaestione quaerendum erit. [illegible] video me [illegible]

examen huius quaestionis inutiliter incipere, nisi quaedam mihi sint perspecta, quae [illegible] pertinent, satis autem est novisse sensationem soni pendere a nervi audi: torii agitatione, et cum auris sit auditus organum, nervus hic in illo ipso organo [illegible] est: quaestione ita bene intellecta, ad secunda regula transeundum est.

Regula II Quaestio est [illegible] et [illegible] et quam simplicissime exprimenda.

Quod ut fiat a quaestione removendum est id omne quod a simplici et abstracta propo: sitionis consideratione abducere potest; et supplendum illud est, quod non satis clare exprimitur. V. G. in quaestione proposita de sono, negligere debemus ideam [illegible], quam in sa locum habere supra vidimus; removenda autem idea [illegible], qui in ipsa cam: pana concipitur et [illegible] ut ad eandem ipsius quod quaeritur [illegible], ita quaestionem exprimimus. Quaeritur quomodo in [illegible] campanae motus [illegible] in aure talis, qui sonus [illegible] possit?

Regula III Ideae diversae in quaestione [illegible], quantum fieri potest separandae sunt, et quaestio in plures partes [illegible]

[illegible] haec magnam habet utilitatem, huius ope difficultas semper minuitur et saepe omni: no tollitur, si modo talis adhibeatur resolutio quae ex natura subjecti quaestionis [illegible] tamen id necesse omnino esse, ut totam quaestionem propositam contineant quaestiones peculi: ares simul sumptae, in quas ipsa quaestio tota resolvitur. Divisio omnium maxime perfecta est quae fit in duo membra affirmando et negando: talis est divisio: omne quod est habet initium, aut non habet initium, quae quidem regula ad subdivisiones etiam transferri potest. [illegible] dubium nullum esse potest circa divisionem cuius membra conjuncta rem integram dividendam componunt. Haec tamen divisio a naturali divisione quae res ipsa indicat aliquando [illegible], ut statim in exemplo de sono videbimus. Cavendum in divisione ne membrum unum in alio contineatur, quod quidem id monuimus ubi explicatae sunt divisi: onis leges [illegible] cavendum quoque ne in subdivisionum multiplicatione oriatur confusio major quam si omnis partitio neglecta fuisset. In exemplo de sono quod examinare [illegible] quaestionem in tres partes resolvimus. 1 quid contingat campanae, et quid [illegible] 2 [illegible] et communicatio inter campanam et aurem, et quomodo 3 quid in ipsa aure contingat.

Regula IV Ideae mediae quaerendae sunt quibus peculiares quaestiones solvi possint, et singulae ad determinatam propositionem [illegible].

In hunc finem debemus in memoriam revocare quae scimus de argumento quod

tractatur, nota sunt, ne iis quidem praetermissis quae ad hoc relationem quamminimam habent, ut ex iis mutuemur ideas quae in praesenti examine occurrere possunt. ita in exemplo praecedenti primum examinavimus quae ad campanam pertinent, et detegimus corpora elastica, et quidem [illegible] sonum emittere, itaut semper necessarius sit tremulus partium motus.

In examine autem eiusdem quaestionis de communicatione inter campanam et aurem observandum est an hoc ipsum, cui communicatio quam quaerimus tribuenda est, sub sensus cadere possit, aut non: si non cadit sub sensus, a nobis detegi non potest, et quaestionis solutio frustra tentatur. examinandum igitur quomodo sub sensus cadat. [illegible] constat campanam nihil sensibile emittere, quare nihil praeter lumen et aerem superest examinandum: nihil enim inter campanam et aurem, praeter haec duo detegimus, quod sub sensus cadat. Sed sonus in tenebris non tollitur ne debilitatur quidem, ergo solus aer examinandus nunc est. Si autem in machina pneumatica tollatur aer, sonus evanescit [illegible] causa soli dictam communicationem esse tribuendam manifestum nunc est. Sed quomodo hoc fit, vel translato ipso aere, vel hoc non translato? primum falsum esse facile probatur, ergo per aerem, et quidem per hunc non translatum communicatio datur inter aurem et campanam.

Nunc de aure agendum est. in hac detegimus cavitatem externam apertam aere repletam, interne canaliculi cuius extremum interius clauditur membrana tympanum dicta, atque postea separat hanc anteriorem auris cavitatem ab interiori, quae erat aerem continet. Per hoc reperiuntur canales [illegible], modo peculiari dispositi ex materia elastica [illegible] [illegible] quoque [illegible] occurrunt quae agitantur ubi tympanum percussum motu tremulo afficitur. Tandem in interiori hoc cavo terminari et [illegible] [illegible] [illegible] [illegible] observe [illegible] ramos nervorum, cuius agitationi perceptionem soni tribuimus.

Regula V. Singularum propositionum facta collatione, debemus harum numerum minuere donec ad unicam perveniamus quae contineat id quod de quaestione proposita inquirere possumus.

Sic in quaestione de [illegible] agitur de motu nervi in prima propositione habemus motum tremulo partium corporis percussi [illegible] tribui debere. ergo in hoc motu requiritur motus nervi. in secunda propositione habemus communicationem inter corpus percussum et aurem dari mediante aere, id est motum per aerem transferri ad aurem et quidem non translato aere. Iste propositiones nunc coniungendae sunt determinando quomodo motus per aerem non translatum propagari possit. Aurem attentius considerando detegimus

huic per motum corporis sonori communicari motum analogum cum motu undulatorio qui in superficie fluidi injecto corpore generatur: hic aeris motus quaquaversum se se expandit per lineas rectas in quibus singulae particulae per breve spatium eunt, et ad pristinum locum redeunt ibique quiescunt; haec si conjungantur cum iis, quae de campana jam determinata sunt facile percipitur continuari per elasticitatem partium motum in aere produci repetitas undas, ita ut singulae particulae variis vicibus eant et redeant, motumque hunc propagari quaquaversum et sic ad aurem pervenire. Jam vero duae antea fuerant propositiones. 1. Quod cum auditur sonus semper adest tremulus partium motus, hoc motu sublato sonus non auditur. Secunda propositio fuit: per aerem, et quidem per hunc non translatum fit communicatio inter aurem et campanam: duas illas propositiones ad hanc unicam reductas nunc habemus. quando campana percutitur, eo ipso particulae aereae, quae in cavo interiori auris continentur, et quae ipsi tympano adjacent, agitantur, variisque vicibus eunt et redeunt, et tympanum percutiunt.

Ulterius progrediendum est et haec propositio cum tertia propositione de aure nunc conferri debet, ita ut propositiones omnes ad unicam reductas habeamus. Hoc igitur modo pergere debemus. Quando tympanum motu tremulo afficitur, minora quaedam ossa agitantur, ipsius aeris interiori auris cavo contentae particulae eunt, et redeunt, et motus aeris undulatorius, mediante agitatione tympani ulterius propagatur etiam in canales penetrat, ita ut superficies interna totius cavi, et omnium canalium in singulis punctis ab adjacente aere singulis vicibus percutiatur, et propter materiae osseae elasticitatem omnia in aure motu tremulo afficiantur, quem quidem motum ipsi nervo cohaerenti communicari necesse est. Ad illustrandas Methodi analyticae regulas accommodatissimum est exemplum illud, et ex hoc ipso manifestum est regulas inutiles esse, nisi materia ipsa probe nota sit. Illae enim indicant cui potissimum quaestionis parti animus sit applicandus, quid recte consideretur, et quo ordine ratiocinia sint dirigenda, ut quaestionem solvamus, aut determinemus quousque penetrare concedatur, ne inutilem operam impendamus tentando quae vires superant nostras. Ita quando ea quorum materia probe nota est, dicta sunt satis. Quum non desint ex plurimis quae dum eas examinare suscipimus nullam spem [illegible] viam, qua directe ad certitudinem pervenire possumus, nec etiam ad

probabilitatem

probabilitatem, nisi adhibeamus hypotheses, quae quidem ad talem deducunt probabilitatem, quae pro certitudine habenda sit, quomodo ergo hinc procedendum sit nunc dicemus, ne abusu hypotheseon pro ipso usu habeatur.

De usu Hypotheseon

Per hypothesin intelligimus figmentum aliquod quo quaestioni propositae respondetur. Deinde fictum illud responsum tractari debet quasi verum esset, et ratiocinia ita dirigenda sunt, ut occasio detur explorandi an hypothesis vera sit; nunquam enim huic assensum dare debemus, nisi plenissime de veritate constiterit. Magnum usum haec ratiocinandi methodus habere potest, sed, ut nunquam ea abutantur homines

Regula I. Accurate examinandum est argumentum, circa quod versatur Quaestio, cujusque cognitio satis ampla desideratur.

Omne quod per Hypothesin detegimus probabile tantum est. magnitudo autem probabilitatis pendet a numero circumstantiarum quae exponi possunt. ita ut, nisi plures dentur probabilitas nunquam magna sit. posito autem majori harum numero, omne dubium removeri potest

Regula II. Inter circumstantias debemus quasdam seligere principuas, quae nempe per se aliquid notabile habent et tales circumstantiae ante alias examinari debent. Ex his iterum una separatur, et quaerimus quasdam causas ex quibus haec circumstantia deduci queat. In seligendis autem quaestionis explicandae circumstantiis summa attentione opus est. Enim si quaestioni satisfaciant plures hypotheses, ita ut una magis quam altera vera non videatur, in dubio relinquimur. Hoc vero incommode magis est metuendum si considerentur circumstantiae, quae multas hypotheses admittunt, tum enim difficilius enumerantur hypotheses omnes, et explicatio vera facilius praetermittitur. Quamobrem ejusmodi circumstantias perspicere expedit, quae paucissimis modis se explicari patiantur ne in difficiles variarum hypotheseon ambages incurramus, certissima autem via ad veritatem perveniemus si tales circumstantias seligere contigerit, quae unico modo explicari possint. &c

Regula III. Examinandum an inter has causas quaedam detur, ex qua reliquae circumstantiae, ex praecepto regulae secundae, sequuntur si talis datur, operam afficit hypothesin explorandi

Exemplum.

Exemplum. Hugenius cum planetam Saturnum saepius observasset, et vidisset eum nunc aliquando rotundum, saepius ansis munitum apparere, latitudinemque ansarum variari, aliasque peculiares horum phenomenorum circumstantias notasset, horum omnium quaesivit causam, examinando modos quibus hae ansae explicari possint, detexit, globum in aliqua distantia circumdatum annulo, commune centrum habente cum globo ansis ornatum apparere, quarum latitudo major aut minor est pro diverso oculi situ, et inde reliquas perpendendo circumstantias percepit globum talem rotundum apparere, id est ansas evanescere, si planum annuli tenue sit, et ita positum ut continuatum per oculum transiret, aut si non illuminetur superficies supra quam oculus elevatur. Potuit tunc vir doctissimus hypothesim hanc explorandam, annulo tali Saturnum circumdari.

Saepe contingit inter causas quas perpendendas suscepimus nullam dari, quae reliquis circumstantiis separatim satisfaciat, tunc aliae causae quaerendae sunt, et quidem successive omnes causae, quas singulae circumstantiae suppeditare possunt considerandae sunt, donec una detegatur quae circumstantiis omnibus satisfaciat. Summa sagacitas hic desideratur quamvis aliquando felici casu sponte quasi nobis occurrat illud quod quaerimus.

Reg. IV Exploratur hypothesis, hanc transferendo ad omnes alias circumstantias cognitas, ut constet an omnibus satisfaciat.

Satis non est hypothesim aliis satisfacere circumstantiis separatis, si non quoque omnibus reliquis conveniat rejicienda est. Si vero et his satisfaciat a numero circumstantiarum pendebit judicium de ipsa hypothesi. Si enim minor sit hic numerus suspicio dari poterit aliam forte dari posse hypothesim, quae eodem modo phenomenis respondeat; crescente autem phenomenorum numero, suspicio omnis saepe evanescit. acquiescendum hinc erit, et quod nihil ut fides tantum considerari poterit nunc pro plenissima probato habendum erit. Si minor sit circumstantiarum numerus, indicata suspicio ope regulae sequentis saepe removetur.

Reg. V Ipsa hypothesis est examinanda et ex hac consequentiae deducendae sunt, ut nova phenomena detegantur, et explorandum an hae revera locum habeant.

Hypothesis de annulo Saturni non tantum explicavit phenomena jam observata, et cum minimis circumstantiis convenit, at et phenomena ex hacce hypothesi venientia in caelis postea fuere observata, ita ut Hugenius apparentias Saturni praedixerit, horum singularum tempora determinaverit quibus omnibus extra dubium posuit

quæ de annulo ipse primum finxerat. Si autem neque auxilio regulæ alterius numerus phenomenorum satis augeri possit, ut omnis scrupulus removeatur, hypothesis inter incerta, aut verisimilia relinqui debet, prout probabilitas eius minor aut maior est; quod ex ipsis phenomenis, et ab horum numero pendet. Ex his patet ratiocinium hypotheticum ad certitudinem deduci posse, et illos errare qui ea omnia ad probabilitatem referunt; magis autem errant qui ratiocinia ex observatis phænomenis immediate deducta ad hypotheses referunt, et probabilitatem tantum continere dicunt. — Ars ratiocinandi per hypotheses præcipue conducit ubi determinare incipimus, quid homines in mente habeant, et quid eos ad agendum impellat. Circa quod tamen observandum est, non tale quid tentare debere illum, qui ab hominum cœtu et conversatione remotus vivit, aut qui cum paucis tantum hominibus res gerendas habuit; licet enim de generum hominum factis quæ scripto consignata sunt, tota vitam consumpserit ad hoc quoque serio attendendum est, nunquam nisi ex circumstantiis notis esse ratiocinandum, minimasque circumstantias, quæ hisce ratiociniis maximum lumen afferunt, attendere.

De Methodo Synthetica

Synthetica methodus usu venit, quoties ea quæ in mente habemus aliis explicare incipimus; vulgo notum est quantum eiusdem rei explicationes varias auditores aut lectores diverse afficiant; cum clare unam perspiciant et aliam non intelligant, quamvis iisdem nominibus res eædem designentur, et nihil in una detur quod non in alia reperiatur; differentia in ipsa methodo quærenda est. Methodus autem synthetica in hoc ab Analytica differt, quod quamvis in utraque fiat semper a notioribus ad minus nota progressus, in analysi tamen res primo specialim expenditur, ut ad communes notiones fiat gradus, in synthesi vero generalim primum, deinde specialim res considerantur. Si enim de speciebus sermo haberetur priusquam esset de genere disputatum, cum speciei natura ultra generis notitiam intelligi nequeat, sæpius de eadem re nempe de genere foret dicendum, quod molestiam et confusionem pareret, et id quod ubique quærimus, ordinem, penitus adversaretur. Quamobrem a simplicioribus et communioribus initium semper ducendum est, tum ad specialia magisque composita veniendum.

Verum ut perfectum exemplar syntheticae methodi ob oculos ponatur, ea Geometris est repetendum: nam nullibi res majori ordine pertractantur, nec accuratioribus demonstrationibus muniuntur quam in Geometricis. — Tria vero praestare solent Geometrae, ut accurate obtineant. 1° nomina omnia quibus utuntur definiunt, ne ulla in iis ambiguitas relinquatur. 2° quaedam axiomata seu notiones communes, quas nemo in dubium revocare possit, adhibent. 3° propositiones omnes demonstrant, vel ope definitionum et axiomatum, quae illo lumine naturali percipiuntur; vel aliarum propositionum, quae per istas definitiones et axiomata fuerunt comprobatae, ex quibus ope consectaria, seu corollaria ut vocant, deducunt. His proinde tribus continetur perfectissima demonstrandi ratio. Demonstratio enim ut vulgo definiunt, est ratiocinatio vel ratiocinationum series constans ex praemissis necessario veris, hoc est vel per se evidentibus, vel per alias propositiones jam probatis, ex quibus necessario verum infertur conclusio. — Duplex autem praecipue assignari solet demonstrationis species altera a priori et per causam, altera a posteriori et per effectum. Demonstratio a priori est ea, qua effectus per causam, proprietas per essentiam seu naturam, denique consequens per antecedens clare ostenditur. Demonstratio a posteriori est ea, qua causa per effectus, natura per proprietates, aut functiones: antecedens demum probatur per id quod ex ipso consequitur. Ad hanc speciem demonstrationis revocari potest demonstratio per absurdum seu impossibile. Ut igitur argumentum aliquod, seu materia vel scientia accurate et secundum syntheticae methodi regulas aeque pertractetur, plures praescribuntur regulae, quarum cum aliquae ad definitiones, aliae ad axiomata, et aliae ad argumentationem aut methodum ita pertineant ut eaedem prope sint cum illis quas suis locis attulimus quum de illis ageremus, pateat eas denuo, ac id quod est quarti hujus, ad agendum scilicet

De Methodo discendi.

Si credi possit dari homines, qui exacte easdem ideas haberent, ut hic omne credibile est: ii utique de omnibus eodem modo sentirent. Nemo inter ideas, quas ipse habet, illas discernere potest, quas alii homines conspiciunt. Usus tamen indicare

-tionem debet, qui rem alii explicare suscipit. Non enim ille omnes ideas potest memorare, ad quas attendit; innumerae vulgares sunt quas ideo ponit aliis quoque praesentes, fieri ubi occasio datur. In facile viam hac error dari potest, quia frequenter homines sibi persuadent alios non ignorare, quae ipsis quotidiana sunt. Haec est causa quare illa quae exponuntur, quamvis hoc clare et distincte fiat, non semper eodem sensu, quo traduntur, recipiantur ab iis, quibus explicantur, qui hi non semper integram vim argumentorum percipiunt: et quis determinavit ubi defectus detur? Hac de causa saepius cognitionem nobis tradi acquirimus, repetitis examinibus, et inter se comparare variorum auctorum nec concurrentium, seu dissentientium opiniones. Singuli quidem quasdam ideas negligunt, quas notas ponunt; sed non easdem omnes negligunt, ita ut tali collatione, tandem acquiramus omnes ideas, quae ad perfectam subjecti intelligentiam necessariae sunt.

Non autem satis est, quae ab aliis nobis explicantur intelligimus; proposita argumenta meditatione nobis quasi propria fieri debent; et quas acquirimus cognitiones cum iis, quae nobis aliunde nota sunt, cohaereant. — Propositio mihi proponitur, argumenta mihi valida apparent, ipsam admitto; sed non percipio hanc cum alia pugnare, quam pro vera habeo. Novam tamen admittere non possum nisi antiquam cum omnibus consequentiis iterum examinaverim. error datur. sed ubi? hoc determinandum, aut in dubio haerendum est. Si ad haec homines attenderent, non tot opiniones inter se pugnantes admitterent. Multi memoriae tantum imprimunt quae audiunt, aut legunt. Argumentis saepius utuntur, quorum debilitatem in aliis occasionibus agnoscunt, dum argumenta omnino similia, sed alii subjecto applicata rejiciunt.

Sequentes autem regulae illum adjuvare possunt, qui veram rerum cognitionem acquirere serio sibi proponit.

Regula 1.a Ut scientiae alicui animum applicamus, laborare debemus, ut acquiramus ideas quae ad hanc pertinent, et quidem quo possumus meliori ordine dispositas, ita ut generalem quandam ideam totius scientiae habeamus.

Haec prima cognitio propria memoriae spectat, de ratiociniorum firmitate nondum agitur. Facillime hanc cognitionem acquirimus, dum audiendo Magistrum. Et tantum historica est; nullam autem veram possumus sperare scientiam, antequam tale generale systema memoriae impressum sit. Id serio curare debemus, ut mentem acquiramus illius, qui scientiam nobis explicat. Qui [illegible] antequam sibi proponit, in alterationem materiae paratam habere debet.

Reg. II Post inventis primis, secundis Scientiæ ineundum est examen, ipsius fundamenta perpendendo, et eius argumentorum examinando, etiamsi perquirere quid his opponi possit, et quo ipsis major vis communicetur; nullumque in hoc secundo examine admittendum argumentum, nisi quod non clare percipiatur.

Qui has adhibet cautelas, numquam argumentum in una causa admittit, quod simile in alio rejicit.

Reg. III. Ubi iam quis certas quæ ad propositam Scientiam pertinent, acquisivit ideas, ad rerum relationes, et ad Propositionum connexiones, peculiari modo attendere debet ut ordine hæc omnia disponat, et ibi, quasi perspicue sistat Scientiæ Systema. Ad hoc cum nos a ordinatione regulæ in capite præcedenti explicatæ magnum usum habent. Qui hanc tandem ingenii acquirit, facile determinabit, quid certum, quid incertum in Scientia detur, quod clarum est facile separabit ab obscuro. Qui ex rerum cum studio litterarum mentem habet facile diversarum scientiarum relationes percipit, et omnia quæ novit cohærent inter se.

Reg. IV Quando quis postea novas acquirit circa hanc scientiam ideas, has referre debet ad illas cum quibus relationem habent.

Non satis est novas acquirere ideas, quæ ad scientiam, cui animum applicavimus, pertinent; cavere debemus ne cum his confusio oriatur, dum iis quas ante acquisivimus iunguntur. Ad Systema, quod iam in mente habemus, novæ ideæ referri debent, et singulis proprius quasi locus est assignandus quod attente evidentissime fieri debet, quia ipsis frequenter alia nova deteguntur [illegible]

Reg. V. Paratus ad corrigendos errores animus servandus est

Quamcumque cum cura rerum examini animum applicemus, ubi agitur de integra Scientia vix possibile est omnia, eadem attentione perpendere, et errores omnino omnes effugere supra humanas est. Continua igitur idea, ad corrigendos errores, residentur attentio. Numquam examen illorum declinare debemus, quæ ad evertendas opiniones nostras, aut contrarias defendendas, proponuntur. Numquam quando contrariam sententiam reperimus, propositionem rejicere debemus hac sola de causa, quia cum nostro Systemate non congruit sed ipsius Systematis contrarii fundamenta examinanda sunt; si enim valida sint et nostri systematis debilitatem demonstrarent, hoc ipsum rejiciendum fuit

Ad Methaphysicam

Praefatio

[illegible] cogitandi tradita, iam cogitationes [illegible] ad eam disciplinam, quae [illegible]
inter ceteras principem locum tenet, nempe ad Methaphisicam convertamus ut qui perceptio-
nes, iudicione, ratiocinationes, atque methodo [illegible] sit quam primum appareat.
Methaphisica enim prima Philosophia a nonnullis, ab aliis Scientia generalis apella-
ta est atque ita communiter definitur: Sapientia vel scientia speculativa quae
circa ens generatim, illiusque affectiones per mentem abstractas; specialim vero circa
substantias spirituales, prout naturali ratione cognosci possunt occupatur. et merito
quidem Sapientiae nomine definitur. Nam illa Sapientia dici debet, quae superior quae-
dam scientia est et circa ultimas, hoc est generalissimas vel excellentissimas perfectissima
principia, aut ratione occupatur, ea est Methaphysica [illegible] tractatio
in ente generatim sumpto, quo nihil est [illegible] inter [illegible], et in omnis rebus
explicandis quibus nihil est excellentius versatur. Cum vero res eiusmodi immu-
tabiles sint et immutabilibus rationibus innixa, cognitio quoque earum certa et evi-
dens sit necesse est, adeoque vera et perfecta Scientia optime apellatur. Neque mi-
nus primae philosophiae, generalis scientiae, et ceterarum disciplinarum parenti-
nomen ei convenit, cum ea sit quae primas [illegible] mentis notiones ac prin-
cipia percipiat, quaeque primo ceteris omnibus principia [illegible] axiomata [illegible]
[illegible] sunt, unde suas petunt demonstrationes, suppeditat et [illegible] adeoque universis [illegible]
[illegible], [illegible] singulis [illegible] suppeditat. Cum his autem [illegible] est [illegible]
[illegible], [illegible] [illegible] quanto [illegible] quamque [illegible] [illegible] connexio, [illegible] prima, [illegible] est
[illegible] prima [illegible] [illegible] [illegible]. [illegible] enim circa mentis [illegible], primasque
[illegible] notiones aut perceptiones est occupata [illegible] [illegible] a [illegible] [illegible]
institutum est, et Logicae statim Methaphisica [illegible] [illegible] quae natura con-
[illegible] Methodo [illegible]. Cum autem Metaphisica in [illegible]
[illegible] sunt, [illegible] distributa sit quarum altera Ontologia, hoc est de entibus altera
partes [illegible] de spiritibus tractatus, vocatur. [illegible] Ontologiam in
Pneumatica [illegible] [illegible] tum quia [illegible] [illegible] [illegible] a com-
munis [illegible] [illegible] tum quia [illegible] hanc [illegible]
[illegible] et [illegible] [illegible] [illegible] ad Pneumaticam quae [illegible] est [illegible], quanto [illegible] [illegible]

Metaphysica seu Prima, sive Ontologia.

Ontologia, quam philosophiae primam vel scientiam generalem, vel intelligentiam etiam apellamus, ea est quae prima principia, primasque humanae mentis notiones circa ens generatim tradit, quibus in omni ratiocinatione utimur, eaque [illegible] naturalis dici potest vel artificialis. Quemadmodum enim Dialectica illa quam a natura omnes accepere quaeque [illegible] humana industria atque labore [illegible] homini, naturalis vocatur; artificialis vero, illa in qua animae vario et diligentia quaedam adhibetur: ita Ontologia naturalis illa dici potest qua ontologicis vocabulis in sermone familiari et usu communi homines utuntur, quorum vocabulorum confusas tantum leges retinent, neque accuratam possunt definitionem afferre: contraria vero artificialis illa quae notiones confusas ad distinctas revocat et propositiones vagas ad determinatas reducit. Quae si notiones distinctas et propositiones determinatas quanta conferant ad omnem scientiam quam nihil [illegible] ~~[illegible]~~ Ontologiae artificialis nihil opus est quod pluribus demonstretur, cum plane constet utilitas, vel primoribus labris, ut aiunt, res philosophicas attingenti. Sit igitur

Caput I. De Ente generatim

Ens generatim spectatum illud definitur quod est res aliqua, vel substantia: sive id quod per se subsistit. Res enim omnes nec nobis cognitae fuerint, aut ignotae hoc commune habent quod ipsae sint. Hoc existentiam hoc ipsum esse existere vocant Philosophi; et entis nomine designant illud quod est. Qua ratione entis generatim sumpti ideam acquirimus per abstractionem iam in propositione II in qua de primis intelligentiis agitur satis est explicatum. Diximus enim nos alicuius rei ideam per abstractionem acquirere, quando non ad omnia quae necessario ad eam rem pertinent, de qua cogitamus attendimus, sed ad aliquid attentionem, quod a ceteris sejungimus et abstrahimus. Quemadmodum e. gr. ideas mihi comparo, non ad materiam aut magnitudinem, sed ad idem [illegible] figuram attendendo. Eoque pacto illud idem considerando quod commune est omnibus rebus quae sunt non ad singulas earum communes affectiones attendendo ideam comparo entis in genere. Ex hac entis generatim sumpti notione facile intelligitur quid valeat nomen essentiae. Cum enim res aliquas consideramus videmus has distinctas esse inter se, et unamquamque aliquid peculiare naturae quo ab aliis distinguitur: hoc illud est quod essentia vocabulo: illud nempe per quod res est id quod est. Circuli essentia v. g. est harum linearum circumferentiae punctorum aequaliter a centro distantia. Non si tollas hanc aequalem punctorum distantiam tolli naturam circuli et circulus ipse evanescit. Hae rerum essentiae

æternæ vocantur hoc est naturam suam immutabilem habent. Nam vero quando circulum considero hanc veram ejus essentiam video, et singula ejus peripheriæ puncta æqualiter a centro remota: si quæ hujus peripheriæ puncta inæqualiter ab eo, vel propius [illegible] circuli figuram atque adeo essentiam [illegible] appareant meæ claram habeo et distinctam ideam de qua intimus sensus testatur hoc quod est criterium veritatis. Ergo habere singula peripheriæ puncta æqualiter a centro remota et esse circulum est unum et idem. Quare ne Deus quidem potest efficere ut circulus sit et habeat minus puncta singula æquidistantia a centro, et simul habeat æquidistantia a centro et circulus — non sit. Esse enim et non esse eodem tempore repugnat in divinis naturis ut in humanis. Atque asserere divinam potentiam ad talia se extendere idem est ac dicere: omnia posse et nihil posse esse unum et idem.

Cap. II De Non Ente et vocabulo Nihil.

Cum de diversa differentia pro rerum natura quas existunt egerimus in prima Dialecticæ parte Sectione IIIiam observavimus, quidquid mente concipitur, aut per se constans intelligi aut in alio, illud substantiam dici, hoc vero modum; et simul quænam vera substantia sit quænam commentitia et ipsius aliter de modis definivimus: nunc de relationibus dicendum est quæ substantiæ et modo superveniunt. Harum relationum imprimis observamus nos ideas acquirere comparatione duarum idearum atque ad has referimus modos externos dictos, illud nimirum quod in subjecto aliquo videmus, quando ad actionem alius attendimus, ut amari desiderari. Hos enim hic esse necesse et qui amet et qui amaturus. Negationes item et privationes ad relationes revocamus. Negatio enim dicitur absentia attributi quod non potest subjecto inesse sive nequit, ut de lapide negamus cogitationem quia fieri non potest nisi conferendo lapidem cum cogitante substantia. Privatio vero est absentia attributi quod non natum potest, id et solet adesse. Sic ut privatio auditus quam ideam acquirimus conferendo ideam surdi cum idea hominis qui audiendi facultate gaudet. Relationes innumeræ aliæ dantur de quibus jam egimus in prima parte Dialecticæ Sectione III. Quod hoc loco examinandum occurrit est, ad quamnam classem rerum debeamus Relationes referre. Etsi non sunt nihil, habent tamen ideæ nihil extra mentem ipsi et ab idea diversum nobis repræsentant. Licet ideæ hæ non ideæ abstractæ non habent Prototypa extra mentem, quem ideæ substantiarum et modorum habent. Relationes ergo non existunt ut substantiæ et modi. Quæri ergo potest an ad entia referri debeant. Solutio quæstionis a definitione entis pendet.

[illegible] Ergo cum omne quod est quomodocumque sit, id est si enti nihilo opponatur, relationes omnes erunt entia, si vero entia tantum referamus substantias et modos, tum medium quid datur inter ens et Nihil; non entis nomen huic medio dant, qui hoc admittunt et ab ipso nihilo distinguunt. Dicimus relationes non esse nihil hac voce exprimentes illud quod [illegible] vocatur merum nihil. Huius nullae sunt affectiones et tale non est id de quo aliquid affirmari aut negari potest. Circa nihil duo cavenda sunt 1 ne nihil habeatur pro aliquo, ut fit quando quis affirmat contraria simul esse posse 2 ne aliquid habeatur pro nihilo, ut illi faciunt, qui dum vacuum admittunt, hoc tamen nihil esse affirmant. Quare istud statuendum est vocabulo nihil duas excitari notiones unam entis, alteram privationis rei alicuius in ente illo. Vocabulum enim nihil negativum est. vocabula autem negativa absentiam idearum positivarum explicant velut [illegible], silentium, nihil, inquit perspecte Lockius+. Qui enim v. gr. dicit ante creationem mundum erat nihil, notiones duas percipit, mundi et absentiae mundi. Ineptiunt igitur qui definiunt nihilum per vocabulum cui nulla respondeat notio, aut qui nihil vocant cum nihil cogitamus [illegible]

+ lib. 2. cap. [illegible] § 5

Cap. III De Possibili et impossibili

Possibile vocamus id quod esse potest, vel quod non repugnat existere: impossibile id quod esse non potest, seu quod repugnat existere. Non repugnare dicimus ea quae simul esse possunt veluti animal et ratiocinandi potestatem: repugnare autem dicimus quae simul esse non possunt, veluti circumferentiam circuli cum lateribus quadrati convenire. Hinc duo Possibilium seu impossibilium genera statuuntur. Nam alia quidem absolute et intrinsece talia sunt, alia relative et extrinsece. Ad prius genus referimus ea quorum [illegible] esse simul possunt aut non possunt. Ad posterius referimus quae non tantum intrinsece possibilia sunt aut impossibilia, sed etiam extrinsece, id est in relatione ad certas causas a quibus effici possunt. [illegible] intelligatur [illegible] possibilitatis vel impossibilitatis a talis notione [illegible] ex inspectione [illegible] posse et potentiae quae uniri possunt illa possibilitas aut impossibilitas [illegible] haec extrinseca [illegible] aut impossibile primum intrinsecum pervestigandum est, deinde extrinsecum. Nisi enim sciatur aliquid intrinsece possibile esse, ignoratur oportet an tanta sit potentia ut effici possit. [illegible] id autem [illegible] ne hallucinemur in impossibilibus statuendis. Nam quoniam mentes nostrae finitae sunt et [illegible] non possunt [illegible] et relationes [illegible] requirunt [illegible] potentias [illegible] ut certae notiones

notiones impossibilitatis cum intimae hominis ... Sed non dubito, debemus
ab altero extremo deflectere, et meminerimus nullas esse, quae nos impossibi-
lia putamus, ne hoc quidem, idem posse simul esse et non esse, impossibile esse,
quod scilicet Deus, qui infinita scientia et potentia praeditus est, fortasse tanquam
possibile spectat, atque habet, quod Cartesii sententia fuit. Qui enim sic ratioci-
natur pene in Pyrrhonis Scepticismum inducit quum prima cognitionis
humanae fundamenta subvertat. Neque vero huius sententiae opinionis inepta est:
quippe, ut observatum est Nicolao Malebranchio acutissimo viro, quanquam
Deus in eo infinite mentibus nostris praestat, quod ille omnia possibilia et simul,
clare atque distincte intueatur, nos pauca clare atque distincte nec simul, plura
(2. Cap. § 5 autem obscure et confuse; at in quibus ea quae nos clare et distincte percipimus,
veluti non contere idem simul esse et non esse, totum esse majus sua parte, nullo is
pacto nos superat quia cum claritas et distinctio gradus non habeat, utrimque est
eadem est: et sic eadem manifesta certitudo quae et ipsa gradus non recipit: itaque
si in his cognitionibus in Deo certitudo sit major, nostra certitudo non erit, quod ne-
scio an Dei sapientiae et providentiae congruat qui nos, secundum illum philosophum cre-
taverit, ita fecerit, ut nihil certi scire possemus. Possibile ergo est, ut nunc non totum
~~...~~ complectamur, quicquid omnipotenti virtute fieri potest quod autem extra vis
potestatis fines est, impossibile dicitur. Deus autem facere potest omnia quae pugnantia
non sunt, quae autem contradictionem pugnantia ~~re...~~ quidem facere potest, quod
Hebr. 6:18
sacri libri significant in Epistola ad Hebraeos: Deum mentiri ipsum non posse. Quid enim aliud esset
pugnantia facere quam ipsum mentiri, sibi adversari! Ex quo constat id non im-
becillitatis, sed virtutis esse ac potestatis, verbi absurdum ... esse non posse.
Verum quod maxime refert illud est, ut quando tutissimam regulam proponamus
ad errores perniciosissimos effugiendos in iudicando quod Deus possit facere quidam,
in quo nihil tam verendum est quam ne lunatis ... ingeniosi libidini se nobis reliqui-
ore certissimis nimis audacter inquirentes in extremum impietatis barathrum praecipi-
temus, quod innumeris infidelibus accidit, qui non id negare audent, Deum esse omni-
potentem, sed haec somnia confingunt, quae ipsi volunt credere esse pugnantia itaque
non divinae potestati, sed rerum ipsarum vitio fieri, ut ea esse non possint. Recentes
H mihi

mihi videtur regula tutissima, ut, ubi argumentorum natura id patitur, ut prius quæra=
mus, sit ne res, antequam, cuiusnam generis esse possit. nam neque ulla certior ra=
tio est intelligendi fieri ne possit aliquid, quam si, cum factum habeamus, id revera esse
factum iuxta illud scholasticorum axioma: a facto ad potentiam valet illatio; itaque is
ordo inquirendi mentis humanæ imbecillitati est maxime accomodatus. si enim a quæ=
stione possibilitatis exordiri maluerimus, statim magna cum tot absurditates hæsimus, cessi=
tabimus, semperque erit verendum, ne quod a nobis minime possit percipi, id ne a Deo
quidem fieri posse existimemus. Atqui illud valet: si [illegible] valet, non solum
quæ a nobis minime fieri possunt, sed etiam ea quæ non possunt percipi efficere posse Deum.
iusta enim infinita est eius sapientia, ac potestas, quas inter et humilitatem nostram
immensum quoddam spatium interiacet. Nam quod dicunt, minime ad eum pertinere
pugnantia, fateor: verum id quum divinæ intelligentiæ non humanæ est universim
[illegible] quid pugnet. Ut enim res sit eiusmodi debet idem ita esse, ac non esse, et nihil
sit tertium nihil interpositum, quod in paucis enunciationibus licet contradictionem affir=
mare: aliud enim est id a nobis non explorari, aliud in re non inesse. Vere hoc dicam,
via [illegible] res est, quam si primus ex [illegible] sermone acciperem, quam ex nostro sensu compe=
rire potuissemus, non solum absurda videretur et pugnans: multæ enim res difficiles, et
non potest eas homo explicare sermone? Quid, ut vel uno notissimo exemplo utar,
quis, inquam, specie pugnantius quam, ipsæ ideæ, quæ similes externis similes dicuntur,
tam corporeæ esse debent tam tanta magnitudine et mole quanta in rebus est, quas
exhibeant, ut omnino eas neque cerebrum capere, neque animus natura [illegible] sentire
possit. in vel natura, vel figura dissimiles [illegible] nullo pacto res quales sunt
amplius expresserint. itaque pugnantes probarentur facillime ea ratione: ideæ sunt, et
omnino similes, et non omnino similes. quod si explicare conemur idem pene eve=
niat quod in mysteriis religionis christianis incredulis semper [illegible] et nihil [illegible]
quam verba et sonos inanes referre videamur! Sunt tamen ideæ; aliquid est,
quod animus intuetur dum cogitat; velut in quodam speculo expressa cernit
omnia quæ intelligit, quam una experientia docet negamus esse pugnantes.
Cur non igitur idem faciamus etiam in reliquis, ut non a priori quemadmodum
[illegible], sed a posteriori quid fieri possit inquiramus a facto ad potentiam gradum
facientes?

-spiciantur? Nam ut eo oculos in toto sidera figamus, in [illegible] ipsa [illegible]

tamquam a [illegible] [illegible] [illegible] [illegible] cadem

[illegible] oculi propter altitudinem, [illegible] profunditatem, [illegible] [illegible] [illegible]

Ut autem ad ea quae maximi momenti sunt hanc doctrinam revocemus, [illegible] rebus ad

religionem spectantibus, primum omnium illud videndum aliquid nobis Deus proposuit ac dicto

significavit aut in libris aut in traditione majorum aut per Ecclesiam illam quae teste

Paulo est columna et firmamentum Veritatis. [illegible] [illegible] [illegible] [illegible]

universitatem ex nihilo fuisse effectam a Deo. [illegible] animus [illegible] neque [illegible]

[illegible] [illegible] posset fieri postquam [illegible] [illegible] auctoritate comprobatum.

Tum e Sacris litteris [illegible] [illegible] [illegible] [illegible]. Accipimus in una divinitate tres

esse personas [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible] divino [illegible] intelligimus.

Nec potes multiplicitatem [illegible] in quibus Christus sub specie panis uno tempore [illegible]

[illegible] cum unius individui ratione [illegible] [illegible] at illud ratione [illegible] potes

facillime id fieri posse oportere ubi Deus [illegible] luculentissime testatur. [illegible] [illegible]

[illegible]: tum [illegible] [illegible] [illegible] in mentem veniant [illegible] quotidiano usu comperis certe

obscurissima, quaeque nisi experiremur [illegible] [illegible] [illegible] de qualitate [illegible]

[illegible], de natura corporis [illegible] [illegible] [illegible] [illegible]: ac [illegible] [illegible]

[illegible] [illegible] [illegible] mysteriis religionum [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible], ut ipsa alta et recondita videantur; [illegible] [illegible] [illegible] in his quae [illegible]

[illegible] sunt victum [illegible] necessario concludendum [illegible] alia quoque [illegible] [illegible]

posse ac [illegible] [illegible] quonam pacto fieri possint nobis nefas sit explorare. Profecto si

hanc viam mortales inirent non tot a recto [illegible] tramite [illegible] [illegible]

[illegible] [illegible] agere et non quae Deus [illegible] tradidissent [illegible] quid ipsi [illegible]

[illegible] possint [illegible] quaerant [illegible] [illegible] [illegible] pertinacia [illegible] [illegible] [illegible].

Atque ut haec unique [illegible] ipso [illegible], [illegible] est, ac [illegible] [illegible] in adversariis

religionis confutandis [illegible] [illegible], atque [illegible] [illegible] [illegible] quam [illegible] [illegible] [illegible]

Dominus [illegible] videtur, [illegible] [illegible] [illegible] Joannis VI. [illegible] [illegible] [illegible]

[illegible] [illegible] ac plane divinum Eucharistiae mysterium coepisset Judaeis exponere, [illegible]

[illegible] [illegible] est, statim exclamarunt: quomodo potest [illegible] [illegible] carnem [illegible]

manducandam? [illegible] Praeceptor non [illegible] docere [illegible] est [illegible] [illegible]

neque rationem quae [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] quod [illegible] dixerat: amen

amen dico vobis nisi manducaveritis [illegible] [illegible] [illegible] [illegible]

[illegible]

tritae in vobis nostis, caeterum periculosum si dixerit nihil et cum quemadmodum [illegible] :
rati, ubi [illegible] tantaque prodigia ii Deum esse ostendit, [illegible] in sui perspicua [illegible]
[illegible] divina sapientia tam [illegible] potest, [illegible]
possit indicare quanto minus ii nobis humanae [illegible] concedetur, ut per divina oracula,
[illegible] rationem aut quemadmodum illa non pugnent, investigemus? Egregie, ut
caetera, hoc de re Chrysostomus [illegible] II de Incomprehensibili Dei natura. Quum
[illegible] sit Deus, nemo suas rationes debet movere, [illegible] consequenter, aut natura [illegible]
[illegible] locus relinquitur, nil penitus hujusmodi est objiciendum [illegible] divina [illegible]
[illegible] longe iis omnibus est superior. Rideant [illegible] simplicitatem nostram quam [illegible]
[illegible] nominant. verum quam praeclare nobiscum agatur quod pro Deo, pro sanctissima
religione [illegible] his contumeliis appetimur, luculenter ostendit [illegible] divinarum
scriptor eloquentissimus: quippe in eadem oratione illud Pauli afferens I Corinth. IV. nos
stulti propter Christum ita scribit: Vere nec [illegible] omni sapientia est.
[illegible] enim aeterna illa sapientia comperire non potuit, nec [illegible] secundum
[illegible] nimirum [illegible] potuit. [illegible]
[illegible], hac lucem cognoscendi revocavit. Quid [illegible] Christum, [illegible] est [illegible]
audire? cum nostras [illegible] cogitationes non [illegible] .... [illegible]
[illegible] aeternam disciplinam et [illegible] ....
[illegible] quod [illegible] non [illegible]
[illegible] et admittendum est. Nam verum hujusmodi causas pertinacius quaerere, et
rationes exigere, et modum [illegible] animi certe est nimium audaci et temerarii. Neque
[illegible] idcirco reprehenderim, quorum [illegible] optima voluntas [illegible] est lau-
[illegible], qui in [illegible] cavillationibus [illegible], etiam hanc molestiam suscipiunt,
ut in nostris mysteriis nihil esse pugnans nihil absonum docere satagant [illegible] illud
[illegible] non [illegible] esse quod [illegible] illa [illegible], quid
sit pugnans quid non, mens humana perspectum vero multitudinis [illegible]
[illegible] offunditur, tum etiam esse minime necessarium. [illegible] postquam [illegible]
[illegible] significatur divinitus [illegible] fuerit id re-
[illegible] non posse, quae ratio omnium hominum facultati est maxime accommodata.
[illegible] potuit [illegible] Bossuetus:
[illegible] quam multa [illegible] profecerit ejus doctrina, hanc tamen ille perpetuo
rationem

sentus est ut quid cuique in illis perspicue significarit, nec quemadmodum quisquid fieri possit exponat. Ideo magnam vim ad impudentiam adversarioni propugandam librorum quibus illi ipsi fidem habent rates habere auctoritatem. Nam quod dicunt, non prius nisi pariter quam propria librorum tractatio sit nisi ante constiterit eam non repugnare, id fortasse valeat in quibusdam locis obscurioribus, at plurima sunt ita aperta et plana, ut ne tantillum quidem ad eorum intelligentiam isto examine indigeamus. Sic ut alia omittam, quae sunt innumerabilia, multifariam utique perspicue Deus nos docet in sacris litteris, et curam esse omnium bonorum auctorem, ideoque nisi in recte factis totam gloriam acceptam esse referendam; nec et nostram voluntatem liberam, atque eam agere quidquid nisi agit: quae quemadmodum cohaereant difficillimum est explicari, attamen cohaerere satis certo constat postquam ea esse ambo vera divina oracula tradiderunt. Sed satis de genere hoc, adeo enim sunt multa quae dici possent ut si ulterius progrediamur difficile nimium sit exitum invenire, atque ad rem revertamur, et videamus quid philosophi de impossibili morali dicant. Impossibile morale illud appellant, quod possibile quidem est intrinsece sed tamen vel nunquam aut difficillime evenerit, aut contrarium naturae moralis ..., ut ... hominem sanae mentis ... gladium inferre, a filio probo patrem carissimum occidi. Iam patet hanc impossibilitatem non esse intrinsecam aut physicam rei naturae esse repugnantem, sed ad intelligentiam illam quae impossibile id esse docet si ille sana mente ... circo, ne ... privatim potius ... pertinere.

Cap. IV
De Necessario et Contingenti.

Necessarium dicitur id cuius oppositum impossibile est seu contradictionem involvit. Cum autem tria sint ut innuimus impossibilitatis genera, tria item sunt Necessitatis. Nam alia necessitas est absoluta, cuius nempe contrarium absolute impossibile est, alia hypothetica quando ... contrarium ... est non sua natura sed ... alia denique moralis cuius impossibilitas opposita moralis est. Exempla ... ad explicationem impossibilitatis ... pro necessariis ... De necessario tradita doctrina, et fit distinctio inter necessarium existentiae et necessarium essentiae, illud est quod existentiae suae causas non habet, cuiusmodi est solus Deus aeternus; hoc autem quod creationem habet immutabilem, quod idem item aeternum est.

Contingens dicitur id quod potest esse aut non esse id est quod ex propria natura non determinatur, sed ab alio dependet qualia sunt omnia facta et conditiones quae non sunt [illegible], it aiunt necessitate naturae. Hinc patet contingens opponi necessario [illegible] quod absolute necessarium est non autem necessario hypothetico neque moraliter. Necessitas enim hypothetica in re contingenti est, cum ejus oppositum contradictionem [illegible] [illegible] in data hypothesi, adeoque aliunde pendeat, non est ab eo ipso quod in hypothesi ponitur. Quod idem dicendum est de necessario morali, cujus item oppositum in morali possibilitate continet contradictionem [illegible]. [illegible] ergo [illegible] est ne hypotheticam et moralem necessitatem cum absoluta confundamus, quod aliqui tum Philosophi, tum Theologi faciunt, magnamque in [illegible] in rerum [illegible] explicatione difficultatem.

Cap. V. De [illegible] Duratione, et Tempore

Durationis nomine intelligimus id quod initium habet et finem. Nam simul ac ideam alicujus rei existentis acquirimus, simul ideam acquirimus durationis, eique vel initium et finem tribuimus; si initium et finem adimimus Aeternitatem intelligimus: si tantum initium removemus Aeternitatem dicimus a parte ante: si initium admittimus, et finem negamus Aeternitatem concipimus quam vocamus a parte post, seu Perpetuitatem.

Prima quaestio quae examinanda occurrit est utrum durationis nomen aeternitati possit convenire: quae ut solvatur quaestio videndum est quaenam notio huic vocabulo subjiciatur. Cum enim Durationis notio, successionis quaedam notio sit, duas in duratione Successiones distinguere possumus, Metaphysicam et Physicam. Haec est successio statuum in re durante qualis cernitur in hoc universo, in quo alia generantur alia intereunt et [illegible] [illegible] nullo modo non esse in aeternitate [illegible]. Illa est ipsa continuata existentia quae per abstractionem concipitur, eaque per [illegible] corporum quodammodo dimetitur et in aeternitate esse posse nihil [illegible] imo necesse est. [illegible] ergo durationis nomen [illegible] successionis aeternitati conveniat, ex una vocabuli definitione satis apparet.

Secunda quaestio est de [illegible] num dentur scilicet in duratione momenta indivisibilia, an infinite minima? Haec quaestio eadem est cum illa quae de quantitatis [illegible] divisibilitate agitatur, et eodem modo solvitur. Si enim ideam Durationis [illegible] ad initium et finem extendendo in quovis momento quod initium et finem habet [illegible] minus momentum esse posse semper [illegible] concipere. [illegible] in duratione nihil indivisibile dari potest intelligimus. Si vero [illegible] sit, sive aeternum in [illegible] [illegible] [illegible]

non neque ... dicimus, in hunc quoque de duratione dicimus, utique quid de tempore sit dicendum. Nihil enim aliud nisi est quam idea abstracta durationi. Si ergo durationem a hic princ. et fine metaphysicas ulteriori successiones consideremus, tempus dicitur verum: si ad phisicas successiones attendamus, Tempus est scilicet et successione ipsa dimetiri potest. Partes ita dimetitae vocantur momenta.

Cap. VI De Identitate.

Dum ad res quae durant attendimus, ipse nos mutari percipimus, aliquando res in se ... immutata manere. Quamdiu res non mutatur eandem hanc dicimus ab omni alia distinctam. Unitatem et identitatem ipsius rei hoc vocant. Hanc ego quaestionem nunquam attigissem nisi cum religione esset coniuncta. Fide ... docemur Christi Corpus eodem tempore tum in Caelo tum in Venerabili Eucharistiae Sacramento vere adesse: Calviniani aliique Haeretici hanc in Philosophia occasionem arripuerunt tanti mysterii oppugnandi. Atque ipsi conantur, hanc esse identitatis naturam ut eadem res nonnisi uno in loco eodem tempore esse possit, quae autem in diversis locis eodem tempore extent eas necessario esse diversa: quare nec duas res in eodem loco simul uno temporis puncto esse posse, nec unam in pluribus. Joannes Clericus, ut est, ingenio ad omne genus imprudentiae proclivi, invehit in arte Critica Catholicos, qui Christi unum et eundem in locis tam multis eodem instanti venerantur, negatque ipsi omnipotentiae illo modo id posse efficere quoniam cum essentia identitatis omnino pugnet. Joannes autem Lockius De Intellectu Humano similem viam ... munit ... ad nos Fidei ... evertendam. Quare si Philosophia debet Religioni servire ut certe debet, his novis totis viribus est ... ut eius hostes ab hoc primo loco repellamus, ne minus nos in veritate defendenda mediori videamur quam illi audaces in oppugnanda.

Prop. I

Eadem numero res uno tempore pluribus in locis quod ad essentiam identitatis attinet, esse potest.

Constat primo Caelum unum et eundem esse, nihilominus in his omnibus semper esse et quamquam tanto caelum terra distant intervallo tamen ... vicinam ... loci ita esse ... ut idem omnino, qui in caelo est etiam in terris ... identitatis ... non ... loci diversitas. Ad haec

supra ostendimus, eandem numero athomum diversis locis ambientibus respondere, atque id praecavi tenent Philosophi de ceteris Spiritibus praeter Deum; inter omnes convenit licet tot [illegible] quamquam divino [illegible] idem [illegible] negatur autem eum eodem tempore in pluribus locis, a deo, constitui posse per replicationem, quia id Phantasia nostra penitus repugnare videtur; sed phantasia ipsa ne conijcere quidem possumus, superiora quae certa sunt, praesertim Dei simplicitatem cum immensitate constare; atqui haec vel invita phantasia affirmantur; ergo ne alia quidem, quae sunt similia hoc nomine debent repudiari.

Praeterea eadem res successione temporis potest esse in locis pluribus ergo etiam eodem tempore. Probo consequentiam. Propterea negant adversarii fieri posse quod contigimus, quia multiplicata praesentia in loco deberet etiam multiplicari ipsum individuum quod est praesens itaque tolli identitas; atqui haec ratio vel valere debet etiam in successione loci, i.e. valere non potest ullo modo; ergo si eadem omnino res potest esse diverso tempore in locis pluribus, potest etiam eodem tempore. Probo minorem: cum res diverso tempore mutat loca et multiplicat etiam diverso tempore [illegible] ad loca; atqui nihilominus non multiplicatur ipsa res, quamvis multiplicentur praesentiae, ergo cum eodem tempore multiplicentur praesentiae, non [illegible] necessario multiplicentur. Probo consequentiam. Ita est connexa praesentia in uno exemplo, ac in alio; atqui multiplicitas praesentiarum sibi succedens non multiplicat individua, ergo successio ergo multiplicitas praesentiarum eodem tempore non multiplicant necessario individua eodem tempore. Aliud simile afferri potest de duratione, quae quamquam per numerum momentorum temporis multiplex sit, non efficit tamen, ut rerum multiplicetur substantia diversa.

Sed video solutum, ad quam decursum sit: nimirum [illegible] has duas esse valde dissimiles, nam [illegible] singulis momentis temporis sibi succedunt praesentiae in loco, in uno quoque momento una est praesentia, quare et unum individuum, hoc autem loco quaeri an eodem tempore multiplicari praesentia, [illegible] individui permanente. Sed parum [illegible]. [illegible] enim dico cum [illegible] argumentor in unoquoque momento ratio [illegible] multiplicari debere individua nam profecto una praesentia uni contenta est individuo, verum illud dico: ita tanta est connexio praesentiae cum individuo quantam adversarii esse volunt, fieri debere, ut quemadmodum [illegible] ipsos eodem tempore non possunt multiplicari praesentiae, [illegible] eodem tempore multiplicetur res praesens, ita necessario consequi, ut multiplicatis diversis temporis praesentiis, etiam diversa temporis

multiplicanda sint individua. Sicut igitur de homine, qui decem in locis fuerit dicunt ipsi, eum hominem decem habuisse relationes ad locum, non tamen decem homines fuisse successive, sed unum duntaxat extitisse, atque successivas, ut aiunt, multiplicant praesentias quin successive multiplicent individuum; ita et nos dictato scholarium verbo dicemus multiplicari praesentias simultanee, quin simultanee multiplicetur individuum. Sane ad hoc nihil unquam respondere poterunt, quod nobis pari iure contra ipsos referre non liceat: dicunt scilicet eundem hominem fuisse in locis illis diversis successive nos contra eundem hominem esse diversis in locis simultanee, dicunt inquiunt plura individua eodem tempore si plures sint eodem tempore praesentiae: at ego statim dicam etiam plura individua successiva quoniam plures fateris esse praesentias successivas. Hoc, inquiunt fieri potest, doce illud etiam non posse fieri, si quemadmodum Deus conservat individuum idem in pluribus locis successive, conservet etiam pluribus locis simultanee.

Prop. II

Plures res eodem tempore eodem omnino in loco divina vi esse possunt: quare nec ex identitate loci pendet essentia identitatis individui, nec ex diversitate loci diversitatis individui essentia.

Est maxima Philosophorum ac Theologorum pars docet, Dei substantiam esse ubique atqui in iis locis, in quibus Deus est, sunt etiam res creatae a Deo productae, ergo ex identitate loci non pendet identitas individui nisi forte in impiam Spinozae etiam doctrinam incidamus, qui res omnes a Deo per essentiam distingui negavit. Praeterea plures substantiae in eodem omnino puncto temporis esse possunt ergo etiam in eodem loco. Probo consequentiam. Unum punctum temporis continere potest et continet diversas rerum durationes ergo etiam unum punctum loci continere potest diversarum rerum praesentias. Probo consequentiam. Quamquam unum punctum temporis concipitur indivisibile, tamen respondet durationibus substantiarum temporis divisibilis, ergo etiam quamvis indivisibilis concipiatur locus, is quidem unus, si Deus velit, aequipollere potest diversis locis per se.

Prop. III

Joannis Lockii doctrina de identitate ac diversitate rerum, si non ubique sana fuerit, lectoris qui quasi Lockii, quidam Philosophiae amanti, excitavit me docuit ut ad hoc examen eius, in hoc genere doctrinae accederem, pro-

tinus

ratio cum ea animadversio magni pendendum faciat iis, qui venerata eius opera studiosissime solent legere. Primus igitur constantiam Lockii requiro, qui cum in libro de Intellectu humano neget ea quae per se clara sunt depingi oportere, eosque irrideat qui explicare conantur quid sit motus, quid soliditas, quae huiusmodi res satis per se perspicuae videantur, idem tam multa verba fecerit de Identitate ac diversitate, quae eadem ratione nihilominus clara, atque aperta censenda sunt. Deinde inquirentes conferamus Lockiana capita nihilo reperiebar minus constans. Is igitur lib. II cap. XXVII § 1 sic scribit: *impossibile est, ut eodem tempore una eademque res in diversis locis existat.* Haec universim pronunciata de quacumque substantia; mox post paucos versiculos ponit trinam substantiarum divisionem, scilicet Dei, Creaturarum Intelligentium finitorum et corporum: de Deo autem sic scribit: *Deus est ubique*: qui tandem haec sibi constant ut nulla substantia eodem tempore in diversis locis extare possit, tum, ut Deus qui in divisione substantiae primum tenet non solum in diversis locis sit, sed in omnibus † *Deus est ubique*! Tertio scribit: *impossibile est, ut duae res eiusdem generis eodem tempore in eodem simul loco existant*; [illegible] ex eo consequitur, ut plures spiritus penetrari non possint, quae res non solum ceteris philosophis, verum etiam ipsi Lockio adversatur. Nam lib. II. cap. IV. § 1. tradit, ideirco corpora se invicem a loco [illegible] quod soliditatem habeant, quae, inquit, oritur a repugnantia ista qua unum corpus alterius ab aditu in locum suum tantisper prohibet, dum ipsum [illegible] deseruerit . . . . . quod omnis corporis contactu impellit cum hoc modo [illegible] se invicem moventur soliditatem appello . . . . . si quis autem dixerit id impenetrabilitatem rectius dici haud repugnabo. Mihi quidem vox soliditas [illegible] est magis idonea ad ideam hanc signandam, non solum quia ita [illegible] usurpatur vocabulo, quia vocabulum istud positivam entitatem magis proprie denotat quam impenetrabilitas, quae est mera negatio, et [illegible] soliditatem [illegible] sua soliditas [illegible] ille. [illegible] quomodo cum his cohaereant ea verba, scilicet duos spiritus qui [illegible] penetrari non posse! nam ut penetrari nequeant, [illegible] se invicem loco [illegible], ergo [illegible] oportet soliditatem [illegible] a repugnantia ista qua unum corpus alterum ab aditu in locum suum tantisper, [illegible] dum [illegible] deseruerit [illegible] soliditatem esse propriam solius corporis loco [illegible] citato: [illegible] inquit ex omnibus [illegible] corpori maxime essentiali, et arctissimam cum eo connexionem habere [illegible] sequentia, adeo ut [illegible] materia

reperiatur. Nunc ita Lockio tecum ago: si soliditas in sola materia reperitur, ergo ea caret spiritus, quem tu quoque a materia genere distinguis; ergo duae substantiae spirituales eiusdem generis in eodem loco, eodem tempore possunt esse, quoniam in iis non reperitur impenetrabilitas, quam tu quoque cum soliditate confundis. an dices etiam iis inesse impenetrabilitatem? at id tibi iam non est integrum. statuisti enim impenetrabilitatem esse puram negationem ac si pro=prie loqui velimus ex soliditate consequi. Qui haec cum fateatur illam esse utique, negare non potest, in eodem loco possim et illam esse et alios spiritus. At enim Deus facit alterius generis: facit verbo, non tamen re. quare nihilo= minus secum pugnat. Idem enim lib. II cap. XXIII. § 31 infinitate ex= cepta, inquit, nihil a nobis ideae Deo tribui, quae non etiam aliorum Spirituum idea sit. ex quo consequitur mentes creatas cum Deo in genere spiritus convenire. Itaque duas substantias eiusdem generis in eodem loco simul reperiri. quibus om= nibus consideratis, Lockii doctrina plena pugnantiae est.

Obiicies: Si eadem res eodem tempore posset esse in locis diversis nullum super= est signum ad discernendam rerum diversitatem, quemadmodum e contrario nulla certum haberemus identitatis notam si duae res in uno eodemque loco simul penetrari possent.

Respondeo omittendo enunciationem, ac utraque a simili. Si tria grana tritici, aut ova existant omnino inter se similia, postquam confusa fuerint, iam nullum tibi suppetit signum internoscendi quod primum numeraveris quod secundum an propte= rea fiet, ut ea inter se prorsus similia esse non possint? Ahem etsi deficiant nobis signum dignoscendae vel identitatis, vel diversitatis, tamen adhuc in re ipsa cuique rei constaret identitas, quae ab alieno usu minime pendet: nempe hoc adhuc esset hoc, illud illud; quemadmodum in allato exemplo ex granis confusis non possim quodnam in numerando prius fuerit discerna posterius tamen non eadem confusio granis prius inesset; Deus enim, si nemo alius, adhuc videret, num hoc granum esset idem, quod prius fuerat numeratum, illud, quod secundo.

Instabis. Si ita est nequicquam dicemus totus mundus una eademque sit atho= mus in diversos locos replicata. Deinde si plures ex diversis athomis totus constet, possent in uno loco compenetrari, ac prope ad unum punctum redigi.

(Respondeo.

Respondeo ad primum, praeter diversitatem loci, alia argumenta nos cogere ut numerum diversum atque innumerabilem ~~atomorum~~ materiae mundi esse videamus. Primum enim [illegible] [illegible] [illegible] in [illegible]: [illegible] non una res utique replicata, sed omne [illegible] a [illegible], neque eadem in pluribus locis collocata, sed alia ab aliis [illegible], veluti [illegible] aquas ab aquis. [illegible] si est communis hominum sensus a natura inditus, tibi iam esse [illegible] in [illegible], quot [illegible] partes. Ex quo fit replicationem praeter leges naturae esse atque inter miracula recensendam. — Respondeo ad secundum distinguendo enunciationem. Totus [illegible] compenetrari possit in uno puncto, si soliditas, ex qua impenetrabilitas oritur, sit essentialis, ut dicunt, corpori nego. Deus enim non potest rerum essentias mutare; sin minime sit essentialis, concedo id quoque fieri posse divinitus: ac quid tandem in ea re esset absurdi? miror quidem [illegible] hoc argumento esse usum ad comprobandam sententiam suam, quae censet nullas substantias ejusdem generis posse compenetrari perinde ac si eadem esset spirituum, ac corporum ratio. Caeterum alias examinabimus quid sit [illegible] [illegible] quod replicatione non egere putat Lockius, mihi [illegible] perobscura videtur ac minime ab ipso Lockio intellecta

[illegible] 2.° Replicatio ideae communi adversatur, ergo est rejicienda. [illegible] [illegible]. Concipere omnino non possumus quamcumque vim nostro sensui afferamus quomodo [illegible] sint eodem tempore praesentia in loco quam [illegible] [illegible] [illegible] [illegible] res praesentes ac [illegible] numerus [illegible] [illegible] numero [illegible] ergo [illegible] ideae communi adversatur

Resp.° distinguo antecedens, adversatur ideae ex phantasmatis [illegible], [illegible]; [illegible] [illegible] nego antec. et consequentiam. [illegible] phantasiae [illegible] [illegible] [illegible] quarum ipsa nullum habet prope hi exemplum nunquam assequemur cogitando quomodo eadem res in diversis locis eodem tempore extare possit [illegible] [illegible] [illegible] comperta habeamus necessitatem, [illegible] [illegible] [illegible] necessitatem afferre. [illegible] modo ne [illegible] quidem percipimus unquam [illegible] [illegible] quod [illegible] [illegible], [illegible] [illegible] atque certa quomodo [illegible] item [illegible] et [illegible] in omnibus [illegible] [illegible]: [illegible] enim in [illegible] [illegible] [illegible] intuitur imagines [illegible] [illegible] [illegible] corporeas [illegible] [illegible] ratio immensitatem et [illegible] [illegible] ostendit itaque [illegible] [illegible] intelligebam [illegible] [illegible] [illegible] accommodare [illegible] [illegible] [illegible] atque [illegible] movet [illegible]

[illegible]

obscuritas imprimis videant, quid statuant, si quaecumque obscura sunt ea non posse a Deo fieri existimant. An creationis notionem claram, et aperte aliud mortalium teneat? Quid tam impervium humano ingenio, quam modus, quo Deus ex nihilo cuncta effecerit verbo voluntatis suae? Atqui illud quoque ab Adversariis pro certissimo habetur, cur non ergo et aliud nihilo magis obscurum? Quare illud Divi Augustini effatum semper prae oculis est habendum: Fateamur Deum aliquid posse, quod nos fateamur investigare non posse. Etenim nimis pauca posset Deus si tantum illa posset efficere, quae ab homine intelliguntur, neque infinita esset eius vis si brevissimis mentis humanae terminis definiretur.

Obiicies 3.° contra ultimam Propositionem. Lockius negat duas res diversi generis compenetrari posse; Deum autem collocat in genere diverso a caeteris spiritibus; ergo etiamsi ponat Deum in iis locis, ubi simul cum ipso sunt alii spiritus, nihil sibi contrarium dicit, praesertim cum tantum inter ipsum, et caeteros spiritus constituat diversitatem, quanta est infinitas, quam Deo soli assignat.

Resp. 1.° quando quaeritur discrimen Auctoris, constantia non tam vera quae res attendenda est; Lockium autem secum pugnare, si minus vero, rebus certe tum ob alia quae antea invenimus, tum hoc etiam nomine, quod cum omnia quae a nobis, ideae Dei tribuuntur ex ideis Spirituum reliquorum assumpta esse scripserit, Deum tamen in diverso genere posuerit. Siquam infinitas, quam una Deo peculiarem facit augeat quidem easdem perfectiones quas Deus cum spiritibus creatis minoribus habet communes, non tamen est eiusmodi, ut possit genus mutare iuxta illud celebre philosophorum principium: Plus, et minus non variat speciem. Quid enim si corpus extensum infinitum posset an propterea generis esset diversi a caeteris corporibus? An incommensurata cum linea infinita genere non conveniret? Atque id multo magis contra Lockium valere debet, qui censet nullam habere positivam, ut aiunt, ideam infinitatis, sed tantum negativam ... ita carens fine. Ita lib. II. cap. XVII § XVII inquit. nam positiva est idea infiniti. Quomodo ergo mera negatio quam ille Deo tribuit efficiet diversum genus diversi a spiritibus? Quae cum ita sint, Lockius secum[^] pugnat.

[^] *interlinear:* Eccemira

Quaeres Quid sit igitur haec identitas, ac diversitas. hactenus enim magis quid non sit diximus, quam quid sit — Respondeo rationem ac explicationem nostram, eius natura, ea removeamus, quae confusionem afferre solent. Illam autem identitatem quam vocant rata substantiae

[illegible] substantiæ non confunduntur ac simul cognitum fuerit unam eandemque substantiam diverso mo-
dos ac relationes ad [illegible] habere posse, nemo adeo [illegible] in terris est qui non teneat quid sit
idem quid diversum ac si etiam hujusmodi res tam evidentes Philosophi [illegible] tradere, ac elu-
cidare, jam in Philosophia [illegible] etiam docere, quid sit dies quid nox quicunque signi-
ficent a luce discerni possint. Mittamus igitur ista, atque aliis relinquamus, neque
vero utraque modo [illegible] alia plurima, quæ in nunc [illegible] inculcari solent a multis, quæ
ut [illegible] cogitanti animadvertit nihil aliud fere habent præter inutilem verbo-
rum cognitionem.

Cap. VII.

De Causa et Effectu.

[illegible] res quotidie e nihilo [illegible], et has initium habuisse consideramus, [illegible] causæ
et effectus. Causam vocamus illud omne [illegible] res est, illud autem quod [illegible] causæ et voca-
mus effectum. Omne quod est quomodocunque hoc sit sive substantia sive modus sive
relatio in genere quod non est nihil aut habuit initium aut initium non habuit. [illegible] non
habuit initium est a se aut ab alio est effectum [illegible] ab alio [illegible] est ab alio habere initium
ergo quod non habet initium est a se [illegible] in se proprie [illegible] principium habet
et est quia non potest non esse. [illegible] propositio [illegible] vera est. [illegible] quod
in se suæ existentiæ principium habet est sine initio [illegible] [illegible]
[illegible] [illegible] [illegible] nihil [illegible] effectum. Id est nihil
[illegible] aliquid. Ex his deducimus omne quod initium habet a causa externa originem
accepisse. Causarum classes varias ponunt Metaphysici, easque distinguunt in Ma-
teriales et Formales Principales et instrumentales; [illegible] [illegible]. [illegible]
[illegible] etiam est Proxima vel remota prima vel [illegible], interna vel externa; imma-
nens vel transiens, [illegible] per accidens [illegible] vel æquivoca; creans vel con-
servans, [illegible] etc. Inutile est plures distinctiones memorare et [illegible]
utile mihi videtur [illegible], quæ de his omnibus [illegible] Causæ generalia
[illegible] exponant quæ in [illegible] quæstionibus [illegible] usum habent.
Causam distinguunt a [illegible] conditione [illegible]
efficacia, quæ effectum producit. Conditionem autem, [illegible] requisitum [illegible]
[illegible] [illegible] in ipsa conditione [illegible] Ex gr.
F [illegible]

lapis gravitate cadit, gravitas est causa descensus; descendere tamen non potest nisi ille permittatur; et hæc est conditio. Verum hæc distinctio implicat potius quam explicat causæ conceptum; [illegible] enim non est ita facile quid sit causa quid conditio determinari potest, atque [illegible] conditionem distinctione à causa Causa dependente conditione invalida est et [illegible] inconspicue pro causa [illegible] non potest.

Ideo, ubi clare distingui poterit conditio, ab eo in quo efficacia residet, hoc ultimum agens vocatur. Patiens vero omne a causa mutatur dum effectus producitur, aut circa quod occupatur agentis efficacia. Potest dicitur agens quando est effectus ab agente [illegible], conditio tantum deficit. Pro causa autem [illegible] omnia quæ requiruntur ad effectum præstandum, quare illa necessario hunc producunt; nam si non producerent, aliquid [illegible] foret ut effectus [illegible] est requisitum quod non deficeret; [illegible] vocamus causam omnia requisita conjunctim. [illegible] etiam non dari nisi positis omnibus ad hunc producendum requisitis manifestum est. [illegible] enim causa [illegible] effectus [illegible] potest non omnia adesse. Omnis ergo effectus habet causam, a qua necessario pendet [illegible] necessitas diversa est pro diversa natura subjecti. Hæc demonstratio clara est et simplex; et inde sequitur non dari causam indifferentem quæ potest aut non potest effectum præstare: nam præstare et non præstare effectum opponunt, et causa [illegible] potius unum quam alterum [illegible]. [illegible] tamen esse multi [illegible]nt, sed causam non distinguunt a potentia: in causa autem continentur omnia requisita quibus positis effectus sequitur. [illegible] causa liberat dictum [illegible] sunt alibi tractanda erunt [illegible] illa memoramus, quæ [illegible] causa affirmari possunt. [illegible] quæ [illegible], ut a sorte pendere dicuntur [illegible] dici potest [illegible] est [illegible] ignorantiam nostram. Non etiam ex iis quæ diximus universaliter concludendum est, causam esse illud, quo posito ponitur effectus. Si duo effectus ex eadem causa [illegible], uno posito ponitur alterum, unus tamen non est causa alterius, ut in sclopeto pulverem pyrium cum globo plumbeo continente accenso pulvere violenter globus movetur et strepitus auditur, [illegible] uno [illegible] et alterum. In tali casu tamen aliquando unum pro causa alterius habetur, sed minus proprie, ut in æquilibrio libræ descensus unius brachii pro causa ascensus alterius [illegible] est in casu æquilibrii.

[illegible] quæ exprimet requisita causæ causam esse [illegible] ipsius effectus. A est causa B, effectus; B. item est causa et effectus C. dico A causam esse ipsius C. nam posito A, hoc necessario producit B, [illegible] posito A, [illegible] ea que requiruntur, ut C necessario producatur: et est hujus causa. Unica nota de causis regula est, non dari causarum progressum in infinitum: [illegible] innumeras norint Mathematici series [illegible] termini, [illegible] quorum [illegible] certa regula ex præcedentibus [illegible]. Sed non eodem modo infinitum describunt Mathematici et Metaphysici: ab his enim [illegible] infinitum vocatur, quo non datur majus [illegible] quod augeri non potest: [illegible] autem non posse dari causarum seriem manifestum est, ultima enim [illegible] effectus [illegible] seriem augeret. Mathematici autem infinitum vocant id quod [illegible] seu quod superat id quod numeris [illegible] exprimi potest.

Sed qui regulam hanc proponunt, et qui contrariam tuentur sententiam, ad [illegible] seriei attendunt et eo respectu sensu Metaphysico progressum in infinitum non dari est [illegible] regulæ propositæ. Id est ita hæc exprimi potest: nullam dari causarum seriem sine initio, [illegible] quod de natura [illegible] seriei deducimus. Omne quod est in modo quocunque consideretur est definitum illud quod est: non est [illegible] aut alterum; ergo illud quod est a se [illegible] determinate [illegible] et [illegible] eodem [illegible] est quia non potest non esse, si mutetur non amplius est idem determinatum quod: hoc [illegible] autem non potest non esse, et [illegible] impossibilis. Id ergo quod est a se est immutabile; [illegible] hoc mutatum conspiciamus [illegible] mutatio convenit, illud [illegible] quod mutatur et [illegible] quod mutatur: [illegible] non potest quod non potest non esse. In omni [illegible] progressu continua datur mutatio; ergo [illegible] series non [illegible]. Reg. [illegible] non minus vera hæc est: [illegible] in effectu quidnam fuerit in causa; quod non ita intelligi [illegible] quod [illegible] effectu habetur, eodem modo in causa contineri [illegible] in causa esse illud, quod ad effectum producendum requiritur. Hoc [illegible] regula hæc universaliter vera est: [illegible] quis enim [illegible] causam esse causam?

Ex his omnibus facile [illegible] colliges quid illud sit quod [illegible] ratio sufficiens [illegible] modo [illegible] intelligi [illegible] et [illegible] fortassis de ea [illegible] quærentes, [illegible] tanquam [illegible] in philosophiam [illegible] vel [illegible] deceptos vel veterum philosophorum Platonis [illegible] et Aristotelis [illegible] ignorantia monstrant. Rationis ergo sufficientis nomine illud designatur, unde intelligi-

intelligimus, cur aliquid sit aut non sit, sive de essentia, sive de existentia, sive de relatione loquamur, sive de alio quocunque quod aliquo modo est. Quod licet idem Deum sit atque illud quod nos Causam vocamus, volunt tamen nonnulli causam a ratione sufficiente distingui, quod causa sit principium (vel seu) actuale existentiae alicuius rei: ratio vero sufficiens [illegible] unde intelligitur cur aliquid sit. Quae nimis accurata et exquisita recentiorum distinctio cum non tanti sit usus in philosophia quanti ipsi a [illegible] philosophis aestimatur, nos eam non secus ac plurimas Veterum distinctiones [illegible] missas facimus, unam propterea et eandem rationi sufficienti, ac causae vocabulo significationem tribuentes.

Cap. VIII
De Perfectione, Veritate, Bonitate, Pulcritudine

Res perfecta dicitur aut [illegible] numero et praestantia aut unitate [illegible] ita, aut quod [illegible] est, aut [illegible] ideae [illegible] significat. Perfectio ergo est, aut [illegible] copia et praestantia, aut unitas et simplicitas aut congruentia rei cum idea sua, aut [illegible] ad finem recte [illegible] est. [illegible] et [illegible]. [illegible] nulla est possibilis perfectio quae in re illa non insit, intensive autem ita ut nulla eius perfectio ingenio nostro augeri amplius possit.

[illegible] ut alias etiam [illegible] vel est [illegible] vel moralis, vel logica, [illegible] [illegible] [illegible] [illegible] congruens. Moralis est congruentia externorum signorum cum [illegible] animi [illegible] [illegible] tandem est congruentia [illegible] notionalis, atque nominalis cum realibus.

Bonum [illegible] aut absolute [illegible] hoc vero est id omne, quo bonum rei absolutum aut conservatur aut [illegible], aut [illegible] potest. [illegible] quae fortunae dicuntur [illegible] tota bona absoluta sunt, si vero ad nos referantur bona et mala esse possunt. [illegible] malum absolutum nec est in natura ullum, nec [illegible] potest: ut malum [illegible] quidcunque bono alicui adversatur. Bonum morale est convenientia actionis liberae cum lege: malum vero morale est discrepantia actionis liberae a lege.

Pulcra ea dici solent, quae perfectione unitate ordine et [illegible] constant. Pulcritudo [illegible] [illegible] congruentia. Quocirca [illegible] infinite perfecti [illegible] infinite pulcrum vocari potest [illegible] nostri [illegible] varia quam homines

[illegible] Platone melius de hac inquit in tribus dialogis qui inscribuntur Phaedrus, Simposion et Hippias maior. Ex his aliisque Platonis locis apparet ei pulchritudinem puram gratiam quandam quae animum visu auditu aut ratione movet. De origine vero [illegible] putabat Socrates, res pulchras dici participatione ideae aeternae et pulcherrimae. Eleganter eadem de re dicit Ficinus in Hippiam majorem. Pulchritudo, inquit, nihil aliud est, quam summi boni splendor fulgens in iis, quae oculis, auribus, mente percipimus, perque illa ad ipsum bonum visum, auditum mentemque convertens. Quo fit ut [illegible] divinae lucis a bono manans, in [illegible], [illegible] ratione.

Congenitam porro mentibus nostris pulchritudinis esse notionem [illegible] est in Platonicorum scholis. Audiamus Ciceronem in Oratore. Sed ego sic, inquit, statuo nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest, cogitatione tantum et mente complectimur . . . Has rerum formas appellat ideas ille non intelligendi solum sed etiam dicendi gravissimus auctor Plato, easque gigni negat, et ait semper esse ac ratione et intelligentia contineri; cetera nasci, occidere, fluere, labi, nec diutius esse uno et eodem statu. De ipsa pariter re sunt loquuti. [illegible] Cartesio, qui idea Dei existentiam probare conatus est. Verum quod de pulchro tot sint hominum sententiae non quot nationes sed quot capita qui putaverit unam [illegible] esse nullam apud omnes notionem? Profecto idea pulchri vel est forma quaedam animo inscripta tanquam in cera sigillum, vel est ipsa perceptio. Nequit hoc ultimum dici postquam constitit perceptiones pulchri varias esse et incontrarias; primum vero tam est absurdum quam illud, unde hoc consequitur, nimirum nostras animas [illegible] et natas, nec in corpora delatas [illegible] nescio quae in altera vita [illegible]

Psicologia seu tractatio de Anima humana

Postquam ea quae ad Ens generatim sumptum pertinent, [illegible] angustiis et disputationi [illegible], rectus ordo et iam recepta in scholis consuetudo postulant ut ad ea expendenda [illegible] quae Spiritus spectant, [illegible] Anima, quae altera [illegible] humana mente [illegible] est et Psicologia appellatur. Non uno [illegible] vox haec est a veteribus usurpata. [illegible] enim Psicologiae nomine tractationem de respiratione, alii de ipsa animi institutione, alii de humana mente disputationem significarunt. Hoc postremo sensu accipitur a nobis quoque. Et quoniam [illegible] nomine suam praestantiam demonstrat [illegible] utilitatem [illegible] nihil magis utile [illegible] Quis enim non videt [illegible] mortalibus [illegible] quam illius [illegible] Opera ergo ~~studia nostra~~ [illegible]

~~dum existere conamur~~ Jam ergo ad propositum veniamus, nec amplius nostra studia [illegible] moremur.

De Natura Mentis humanae

Tria in hac Tractatione quaerenda sunt. Primum utrum mens humana Spiritualis sit; [illegible] de utrum immortalis; denique utrum semper cogitet aut percipiat. Mentem Spiritualem esse negarunt ~~inter~~ cum veteribus philosophis Epicurei quorum deliramenta elegantissimis versibus ad nos transmisit Lucretius: ex recentioribus vero Spinosa et Tolandus, a quibus alii [illegible] non abhorrent; contra hos omnes semper pugnarunt et pugnant meliores nostri philosophi qui non ad veritatem sed ad [illegible] opere volunt. [illegible] vero [illegible] quantis viribus pugnant ex tota hac tractatione constabit.

§. 1.

Mens humana est principium cogitans, adeoque a materia vel corpore distinctum atque diversum.

Illud inprimis observo principium aliquod esse in nobis quo intelligimus, judicamus, ratiocinamur. Cum enim nos cogitare intimus clamet sensus, cogitatione vero in tribus illis actionibus, perceptione, judicio, ratiocinatione contineri manifestum sit, dearum actionum causam affirmare non possumus quia ideam alicujus [illegible] cogitantem [illegible] hoc agens [illegible] est [illegible] illa substantia quam nos mentem humanam appellamus. [illegible] itaque habemus existere mentem humanam seu principium illud quo homo percipit, judicat, ratiocinatur, neque aliud restat quam [illegible] quaestionem [illegible] nisi ut [illegible] ejus principii naturam. [illegible] ergo primo naturam ejus esse a materia vel corpore natura [illegible] distinctam atque diversam. Si enim non esset distincta [illegible], [illegible] [illegible] corpus est vel corporis propria [illegible] qualitas [illegible] [illegible] non potest esse corpus vel corporis propria qualitas; ergo natura est [illegible] natura penitus distincta atque diversa. Propositio major [illegible] per se patet. Tota ergo difficultas est in propositione minori [illegible] probatur. [illegible] cogitandi est corpus vel corporis propria qualitas [illegible] [illegible] [illegible] aut [illegible] corpus cogitare, aut naturam corporis [illegible] [illegible] hominis corpus cogitare [illegible] [illegible] Si enim [illegible] corpori proprium esset cogitare [illegible] vel [illegible], vel alia quavis corporis parte, cogitatio esset imperfecta [illegible] perfectione [illegible] signo [illegible]

[illegible]

cogitat pars corporis duntaxat. pars autem haec aut est composita et divisibilis aut simplex et indivisibilis. Simplex et indivisibilis esse non potest, nam corpus et corporis pars quaelibet stabilis natura sua et essentialiter composita et divisibilis. Deinde pars ista simplex et indivisibilis vel in corpore [illegible] vel non. Si primum nulla est ratio cur hanc potius cogitare dicamus quam aliam quam omnes. Si secundo [illegible] erit aliquid a corpore diversum, atque diversum quod volunt illa [illegible]. Erit ergo pars corporis, quae cogitat, composita et divisibilis. Si autem composita et divisibilis est, quaelibet integrantium ejus partium [illegible] sive partium divisibilium vel adaequata et totalis cogitationis [illegible] est, vel inadaequata et partialis, vel nulla. Si primum ergo plura cogitandi principia in nobis erunt, quod est contra experientiam et sensum intimum. [illegible] ergo [illegible] perceptio ex pluribus partialibus perceptionibus constat et una fiet adeo. nulla a nobis percipi poterit ratio simplex ex. ca. veri boni aut spiritus quod pariter rationi adversatur. Si denique tertium ergo tota pars illa quae dicitur cogitans cogitare [illegible] tota cum ex partibus non cogitantibus per neq[ue] erit totum cogitans. Cum igitur neque totum corpus, neque pars corporis cogitare possit, sequitur principium cogitandi neque corpus neque corporis proprietatem quantitatem motionem esse posse adeoque nec corporeum.

Probatur 2° principium cogitandi non esse corporeum. Si enim esset [illegible] est corporeum; primo eius actiones perceptio judicium, ratiocinatio non aliter fieri possunt quam motionibus partium corporis. Secundo principium esse debet mens [illegible] divisibile utrumque est falsum ergo [illegible] cogitandi non est corporeum. Probatio utriusque [illegible] debent [illegible] quorum alterum est contra Epicureos [illegible] omnes alterum contra [illegible]. Itaque, a prima ut incipiamus, convenit inter partes perceptionem judicium fieri non aliter posse quam motionibus, si mens principium corporeum statuatur, hae autem ratione non fieri perceptiones judicia ratiocinationes ut [illegible] duntaxat ratione instituo. Judicium est plurium idearum comparatio [illegible], sint ergo [illegible] contenti [illegible] singulae perceptiones et singulis motionibus fiant ut existant duae ideae, quae duo repraesentant distincta obiecta [illegible], has motiones voco B et C [illegible] requiritur nova motio [illegible] B et C diversa atque distincta. Duae enim [illegible] distinctae sint una altera [illegible] non potest [illegible] ut ergo conferantur inter se nova requiritur motio: hanc motionem voco A [illegible] duae priores, [illegible] motiones A. B. C. Jam motiones istae aut fiunt in eadem parte indivisibili [illegible] divisibili sive parte indivisibili, aut fiunt eodem tempore, aut [illegible] temporibus: non eodem tempore [illegible]

quod

quod vero fieri possit in indivisibili unus erit semper et singularis, ut patet; tres ergo distinctae motiones fieri nequeunt in parte indivisibili eodem tempore: dixi dato quod motus fieri possit in indivisibili: cum enim motus sit actio qua ens de loco in locum transfertur in indivisibili nullum fieri [illegible] motus videtur. Sed neque in eadem parte indivisibili fiunt tres illae motiones diversis temporibus, adeo ut motioni primae succedat secunda, secundae tertia: ut enim comparatio fiat, eidem tempori coexistere debent tres illae motiones quod ut intelligas, finge dari duo tempora quorum primo [illegible] mens B secundo percipiat C [illegible] est eo non esse percipere relationem, quae inter B et C intercedit; nam tempore primo obversatur menti idea B non [illegible] idea C tempore vero secundo menti obversatur idea C non [illegible] idea B, adeoque earum relationem non videt tempore primo, non secundo et multo minus tertio quo neutra idearum menti obversatur. [illegible] ergo comparatio fiat, coexistere debent eidem tempori tres illae motiones adeoque diversis temporibus non fiunt in parte indivisibili. quare cum hae motiones B C neque eodem tempore fieri possint, neque diversis temporibus fiant in eadem parte indivisibili, necessum est ut dicamus fieri in parte divisibili. In parte autem divisibili si fiunt, aut fiunt eodem tempore aut [illegible] non diversis temporibus ex dictis cum coexistere debeant eidem tempori: sed neque eodem tempore in parte enim divisibili tres motus eodem tempore fieri possunt duobus modis, [illegible] quatenus tres distinctae particulae [illegible] distinctis motibus [illegible] agitantur, secundo quatenus [illegible] compenetrantur, unumque efficiant motum. Si posterius, ergo nullae sunt ideae [illegible] conferri possint inter se ut enim ideae conferri possint inter se distincta obiecta debent repraesentare, adeoque una extra alteram existere; una autem extra alteram non existit, si motiones, ex quibus fieri supponuntur ideae compenetrantur, unumque efficiunt motionem. Si prius ergo ea motio, ex qua fit comparatio existit extra motiones ex quibus fiunt ideae [illegible] ergo hae non continet, [illegible] neque nec conferre potest inter se [illegible] [illegible] [illegible] [illegible] relationem [illegible] consequitur [illegible] [illegible] particulam [illegible] principii quod corporeum [illegible].

[illegible] parte ad secundam transeamus, in qua probandum est [illegible] cogitandi non esse [illegible], divisibile, [illegible] non corporeum [illegible] enim corporeum est [illegible] [illegible] proprietates corpori essentiales quae quidem [illegible] inter et Lockium convenit. Itaque inertia est proprietas illa, qua corpus [illegible] sui status mutationi [illegible], sive status ille sit quietis sive motus. [illegible] corpus in quiete positum

[illegible] tatu quaer[illegible]

in statu quietis perseverant: in motu vero posita, eadem velocitate, eademque directione moveri pergunt, nisi vi aliqua mutationem status inducant. At principium, quod in nobis cogitat, inertiae [illegible] nemo dixerit. ex ipsa siquidem [illegible] sine ulla actione causae externae, ex infinitis rebus, de quibus antea non cogitavit, cogitare potest, ac potest cogitationem interrumpere, atque alia omnino diversa aggredi, ac [illegible] et [illegible] repetere, ac remittere [illegible] quidem intensius, aut remissius. Haec quae quisque in semetipso experitur aperte ostendunt, principium cogitandi [illegible] adeoque non iners. Secundo et [illegible] est enim soliditas ea corporis proprietas, qua fit, ut una corporis pars resistat, ne altera eundem locum occupet. Soliditas autem pugnat cum cogitatione; [illegible] est [illegible], si solidum esset, non cogitaret: atqui cogitat, non est igitur solidum. — Soliditatem porro cum cogitatione pugnare sic ostendo. Cogitatio est judicium, seu ea mentis humanae actio, qua plures ideae comparantur: vocetur haec actio A. ideae quae comparantur B. C. C. C. Quoniam ideae sunt motiones, aut ex motionibus efformata phantasmata, sint motiones, aut phantasmata subjecti G quod dicitur solidum. quatuor hujusmodi motiones, aut phantasmata conferri non possunt nisi in uno A conveniant quemadmodum est manifestum; [illegible] quae sunt subjecti quatuor motionem vel [illegible] aut actiones tantum, vel phantasmata sine nisi subjecti in unum conjungant. Posterius esse nequit, quia modificationes nequeunt [illegible]; superest prius: at id soliditatem evertit. pugnat ergo cum soliditate cogitatio seu judicium. — Reliquum est ut ostendam principium quod in nobis cogitat esse minime divisibile. Sint igitur principium [illegible] BC DC. sunt respon- [illegible] et cogitatio et judicium seu actio A [illegible] aut contenditur quantum [illegible], aut non: si non contenditur [illegible] non potest comparatio [illegible] aut contenditur ergo contentum [illegible] et divisibile, nempe divisibiles sunt partes quibus contenditur. dividatur ergo A in quatuor partes S, Q, R, S. quae respondeant partibus illis quibus contenditur. [illegible] non complectuntur partes omnes B C D E [illegible] adeoque actio A non est [illegible] quatuor ideam comparatio [illegible] fiat debet in uno impartibili [illegible] omnes quarum fit comparatio: cogitatio ergo, seu judicium pugnat cum divisibilitate, adeoque principium, de quo est sermo, [illegible] divisibile non cogitaret, atqui cogitat ergo non est divisibile.

Ex his quae dicta sunt deduci potest solutio omnium quae a materialistis afferri solent,
quod ut vero manifestum fiat breviter exponere juvabit rationes quibus conantur materialistae
corpori tribuere cogitationem. Omnes isti nihil in mundo agnoscunt praeter materiam, seu substantiam
corpoream: hinc substantiae corporeae seu materiae cogitationem propriam esse dicant necesse est.
Ut autem ostendant quomodo materia possit cogitare non una incedunt via.
Hobbesius cogitationem explicat actione et reactione partium certo modo. Organa quae [illegible]
sensoria objectis tanguntur, atque premuntur; agitur deinde pressio sive motus usque ad
partem cerebri intimam, quae sensus communis dicitur. pars haec intima a particula proxima premen-
tem sive moventem reagit ex qua reactione aliquamdiu durante existit phantasma. Hoc phan-
tasma est sensatio seu simplex perceptio quae [illegible] extra organum [illegible], quia pars intima re-
agit in proximam haec in sequentem et sic perpetuo donec veniat usque ad id a quo phantasma tan-
quam a primo fonte derivari judicamus. Affirmationem ad judicium et ratiocinium explicandum pergit
hac ratione. [illegible] [illegible] Id est quod generatim animi discursus. phan-
tasmata enim motus sunt interni nempe motuum in sensatione factorum reliquiae, motuum autem eo-
rum qui alii aliis immediate successerunt in sensatione remanet simul aliquid post sensationem. Hinc unus
motus unum phantasma seu cogitatio subsequitur seu alius copulatur alteri propter cohaesi-
onem materiae motae, quemadmodum aqua super planam [illegible] trahitur per viam quam
ducit digitus, ex quo oritur phantasmatum comparatio, seu judicium et ratiocinatio. Ita cogita-
tionem explicat Hobbius.
Tota haec Hobbii doctrina, seu potius explicatio [illegible] cogitationis in homine non aliud [illegible]
quam motione elementi corporeae ab externis objectis, circa quae [illegible] versatur, per [illegible]
na in cerebro excitatam. [illegible] nomine cogitationis [illegible] in [illegible] attentionem nostri
[illegible] sensus [illegible] [illegible] cogitationis intelligatur simplex perceptio [illegible]
[illegible] [illegible] [illegible] quid [illegible] [illegible] [illegible]
est, quae neque [illegible] afferi Augustinus lib: 2°. de libero arbitrio cap. 3°. Sensus et phantasia fal-
luntur. Hinc [illegible] [illegible] divisio per aquam [illegible] est curvum exhibent, ratio-
ratio autem perspicue detegit, et perpetuo contradicit etiam perdurante sensu et phantasia
errore. [illegible] [illegible] quae [illegible] errorem non [illegible]. si enim
corrigeret non idem referret phantasma, nec idem esset conflictus: atqui idem refert phantas-
ma et idem perstat conflictus, errorem tamen nunquam corrigeret. [illegible]
tinae [illegible] penitus [illegible] [illegible] quaedam experimur, nos
distincte percipere [illegible] rationem entis, possibilitatis, essentiae, existentiae, causae, effectus, aliis-
abstracti,

obstrahi sui notionibus, eiusmodi quas notiones, formaliter spectatae, nullimode sensus externo, commovent quia propterea nasci non possunt si nervi uno esset motio in fibrillis primis aut nervi, aut aliis nostri corporis partibus, ac in cerebro demum excitata. Res enim extra nos positae eatenus illos dictos motiones producere possunt, quatenus exteriores sensus afficere queunt, seu quatenus aut coloratae sunt, aut sapidae, aut odorae, aut solidae, aut sonorae. Haec adeo clara sunt, ut cum ipsa simulata sicuti res est ignara, impurus Lucretius ipse sui immemor systematis dicat: quis igitur sibi persuadeat motione externorum obiectorum, non tantum motus sed et perceptiones produci?

Epicurus putat a sanguine, aeris partibus et subtili flamma nasci quod in nobis cogitat; Hinc reliquum ei erat, ut ex varia particularum ad se invicem positione, aut motu, aut earum figura et magnitudine cogitationem oriri diceret.

Haec Epicuri sententia refelli pariter potest ex iis quae iam dicta sunt in praelectionibus. ibi enim ostendimus invictis argumentis, corpus cogitare non posse; nam corpus cuiuscunque figurae, cuiuscunque magnitudinis, quocunque motu donatum, aut quacunque dispositione est semper corpus ergo non potest cogitare. Accedant ergo iam dicta quae si placuerit claudi et adornari poterunt nonnullis versibus desumptis ex Antilucretio Eminentissimi cardinalis de Polignac. Postquam enim is docuerat ex varia particularum combinatione motu et figura posse explicari phaenomena quae in natura accidunt, ad mentem tandem mentisque operationes deveniens ita concludit

.... Ex variis quae motibus atque figuris
Consequitur corpus, mutatas saepe figuras
Mutatos et saepe situs intelligo, verum
Non video mentes, atque mentis opus.
Mens etenim haec si membrum est, ut caetera membra
Corporis humani proprium quoque suscipit escam.
Ergo particulas panis quem fecit vorantem
Digestumque suo suscepit sanguis in alveo,
Si petimus cessere his ratione carentes!
Partis at mediata regione sibi tulit ...
Quae nostrae placuit tibi mentis templa vocari
Tum disceptabunt de fluxu et origine rerum
At de sorte sua, sint corpora dedita letho,

nunc

Necne, quid ad vitam possit conferre beatam
Indica quam natura negat, nequiter dabit vim?
Proh pudor! haec autem est docta sapientia sectae!

Lucretius vir non omnino stupidus cum intelligeret sensus, motus, vim cogitationis et ratiocinii per quam minutis illis seminibus sanguinis, aeris atque ignis gigni non posse, cumque nihil aliud quod diceret reperisset, quartam quandam invexit substantiam corpoream, et ne dolus apertius intelligeretur innominatam esse voluit. De ea enim ita cecinit . . . . Ea est omnino nominis expers

Qua neque mobilius quicquam, neque tenuius extat

Haec autem substantia quam invexit Lucretius corporea dicitur, ergo erit ipsa etiam divisibilis; ergo eius actiones non aliter fieri possunt quam motione partium eiusdem substantiae, quod absurdum esse videri potest in propositione. Quod si Lucretius dicat substantiam de qua loquitur neque esse materiam neque extensam neque divisibilem; itemque si contendat eius substantiae actiones non fieri motione partium eiusdem, negabo eam substantiam esse corpoream, uti ex dictis patet, et ex dicendis infra constabit magis.

Superest ut de Lockio dicamus. Is non ausus est animam esse corpoream, contendit vero nulla naturali ratione ostendi posse eam non esse corpoream. Totus igitur in eo est, ut rationes, quibus animam non esse corpoream ostendi solet, vim ac pondus imminuat, atque infringat. Quod quo ordine vir auctor praestet videre est in eius libro IV de Intellectu humano. Nos in hac disputatione eum ordinem sequemur qui claritati magis inservire videbitur neque ea omittemus quae ab aliis item qui Lockio favent afferuntur.

Quod igitur primum contendit, est, quod esse possit in corpore seu in materiae parte aliqua vis a motrice distincta quae sit vis cogitandi.

Propositio explicanda est distinctione. Si per vim cogitandi intelligant eam quae materiae sociatur, sed ab ea distincta, et intrinsece independens non repugnamus: si per vim cogitandi intelligatur materiae quaedam proprietas attributum, negamus posse esse in corpore, seu in materiae parte aliqua vim cogitandi percipientem sentientem et ratiocinantem. Cur hanc distinctionem adhibeam, ea causa sunt locutiones quaedam implexae quibus innuere solent aliqui cogitandi vim quam corpori superaddi volunt. Ut igitur quaestio procedat clarius ita locutiones meas explico. Si per vim cogitandi

intelligatur.

intelligatur ens reale a corpore independens intrinsecus, atque distinctum non repugno ens hujusmodi corpori inesse posse, hoc est, esse corpori esse sociatum; ens enim hujusmodi sua natura erit essentia et existentia, sine corpore esse et conservari poterit, atq. ideo erit vera substantia quae substantia cum sit cogitans, neque iners erit, neq. composita, sed libera, simplex, uno verbo erit substantia penitus immaterialis, quam corpori sociatam esse non negamus: efficit quippe una cum corpore compositum illud quod vocatur homo.

Nego autem vim cogitandi in corpore, seu in materia parte aliqua esse posse, si per vim hujusmodi intelligatur materiae qualitas, proprietas, attributum: nam pars haec materiae quae proprietatem seu vim cogitandi habere dicitur, aliis proprietatibus inertia, soliditate, divisibilitate, vel simul donata est vel destituta: primum dici non potest: res enim nulla constare potest ex his, quae se mutuo destruunt. vis autem cogitandi destruit soliditatem inertiam divisibilitatem. Sed neque secundum dici potest: materia enim et ejus pars quaecumque illis carere non potest proprietatibus, quae ei sunt essentiales cujusmodi sunt inertia soliditas, divisibilitas: nam si proprietatibus illis destituta fingatur substantia ea non erit corpus, neq. materia, aut materiae pars.

Reponunt: intelligi utique non potest quomodo cogitare possit materia, quae sit iners solida et divisibilis: at velle inde concludere idem Deum efficere non posse est vel omnem potentiae tribuere extensionem quae aequalis sit capacitati mentis humanae. Quod si haec ratiocinandi regula vim ullam haberet concedendum esset, corpora a corporibus non attrahi; neq. substantiam quae sit incorporea cogitare posse, quod haec intelligi nequeant.

Resp.° Utique Dei potentia extenditur ad ea, quae nos intelligere non possumus: at ea quae intrinsecus repugnant efficere nullo modo potest: repugnat autem intrinsecus idem constare ex iis quae se mutuo destruunt; ergo Deus efficere nullo modo potest, ut idem constet ex his, quae se mutuo destruunt. Sed cogitatio destruit inertiam, soliditatem, et divisibilitatem; ergo Dei potentia efficere non potest, ut cogitet materia, quae est iners solida, divisibilis. Haec est ratiocinandi regula, qua si quis uti velit, ad concludendum corpora a corporibus non attrahi, neque substantiam quae sit incorporea cogitare posse, debet ostendere non solum haec intelligi non posse, sed etiam intrinsecus repugnare.

Atqui instant, intrinsecus non repugnat materiam cogitare: materiae enim essentia ignoratur, ac propterea fieri potest, ut inter ignotas ejus proprietates sit etiam haec, qua possit cogitare.

Resp.° [illegible]

respondeo ineptam prorsus esse argumentationem. Ut enim cognoscam, licet ignorem quod triangulus sit quaevis alia figura, non est necesse, ut utriusque proprietates omnes cognoscam, satis est scire in alia figura esse proprietatem aliquam quae destruat hanc trianguli, scilicet tres ejus angulos aequales esse duobus rectis: a pari, ut demonstrem materiae cogitationem repugnare, non est necesse, ut materiae proprietates omnes cognoscam, satis est scire cogitationem destruere notas materiae proprietates. Hanc argumentandi rationem repudiare non potest quisquis [illegible] sibi consentaneus esse velit; etsi enim Dei atque materiae essentiam ignoremus, tamen ex materiae notis proprietatibus materiam Deum esse non posse evidenter demonstrare [illegible].

Sed urgebunt: Hactenus non est probatum cogitationem destruere notas materiae proprietates. Rationes enim quae ad hoc probandum afferri solent supponunt actiones in corpore nullas esse nisi quae fiunt motionibus partium ejusdem idest mutationibus loci situs, figurae; verum cum ignota nobis sit intima corporis essentia, [illegible] nisi quam experientiam sequi nullas esse in corpore alias actiones quam quae motiones dicuntur. Sic tamen magnetismus, et universalis partium materiae attractio, quam tanta contentione Newtoniani tuentur, actiones sunt longe diversae ab iis motionibus, quas ita cogitamus. [illegible] sunt actiones quae consistunt in conatu ad mutandum locum, situs, figuram, ex quibus tamen nulla nascitur [illegible] mutatio, velut gravitationes ponderum in aequilibrio consistentium, atque ceterae virium quas mortuas vocant Philosophi.

Resp. Cum cognitio nostra ideis quas habemus connectatur requiritur ut ex iis quas habemus [illegible]: at actiones in corpore nullas esse nisi quae fiant motionibus partium ejusdem intelligunt omnes homines: hinc in natura corporea nihil per se nisi motum communi[illegible] est necessario. Si ergo hoc tamquam certum concedimus non possumus, id [illegible] primo quia hoc [illegible] consentientem [illegible], cum [illegible] contra quam institutum est [illegible]; secundo quia nullas actiones nisi quae fiant in corpore, ideam habemus. At inquiunt ignota nobis est intima et adaequata corporis essentia non igitur [illegible] esse potest in corpore actio a motione diversa. Nego consequentiam. Etenim ignota mihi sit adaequata corporis essentia intelligo tamen, et mecum una intelligunt omnes corpus agere nonnisi per motum. Ex quo concludo actionem a motione diversam nullam esse in corpore; neque haec ratio infirmatur ex eo quod res aliter esse possit. Si quis enim res certas et omnibus manifestas velit in dubium revocare hoc unico argumento ductus quia res aliter esse possit, is mihi videtur et scepticismum inducere, et omnes philosophandi regulas [illegible] evertere.

Neque pariter quidquam evincunt exempla attractionis aut magnetismi. nomine enim attractionis et magnetismi aut intelligitur causa aut effectus. quemadmodum et attractionis et magnetismi causa [illegible] [illegible] ignota est, adeo ut et obscura et incerta. Quo igitur iure ex re tam obscura, incerta in dubium verti possit res clara aperta manifesta plane non video. Sed ingenue fateamur [illegible] [illegible] [illegible] [illegible] attractionem et magnetismum esse vim corporibus insitam. Demus hoc quamvis id negent Cartesiani neque affirment Newtoniani qui attractionem non pro causa sed pro effectu accipiunt quid inde concludant? Vim attractionis et magnetismi eiusdem generis esse cum vi cogitandi? non sequitur profecto. Attractionis enim et magnetismi effectus sunt motiones, accessus nempe corporum ad se mutuo qui mutuus corporum accessus stat optime cum proprietatibus corporis essentialibus. cogitatio vero quae mentis humanae actio neque est motio, et si motio supponatur cum proprietatibus corporis essentialibus pugnat. Vis ergo attractionis et magnetismi diversi est generis a vi cogitandi.

[illegible] est denique ad [illegible] exemplum [illegible] quas motivas vocant philosophi. [illegible] [illegible] illarum actio vel aliquid producit effectum vel non. Si [illegible] ea non est actio vere et proprie dicta [illegible] [illegible] [illegible]: si primum ea actio cum motu coniuncta est: effectus enim quem producit nihil aliud esse potest [illegible] motus, qui motus ex continua obstaculi [illegible] [illegible], et [illegible] [illegible] quae in mentem [illegible] venire possunt, quaeque [illegible] nullam comparationem [illegible] [illegible] [illegible] [illegible] [illegible] aut utrique actiones.

[illegible] allatae difficultati occurrendum negando actionem a motione diversam in corpore [illegible] [illegible]. [illegible] hoc etiam dato, solvi potest difficultas, et quidem [illegible] negando actionem quae in corpore fieri supponatur esse posse cogitationem. cuiuscumque generis sit enim ea actio, sicut [illegible] capax fieri debet in parte divisibili et solida: est quippe corpus natura sua solidum et divisibile. atqui in parte divisibili et solida fieri non potest cogitatio actio ergo quae in corpore fieri supponatur, cuiuscumque demum generis ea sit, esse nequit cogitatio. [illegible] propositionem probare non erit difficile ex dictis in probatione prima, et in secunda parte probationis eiusdem. Illi enim, quamvis actionis nomine motionem intelligant, argumentationem [illegible] [illegible] omnem [illegible], si actionem, per quam fit cogitatio, accipias generatim pro actione quacumque, uti rem perpendenti facile constabit.

Prop. II

Principium quod in nobis cogitat, est substantia spiritualis.

Prob. Principium quod in nobis cogitat, non est aut corpus, aut corporis proprietas, qualitas, attributum; est igitur aliquid reale quod sine corpore esse et concipi potest, adeoque substantia a substantia corporea distincta: hujus autem substantiae a corporea substantia distinctae essentia omnino diversa est a corporis essentia: ex enim attributa, quae sunt corpori essentialia, huic substantiae nullimodo competunt, quin imo repugnant. ergo substantia illa a substantia corporis distincta, quae in nobis cogitat est spiritualis. substantiae enim spiritualis nomine nihil aliud intelligitur quam substantia cogitans a substantia corporea numero et natura distincta atque diversa. quam quidem spiritualis substantiae notionem nemo repudiaverit qui sciat substantiam spiritualem duplici tantum modo a nobis concipi atque definiri posse; nimirum positive ex illius operationibus nobis notis, ut cogitationibus; et negative, ea scilicet omnia attributa ab ea removendo quae corporeae substantiae inesse cognoscimus. Tota haec probatio emergit ex dictis propositione superiori.

Hujus propositionis veritas confirmari posset ex iis quae ad mentis humanae spiritualitatem persuadendam in medio [illegible] adjecerunt tum veteres tum recentiores Philosophi: sed ne in re minime necessaria diutius immorer venio ad objectiones.

Opponitur Pr.º Lucretius. Animus corpus movet, corpus animum afficit, ita ut nihil animus percipere aut sentire possit nisi per excitatas in cerebro commotiones. Praeterea tanta est corpus inter et animum harmonia, ut quaecumque animo accidunt corpus etiam afficiant, et quae corpori animum. sive ex perceptione objecti pulcri aut inimici, ater excitatur qui rursum aut statim sanguinem confecit, aut effundit; unde irati dicuntur ardere et quo igne corripi amantes. Hinc mentis vires una cum corpore crescit in pueris, viget in juvenibus, languescit in senibus eademque infirmo corpore infirma fit et ebrium comam [illegible] convaluit: haec autem omnia esse non possent nisi anima et corpus similis constarent natura. Licebit igitur, corporea natura animum constare animamque ita concludit Lucretius in tertio de Natura rerum, cui complures et ea omnia, quae adversus mentis humanae spiritualitatem opponenda suppeditat ratio.

Respondeo, Lucretii objectiones omnes esse phaenomena quae ex unione mentis et corporis nascuntur. Scilicet cum Deus voluisset hominem constare corporea et corruptibili substantia ubi concedit [illegible] et item incorruptibili et incorporea, ubi nos evidenter [illegible] existimamus, efficere voluit ut inter utramque substantiam quoddam esset et unio ac commercium mutuum legibus efficeret.

circa modum

Circa modum unionis animae et corporis non conveniunt Philosophi. Alii enim unionem explicant per influxum physicum, alii per harmoniam praestabilitam, alii per causas occasionales. Rem hisce explicatimus inferius. [illegible] modo, quicumque is demum fuerit ea modo, [illegible] quo unio animae inter et corpus perficitur, certae requiruntur unionis leges, quas perpetua experientia veras esse dicimus. Has unionis leges decem constituit Silvanus Regis in suo opere de usu rationis, et [illegible] li. 2°. parte p.ª cap. 3. quas leges [illegible] capite revocare placeat haec duo ponunt. Primo ut mens operando dependeat a corpore cui unita est, secundo ut motibus corporis perceptiones mentis respondeant, et perceptionibus mentis motus corporis.

[illegible] pugnantis animam movere corpus, et a corpore [illegible] requirunt [illegible] quaestio qui unionem animae inter et corpus explicant aut per harmoniam praestabilitam, aut per causas occasionales. Qui vero per influxum physicum unionem explicant respondent, non repugnare animae substantiae nempe spiritualem movere corpus et a corpore [illegible] quacumque [illegible] ratione quae ignorari concedunt. [illegible] occurritur primae difficultati, cui [illegible] possumus respondere [illegible] [illegible] [illegible]. [illegible] animam esse spiritualem [illegible] argumentis demonstratum est [illegible] unitas esse corpori intimo sensu persentiscimus: quo modo [illegible] huiusmodi [illegible] adhuc nobis ignotum est. Sed tamen quia hoc persentimus obscurum et ignotum sit, negari non possunt [illegible] duo, quae clara sunt et manifesta. [illegible] nihil animam percipere aut cogitare posse nisi per [illegible] cerebro motiones omitto [illegible] mens facultate [illegible] plures ideas [illegible] potest. [illegible] nego inde concludi posse animam esse corpoream. [illegible] enim requiritur solum animam dependere a corpore in operando et quidem non intrinsece et necessitate absoluta, sed ex lege unionis, et necessitate hypothetica. Mens [illegible] dependet a corpore in operando ex lege unionis et necessitate hypothetica quia pro eo tempore [illegible] quo mens unita est corpori, [illegible], ut actiones corporis indigeant in operando. Non dependet vero intrinsece, et necessitate absoluta quia cum [illegible] probabis ut [illegible] a corpore [illegible] per se et absque corpore [illegible] et operari potest. [illegible] intrinsecus [illegible] natura sua indigeret corpore in operando, cur [illegible] melius ratiocinatur [illegible] [illegible] deserit corpus, nec [illegible] quod [illegible] communicat ut inquit Plato? [illegible] lege itaque unionis requiritur ut mens actione corporis [illegible], agat, et operetur, corporis autem actio non eadem [illegible] et [illegible] in pueris [illegible] in [illegible], in senibus infirmior. mens ergo crescente corpore crescere, vigente vigere, [illegible] videtur. [illegible] tamen mens intrinsece non dependet a corpore, cum sit [illegible] atque distincta [illegible] consequitur [illegible] naturam esse animam et corpus. [illegible] exemplo [illegible] in [illegible] Cardinali de Polignac.

. . . . ita quilibet arte
Strenuus Aonia citharam pulsare sonantem
Mobilibus digitis citharoedi [illegible] pendet ab ipso?
Nam si rupta fides, si qua [illegible] [illegible] est
Si chordae nimium [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
Aere manet citharoedus [illegible] frustraque [illegible].
Ergo a [illegible] [illegible] ipsa [illegible] pendet?
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et organorum? talis fit copula [illegible]
corporis et mentis.

Ea lege denique unionis fit ut motibus corporis mentis perceptiones, et perceptionibus mentis motus corporis respondeant. Hinc sequitur et ad [illegible] rei amabilis oculi et vultus rideant et in corporis aegritudine mens doleat et aegra sit. Ex hac non consequitur eiusdem naturae esse animam et corpus. neque enim eiusdem [illegible] actiones esse possunt perceptio laetitiae aut doloris et motus qui laetitiae coniunguntur aut doloris. [illegible] [illegible] et ex eo etiam liquet quod dum corpus aliqua aegritudine affligitur mens opposito affectu in se excitare queat, adeoque languente corpore iucunditate atque gaudio perfundatur.

Obj. 2a. Mens humana habet proprietates corporis [illegible], ergo non est spiritualis. prob. antec. Mens humana composita est, extensa, divisibilis [illegible] atqui sunt proprietates corporis [illegible], ergo etc. Prob. maior in singulis partibus. Illud est compositum quod ex rebus inter se distinctis componitur. Atqui mens componitur ex rebus inter se distinctis, intellectu nimirum memoria et voluntate, ergo est composita. Est etiam extensa. [illegible] enim concipit [illegible] [illegible] [illegible]. [illegible] denique [illegible]. Plures enim rerum ideas simul habere potest, [illegible] illae [illegible] una existat extra aliam, ergo et [illegible] [illegible] idearum una extra aliam existit, [illegible] [illegible], [illegible] mens plures habere debet partes, quarum una extra aliam [illegible] ergo est divisibilis.

Resp. nego antec. ad probationem [illegible] [illegible] [illegible] quam [illegible] [illegible], [illegible] [illegible] [illegible] est compositum quod [illegible] constat inter se distinctis a [illegible] [illegible] [illegible] [illegible] formali aut [illegible] nego maiorem: [illegible] [illegible] minorem nego [illegible]. [illegible] distinctionem explicem [illegible] [illegible] [illegible] rebus naturae [illegible] et animi nostri [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

distinctio

Distinctio realis est ea, quae datur inter rem et rem veluti inter corporis partes pedes, puta, et manus, sanguinem et ossa. Quidquid constat ex rebus distinctis inter se distinctione reali illud compositum proprie dicitur et est. Distinctio formalis est ea quae datur inter entis essentialia, quas formalitates vocant, veluti inter soliditatem et gravitatem duo corporis essentialia. Distinctio rationis est ea, quae datur inter distinctos mentis nostrae conceptus, cum ea ut distincta percipimus quae distincta non sunt. Quidquid constat ex rebus distinctis inter se distinctione formali aut rationis illud compositum nec est, nec dicitur, si compositionem non logice aut metaphysice intelligas sed physice, sicuti intelligi debet hoc loco. Jam vero distinctio quae datur inter mentis humanae voluntatem, memoriam, intellectum est distinctio rationis; vel si hoc minus placet est distinctio formalis; ergo in mente humana nullum habet locum compositio physica.

Ad secundum. Ex eo quod mens humana concipiat extensum, atque sequeretur eam extensam si eiusdem naturae necessario esse debeat id quod percipit cum eo quod percipitur. Sed hoc tribuere esse facile solvitur: eo enim semel posito sequeretur mentem humanam extensam esse simul et inextensam, quia extensum concipit et inextensum: sequeretur Deum esse corporeum quia corporea intelligit: sequeretur mentem duritie consistere et fluiditate (quaerere) quia in corporibus duritiem percipit et fluiditatem. quae quis serio affirmet?

Ad tertium. Idearum una extra alteram existere debere; atque ideo subiectum cuius sunt eas, partes habere debere, extra quarum una extra alteram existat, atque verum est si ideae sint motiones, aut ex motionibus exsurgentia phantasmata, juxta Lockii doctrinam. Cum vero actio, per quam mens cogitat, sit actio omnino diversa a motu, ideae motiones esse non possunt, aut ex motionibus exsurgentia phantasmata. Hinc idearum una extra alteram aut non existit, aut si existit subiectum cuius sunt ideae plures non habet partes quarum una extra aliam existat.

Neque dicas haec aut similia qua ratione fiant intelligi non posse. Hinc enim sequitur humanae mentis naturam a nobis adaequate non cognosci. at eam esse diversam ab eo quae corporea non sequitur profecto. Quod ut cuique manifestius fiat, scias cognitionem, quae non sit adaequata et perfecta, certam esse posse, sicut certe scimus [illegible], nosse nos de re aliqua plura certo cognoscere, licet non cognoscamus omnia. Sic ut exemplo utar ad rem nostram accommodatis, in corpus esse extensum et solidum certo scio, licet plures alias corporis proprietates nesciam sic Deum esse ens simplicissimum simul

sciere

habere rerum omnium ideas certo intelligo, licet non intelligam quomodo hae duo inter se componi queant. Sic mentem humanam cogitare clare scio; quia vero cogitatio esse non potest actio corporeae substantiae, ratiocinio certissimo deduco, mentem humanam quae cogitat esse substantiam spiritualem. Si quis importune quaerat, cujus naturae sit ea actio, per quam mens cogitat, fateor ingenue aequam mihi hoc esse ignotum: ex quo vero hoc atque omnia quae ad mentis humanae naturam spectant, ignorem, si quis inferre vellet falsa aut incerta esse etiam ea, quae certo a me cognosci probavi, eodem jure inferre possem et ego, corpus non esse iners, aut ipsum quia adaequatam ejus essentiam nescio, Deum aut simplicitate, aut rerum omnium cognitione carere, quia non intelligo qua ratione simplicitas componi possit cum cognitione rerum omnium. Quae argumentandi ratio quam fallax quamque inepta sit nemo non videt.

Opponens 3º mens humana est forma corporis ergo non est substantia spiritualis. Substantia enim sine quovis alio subjecto potest existere, forma vero sine suo subjecto existere nequit; ergo non est substantia: sed neque est spiritualis; siquidem formam inter et subjectum, animam nempe et corpus, debet dari proportio, nulla autem daretur proportio si mens humana esset spiritualis. non est igitur spiritualis

Resp. 1º Explicatis terminis, sane, si quae est, difficultatem solvi. Mens etenim humana corpus informare dicitur, quia ei praeest, ipsum movet, ac veluti moderatrix gubernat et regit; non quia corpori inhaereat, seque eo quasi commisceatur. Mens igitur humana est quidem forma corporis, sed non ea ratione, qua sunt reliquae formae. Ideoque licet formae reliquae quae non sunt substantiae sine suis subjectis existere nequeunt, existere tamen potest sine corpore humana mens, quae est vera et proprie dicta substantia. Neque reponas, nullam dari proportionem corpus inter et animam, si ea est spiritualis. Licet enim desit proportio identitatis, quae resultat ex similitudine in natura, datur tamen proportio habitudinis, quae oritur ex relatione causae ad effectum, formae ad subjectum. non datur prior proportio, neque enim corpus et [illegible] substantiae sunt naturae omnino diversae, datur autem posterior: quamvis enim spiritus sit naturae omnino diversae a natura corporis, attamen corpus perficere potest et unum cum illo componere.

Quaestio 2ª. Utrum humana mens sit immortalis, an vero in morte corporis pereat.

Quemadmodum non una est, uti superiore quaestione diximus, de spiritualitate mentis humanae opinio inter philosophos, ita neque una est de illius immortalitate sententia. Mentem humanam una cum corpore mori docent Epicurei; Lockius etsi mentis humanae immortalitatem non neget, eam tamen naturali ratione probari non posse contendit. Utrosque a veritate aberrare demonstrant saniores philosophi, quibuscum naturali ratione immortalitas animae a nobis est comprobanda. Quod ut rite fiat tria debent ostendi: primo mentem humanam natura sua post mortem corporis superesse, secundo eam a corpore separatam vivere ac cogitare, tertio eandem post mortem corporis a Deo conservari.

Prop. 1. Mens humana ipsa sua natura post mortem corporis superesse debet.

Prob. Mens humana ipsa sua natura primo incorruptibilis est, secundo actione agentis creati perire nequit, tertio a corpore non dependet ut existat; ergo ipsa sua natura post mortem corporis superesse debet. Patebunt autem quoad singulas partes. Illud sua natura incorruptibile est, quod nullas habet partes, in quas dissolvatur, atqui mens humana nullas habet partes, in quas dissolvatur: est enim simplex; ergo ipsa sua natura incorruptibilis est. Quod si incorruptibilis est ipsa sua natura actione agentis creati perire nequit: nam quod est incorruptibile natura sua, ut pereat debet in nihilum redigi; quae vis aliquid in nihilum redigendi creato agenti competere nequit quemadmodum competere nequit vis aliquid efficiendi ex nihilo; ergo actione agentis creati perire nequit mens humana. Denique a corpore non dependet, ut existat mens humana: est enim vera et proprie dicta substantia a corpore distincta, substantia vero est ens per se existens, a quovis alio subiecto independens, ut existat: mens ergo, ut existat non dependet a corpore. Nullum igitur dubium quin mens humana ipsa sua natura post mortem corporis superesse debeat.

Prop. 2a. Mens humana etiam a corpore separata vivere debet ac cogitare potest.

Prob. Mens humana post mortem corporis superesse debet, ergo a corpore separata vivere debet ac cogitare potest. Naturalis enim capacitas existendi sine corpore esset in humana mente prorsus frustranea, si a corpore seiuncta nec vivere nec cogitare posset.

Neque vero

Neque vero puto aliquem esse, qui dicat naturalem existendi capacitatem frustra menti inesse posse, cum Deus et natura nihil frustra operentur. Praeterea si humana mens post mortem corporis superest, superesse debet integra sua essentia; essentialis autem est menti vis cogitandi, ergo cum vi cogitandi superesse debet; adeoque potest a corpore separata cogitare: sed cogitare non posset nisi viveret, debet igitur vivere. Denique res est perspicua, animam non aliunde vitam habere quam a se ipsa: vivit anima, non quia appulsu agitatur externo, sed quia actione ciuitur interiore et sua, et ergo si pereat vi sua et natura perire debet, hoc est sibi ipsi adimere vitam, quam ei indidit et servavit naturae auctor Deus. Sed nulla res vi sua et natura perire potest, quia sibi adimere non potest id, quod a natura inditum habet. Necesse est igitur, ut anima a corpore separata vivat: quod si vivit potest cogitare: vita enim animae, aut in cogitatione est posita, aut saltem cum potentia ad cogitandum conjuncta.

Prop. 3a. Extincto et resoluto corpore mentem humanam debet Deus conservare.

Probatur ex desiderio beatitudinis nobis indito. Omnes homines innata velut propensione feruntur ad beatitudinem: Beati certe, inquit Augustinus, omnes vivere volumus, nec quisquam est in humano genere, qui huic sententiae, antequam plane sit emissa, non consentiat. Jam hoc beatitudinis desiderium debet expleri: nam enim frustra illud nobis indidisset Deus et eo animo et nobis illuxeret quoque nostra turpissime deciperet, quod repugnat. Desiderium autem hujusmodi, cum in hac vita non possit, in altera debet expleri; sed si Deus post mortem corporis mentem in nihilum redigat altera vita nulla est; ergo sit, debet Deus post mortem corporis mentem conservare. — Confirmatur Propositio ratione desumpta ex divina providentia. Constat plerosque viros bonos in praesenti vita perpetuo adversis affligi malis, contra prosperari et in deliciis esse; ergo nisi altera vita sit, in qua bona bonis, mala malis reddantur, videri posset res humanas a Deo negligi; sed res humanas a Deo negligi dici non potest; necesse est igitur ut altera vita sit. Sed, si mortuo et resoluto corpore mentem Deus in nihilum redigeret, altera vita nulla esset; ergo sit debet Deus mortuo et resoluto corpore, mentem humanam conservare.

Corollarium 3um. Mens humana post mortem corporis superesse dicitur, quia est substantia

spiritualis

spiritualis, atqui etiam anima brutorum est substantia spiritualis; ergo post mortem corporis superesse debet: sed non superest: falsa igitur argumentatio. Deinde anima cum corpore nascitur, ergo cum corpore perit. Si enim cum corpore nascitur per generationem existit, sicuti per generationem existit corpus. quidquid autem per generationem existit corrumpitur et perit. si igitur anima cum corpore nascitur perit etiam cum corpore. Denique finis propter quem Deus condidit animam, fuit ut esset forma corporis; qui finis cum cesset quando anima a corpore separatur, videtur etiam ipsam animam deficere debere, juxta axioma illud: <u>cessante fine cessant media</u>.

Resp.º Haec omnia opinioni nostrae nihil omnino refragari: non refragatur primum. brutorum enim anima est substantia spiritualis, atque post mortem corporis superesse debet ipsa sua natura, sed non proinde sequitur eam esse vere, et proprie immortalem, sicuti immortalis, et est, vere et proprie dicitur humana mens. etenim humana immortalis a nobis dicitur non solum quia est substantia spiritualis, sed insuper quia est beatitudinis, ac meriti capax. nam quia est substantia spiritualis ipsa sua natura post mortem corporis superesse debet: quia est beatitudinis, ac meriti capax debet a Deo conservari. Quare cum brutorum anima nec meriti, nec beatitudinis, sit capax, quippe quae a Deo facta est duntaxat propter corpus et vitae functiones, non videtur amplius cur eam debeat Deus conservare? Paucis: Brutorum anima est intrinsece immortalis non extrinsece: humana vero mens est immortalis tum intrinsece, tum extrinsece. Est utraque intrinsece immortalis, quia est substantia spiritualis; non est autem extrinsece immortalis utraque, quia hanc non illam conservare Deus debet.

Non refragatur secundum: animam cum corpore nasci omitto, sed nego hinc deduci posse animam cum eo esse perituram. corpus enim quia ex partibus coalescit gignitur per naturalem generationem, et per corruptionem perit: anima vero quia spiritualis est, et simplex produci nisi potest per creationem et per corruptionem perire non potest. Dixi animam una cum corpore nasci, quia valde probabile est animam a Deo creari eo duntaxat tempore, quo ejus materia ita disposita corpore una cum ipso vitae functiones exercere valet.

Non refragatur denique tertium. Axioma illud: cessante fine cessant media valet cessare media quando cessat finis totalis et adaequatus, finis autem propter quem Deus animam creavit, non fuit solum ut esset forma corporis, sed etiam et praecipue, ut Deum in aeternum

cognosceret

colent, atque ita eam, quam desiderant, beatitudinem obtinerent. Qui finis, praecipuus et nobilior ~~adeo longe~~ esset tantum abest ut in morte corporis cesset, ut videatur, potius tunc illud vere ac proprie posse obtineri.

Opponi hic possent iterum argumenta Lucretii desumpta ex animi curis atq. doloribus. Quoniam vero ea superiori quaestione exposita, atque soluta fuerunt, eadem repetere supervacaneum puto. Satis igitur erit advertere, primo cogitationem esse actionem omnino diversam a motu, qui fit in corpore: secundo, corpus, in quo fit motus partibus constare non constare vero mentem, cuius est cogitatio. Hinc inordinatis motibus in partes dissolvi atq. corrumpi potest corpus. corrumpi vero atque in partes dissolvi non potest mens ingratis cogitationibus. sunt autem animi curae atque dolores nihil aliud, quam ingratae cogitationes; corporis vero aegritudines et mutationes nihil aliud quam motus inordinati. Aegritudines ergo et mutationes ostendunt, corpus esse corruptibile atque mortale: mortalem vero et corruptibilem esse mentem non ostendunt curae, atque dolores.

Opp. 2°. Naturali ratione probari non potest, animam a Deo conservari debere. ergo etc. Prob. antec. Naturali ratione cognoscimus Deum posse id omne, quod intrinsecus non repugnat; atqui intrinsecus non repugnat, animam a Deo in nihilum redigi; ergo potest Deus animam in nihilum redigere: sed si Deus potest animam in nihilum redigere, eam a Deo conservari debere, nobis constare non potest, nisi divina revelatione: non igitur naturali ratione, sed sola revelatione divina, animam a Deo conservari debere probari potest.

Resp. Nego antec. Ad probationem distinguo majorem. potentia absoluta concedo: potentia morali nego; et concessa minore distinguo consequens eodem modo. Duplex itaq. in Deo distingui debet potentia, alia nimirum absoluta, alia moralis. Potentia absoluta Deus potest id omne, quod intrinsecus non repugnat, potentia vero morali potest id omne quod non repugnat eius attributis. Repugnat autem Dei attributis bonitati nempe et providentiae, animam in nihilum redigere. ergo animam in nihilum redigere non potest potentia morali. Quod si Deus animam non potest in nihilum redigere, eam conservare debet necessitate hypothetica, non absoluta. Necessitate inquam absoluta non debet animam conservare, quia eandem efformare potest ut eius conditionis, ut potentia tum absoluta tum morali in nihilum redigi possit: debet vero animam conservare necessitate hypothetica, quia eam meriti capacem esse voluit, eidemque indidit beatitudinis desiderium. Animam igitur a Deo conservari debere, non solum divina revelatione, sed etiam naturali ratione probari potest. Sunt enim revelatio et ratio naturalis duo quasi

radii

radii ejusdem Dei luminis ęterni. unde vulgatum est apud philosophos omnes, et naturę vim, et vim prophetię Deum nos alloqui; et Augustinus elegantissime Philosophos appellat vates naturę.

Atqui inquies, non repugnat divinę bonitati, animam in nihilum redigi: quod ita probo. Ideo divinę bonitati repugnare dicitur animam in nihilum redigi, quia Deus nobis indidit beatitudinis desiderium: hęc autem ratio nihil probat, quia desideria nobis naturalia non necessario debent adimpleri. et sane desiderium sanitatis, divitiarum, voluptatum nonne omnibus est naturale? attamen cum desiderium ejusmodi non adimpleatur, quis inde argumentum deduxerit contra divinam bonitatem? a pari ergo in casu nostro.

Sed contra. Alia sunt desideria quę Deus nobis indidit, alia quę ortum habent ex naturę humanę defectu; illa necessario debent adimpleri; hęc si Deus minime adimpleat, ejus bonitati nihil repugnans sequitur. Jam vero desiderium beatitudinis a Deo inditum habemus. Unde enim, pręterquam a Deo provido, esse potest desiderium illud quod homines a vitiis retrahit, ad virtutem impellit, quo Dei cultus augetur, societas conservatur, quo vita nostra dirigitur, et ad suum finem tendit? Debet ergo beatitudinis desiderium necessario adimpleri. Desiderium autem sanitatis, voluptatum, divitiarum ortum habet ex naturę nostrę defectu. Id ut manifestius fiat observandum est hominis naturam esse finitam, ac propterea leges a Deo pręscriptas violare posse ac potuisse. Hinc fit ut intellectus hebetatus vana sub boni specie concipiamus, ac per consequens sequamur et appetamus, itaque appetimus et sequimur divitias et voluptates, quę noxię ut plurimum nobis sunt. Hinc fit ut pręsentia prę futuris diligamus, et ut leges Dei violando beatitudinis spem amittamus, et supplicii metum concipiamus: qua de causa fit ut anima a corpore separari formidet, ideoque sanitatem etiam perpetuam exoptamus. Desiderium igitur sanitatis, voluptatum, divitiarum, si Deus non adimpleat, nihil ejus bonitati repugnans sequitur; quin imo ejus bonitas, providentia et justitia mirifice ostenditur.

Instabis. Desiderium beatitudinis expleri potest etiamsi animam in perpetuum Deus non conservet, quia desiderium beatitudinis nobis inditum, non est beatitudinis ęternę: quod quidem probari potest duplici ratione. Prima desumitur ex eo quod hominum mentis nullam habeat proportionem cum ęterna beatitudine: adeoque nos eam desiderare non possumus. Ratio altera desumitur ex eo quod plures nullam habent notionem beatitudinis ęternę, sed nemo ignorare potest quod desiderat; ergo desiderium nobis inditum non est beatitudinis ęternę.

Sed contra: nego

Sed contra. Ergo beatitudinis desiderium expleri non posse si beatitudo debeat aliquando desinere; Beatitudo enim cujus Deus desiderium nobis indidit est beatitudo plena atque perfecta. talis autem non esset si aliquando desinere deberet. nam ut inquit Tullius lib 2 de Finibus. Si amitti vita beata potest beata esse non potest; quis enim diffidit perpetuitati eorum timeat necesse est ne aliquando amissis illis sit miser. in maximarum autem rerum timore beatus esse nemo potest. Praeterea fingere Beatitudinem desinere qui omni mox essent haberent certe ulterioris beatitudinis desiderium. ergo beatitudinis exceptione inane reddidit Deus desiderium quod eis indidit imo eos decepit et crudelissime vexavit, velut fame cruciatum desperet et exercuisset ille qui cibum ore degustatum inhumaniter ori subtraheret: sed haec divinae bonitati repugnant, ergo beatitudo nunquam desinere debet

Ratio primo loco adducta nihil probat. Deus enim ex summa sua liberalitate hominum mentes creadens perfectae felicitatis appetitum nobis concessit. cum igitur acceptam possumus ex divinitus acceptam inclinationem, eandemque nobis Deus elargiri debet. Ad Deum enim, ut generalem provisorem spectat naturas dirigere ad eum finem, in quem naturaliter tendunt: naturaliter autem tendit homo ad beatam vitam tanquam ad finem et vita beata esse non potest nisi perennis sit, perennem ergo beatitudinem elargiri nobis Deus debet.

Ratio altera pariter nullius momenti est. Qui enim aliquid ratione probandum assumunt non curant inquirere, utrum ea ratio aliis nota an ignota, sed duntaxat debent videre an ea ratio valida sit, et probet id ad quod probandum assumitur. nos autem ut probemus beatitudinem quam appetimus esse debere aeternam, ratione utimur, igitur sive ea nota, sive ignota fuerit aliis, parum solliciti esse debemus: ex quo autem ea ratio vel ex mentis brevitate vel attentionis defectu non sit nota omnibus, fit ut plures beatitudinis aeternae nullam habeant notionem. hoc igitur transmittimus. At inquis, ergo beatitudinis desiderium nobis inditum non est beatitudinis aeternae quia nemo ignorare potest quod desiderat. Distinguo. nemo totaliter ignorare potest quod desiderat, concedo; nemo ex parte ignorare potest quod desiderat nego. Explico distinctionem. Utique id cujus nullam ideam habemus desiderare non possumus, ut patet: sed desiderare possumus id quod ex parte ignoramus. Ut enim aliquid appetamus, sufficit, quod sub specie boni animae exhibeatur. itaque beatitudinem ut bonum plenum atque perfectum desiderare omnes possunt, immo debent licet ignorent beatitudinem esse non posse bonum plenum atque perfectum nisi sit aeterna. Dixi omnes non posse solum sed debere beatitudinem desiderare. est enim inclinatio versus beatitudinem naturae hominis insita, et naturalis quae perenni ac perpetuo conatu in nos agit omnemque volitionis motum praevertit. Ex quo denique datur apparet cur beatitudinem aeternam omnes appetant, licet id quod appetunt aeternum esse debere non omnes cognoscant. Appetunt enim

inconsulta

inconsulta ratione, et voluntas impetu et vi naturæ, non consilio determinatur. Hæc dicta intelligantur posito quod plures beatitudinis æternæ nullam habeant notionem; quod quidem in dubium revocant illi, qui immortalitatem animæ ex perpetuo ac communi omnium sensu probant. Hos inter sunt Cicero, Seneca, Plutarcus, Strabo, Macrobius, Cælius Rodiginus, Tonius, Grotius, Cudworthus, [illegible], atque alii. Sed si rem fusius prosequi vellem longior quam par est evaderet quæstio. Hoc igitur brevitati consulens id libenter omitto.

[illegible] 3.° Desiderium beatitudinis expleri non debet ergo etc. prob. ante. Si debet expleri omnes qui beatitudinem appetunt eam consequi deberent, id est omnes qui eam appetunt consequuntur ergo etc. [illegible] Deus non solum bonus est sed etiam justus et providus; justus autem et providus non esset si in bonis æque ac malis beatitudinis desiderium expleret: et ergo bonitas cum providentia et justitia componenda [illegible] ut [illegible] esset præmium et merces laboris [illegible] non omnes in eo [illegible] est ut Deo placeamus; sed Deo placere non possunt illi qui leges [illegible] contemnunt et violant, ergo [illegible] beatitudinem consequi non possunt; nec ea [illegible] in illis beatitudinis desiderium explere Deus aut potest aut vellet.

[illegible] At homines [illegible] quotquot virtutes morales colunt et diligenter naturæ leges observant Deo placere [illegible] atque [illegible] debet [illegible] et [illegible] beatitudine æterna [illegible], ergo non omnes qui Deo placent æternam consequuntur beatitudinem.

[illegible] Respondeo primo, hanc instantiam [illegible] immortalitate ex [illegible] [illegible] ad divinæ revelationem nos provocat, [illegible] de immortalitate animæ nullam [illegible] [illegible]. Respondeo [illegible] naturali ratione [illegible], eam virtutem quæ ad [illegible] homines perducat a solo Deo expectandam. [illegible] enim humana [illegible] quisque [illegible] et [illegible] est [illegible], ergo naturæ viribus mores conformare non possumus [illegible], nisi [illegible] et [illegible] intellectus et robur voluntati accedat; sed virtus vera atque perfecta [illegible] nemo [illegible] [illegible] perducat [illegible] non est, qui mores conformare non potest [illegible] [illegible] virtutem quæ ad [illegible] [illegible] [illegible], ne [illegible] [illegible] nisi a Deo [illegible] quod [illegible] est [illegible] dogma [illegible] philosophi intellexerunt [illegible] [illegible] [illegible] inter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] nec virtutem a natura esse, nec [illegible], [illegible] a Deo [illegible] [illegible] etiam plures [illegible], [illegible] virtutem a Deo [illegible] [illegible] [illegible] [illegible].

[illegible] 4.° ratione [illegible] [illegible] [illegible] non posse animam [illegible] [illegible]. [illegible] Justa enim et [illegible] divina Providentia si dicamus in hac vita esse [illegible] virtutem ipsius præmio, [illegible] malis vitii pœna juxta illud: virtus sibi ipsi præmium est, vitiumque supplicium.

Respondeo, atque in primis moneo me in dubium non revocare ea quæ de vitio et virtute tradunt ab Ethnicis, docent illi nominem virtute beatum esse, nomines posse in hac vita, vitio esse non posse nisi miserum, quam doctrinam ut veram atque utilem agnosco et commendo. Præsentis enim vitæ felicitas in alio esse sita non potest, nisi in eo, ut corpus sine dolore sit animus sine perturbatione: sed in hac vita perfecta beatitudo, idest animus sine perturbatione, corpus sine dolore haberi non potest maxima ergo in hac vita beatitudo est, minimis intensitate, et duratione malis urgeri, idest minima miseria. sed ad hanc beatitudinem comparandam, et conservandam facultates rationales perficit virtus moralis vitium impeditiones reddit, virtus ergo moralis beatos in hac vita homines efficit, vitium miseros. Alii nihilominus positis contendo non satis rationibus bonis virtutis præmio nequaquam malis vitii pœna. Virtus enim ideo sufficiens præmium in hac vita dicitur quia ad præsentis vitæ beatitudinem comparandam et conservandam inservit. atqui præsentis vitæ beatitudo non est sufficiens bonis præmium. Præsentis siquidem vitæ beatitudo est minima miseria; sufficiens vero bonis præmium est vera et perfecta beatitudo, quam ea divinitus accepta inclinatione appetunt ergo virtus non est sufficiens boni præmium. Deinde si virtus esset sufficiens boni præmium, virtutes illæ essent inutiles, aut noxiæ, quæ ad præsentis vitæ felicitatem non inserviunt aut terrenæ felicitatis contemptum redderent: et si qui has virtutes alterius vitæ spe coluerunt, adeo decepti dicendi essent quod an divinæ providentiæ consona sint ejusdem iudicium esto. Item pariter vitium non est sufficiens malis pœna enim esset mali non essent a vitiis cohercendi; inani esset futuri supplicii metus et divini iudicii timor. quæ divinæ providentiæ adeo repugnant, ut nihil magis. De hoc culpa impiorum, si enim ex obiecto, cui iniuria fit, metiri volumus, est malum divinis supernaturale cui nulla, physica pœna correspondet sed physica est impiorum pœna ergo pœna non correspondet impiorum culpæ. Eorum igitur culpa nunquam expiari poterit atque eorum pœna erit æterna

Quæstio III

An humana mens semper aliquid cogitet, aut percipiat

Quæstio hæc de perenni mentis cogitatione inter philosophos nostræ ætatis magna animorum contentione agitatur alii, negativam sententiam, affirmativam alii, propugnantibus: nos quantum de humanæ mentis natura conjectare licet probabiliorem iudicamus affirmativam sententiam: quæ docet mentem humanam dum vivit, semper aliquid cogitare aut percipere. Cogitare, inquam, aut percipere quia perceptionem distinguimus a cogitatione: et perceptionem vocamus eam, quæ cum conscientia non est conjuncta: eam vero quæ conjuncta est

appellamus

appellamus cogitationem: atque hanc distinctionem a Wolfio traditam arbitrariam non esse quisque in se potest experiri. accidit enim persaepe cuique, ut se aliquid percepisse sentiat nec tamen postea attentione adhibita cognoscere possit quid perceperit, non alia certe de causa, nisi quia perceptio illa non erat cum conscientia coniuncta; seu, uti nos dicimus, quia non erat cogitatio. Mentem igitur aliquid semper cogitare, hoc est semper percipere, ~~non semper~~ aut cogitare sequente demonstrabimus Propositione.

Mentem humanam dum vivit semper aliquid cogitare, aut percipere si minus evidens, probabile saltem nobis videtur.

Prob: Mentem humanam inter viventes substantias esse collocandam, probare supervacaneum puto, cum rem per se manifestam fateantur etiam nostrae opinionis adversarii. Vita autem omnis, posita est in actione aliqua quae dum vita durat, perennis esse debet. Quamvis enim plura statui possint vitae genera quae gradibus distinguuntur; cum plantarum vita distet a vita brutorum, et brutorum vitae praestet vita hominum, uti ab hominum vita diversa et generis eminentissimi est vita Dei tamen in eo vitae harum rerum omnium conveniunt, quod esse non possint sine actione aliqua, et quidem perenni. nec si ea actio interrumpatur vivere continuo desinant. Sic plantas, ignem, atque alia hujusmodi solum vivere dicimus, quamdiu actione aliqua vitali agitantur. Haec est vitae notio, quam nos damus, cum aliam non habeant homines notionem, nec meliori innixae possint argumento, quae in scholis traduntur opiniones probabiles quam communibus hominum notionibus. Quod si vita posita est in actione aliqua perenni, actio per quam mens vivit, perennis esse debet: actio autem hujusmodi quae perenniter durat cum vita mentis, non alia a nobis cognoscitur nisi cogitatio. cogitationem igitur esse putamus, ex iis quas habemus ideis philosophantes: quod philosophandi genus optimum esse negabit nemo qui sciat scientiam nostram ideis nostris contineri. Quae cum ita sint opinamur mentem humanam dum vivit semper aliquid cogitare aut percipere: a qua opinione dimoveri nos non sinemus, nisi ostendatur nobis, quomodo mens substantia vivens cum sit, vivere possit sine actione, aut actio, qua vivat, significetur aliqua quae cogitatio non sit aut perceptio. Quod praestari non posse patet ex dictis, et constabit adhuc magis ex solutione objectionum.

Dices pr.° Etiamsi sit mens substantia vivens, satis tamen est ut possit semper agere, quin semper agat actu: sicuti etiam corpus licet sit necessario impenetrabiliter extensum, satis tamen est, ut

est ut naturaliter exigat semper impenetrabilitatem quam semper [illegible] donetur impenetrabilitate.

Sed contra; Nego mentem substantiam viventem simul esse posse, et simul cessare ab actione. Ratio per se est manifesta. Si enim viventes non agerent, neque esse possent affirmari, cum entia simplicia nequeant esse et non agere, nec propterea in illis agere et esse distingui valeant, quod Peripatetici nunc nostrae opinioni impugnatores non ignorarunt. Sicuti igitur repugnat mentem modo esse actu modo non esse, ita pariter repugnat eam modo actu agere modo non agere. Praeterea si mens ab actione cessaret, esset substantia vivens et non esset: esset ut supponitur, non esset autem quia destitueretur actione ac propterea etiam vita, quae, ut diximus, in actione posita est. Nec valet reponere corpus licet sit substantia extensa impenetrabiliter, tamen actuali impenetrabilitate posse destitui; si corpus enim [illegible] corpus actuali [illegible] destitueretur, hoc certe non esset [illegible], ergo si non esset mens actuali actione, moveretur, non esset vivens, ac propterea vivere modo posset modo non vivere. Deinde qui corpus actuali impenetrabilitate carere posse volunt, illud sine ea esse posse contendunt; mens vero, cum simplex sit, sine actione actuali esse non potest et sine actuali actione nulla est vita. Atque haec dicta intelligantur in hypothesi qua actualis impenetrabilitas corpori essentialis non statuatur, quod tamen demonstratum non est, imo a pluribus non infimae notae philosophis tamquam omnino [illegible] habetur; secundum opinionem quam qui vellet omnino vertere, expediret dicere mentem ab actuali actione cessare non posse, sicut corpus actuali impenetrabilitate destitui non potest.

Hic locus est adnotandi, Cartesium cum mentis humanae essentiam in actuali cogitatione posuisset, coactum fuisse mentem perenni cogitatione exercitam [illegible], quippe qua sublata, mentis essentia auferretur ex eius doctrina. Respondent propterea recentiores philosophi Cartesio temere illud asseruisse, mentis essentiam in cogitatione esse positam, sicuti ab eorum essentia corporis temere collocatur in actuali extensione, ex quo consequuntur considerare totum illud Renati argumentum. Verum cum idem omnino conficiatur ex eo quod vita mentis ponenda sit in actione perenni, praesertim cum in entibus simplicibus agere et esse semper conjungi debeant. Ideo ex hoc idem dicemus mentem perenniter cogitare, sive actualis cogitatio sit mentis essentia, sive sit duntaxat attributum essentiale, qua in re nostra in praesens disputamus.

Dices 2°. Nulla ratio assignari potest per quam mens vivat praeter cogitationem: ergo ex quo

mens semper

mea semper agere [illegible] non sequitur semper cogitare. Prob. Antec. quia agere potest vel corpus movendo, vel volendo: velle autem et corpus movere non est cogitare.

Sed contra: Mentem movere corpus si omnes audias philosophos, non omnes profecto concedent. Verum hoc etiam dato non difficile est demonstrare, actionem qua mens corpus movet, eam esse non posse, per quam vivit. Actio enim illa cessat mortuo et resoluto corpore: ergo etiam mentis vita cessaret. Cui igitur quo tendit objectio, eo nimirum ut ostendat mentem non semper agere [illegible]; quod cum ex dictis solutum sit, solutum est etiam actionem, qua mens vivit, eam esse, qua corpus movet, si cerebrum movet. Actio pariter, qua mens vult, vel ab actione cogitationis distincta est, vel non. Si posterius, ergo ex eo quod mens volendo agat probari non potest actionem qua mens vivit non esse cogitationem. Si prius ergo in actione illa vita mentis non est posita cum perennis non sit. Ea enim actione prior est cogitatio juxta illud: nihil volitum quin praecognitum. Ex his igitur omnibus nihil infirmatur propositio nostra.

Objicies. Si mens humana semper aliquid cogitat, aut percipit, a cogitatione vel perceptione nullo unquam tempore cessaret ac propterea etiam in matris utero, in infantia, in somno, in ebrietate etc. cogitaret aut perciperet atqui hoc ratione [illegible], quod si [illegible] Mens ita a Deo creatur, ut nullam omnino ideam seu cognitionem congenitam habeat ac propterea ab actione corporis, cum corporeo phantasmate pendere debeat in acquisitione omnium idearum ac cognitionum [illegible] pro ideo etiam in quacumque cogitatione ac perceptione. Qui ergo fiet ut mens primo suae creationis momento cogitet aut percipiat? ut cogitet aut percipiat dum unitur corpori quando nimium adeo tenellum est corpus et maxime cerebrum, et nullius motioni [illegible] excipiendae ac proinde phantasmata menti exhibendo [illegible]: [illegible] autem dicitur de statu animae a suae creationis et unionis cum corpore initio, idem servata proportione valet etiam de co[illegible] in quo [illegible] ut dormit, aut ebrius est. Debet in hominibus [illegible] ut spiritus animales adeo languescere et torpere queunt ut nec [illegible] ab extrinseco percipiant motus, nec motus illos cerebro communicent, atque omne tum phantasma extinguatur, omnisque propterea cesset cogitatio ac perceptio: ergo etc.

Resp. 1° in omnium generatim, eum qui perennem cogitationem mentis, ut eius vitam sequi demonstravit non teneri etiam scire unde illi materies suppetat cogitandi, quasi hoc si ignoretur illud quoque ignorari credendum sit. Resp. 2° secundo cum Silvano Regis. Etsi mens humana cum primum corpori unitur nulla omnino idea seu cognitione informata esset, quod tamen non adeo certum est ut velut axiomate de eo sentiant philosophi omnes, nihilominus, haud difficulter

ostendi posset

[illegible] possit [illegible] percipere tamen [illegible] [illegible] siquidem cum anima primum corpori unitur statim [illegible] functiones in eodem corpore [illegible] [illegible] aut [illegible] hujusmodi haberi nequeunt quin motio aliqua in nervulis aut in spiritibus [illegible] [illegible] [illegible] cognoscatur ergo cum motione in [illegible] [illegible] cogitationes [illegible] perceptione in mente [illegible] [illegible] inde fit mentem humanam statim [illegible] [illegible] [illegible] cogitare vel percipere. Praeterea [illegible] cum [illegible] animae unitur unionem illico sentit, et [illegible] ad agendum determinatur; cur non eandem unionem animadvertere non potuit, et perceptiones [illegible]? Nulla igitur dubium [illegible] [illegible] [illegible] a primo [illegible] [illegible] cum corpore [illegible] et [illegible] [illegible] [illegible] vel in infantia [illegible] [illegible] et [illegible] percipiat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vivacitate [illegible] et [illegible] percipiat. Neque video qua ratione probari queat [illegible] [illegible] [illegible] [illegible] opponitur hunc illa languere [illegible] [illegible] posse spiritus animales aut [illegible], et nullum aliquod phantasma in cerebro excitetur [illegible] [illegible] [illegible] [illegible] [illegible] functiones in corpore absolvuntur; ac corpus ipsum a circumpositis corporibus aliqua ratione afficitur, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] et non est [illegible] et [illegible] [illegible] [illegible] [illegible] motione in cerebro [illegible] [illegible] ut aliqua in ipso [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facultate easdem illas perceptiones iterum excitare et [illegible] [illegible] [illegible] [illegible] [illegible] distincte, obscure tantum et confuse. Quod satis est ut dicamus mentem humanam [illegible] [illegible] [illegible] [illegible] [illegible] infantia [illegible] [illegible] et [illegible] semper aliquid cogitare, aut percipere

Dices: si Anima etiam in matris sinu et in infantia, semper aliquid percipit cur earundem perceptionum nemo deinceps recordatur:

[illegible] infantiam [illegible] ut [illegible] [illegible] [illegible]

non vero

non vero claræ et distinctæ. Nam cum mens melioribus ideis semper rapiatur: dum a statu idearum confusarum ad claras transit nullam iis attentionem præbuit quocirca earum recordari nequit. Illas etiam adiungere possumus, id repetitionem fortasse ex eo quod perceptiones illæ coniunctæ non erant cum conscientia, uti iam observavimus. [illegible] aliquando [illegible] recordamur quod [illegible] est quam [illegible] perceptionum quas satis distinctas habuimus et cum conscientia; quæque maiorem impressionem in cerebro fecerunt. Cæterum si conscientiæ defectus defectum probabat præteritæ cogitationis; cur non dicimus nos vigiles minime cogitare de iis, quorum non raro penitus obliviscimur, ac [illegible] [illegible].

[illegible] [illegible], [illegible] dormientes cogitant aut percipiunt cogitationes illæ aut perceptiones tamen vel [illegible] esse [illegible], neque [illegible] aut pene capaces, quod est falsum.

Sed [illegible] [illegible] cogitationes illas in mente [illegible] [illegible] [illegible] [illegible] tantum [illegible] ac [illegible] ac propterea capaces non esse, [illegible] vel pene uti vocant

Theoph.

Philal. [illegible] [illegible]. Status cogitationis [illegible] status vigiliæ. Experimur enim nos dormire non posse [illegible] [illegible] quædam cogitatio animum [illegible]. [illegible] [illegible] cogitationes semper vigiles [illegible] [illegible] [illegible]. [illegible] [illegible] mens nostra [illegible] [illegible] personæ, altera dum dormimus altera dum vigilamus: personæ enim identitas iuxta Lockium posita est in identitate conscientiæ cogitationum. At quoniam vigilantibus nobis mens non habet conscientiam earundem cogitationum quas habuit nobis dormientibus, [illegible] [illegible], [illegible] [illegible] quod illud intolerabile patet absurdum.

[illegible] [illegible] esse quod [illegible] [illegible] Lockius nos non [illegible] cogitare et dormire quippe [illegible] [illegible] [illegible] [illegible] [illegible], non raro [illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible] [illegible] demonstrationes [illegible] [illegible] [illegible] Metaphysicus: qua [illegible] [illegible] [illegible], [illegible] Philosophum qui nostra [illegible] [illegible], [illegible] adanime [illegible] persuadeam quam [illegible] mare in [illegible] [illegible] et [illegible] [illegible] [illegible] et omnium [illegible] non [illegible] [illegible] [illegible]. [illegible] nos dormimus non quando nihil cogitamus, sed quando quasi [illegible] [illegible] [illegible] motus fit tardior. Quod [illegible] cogitationes quædam, omnes [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] agitant. [illegible] Lockii argumentum si nihil aliud [illegible] [illegible] [illegible] conscientiæ [illegible] [illegible] [illegible] animam [illegible] [illegible] altera dum dormimus [illegible] [illegible] vigilamus, quod tamen [illegible] [illegible] non video. Quod si persona [illegible] [illegible] individuum rationale, quemadmodum

ostri

cæteri omnes philosophi docent anima dum vigilamus et dormimus semper eadem est persona ipsisque semper idem individuum rationale. Ex neutro ergo ex allatis argumentis perennis animi cogitatio everti potest.

Obiicies 3º cum Divo Thoma: Esse semper in actu est proprietas solius intellectus divini; ergo humanus intellectus non semper agit seu cogitat.

Resp. 1º Divum Thomam in Metaphysicis rebus exercitatissimum, asserere quidem esse semper in actu solius intellectus divini proprium esse, sed tamen mitius esse exponendum, ne principiis suis minus consentanea ratiocinatum fuisse dicamus. Cum enim ex [illegible] deduci nequit de potentia in actum nisi per aliquod ens actu, ut ostendat quomodo anima deducatur de non actu in actum confugit ad intellectum agentem: at nisi hic intellectus sit semper in actu necesse est alterum admittere atque in infinitum. Intellectus ergo agens est semper in actu. Si ex Thomæ doctrina intellectus agens non est ab anima distinctus, ergo anima semper erit in actu iuxta Divum Thomam, si ex suis principiis velimus ratiocinari. Exponendus itaque est perinde ac si dicere voluerit esse intellectus divini esse proprium semper in actu perfectissimo esse quo [illegible] excluditur siquidem mens humana a perenni actu perfectissimo et solius Dei proprio; non excluditur vero a perenni quocumque actu etiam minus perfecto: a quo certe excludi non potest, ex eo præcise quia divina mens est semper in actu. Si enim non arguitur quod mens divina infinita sit, et perfectissima, finita vero et imperfecta humana, sequitur inde humanam mentem non semper posse vivere, quod nemo dixerit. Itaque ex quo divina mens sit semper in actu, non inde colligitur repugnare mentem humanam esse semper in actu cum infinitum adhuc discrimen sit inter utramque mentem.

[illegible] dissertationi de natura Animæ [illegible] non erit [illegible] superius naturali ratione contra Epicureos et Materialistas animæ spiritualitatem et immortalitatem, aliquibus etiam scripturæ testimoniis comprobare contra Socinianos qui a naturali ratione ad scripturam sacram nos provocant. Statuitur igitur

Prop. [illegible]

Contra Socinianos utramque [illegible] de spiritualitate et immortalitate mentis humanæ ex pluribus sacræ scripturæ [illegible] contendimus.

Prob. Christus Dominus Matthæi 10. v. 28 [illegible] exhortans [illegible] et martyrium subeundos inquit: nolite timere eos qui occidunt corpus, animam autem non possunt occidere; sed potius timete eum qui potest ~~corpus [illegible] corpus~~ et animam et corpus perdere in gehennam. Et Joannis 12 qui odit animam suam in hoc mundo in vitam æternam custodit eam. [illegible] vero homines corpus tantum occidere possunt, non animam, nisi quia Anima substantia est a Corpore diversa seu spiritualis. Quomodo

enim seu

posset Deus nostro corpore animam mittere in gehennam ignis nisi extincto corpore illa superesset et viveret?

Cur hodem qui odit animam suam in hoc mundo in vitam æternam custodit, nisi quia eadem anima in æter- nitate … Christo Domino univit Paulus ad Philippenses ubi ait cupio dissolvi et esse cum Christo

Quod quidem nisi anima a corpore vere dissolvi posset et post mortem corporis superesse ac vivere, quod exigit ut anima sit substantia a corpore distincta et immortalis, nec cupiret a corpore dissolvi, nec esse cum Christo, … … ad catholicam veritatem … omnia alia … testimonia quæ hac de re in divinis litteris occurrunt passim, et quorum textus sunt luculentissimi. Christiani omnes Theologi, et … interpretes, fideliumque cœtus, … … semper fuit unanimis

Dogma de spiritualitate et immortalitate mentis humanæ ex sacra Scriptura manifeste comprobari.

Oppones Pº. contra Spiritualitatem Animæ: Moyses in toto Pentateuco ne verbum quidem habet de animæ spiritualitate, imo vero variis in locis de eadem anima ita dixerit, ut videatur innuere eam esse cor- poream: Primo enim dicit, Deum inspirasse in faciem hominis spiraculum vitæ, id est Animam. Spiraculum autem nihil aliud significare quam halitum, respirationem seu nihil a corpore diversum, patet tum ex quo illud … vertunt … interpretes, tum ex quo … adhibeatur … … quoque animas significandas, quas certe Scriptura Sacra corporeas dicit. Deinde loquens Moyses de formatione hominis inquit formavit Deus hominem ex limo terræ. ergo juxta Mosen homo nonnisi limus et terra est. … autem secundo … … limum et terra non ex limo terræ ut … … tur, demonstrat præpositio hebraica … quæ … terræ non limo. Tandem, … … … animam omnis carnis in sanguine esse positam; ergo hominis anima ut et cæterorum animantium corporea est

Resp. … … quæ … … spiritualitatem … … … … … … argumentum negativum nullam vim habeat … opposita pro- … argumenta … … … … Deinde … Moyses … … … nimæ aperte non … … … anima non … … … … … … … … … … natura … … … … … … … … … … veteres Scriptores … origine, … … Sacri Scripturas; … Spiraculum … vitæ, quod in faciem hominis … corpus humanum e terra formatum … … … … … … substantiam … … … … … … … … … … … … … … … … … … imaginem Dei. cum ergo ad imaginem Dei … … … … … … … … … … intelligentem, spiraculum vitæ, de quo … est sermo … … … … … … … …

incorporeum etiam

[illegible] patet etiam cum agitur de [illegible] animae [illegible] nos movet. Principio enim, si ne-
cesse foret, non difficili negotio ostendi posset, animas etiam [illegible] non esse corpoream,
[illegible] sacris scripturis non adversari: verum necessitas hujusmodi nulla est. Dato enim quod sensu
et litterali [illegible] accipi debeat [illegible] spiraculi [illegible], hoc tamen sensu
accipi non potest cum agitur de homine [illegible] [illegible] — Ad secundum
[illegible] [illegible] ex [illegible] [illegible] non vero ex [illegible] [illegible]
nihil tamen inde deducere possunt adversarii pro sua opinione. [illegible] enim ibi nomine [illegible], [illegible]
[illegible] utraque substantia corporea et spiritualis; [illegible] est de sola substantia corporea,
omnia spiritualis de qua agitur [illegible] [illegible] et inspiravit in faciem ejus spiraculum
vitae. ——— Ad postremum ex Levitici decimo septimo desumptum cum ibi loqua-
tur Deus de [illegible] animalibus quorum [illegible] permittebat et [illegible], videtur testimonium
illud respicere solas brutorum animas. Quod si ad hominum etiam animas extendatur non
ita intelligendum est perinde ac si hominum anima nihil aliud sit quam sanguis; [illegible] est
accipiendum, quasi per illud innuatur hominum animam [illegible] a sanguine [illegible]
[illegible] quo in sensu illud accipiunt interpretes, [illegible] cum S. Augustino. ———
Ceterum nemini mirum videri debet veteres sacrae scripturae [illegible] [illegible]
et nonnulli [illegible] [illegible] animam esse spiritualem. [illegible]
[illegible] [illegible] [illegible] qui [illegible] [illegible] quod corpoream non [illegible] [illegible] intelligere.
— Opponés 2.° non unum [illegible] ex [illegible] [illegible] Patrum qui humanae mentis [illegible]
[illegible] naturae [illegible], et Augustinus non [illegible] [illegible]
libro de [illegible]. S. [illegible] [illegible] et quod non in [illegible]
[illegible] et creatione corporeum est . . . . . [illegible] et animarum [illegible]
[illegible], [illegible] [illegible] tamen naturae [illegible] [illegible]
[illegible] [illegible] 8 [illegible]: nihil [illegible] [illegible]
[illegible] et [illegible] [illegible] Hieronymus [illegible] [illegible]
et etiam S. Ambrosius non [illegible] de natura mentis humanae [illegible] [illegible] . . .
Respondeo atque in primis [illegible] a [illegible] Tertulliani esse omnino [illegible]
cum nimis [illegible] et cum hac in parte [illegible] enim dicit animam substantiam
[illegible] [illegible] substantia ab eo [illegible] [illegible] in [illegible], [illegible] [illegible] substantia
[illegible] [illegible] et indivisibilis uti notat ex S. Augustino. [illegible] autem excepto Tertulliano
alium nemo est qui animam [illegible], [illegible] Atque in hac [illegible] —
nia necessitate

auctoritates proferre vellem, de eorum mente dubium, si quod est, prorsus evanesceret. Verum ne nimius evadam, contentus ero ea testimonia explicare, de quibus adversarii gloriantur. Itaque si Patrum laudatorum mens non ex nudo aliquorum verborum cortice, sed ex eorum philosophia aut doctrina investigetur, facile erit cognoscere eos nunquam in ea fuisse opinione, ut crederent animam esse corpoream, non spiritualem. Et quod spectat ad Philosophiam observandum est Patres veteres, Graecorum maxime philosophorum morem sequentes, duo in anima humana distinguere solitos, Animam et Spiritum: uti inter caeteros notant Tatianus et Irenaeus in objectione laudati: Animam autem corpoream aliquam substantiam licet tenuissimam revera putabant, eam esse Spiritus quasi vehiculum quoddam, et sensorium esse dicebant. At Spiritum arbitrati sunt semper esse substantiam simplicem, incorpoream, spiritualem. Quod vero attinet ad eorum doctrinam notandum est, eos cum humanam mentem corpoream esse dicunt naturam materialem substantiam nomine... tenus, pro eo quod temporis, locorumque limitibus circumscribitur, non autem pro ea re, quae natura sua solida est et proprie corporea. Ne vero quis credat hanc interpretationem ad arbitrium esse confictam, audiatur Auctor libri de Spiritu et Anima eodem objecto cap.º 18: Ex eo, inquit intellectuales naturas corporeas esse dicimus, quia loco circumscribuntur sicut et Anima humana. non habet tamen corporalem dimensionem, nec circumscriptionem. Idem eruitur ex S.º Hilario: rationem enim reddens cur dixerit animarum species corpoream substantiam sortiri, inquit: quia omne quod creatum est in aliquo sit necesse est. Neque aliter exponi potest S. Hilarius, nisi dicere velimus eum sibimet contradicere. In Psalmum enim 129 num. 6. docet animam humanam ad imaginem Dei esse factam, adeoque nihil in se habere corporale, nihil grave, nihil caducum.

Hoc loco proferet fortasse quis verba ejusdem Concilii, ni fallor septimi generalis, quorum sententia sensus est, Angelos ac propterea etiam Animas celo corporeo circumvestiri. Verum illius Concilii Patres ea loquendi formula non definiunt angelos corporeae constare natura, dicebat definiunt licere in picturis angelos Fidelibus exhibere corporeo velo circumvestitos, quod alias licere an ne ab ipsis fuerat quaesitum.

Ajunt 3.º contra Animae immortalitatem. Sapientiae 2º Solomon inquit: ex nihilo nati sumus et post erimus tanquam non fuerimus. Ecclesiastes vero cap. 3 haec habet: Dixi in corde meo de filiis hominum, ut probaret eos Deus et ostenderet similes esse bestiis; idcirco unus interitus est hominis et jumentorum, et aequa utriusque conditio, sicut moritur homo, sic et illa moriuntur, et nihil habet jumento homo amplius: cuncta subjacent vanitati: et omnia pergunt ad unum locum: de terra facta sunt et in terram pariter revertuntur. Quis novit si spiritus filiorum Adam

ascendat

ascendat sursum, et si spiritus iumentorum descendat deorsum? Denique cap.° 9 ita concludit:
viventes sciunt se morituros, mortui vero nihil noverunt amplius, nec habent ultra mercedem quia
oblivioni tradita est memoria eorum.

Ita [illegible] Salomonem non adversari, sed potius favere animae immortalitati quod clarioribus
verbis adstruit tum aliis in libris tum etiam Ecclesiaste, ex quo potissima communiter objectio.
Cap. enim 9. v. 16. et 17 [illegible] clare monet post hanc vitam alteram superesse, in qua Deus et iustis prae-
mium elargitur et iniustis poenam infligit neque dissimilia docet cap. 12. En eius verba: ibit homo
in domum aeternitatis suae et, paulo post: revertatur pulvis in terram suam unde erat et spiritus
redeat ad illum qui dedit illum, quibus verbis quid clarius proferri posset ad animae immortalitatem
persuadendam? Sed ne difficultatem declinare videar venio ad solvendas auctoritates propositas.
Ad textum ex sapientia desumptum dico Salomonem ibi non loqui ex propria doctrina sed ex
impiorum hominum falsa opinione, arbitraria haec interpretatio non est sed ex ipso contextu de-
ducta. Scopus enim erat propositus impiorum falsam opinionem [illegible] quam sive in-
cipit his verbis: dixerunt cogitantes apud se non recte et alibi consequenter [illegible]
[illegible] cogitaverunt et erraverunt. Sapientia [illegible] eosdem impios de immortalitate
animae tandem convictos ita loquentes inducit: nos insensati vitam illorum aestimabamus insaniam et
finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.
Testimonium ex Ecclesiaste tertio non id est sensus in nullo praestare hominem a iumentis [illegible], sed
simillimum esse illis in omnibus [illegible] Salomon alibi [illegible] aperte docet.
verum [illegible] vita [illegible] et interitus [illegible] et quod ad corpus pertinet eandem [illegible]
[illegible] in eandem redire. [illegible] quis novit utrum spiritus filiorum Adam ascen-
dat sursum et spiritus iumentorum descendat deorsum? vel [illegible] qui naturali ratione
non possunt animam immortalem cognoscere vel pervicaces qui nolunt intelligere, vel denique
[illegible] mentis [illegible] in Scripturibus [illegible] quam nequeunt homines
clare et distincte cognoscere discrimen quod intercedit inter animas hominum et [illegible]
expositioni sunt qui alias addunt. Gregorius Magnus et B. Thomas censent Salomonem in
hoc etiam loco loqui ex persona impiorum: aliis placet hic narrare Salomonem [illegible]
se cogitata cum invenit erat verum cum hos expositiones [illegible] non [illegible]
[illegible] ulterius.
[illegible] aliquis paulus explicatur. Dicitur enim mortuos nihil novisse amplius [illegible]
dio corpore [illegible] non habere mercedem amplius, quia oblivioni tradita est memo-
ria eorum; quia scilicet homines mortuorum [illegible] oblivisci

Expon. 4°. [illegible]

Ysyon 4° Mose de immortalit.e animae nullibi legitur, immo pluribus in locis videtur innuere eam esse mortalem etenim explicatur nullo animi facta mentione, in Dei minatione: pulvis es et in pulverem reverteris. Gen. 4°. Pactum Deus percutit ne dum cum homine, sed cum omni anima vivente creaturarum: requirit etiam rationem vitae homini de manu hominum et de manu bestiarum. Gen. 37 de Joseph dicitur: ne interficiatis animam eius. Confirmatur haec doctrina ex hoc sententia: lignum habet spem, si praecisum fuerit rursum virescit....... homo vero cum mortuus fuerit atque consumptus ubi quaeso est

Resp. quod Moses non ita aperte de altera vita monuerit Hebraeos in suis legibus, habetur hoc esse ex arcanis Providentiae divinae quae magnum hoc dogma clare explicandum Christo reservaverat ut ratiocinatur Beatus Augustinus. Sane Deus non omnia omnibus hominibus dixit, sed quaedam in certis temporibus explicanda distulit, ubi ex arcani dispensationem oeconomia patet. caeterum non aperte aliqua altera ratione hoc dogma Mosen Hebraeis confirmasse argumento ubi primo est ex historia, quae extat in Levitico contra eos, qui animas mortuorum consulunt: ex qua lege patet communem fuisse Hebraeis eo tempori animas corporibus superesse. Atque huic persuasioni adversatur Moses ad tantum praecipit non licere superstites animas consulere.

Quae autem opposita si attentius examinentur, et cum aliis conferantur ne minimum quidem nobis repugnantur. Cum enim Deus Adae minatur: pulvis es et in pulverem reverteris, corpus respicit non animam. Cum pactum percutit cum homine et cum omni anima vivente etiam diximus non percutere pacto de immortalitate vel mortalitate, sed de non mittendo amplius aquis diluvii. Cum requirit rationem vitae hominis de manu bestiarum respicit legem latam de non comedenda carne bestiarum cum sanguine: cum vero requirit rationem de manu hominum respicit praeceptum de homine non interficiendo. Et tum rationem reddit caput nonum Genesis, in quo [illegible] hominem ad imaginem Dei esse factum, quod de bestiis nullibi dicitur.

Cap. 37 ubi de Joseph legitur ne interficiatis animam eius non intelligitur totus homo anima et corpus sed corpus [illegible] Scripturae [illegible] vivide. Denique locis citata ita accipienda est cum anima a corpore fuerit separata, est [illegible] consumptum, ubi est quaeso corpus? cum nisi per Dei potentiam iterum animae coniungetur? Cum ergo locis [illegible] piciat, cum de altera animae vita non semel dixerat apertissime.

Resp. primo. Paulus pr. ad Corint. cap. 15 ait: in hac tantum vita [illegible] miserrimi omnium hominum sumus. Non est resurrectio [illegible] Sicut dicit Apostolus [illegible] deberemus. Iam si animae superessent, et esse possent beatae sine corpore [illegible]

corpora

corpora, non tamen vanę erant nostrę afflictiones ergo, si Paulo recte vanę erant mortuo, et resoluto corpore non superessent animę nec beatę viverent. Hanc doctrinam confirmat idem Apostolus 1ª ad Timotheum 6 ubi dicit: Deus solus habet immortalitatem.

Resp. 1° Aliquot primos Christianos ita Pauli verba ad Corinth. intellexisse, ut animas separatas usque ad corporum resurrectionem dormirent, seu in statu quodam dormitionis a quo tamen essent excitandę in die extremi iudicii. cum etiam de non [illegible] [illegible] somnum et requiem expectabant. Hęc opinio immortalitati animę non adversatur; sed cum adversetur Scripturę et traditioni relinquenda est et alia responsio afferenda. Hanc itaque responsionem post Chrysostomum afferunt Theologi. Paulus dicit insuper inanes esse labores nostros nisi corporum futura esset resurrectio, quod nullam plenam beatitudinem nemini contingere ante corporum resurrectionem. Quare allata Apostoli verba de plena et completa beatitudine exponi debent hoc modo: si in hac tantum vita sperantes sumus in Christo; id est si corpus affligimus sine ulla spe alicuius premii ad corpus etiam spectantis, miserrimi omnium hominum sumus, id est respectu corporis quod affligimus et cui alii blandiuntur: si non est resurrectio, edamus et bibamus, cras moriemur. Id est nullum est corporis premium. Huic responsioni etiam addo quę est hujusmodi: Si non est resurrectio corporum Deus est mendax qui nobis corporum resurrectionem promisit; aut etiam is qui non credit resurrectionem Deo non credit et est infidelis, sed si Deus esset mendax inanes essent spes nostrę etsi qui Deo non credit nullam post mortem corporis superesset felicitas. Atque ita Paulus persuadet corporum resurrectionem non negat animę immortalitatem quam quidem immortalitatem non unico in loco probat ex verbis ad Philippenses ubi ait: cupio dissolvi et esse cum Christo et 2ª ad Corint. cap. 5 ubi ait: Scimus quoniam si terrestris domus nostra huius habitationis dissolvatur, quod ędificationem ex Deo habemus, domum non manufactam, ęternam in cęlis.

Ex nostris verbis testimonii ad Timotheum res explicatur. Deus solus habet immortalitatem a se ipso et ita ut nec absolute loquendo possit non esse ac mori; sic enim nulla creatura est immortalis.

Eadem ratione explicari debent Patres qui simili modo non semel locuti sunt atque eadem pariter debent explicari verba Sophronii in concilio sexto approbata in quibus dicitur intellectualia et invisibilia immortalia esse non natura sed gratia. Explicari nempe debent de natura improducta non producta et de immortalitate non intrinseca sed extrinseca. Nam licet enim anima ex natura sua [illegible], sed illa tamen et venit a Deo tali natura non producta

Pariter

Pariter intrinsece est immortalis natura sua, sed extrinsece est immortalis ex gratia, quia nimirum a Deo conservatur: uti ergo spiritualitas, ita animae immortalitas a dissimiliori [illegible] [illegible] est vindicata

De Animae Sede.

[illegible] de natura Animae tractatione, ita ratiocinati sumus, quasi pro certo haberemus Animam in corpore [illegible]. restat nunc ut id explicemus clarius et videamus utrum pro: certo habendum est. Sed [illegible] animadvertendum est [illegible] quaestioni [illegible] quaerit. Qui igitur de animae sede quaestionem instituerunt in duas classes diviti [illegible], alii putant Animam esse formam corporis, [illegible], quae toti permeat corpus, totam in toto corpore totam in qualibet corporis parte. [illegible] Peripatetici [illegible] Anima videt [illegible] in oculo non in aure, nec audit [illegible] animis [illegible] ea ratione qua idem [illegible] [illegible] [illegible] in flore [illegible] in fronde [illegible] in pomo. Alii volunt Animam [illegible] illo cerebro [illegible], seu in co: nario Cartesii, seu in aliquo cerebri ventriculo quod probabilius putarunt alii [illegible] in toto cerebro quod parvi refert. Rem autem explicant hoc modo. Ex intima cerebri substantia [illegible] origi- nem nervi, quibus veluti tela contextum est corpus humanum. [illegible] cerebri parte unde prodierunt nervi est Animae. Hinc si pulsetur aliqua nervorum pars quae extra cerebrum est posita, tunc vel tremore nervorum vel ope spirituum animalium nervos irradiantium [illegible] [illegible] propagatur ad aliam extremitatem nempe ad cerebrum atque inde nascitur Animae perceptio, seu sensatio. [illegible] actione Animae afficiatur vel animae voluntate determinetur ad motum ea nervorum extremitas, quae in cerebro est posita tunc vel tremore nervorum, vel ope spirituum animalium mota illa ad alias corporis partes [illegible] atque inde nascuntur [illegible] motiones variae. Haec est doctrina quae apud omnes hoc tempore viget. non igitur [illegible] [illegible] nec inu- tilem nec [illegible]...

Quaestio Unica

An sensatio in ipso cerebro perficiatur, ope spirituum animalium nervos irradiantium, qui passionem [illegible] immutationem ad cerebrum deferunt.

[illegible] quaestio, quae duplicem partem continet, solvenda est duabus propositionibus, in quarum una probabimus sensationem perfici in ipso cerebro. in altera [illegible] sensationem ad cerebrum deferri ope spirituum animalium. Sit itaque

Prop. Ia

Sensatio perficitur in ipso cerebro.

Sint quamvis ad

Antequam ad probationem venio, duorum sensationem duplicem distingui oportet, aliam formalem, aliam materialem seu causalem. Formalis est mentis perceptio, ad quam ab immutatione sensorii organi determinatur; materialis seu causalis est immutatio sensorii organi in cerebrum usque propagata. In sensatione igitur materiali seu causali tria sunt distinguenda. Primum est actio corporum externorum, quae impelluntur, vellicantur, vel alio quocumque modo moventur partes nervorum externa sensuum constituentes; alterum est actionis propagatio usque ad cerebrum, in quo solum sensationem perfici volumus, et ita nominamus.

Si nisi passiva sensorii immutatio cerebro communicetur nulla in nobis excitatur sensatio; ergo etc.

Prob. antec. Narrat Boerhaavius hominem Parisiis fuisse qui in propriam calvariam stipem vicatim petebat, cum cerebrum sub calvaria dura meninge tectum haberet. Experimenta certis in ejus cerebro facta sunt, quibus nempe dura mater digito levissime comprimebatur, subito mille scintillae ante oculos hominis versabantur; et si fortior fieret compressio, jam caligo oculos occupabat; si demum validiori manu urgeretur, in somnum delabebatur, deinde stertebat donec sublata manus, vivi quam apoplectico fierent simillimus. Sed simul ac malum remota manu non fortius urgebant, omnino primum atque tenebris cessantibus, redita deinde sensuum potestate. Haec Boerhaavius, de cujus fide nemo unquam dubitavit. Allato experimento illud consonat ~~quod~~ experimentum quod in Actis Academiae Parisiensis legitur anno 1741, et alia plurima quibus constat cerebro laborante sensum omnem deleri. Sic si intra cranium alicui hominis arteria rupta fuerit atque extra effluxerit in cerebri medulla una vel altera sanguinis uncia, nemo ibi nullam ab actione vel sensu ... sentiat. Haec experimenta probant valentibus sensorii organis, iisque vehementer immutatis, sed cerebro laborante nullam in nobis sensationem excitari. Ergo nisi passiva sensorii immutatio cerebro communicetur nulla in nobis sensatio excitatur. Praeterea omnium anatomicorum consensione confirmatum est, in omnibus partibus quae humanum corpus constituunt ideo nervos esse ejus naturae, ut si laedantur vel aliquo modo ex sensu externae rei appulsu afficiantur, molestam aut jucundam sensationem in nobis excitent. Atqui nulla sensatio in nobis excitatur ex immutatione eorum nervorum quibus cum cerebro interrupta fuerit communicatio; sic disrupta spina dorsi compertum est animal nihil tactu sentire in iis partibus per quas nervorum filamenta ex inferiori medullae spinalis parte erumpentia disseminantur. Sic experimento a Galeno primum, deinde a ... aliisque tentato constat quod si nervum animalis vivi, v.g. cruralem nervum canis, tendiculo plano ligatum vinculo in nervum constringendo

stringendo

contingendo discindat) perit statim sensus in parte nervi infra ligaturam posita. passiva ergo sensorii immutatio nisi cerebro communicetur nulla in nobis excitatur sensatio. ea igitur in solo cerebro perficitur quod erat probandum.

Oppon. 1° Scholastici, hanc opinionem manifestae experientiae et intimo sensui adversari. nihil enim inquiunt, certius novimus et nihilque constat apertius quam nos videre oculis, audire auribus, dura et mollia tactu sentire: uno verbo, dolere animam cum corpore eo in loco, ubi aliquid contingit ut doleat: ergo etc.

Resp.° intimum sensum non semper esse certam veritatis regulam. ab eo enim pluribus decipimur modis: sic frigus et calorem, aliasque sensibiles qualitates corporibus inesse putamus: attamen in corporibus sunt tantum potentiae in nobis excitandi sensationes frigoris, caloris, atque aliarum qualitatum: sic etiam videmur nobis videre oculis, audire auribus, tactu manuum et pedum sentire, attamen in oculis, in aure, in manu, in pede nihil est aliud quam partium externa illorum sensuum constituentium impulsus, vellicatio, affectio sine sensatione. neque enim nulla fit nobis sensatio, si impulsus vellicatio, affectio sensorum externorum ad cerebrum usque non propagatur, aut cum propagatur si cerebrum morbo aliquo laborat. Sed cur videmur nobis in oculo aut in aure coloris aut soni sensationem experiri? quia nimirum ab oculo vel aure actio ad cerebrum propagatur, seu quia sensatio coloris aut soni immediate pendet ab immutatione cerebri, mediate vero ab immutatione oculi aut auris. sicut eadem ex causa fit, ut sensibiles qualitates inesse corporibus putemus, ut res visa eo loco appareat unde aliis species seu radius rectus ultimo advenit tametsi res illa non sit eo loci veluti dum aliquid intuemur in speculo.

Oppon. 2° Evenit plerumque ut eodem tempore odorem, sonum, saporem, colorem, calorem, frigus, dolorem, laetitiam et voluptatem sentiamus; ergo si sensatio perficitur in solo cerebro, nimirum in conario Cartesii, aut in suo cerebri ventriculo ut aliis placet, in uno conario aut ventriculo componi deberent eodem tempore multiplices variae contrariaeque distinctae affectiones quod repugnare videtur.

Resp.° in qua cerebri parte anima resideat, et perficiatur sensatio incertum est. Cartesius animam collocavit in pineali cerebri glandula conarium dicta. sed minus recte id factum fuisse opinatur Boerhavius, et Soldus medicus et anatomicus Amstelodamensis observavit in glandula pineali lapillos, et aliquando tam multos, ut tota ex lapillis quasi glandula constaret cum tamen in vita mens sana et constans fuisset, sensus et motus integri. Hoc refert Plempius apud clarissimum Lucam Tozzi Tom. 2. Medicinae Artis de Sensibus

alii

Aliis proprius placuit sensationis, sedem et animae collocare in aliis cerebri partibus, id res adhuc incerta, in qua quid affirmare debeamus non habemus. Dicimus ergo generatim in eo cerebri loco sensationis et animae sedem sitam esse ex quo omnes nervi suum principium suum ducunt. Sed quomodo, inquis, in tenuissima cerebri parte tot distinctae affectiones eodem tempore componi possunt, quot requiruntur, ut eodem tempore odorem, sonum et sentiamus? ea nimirum aut simili ratione, qua milleni nervi alii aliis diversis sensationibus et motibus destinati ab exilissima cerebri parte originem ducunt, eo aut simili modo, quo in foetu, exilissima nempe, et diffluenti materiae parte, continentur omnia vasa corporis humani, eo aut simili pacto quo in fundo oculi depingitur imago omnium objectorum, quae uno intuitu conspiciuntur: [illegible] natura in suis operibus utitur tam parvis machinulis, ut nec visu, nec mente possimus illa attingere.

Objicies 3°. Si in solo cerebro perficitur sensatio nullum animal vivere posset sine cerebro aut cerebro vitiato integrum sensuum usum habere: atqui oppositum docet experientia ergo etc. prob. min. In Historia academiae scientiarum narrat Bonius natos esse [illegible] qui ad debitum tempus gestati, et legitimum incrementum nacti sunt, cum tamen in eorum calvaria nullum cerebrum repertum sit: aliquando vero etiam medulla spinalis defuerit, aut ejus partis [illegible] repertae fuerint: addit morbosum [illegible] non semel inventa fuisse cerebra puerorum qui lento morbo extenuati integrum sensuum usum ad mortem usque conservaverint: similia habent alii medici et Anatomici. Sic post magna vulnera cerebri usque ad ventriculos, usque homines non convaluisse solum, sed integris sensibus [illegible] testatur Galenus. Sic ex Historiis quas refert [illegible] constat nonnullorum animalium cerebrum lapidefactum fuisse observatum.

Resp. cum clarissimis viris Galli nostro et Italiae. Primo [illegible] in multis earum historiarum quae narrari solent pro demonstranda absentia cerebri fuisse utique cerebrum et loco tantum mutatum fuisse. tales sunt historiae Pauli Tulpii Bartolini Boneti atque aliorum. addit secundo vices cerebri supplere potuisse spinalem medullam, quae nervis ad cor et pulmones, et vitalia viscera euntibus sufficeret; hinc spinalis medulla in infantibus cerebro major fuisse legitur apud Ritlefum aliosque. Suspicatur tertio [illegible] loco cerebri aut etiam spinalis medullae organum aliud illi analogum [illegible] a natura, in quo

sensatio

sensatio reficeretur: ita Mengelus in fetu a se dimoto loco cerebri observavit carneam massam, que vesiculis et filamentis constabat; his vesiculis ac filamentis licet cerebrum a cerebro figuram alo. item sortitis tantum spirituum vitiori sat. tum modo secerni potuit quantum sufficeret ad nervos irrorandos, et ad tornicam sensationes recaptandas. finimode estit quanto, ...

pene omnes casus ... cerebri cum hydrocephali coniunctos fuisse. in cuius rei confirmationem plures Ana. tomicorum rerunt narrationes. sed ...idem auctor, in hydrocephali, cerebrum ... et ... meningum aque instar vessica exitit. ... fieri potuisse, ut cerebrum aut in humores abiret externos aut re... meatus, ... atque loco observatori ... effugeret. Denique ... concedendo fetus esse ... in quorum calvaria cerebrum aut etiam medulla spinalis defuerat; sed ex hoc nihil aliud ... nisi cerebrum et medullae spinalem morbo aliquo, paulatim contabescere fetus, e proinde tandem ... cerebro vita omnis in fetu perierit. Huic argumento non mediocre pondus accedit ex eo quod cerebri defectus in fetu fuerit observatus (fetus autem vita pene aliqua ... est) ...que motuum auctor sanguis a Matre fetui accedit, nempe sanguis ex Matris placenta per venam umbilicalem ad illius cor defertur atque hinc per universum corpus propellitur, neque ulla in fetu pulmonum ... et respiratio. Denique fetus in matris utero crescit et vivit ... quae quidem ... vivere, atque ... posse fetum ... cerebro paulatim contabescat, ...que ... nuatur ac tandem pereat.

... fetus, in quorum calvaria, nullum cerebrum ... narratur. ... nunc ad eos cerebri morbos ... atque ... nego autem integram ... eos, quorum cerebrum morbo laborant, ... negari ... qui ... tum veteres tum recentiores anatomicos observasse animalia fatua esse, et vertiginosa, quae mali ... generis ... hoc morbo ... et ... constanti ... observationes profert Haller ... laudatus in notis ad insti. tutiones medicas Boerhavii tom. 2º. ubi addit ... cerebri vitio vitae ... quandoque datur cum maximis pulmonum morbis aut cordis vulneribus.

Quam adeo

Cum addo de cerebri concretione in massam lapideam, scilicet aut verum sub massi lapideu, cere-
brum latuisse, aut cerebri concretionem in cranio factam fuisse non statim, sed id paulatim:
profecto in istorii lapidefacti cerebri quos memorat Vallisnerius, constat omnes in quibus hoc
hae sensim vires ac vitam amisisse
vitium repertum est ceteris fuisse stupidiores, pendulo ac quasi semper nutante capite incessisse, ma-
nifesto sane indicio eodem pene gradu in illis vitam defecisse quo cerebri concretio augebatur.

Quaeres primo quid dicendum sit de viperis, aliisque id genus animalibus, quae si in plures partes
secundum longitudinem secas, singula illorum frustula moventur adhuc, et si pungantur, contrahunt
sese veluti in orbes signum, imo uno extremo in caput, altero in caudam mutato, in perfec-
tum completumque animal abeunt. Haec portentosa phaenomena in vermiculis observarunt
Templeius, Reaumurius, aliique sicuti testatur Marchio Scipio Maffeius scribens ad Iose-
phum Tisaninum comitem Ravennatem.

Resp. triplex genus motionis in corpore animalium distingui posse, animales, vitales, naturales.
Animales sunt corporis agitationes variae quae cum sensu sunt coniunctae, vitales quae fiunt sine sensu
et ad vitam sunt necessariae, naturales quae fiunt sine sensu et sine vita. Iam vero motus illi,
qui in dissectis vermiculis observantur esse possunt primo naturales, quatenus nimirum fluidum
elasticum in vasculis nervisque contineatur easque agitet. ita etiam cor hominis a pectore recens
avulsum sibi tactum visum est quandoque trepidare moveri sese contrahere. Sed possunt secundo
esse vitales. in omnibus enim animalibus eadem non est partium corpus componentium structura
neque eisdem legibus eodemque modo vitales motus peragunt: hac de causa factum est, ut ani-
malia in imperfecta et perfecta distingui soleant. Dicuntur autem ergo imperfecta ea
animalia, de quibus quaestio instituitur: fieri ergo potest, ut in dissectis eorum partibus vita-
les motus ad aliquod tempus perfici possint, quod non contingit in animalibus perfectis.
Hinc extracto corde et pulmone perfecta animalia vivere non possunt, sicuti vivunt ranae
quae innatant aquae si in illas proiiciantur. In his ergo casibus animalium partibus anima-
les motus haberi posse negamus, hoc enim semel posito sequeretur eorum animam in plures
partes dividi posse. Sed quomodo explicanda erunt phaenomena, quae teste Maffeio in dissectis
vermiculis observarunt Templeius, Reaumurius, aliique? Si coniecturis consectari licet,
hoc modo ea explicamus: scilicet dissecta animalcula quorum recentia iam maturitatem obti-
nentium magnum numerum habeant in tenui corpusculo una cum corporis partibus ova etiam
a se invicem disiuncta sunt. (in ovis futuri animalium stamina latent) hae tenues quandoque
motu paulatim evoluta novi animalculi speciem aliquorum dierum spatio observatorum oculis exhibuerunt.

Ceterum

Cæterum quoque sit in imperfectis animalibus sedes sensationum, seu in qua omnis ante sensatio perficiatur, determinare non possumus, neque debemus hoc loco, in quo sermonem instituimus duntaxat de perfectis animalibus, ac potissimum de homine.

Quæres 2º qua ratione sensorii passiva immutatio cerebro communicetur.

Resp.º Hujus quæstionis solutionem difficilem esse. Alii enim volunt nervos tensione sua chordarum musicarum instar tremores efficere, sicque sensorii immutationem ad cerebrum deferre. alii fluidum subtilissimum, quod nervos irradiare dicunt, unicum causam esse necessarii sunt. Posteriorum hæc opinio nobis probabilior videtur, sicque constabit ex sequenti Propositione. Sed ad illam antequam veniamus sciendum est nervos esse cerebri veluti propagines quæ in oblongata et spinali medulla tanquam in trunco primum collectæ, tum in plures quasi ramulos divisæ per totum hominis corpus naffanili [?] penitus divinoque artificio dispergantur ac propagantur. Sunt autem nervi chordæ quædam albicantes ex pluribus quamminimis fibrillis cordulis contextæ, quas sibi canum fistularum instar inter cavos esse supponimus, ut spiritus animales in se recipiant et in singulas quasvis corporis partes traducant. Sunt vero spiritus animales fluidum quoddam summe mobile, subtile tenue, clarum, et lucis radiis affine in cerebro separatum, atque inde velut ex fonte suo in omnes nervulos et nervos influens diffusum. Ut quæ ex anatomicis fusius tractari solent breviter adnotabimus.

Prop. 2ª – Passiva sensorii immutatio ad cerebrum deferri non potest per tremorem nervorum, unde ea ad cerebrum propagari putamus ope spirituum animalium nervos irradiantium.

Pro. prima Prop. pars. Experimentis et observationibus constat primo nervos in origine sua molles esse, et flaccidos et similes in fine. origo enim nervorum est tenerrima cerebri substantia, finis vero est nihilominus molli et tenui substantia: ideo in progressu etiam medullosi et deliquescentes sunt nervi. quamvis enim in aliqua a cerebro distantia videantur nervi fieri callosi et valentes, attamen callosum illud ... oritur ex membranis, quæ in cerebri egressu nervos tanquam vaginulæ quædam circumvestiunt et comitantur. Atque res ita esse, tum ex eo pluribus tum ex eo satis manifestum, quod exteriorem et densiorem vaginam nervum unquam deponit quando in proprium munus sui idem se recepit. Id quod in nervis optico, et auditorio se observasse fatentur omni exceptione majores, sicuti testatur Aucteur, ... qui ad majorem rei confirmationem addit nervum resectum longiorem fieri, quam cum integer erat, cum tamen restringi deberet, si tensus et elasticus esset, uti

sin autem

in arteria aut musculo contingit. His positis hoc inclitus argumentum. ut tremor a tremis in corde musice imprimatur, et absque sensibili temporis intervallo ad oppositum cordae finem perambulet, necesse est ut corda tensa sit et elastica. nervi autem a molli initio pinnt, molles progrediuntur in mollis desinunt, ergo sensorii passiva immutatio ad cerebrum deferri non potest per tremorem nervorum, uti in cordis musicis observatur. constat secundo observationibus multos et insignes nervos, ita ad partes alias validiores colligari ut brachione nulla moveri possint nisi totum illud pathon distrahant cui diviaduntur evidenter in pari ... Nervi cordis valide adhaerent membran[ae] arteriarum principum, et nervi alii magis arteriae in plexum pariter inclitas tenent. Adde nervorum varios inter se plexus; sed corda musica difficillime oscillat musice si alii fuerit implicata tremorem deperdit si circumligato gravi pondere interrupta fuerit. ergo sensorii immutatio, quae fit ex levi etiam ictu, cerebro communicari non potest per tremorem nervorum quin quidem quasi cordae musicae supponantur. Observationibus constat tertio nervorum i ... as frequentes inflexione etiam ubi progrediuntur per molles corporis partes sed corda elastica, et in utraque extremitate firmata non potest tremere musice nisi in puncto inflexionis firmata sit ad corpus immobile. ergo nervi haberi non possunt tamquam ... quae sensorii immutationem tremore ad cerebrum deferant.

Prob. ... propositionis pars. Evidens est prius sensorii immutationem ad cerebrum deferri debere per nervos. Sunt enim nervi qui a cerebro per totum corpus dispergantur certum et secundo sensorii immutationem ad cerebrum deferri non posse per tremorem nervorum consequitur ergo tertio in nervis fluidum aliquod contineri cujus ope sensorii immutatio ad cerebrum deferatur. Celeberrima haec opinio est a recentioribus si pauca excipias acceptata. tum enim clarissimo ... ab antiquissimis temporibus perpetua traditione constitit, esse nostrae per nervorum ministerium nervo vero agens per principium fluidissimum quod per nervo ferat et animae cum corpore quoddam quasi vinculum constituat.

Opp. 1. Clarus in arte medica viri ... qui p... animalium existentiam negarunt. primo quia nulli possunt oculis percipere hujusmodi ... secundo ... non ... ... inter cerebrum et ... ligantur. tertio quia nulla in nervis ... distinguitur cavitas, quae fluido ... quarto quia nervi ... non explentur ... etiam maxime.

Resp.o ad pr.m spirituum animalium particulas adeo subtiles esse ut ope sensuum distingui non possint. Sed ex quo oculis exhiberi nequeant non proinde eorum existentia negari potest quae necessaria quasi illatione consequitur ex iam dictis. Exemplis aliquot utemur. Quamquam [illegible] ultra [illegible] inventae fuerint nemo potuit oculis exhibere communicationem arteriae venae cum vena venam; quis tamen inde communicationem arteriae cum venis negavit? Penitus sanguis ex secta vena [illegible] in loco [illegible]; diminuitur perpetuo massa quamquam [illegible] sanguis. Nec microscopio quidem ullam exhalantem particulam vidimus [illegible] ne per totam exhalare dicas! a nari ergo Spiritus animales non videmus utique, sed de eorum existentia audacter [illegible]

Ad secundum resp.o nervorum vascula exigua esse, adeoque non intumescere inter cerebrum et partem si ligentur. hac de causa arteria lymphatica si ligatur non intumescit. Adde nervos a vinculo quandoque destrui non semper in [illegible] integra sua experimenta [illegible] contigisse refert [illegible]. Praeterea tanta est tenuitas liquidi in nervo contenti ut superare non possit resistentiam membranae quae nervum circumvestit dicimus.

Ad tertium eadem est responsio quae ad primum addita ex valde fistulas nerveas [illegible] [illegible] modo a collapsis membranis comprimi posse [illegible] obstrui posse, ut nulla appareat cavitas [illegible] fluido irroratur

Ad quartum respondeo cavitates in [illegible] nervi adeo tenues esse, ut [illegible] oculi distingui nequeant, ita nulla possint injectione repleri quod si replentur alia vasa etiam minima, hoc ideo est quia haec vasa quae minima dicuntur comparata cum vasis grandioribus maxima sunt si cum nervis conferantur. omnis enim magnitudo relativa est, et possunt esse corpora, quae sint ad granum sabuli, ut granum sabuli ad orbem magnum universi.

Sunt qui spirituum animalium existentiam [illegible] ostendere conati sunt quam solent impugnari. Malpighius et Bellinus narrant ex dissectis nervis exstillare fluidum. Anatomici [illegible] injecto per arterias carotides [illegible] atramento [illegible], dissecto deinde nervo auditorio, optico aut alio observarunt in nervis dissecti puncta nigra quo cavitates tubulorum nervearum demonstrari [illegible]erunt. [illegible] nervorum [illegible] diametro, et per longitudinem porrectas fistulas se vidisse persuasus fuit. [illegible] ligato nervo animalis recens nati [illegible] [illegible] intumescere inter cerebrum et vinculum dum. [illegible] observationes et experimenta in dubium revocant Boerhavius, ejusque discipulus Haller. Quare aliis speculationibus res in[illegible] duximus rationes [illegible] appositas.

Quaeres ubi ex quo, et quomodo Spiritus animales [illegible]

Resp.° ibi fabricari Spiritus animales ubi defluere per nervos possunt eosque irrigare - cum ergo nervi omnes ex cerebro tanquam ex radice prodeant, in cerebro fabricantur spiritus animales necesse est. Materia ex qua fabricantur est sanguis vividior, qui per arterias magna in copia a corde ascendit ad cerebrum. Spirituosae itaque sanguinis particulae sicuti in alia corporis fluida secernuntur ita in spiritus animales (perfectiori tamen modo) puro putrique evadunt. Huius secretioni modum assignare difficile nimium est; neque id mirum cuiquam videri debet. natura enim in quo [illegible] nobis ostendit nostrae cognitioni [illegible] effectus produxit.

Opp. 2°. Ex sanguine per arterias ad cerebrum a corde ascendente continua fit spirituum animalium secretio; hoc autem repugnat. Ex continuo siquidem fluxu spirituum deberent nervi paulatim distendi, in unum [illegible] congeri, ac demum effringi, cum [illegible] molles progrediantur, in molli desinant.

Resp.° Spiritus animales qui a cerebro in nervos fluunt triplicem a nervis [illegible] primo spiritus cum ad ultimos nervi ramulos perveniunt transit in vasculos omnium minimos ex vasculo reducem spiritus ineunt ad vasculum proxime maiorem, inde in tertium et sic successive in venas lymphaticas, ipsumque sanguinem et cum eo sanguini convectus nempe cor dextrum. Ita Boerhavius. Secundo ex apertis nervorum poris exhalant spiritus qui vapori similium [illegible] partes contiguas quo deficiente [illegible] ne condensentur revertuntur per minimos venulas et ordine opposito ad sanguinem atque in circulationem redeunt. Ita Haller in Hippocrate. tertio nervi ultimi [illegible] ramuli aperti ex cute exhalare videntur spiritus aliquo. Triplicem [illegible] spirituum animalium ex nervi exitum confirmat triplex arteriae exitus qui a nos quos modo nominavimus [illegible] dividitur.

Opp. si spiritus animales e nervo continuo exeunt, novi semper spiritus a cerebro descendunt ad nervos irrigandos: hoc posito sensorii immutatio ad cerebrum [illegible] deferatur [illegible] celeritate [illegible] non potest ut eodem momento quo sensorii immutatio fit sensatio etiam habeatur. Si enim sensorii immutatio ad cerebrum deferatur necesse est ut spiritus animales versus cerebrum moveantur. at si spiritus continuo fluunt a cerebro [illegible] non possunt versus cerebrum [illegible] moveri [illegible] motus [illegible] a motu contrario.

Resp. contra concesso, motum quo spiritus animales fluunt ex cerebro ad irrigandos nervos esse motum translationis in totam [illegible] quo [illegible] sensorii defertur ad cerebrum esse motum vibrationis [illegible] particulis. Exemplum proferamus. motus quo aer vento agitatur est motus translationis in tota aerea massa motus vero, quo sonus [illegible] aerem, est motus vibrationis in particulis aeris. Sicuti ergo potest aer ab oriente in occidentem agi [illegible] ventis eodem tempore [illegible] sonus [illegible] gatur ab occidente in orientem ita spiritus animales [illegible] a nervo fluere possunt [illegible]

tempore quo per ipsa [illegible] immutatio [illegible] ad cerebrum. Explicandum et modo qui fiat ut eodem tempore quo sensorii immutatio fit, sensatio etiam habeatur exemplis hic pariter est opus: Si globuli eburnei in serie ponantur absque sensibili successione videmus moveri ultimum dum primus impellitur. Si canalis utcut inflexus fuerit aqua plenus, [illegible] aqua [illegible] eodem momento quo urgetur embolus. Pulsationes enim arteriae quae per manum pergit sentimus eodem tempore quo cordis contractiones fiunt. Sed igitur ratione motus spirituum animalium, qua nervorum fistulae plenae sunt momento temporis a sensorio immutato ad cerebrum propagari potest. Atque motus hujusmodi debet [illegible] aut retardari sensibiliter a motu quo a cerebro in nervos fluunt spiritus animales. est enim motus hic translationi in toto, ille vero vibrationi in partibus uti vidimus. Alius motus quo in nervos fluunt spiritus animales maxime languidus [illegible], uti ex sequentibus constabit.

Atque unde et quantus sit motus quo spiritus animales in fistulas nerveas propelluntur.

Scimus omnem in corpore fluidorum partium motum pendere a cordis vi propellente et ab elastica indole membranarum. hinc ergo erit aliud motus quo spiritus animales in fistulas nerveas propelluntur: sed motus hujusmodi erit maxime languidus primo quia nervi sunt vasorum minima, adeoque impetum habent a corde remotissimo languidissimum. secundo quia membranae haurent eam renitentiam, qualem a pultacea cortice cerebri et a mollissima medulla accipiunt. molles quippe cum sint membranae languido certe impetu spiritus animales promoverunt.

[illegible] 3°. Cordis motus alternus est cum quiete perpetuis vicibus tempora dispertiens; ergo si spirituum animalium motus a corde pendet non erit eorum propulsio continua, sed alterna quiete intercipietur quoties cor dilatatur relaxatur hoc posito sensus non erit continuus; contra experientiam.

[illegible] paritate. Sicuti arteriarum sanguis a corde impellitur, et [illegible] tamen perpetuo ita quidem ut ex arteria directa sanguis absque intervallo profluat ita sensationes perpetuas esse existimo, licet spirituum animalium motus a motu cordis alterno pendeat.

[illegible] Sicuti sanguis ex arteria directa profluens accelleratur quoties cor contrahitur, ita sensatio major esse [illegible] quoties impetus sanguini in vasa corticalia cerebri major est adeoque nervis sunt [illegible] quod tamen est contra experientiam.

[illegible] contra. Concedo sensationem magis vividam esse debere quoties cor contrahitur, idque observavit [illegible] in [illegible] sensatione, quam magis vividam repetito experimento dixit in cordis contractione. Fateor tamen ejus viri auctoritatem tantam non esse ut omnes ei credere [illegible] quam [illegible] experi[illegible]. Investiganda est igitur causa, qua fiat, ut hanc sensationum inaequalitatem distinguere ipsi nequeamus [illegible] autem ita explico. Impulsiones a corde sanguinis ope in nervo continuas [illegible] sed subinde augeri ob eorum contractionem [illegible] tamen vices distinguere non possumus quia

velocitati accessio tum minima est tum consequitur alteri quae reddit deleta est.

Cap. 4°. Nervorum ramuli exiliores in grandiorem nervum desinunt, saepe; imo nervi omnes colliguntur veluti in trunco in medulla oblongata et spinali. Finge nunc in diversis corporis partibus ex. gr. in utraque manu immutationem fieri. immutatio usque ad cerebrum affertur per motus spirituum animalium; ad motus spirituum animalium ex diversis corporis partibus ex. gr. ex utraque manu advenientes, ubi nervi colliguntur vel sibi debent velim unum compositum motum edere: si primum nulla erit sensatio, si secundum ex distincta utriusque manus immutatione distincta non videtur sensatio; quorum utrumque experientiae adversatur

Resp.° cum Boeravio, nervorum structura comperari optime, posse arbori cujus truncus est medulla oblongata, radices cerebri et cerebelli medulla: nervi rami referunt. cum ergo in ramis arboris distincta fibra nulla extat quae non fuerit distincta in trunco neque ulla in trunco distincta est, quae non in radicibus distincta fuerit, ita nervorum ramuscula distincta semper remanent, etiam ubi in grandiorem nervum desinunt aut medulla oblongata et spinali colliguntur. Huic conjecturae vim addunt experimenta quibus constat in plures minores [illegible] fibrillas nervos si in aqua macerentur. quod si ita est, nulla est oblata difficultas. Spiritus enim animales ex utraque manu advenientes, distinctis fibrillis continentur etiam ubi nervi videntur colligi. Cum propterea motus neque sibi debent neque unum compositum motum edere.

Quaeres an motus vitales et contrarii in corpore fiant ope eorundem spirituum animalium quibus sensatio ad cerebrum defertur.

Resp.° motus vitales in corpore fieri ope spirituum quos vitales dicunt. vitales autem [illegible] spiritus ab iis, quos animales appellavimus, distingui debent. animales enim spiritus in cerebro, animales vero in cerebello secernuntur. nervi quidem continentur spiritus animales ex cerebro. [illegible] cerebello ortum habent nervi qui vehunt spiritus vitales. itaque spirituum vitalium ac animalium distinctio quibus [illegible] [illegible] non est [illegible] [illegible]. sufficit enim [illegible] in se communi conservari. sicut vero distincta sunt fibrillae quae spiritus tum animales tum vitales devehunt ita saepe fieri per fibrillas a motoriis diversas nonnumquam [illegible] videbitur. [illegible] neque desunt experimenta quibus haec conjectura potest confirmari. Docet enim experientia apoplectico morbo laborantes, ita [illegible] in aliis corporis partibus quandoque vitiari est [illegible] destituantur motu minime animo et vitali [illegible] aliquando dyscedent semper minime destitutae quod sane explicari non [illegible] spiritus tum motrici, tum [illegible] inservientes eadem fibrillae continerent [illegible] opinionem [illegible] [illegible] quia [illegible] [illegible] quod respondere debeat quaerenti quomodo [illegible]

quomodo immutatio facta in parte corporis ad cerebrum deferri queat eodem tempore, quo pars ipsa corporis movetur ex imperio voluntatis.

Antequam vero propositum finem sciamus pauca dicenda essent de illo quo elasticam naturam nervi in meningibus quae nervos comitantur ponunt. Etenim per tremorem meningum, ut ut elasticae sint, sensorii organi immutationem ad cerebrum deferri non posse, constat ex iis quae diximus in probatione. Ne igitur tempus in iis repetendis frustra teramus, transeamus ad alia.

De unione inter mentem humanam et corpus.

Quae de mentis et corporis unione hactenus excogitata fuerant ad tria systemata referuntur, nimirum Assistentiae seu causarum occasionalium, harmoniae praestabilitae, et physici influxus. Nam mens humana et corpus, duae nimirum substantiae, si ita uniantur, ut altera in alteram agat, id erit Systema influxus physici. Si ab eadem causa extrinseca utraque substantia agitur ac determinatur repetita et immediata semper actione, id erit Systema assistentiae seu causarum occasionalium. Si utraque substantia agit viribus sibi peculiariter insitis, sed tamen consonis, id erit Systema harmoniae praestabilitae. Rem simplici exemplo. Finge mentem ac corpus duo esse horologia quae consonent; obtineri id potest triplici modo; primo si fieri ut alterum agat in alterum, atque hanc viam influxus voco; secundo si opificem suum comitem fieri qui horologia sibi mutuo accomodans, alterum ex altero semper dirigat atque hanc viam assistentiae, seu causarum occasionalium appello. Tertio si horologia ita accurate efficeris ut [illegible] in motibus harmonice sibi respondeant, atque hanc viam voco harmoniae praestabilitae. Haec sunt Systemata, de quibus quid iudicandum sit modo investigamus.

Quaestio Prima. De Systemate Harmoniae praestabilitae.

Qui primus Harmoniam praestabilitam excogitavit fuit Leibnitius. Huic postea adhaeserunt [illegible] plures, inter quos celebriores enumerantur Wolffingerus, et [illegible] cuius [illegible] compendium accipite. [illegible] doctrina est omni substantiae tam corporeae quam incorporeae inesse vim quandam activam atque ab ea perenniter actiones suas quasi emanare. Hac vi sua sine ope externae cuiusvis causae omnes suas perceptiones et appetitiones contracta serie producit Anima, et corpus pariter combinata serie ex legibus motus, sine ulla animae ope vi sua producit omnes suos motiones; motionibus corporis harmonice consentiunt animae perceptiones et appetitiones quia nulla in anima datur perceptio vel appetitio, quin aliquis ipsi in serie motuum respondeat motus, et vicissim nullus in serie motuum datur motus quin eidem in serie perceptionum, et appetitionum aliqua respondeat perceptio et appetitio. In systemate igitur harmoniae praestabilitae commercium animae et corporis explicatur primo per seriem perceptionum, et appetitionum in anima, secundo per seriem motuum in corpore, ita ut tertio per naturam animae et corporis series istae harmonice inter se consentiant. Ista est hypothesis Leibnitiana

quae mihi

quæ mihi videtur ab eo admitti non posse qui humanam libertatem ... mei valet uti requiris demonstrabit

Prop.ª Systema harmoniæ præstabilitæ admitti non potest ab eo qui humanæ voluntati libertatem indifferentiæ concedat.

Antequam ad solutionem veniamus, præmittendum est, homini inesse libertatem tum a coactione, tum a ~~[illegible]~~ necessitate naturæ, ex qua ~~[illegible]~~ libertate consequitur ea quæ indifferentiæ solet appellari: libertas a coactione excludit omnem ~~vim~~ necessitatem extrinsecam: intrinsecam excludit libertas a necessitate naturæ. Porro qui ita liber est habet libertatem indifferentiæ quæ est contradictioni et contrarietati: libertas contrarietatis ea est, per quam agens potest contrarios actus producere: contradictioni vero libertas ea est, per quam agens potest agere et non agere. Hisce positis, quæ mihi hoc loco concedi postulo

Probo Propositionem. Inter actus voluntatis humanæ liberos, sunt actus imperati: atqui posito systemate harmoniæ præstabilitæ, humana voluntas in hisce actibus libera non est libertate indifferentiæ ergo etc. prob. min. Actus imperati vocantur illi qui ad nutum voluntatis sunt [illegible] [illegible] ... [illegible], recensentur quorum alii sunt interni cogitationes nempe et reminiscentiæ: alii externi, motiones nempe corporis variæ [illegible] [illegible] [illegible] [illegible] in [illegible] systemate harmoniæ præstabilitæ, voluntatem humanam in hisce actibus liberam non esse libertate indifferentiæ sic ostendo. Co in systemate tum interna mentis actiones tum motus corporis [illegible] ... corporis et menti indita manant sic successiva quæro igitur potuerint ne ... voluntatis aut mens ab actione cessare, aut corpus a motu? potuerint necne aut mens aliam actionem producere aut aliud motu corpus creare? Si potuisse affirment [illegible]; ergo [illegible] [illegible] neque enim actiones quæ sive in mente sive in corpore fiunt, [illegible] [illegible] posita est in antecedentibus mentis et corporis actionibus Praeterea actione [illegible] non erat [illegible] [illegible], [illegible] non erat ex natura mentis et corporis: quippe quæ immutari nullo modo potuisset. Sin vero, potuisse negant: ergo in actibus illis nulla erat voluntatis humanæ libertas indifferentiæ neque enim ad nutum voluntatis mens et corpus poterant agere et non agere aut contrarios actus producere. Systema igitur Harmoniæ præstabilitæ etc.

Prop. ... humanam ~~[illegible]~~ voluntatem ... libertate ~~[illegible]~~ indifferentiæ in actus imperatos est vera et [illegible] potest [illegible] si actus possit imperare, et non imperare, aut in genere contrarios [illegible] [illegible] [illegible] respondeant motus corporis, et mentis perceptiones aut cessationes a motibus, et perceptionibus In systemate autem harmoniæ præstabilitæ [illegible] habentur. est enim voluntas [illegible] libera [illegible] [illegible] quam [illegible] imperandi, aut non imperandi et proinde indifferens: [illegible] [illegible] [illegible] [illegible]

respondeat actus imperati, quia seriis perceptionum in mente et motuum in corpore praestabilita est, juxta id quod voluntatem esse vel non voliturum praevidit Deus. Rem exornant similitudine: Finge Deum efformasse machinam servi tui prorsus similem, quae famuli vices apud te obire debeat; atque ut haec machina suo munere fungi, et tui imperiis obsecundare possit, finge eam tali artificio fuisse constructam ut eius motus successiva serie futuri respondeant tuis imperiis iam a Deo praevisis. Hac in hypothesi nonne tu in famulum habere liberum imperium? Hominis voluntatem tibi omnino similem puta; famuli actionibus comparari actus imperatos.

Resp. allata objectio si rite examinetur vult actus imperatos liberos esse et dici posse per hoc praecise quia respondent actibus ab humana voluntate elicitis, volitionibus nempe et nolitionibus: per hoc autem praecise actus imperati, motus scilicet corporis et mentis perceptiones, humanae libertati nunquam nullo modo dici possunt. quot enim sunt, quae actibus a voluntate nostra elicitis respondent, quaeque nostrae libertati subesse nemo dixerit? quis unquam libertati nostrae tribuit motus lunae, fluxus, solis quae hanc planetas moveri vult? Ut igitur actus imperati liberi sint, et dici possint, non solum requiritur, ut respondeant actibus ab humana voluntate elicitis: sed insuper requiritur, ut ideo respondeant, quia eorum actuum causa determinans est humana voluntas. motiones autem aut perceptiones, quae in corpore aut mente fiunt humana voluntas nullo modo est causa determinans. Atque ut de motibus corporis primo sermonem instituamus, ea nullo modo est causa determinans quicunque, quae sublata res ipsa ponitur eodem modo, sed motus corporis eodem quo nunc modo adhuc consequerentur etiamsi anima non existeret nam si Wolffio audias Archimedes, tam insignia inventa quibus geometriam ditavit, in libris suis exposuisset, scribique, neque eadem quo conscripti sunt, modo susciperet etiamsi nulla ipsi inesset anima. ergo anima nullo modo est causa determinans motuum qui fiunt in corpore. Praeterea humana voluntas nullo modo est causa determinans eorum motuum qui invita, imo etiam invita anima fiunt in corpore; ergo neque eorum, qui liberi et voluntarii dicuntur utriusque enim generis motus sunt a Deo corpori indita ita ut posterioris motionis ratio sufficiens sit semper in antecedente. Hoc argumento ostenditur etiam voluntatem humanam non esse causam determinantem perceptionum quae fiunt in mente. inter perceptiones enim sunt aliquae quarum causa determinans non est voluntas. Hujus generis sunt illae, quas invita etiam voluntate in nobis excitari sentimus: ergo aliarum omnium perceptionum nullo modo est causa determinans voluntas. omnes enim mentis perceptiones sunt a Deo menti inditae, ita ut posterioris perceptionis ratio sufficiens sit semper in antecedente.

At dicat aliquis

At, dicet aliquis, volitionem animae non quidem ut reipsa existentem sed ut a Deo praevisam esse causam determinantem eorum actuum quos imperatos sive voluntarios dicimus, hoc est motus corporis et mentis perceptiones volitionibus nostris respondentes esse quidem necessarios, quatenus fluunt a vi menti et corpori indita serie praestabilita et immutabili, sed simul liberos dici posse quia series illa praestabilita et [illegible] est, quod nos liberam volituros praescivit Deus.

Huic instantiae in qua vis omnis difficultatis sita est triplici ratione [illegible] primo volitio animae non ut reipsa existens sed ut a Deo praevisa est ratio sufficiens cur actus imperatus ex causa motus linguae voluntarius et liber sit [illegible] voluntarius et liber dici [illegible] quidem actus necessarius [illegible] motus cordis. uterque enim motus fluit a vi corpori indita. Sicut motum linguae volo ita et cordis motum ne velim quid vetabit? [illegible] utrumque motum [illegible] liberum praescivit Deus utrumque igitur motus aut liber aut necessarius est. quod cum dici non possit, fateri debent harmonistae volitionem animae ut reipsa existentem esse causam determinantem motus liberi, hoc est corpus ex imperio voluntatis ita moveri, ut possit hic et nunc non moveri, vel moveri diversimode. sicuti voluntas hunc motum ita imperat, ut possit hic et nunc non imperare, vel imperare diversum.

Secundo ex divina praescientia rerum natura non immutatur atque ideo posita divina praescientia res tales sunt quales essent si divina praescientia minime [illegible]. Ergo sita disputatione rerum ex divina praescientia rerum naturas et proprietates debemus inferre uti inferunt harmonistae, sed ex rerum natura et proprietatibus divinam praescientiam. Tertio si menti perceptiones necessariae sunt quatenus fluunt a vi menti indita serie immutabili non video qua ratione libertatem mentis vindicare possint respectu ad actus etiam elicitos in humana voluntate [illegible] harmonistae quod si interior sunt actus eliciti volitio nempe et nolitio determinationes a perceptionibus promanantes, est enim volitio aut nolitio ultima mentis determinatio qua aliquod eligimus, aut aversamur: ratio autem sufficiens cur eligamus est ratio boni ratio vero mali cur aversamur. sed quoniam ratio omnis mentis perceptiones [illegible]; ideo volitiones et nolitiones seu determinationes a perceptionibus promanantes ergo si perceptiones fluunt immutabili serie [illegible] etiam erunt series volitionum et nolitionum [illegible] si enim series immutabilis est volitionum et nolitionum non est vere et proprie libera. est enim [illegible] voluptate et cum dolore nolit [illegible] et volit et [illegible] potentia ad oppositum, quae potentia ad oppositum nulla est statim ac volitionum et nolitionum series immutabilis statuitur.

Ea quae hactenus

Ex quae huc usque dicta sunt paucis colligo. Humanae voluntatis imperium exercetur supra actus imperatos, puta supra motus corporis voluntarios, ut motus huiusmodi subsint voluntatis imperio debent a voluntate pendere: iam a voluntate non pendent ut a causa immediata et efficiente; id enim esse non potest sine actione mutua animam inter et corpus, quam repugnare dicunt Harmonistae; pendent igitur motus corporis illi ab humana voluntate tamquam a causa determinante. Humana autem voluntas non est causa determinans motuum corporis. voluntas enim quia viget libertate indifferentiae, ita motus corporis determinat ut possit non determinare vel determinare contrarios: ergo motus corporis, si sunt effectus voluntatis humanae tamquam causae determinantis, ita debent produci, ut possint non produci, vel produci contrarii: sed motus corporis immediate fluunt a vi corpori indita quae cum sit causa necessaria, ita motus omnes producit, ut nequeat non producere, vel producere contrarios. Humana igitur voluntas non est causa determinans motuum corporis. Nec confugiant Harmonistae ad divinam praescientiam: nam motuum series talis non est ex vi divinae praescientiae. nam sicut Deo certus sit omnium ordo causarum, nostrae tamen voluntates in causarum ordine sunt; quae duo componi posse clare et breviter pariter explicat Augustinus lib. 3°. de libero arbitrio cap. 4°. quemadmodum memoria tua, inquit, non cogit facta esse, quae praeterierunt sic Deus praescientia sua non cogit facienda quae futura sunt. Quod si motuum series talis non est ex vi divinae praescientiae erit talis ex imperio voluntatis, redit igitur argumentum.

Quaestio 2a. Quid dicendum de systemate assistentiae, seu causarum occasionalium.

Systemati Harmoniae praestabilitae examinando succedit aliud Assistentiae, seu causarum occasionalium. Dicitur assistentiae, quia in eo commercium inter animam et corpus explicatur ope modificationum harmonicarum mentis et corporis, quae immediate a Deo producuntur: modo peculiari quodam homini assistit Deus: appellatur vero causarum occasionalium, quia in eo cogitationes et voluntates animae causae sunt occasionales motionum corporis, ut motiones corporis causae sunt occasionales cogitationum et voluntatum animae. scilicet Deus modificat corpus in gratiam animae, et animam in gratiam corporis, quatenus ex sua generali voluntate et ex suis aeternas et immutabiles leges, certis positis motionibus in corpore, certas excitat cogitationes, et appetitiones in anima; et vicissim positis quibusdam appetitionibus in anima, certi illico motus ab eo in corpore producuntur. Huiusmodi systema prout ab eius auctore Malebranchio exponitur libertati adversatur, quod sequens demonstrabit syllo-

[illegible]

Prop: 2a Systema causarum occasionalium prout ab ejus Auctore Malebranchio proponitur evertit humanam libertatem.

Prob. Humanam libertatem ille evertit, qui animam omni vi activa destitutam ponit. Minor propositionis certa, tum per se manifesta, tum etiam Concilii Tridentini Auctoritate confirmatur. En ejus verba: Si quis dixerit liberum hominis arbitrium a Deo motum et excitatum nihil cooperari, [illegible] animo quidem nihil omnino agere, mereque passive se habere anathema sit. Malebranchius autem causarum occasionalium systema proponens animam omni vi activa destitutam ponit; quod sic probo: Lib. 4o de inquirenda veritate parte 2a cap. 3o inquit: non solum corpora non possunt esse verae causae ullius rei, mentes etiam nobiliores imo in eadem versantur impotentia. [illegible] corpora non possunt esse verae causae ullius rei quia omni vi activa sunt destituta, cum enim Deus omnipotens [illegible] et non corpus movere, ergo mentes etiam nobiliores, quia in eadem qua corpora versantur impotentia, omni vi activa sunt destitutae. Eodem in loco docet [illegible] causas occasionales non agere nisi vi et efficacia voluntatis divinae; quae [illegible] illustrans contendit, [illegible] agere, nec aliquid dicant, qui activam facultatem in creata substantia admittunt. Hanc [illegible] facultatem appellat terminum [illegible] vagum et indeterminatum: ideoque anima hominis non secus ac corpus est causa occasionalis, cum anima non secus ac corpus non agit nisi vi et efficacia divinae voluntatis, hinc est facultate omni activa est destituta. Denique lib. 3o de inquirenda veritate parte 2a cap. 3o docet mentem humanam nullas sibi ideas novas producere quia earum productio est vera creatio, et homines praediti non sunt potentia creandi aliquid. Sed actio quaecumque mentis humanae actio eodem principio [illegible] potest vera creat[illegible]; ergo actio quaecumque menti repugnat. Systema igitur, etc.

Qui Malebranchii causas impugnare vellet ita posset exponere: concedi debet animae vis activa, primo qua sit corpus movere, secundo qua possit novas ideas cudere, tertio qua possit velle. Cum vero vis activa qua corpus moveat nullo modo animae concedi potest; repugnat enim spiritum agere in corpus; sed neque vis qua novas ideas cudat concedi animae potest; [illegible] ideam creare [illegible] mentem [illegible] adaequant. [illegible] Denique qua possit velle concedi animae debet, et conceditur a Malebranchio. Illustrans enim 3um partis 2ae lib. 4i de inquirenda veritate: inter mentes nostras, inquit [illegible] convenit [illegible] et discrimina, mens nostra recte agit, sese aliquo [illegible] determinat [illegible] sensu intimo, quem de nobis metipsis habemus, una conscientia convincimur.

Respondeo.

Cap. 1. [illegible] animæ [illegible], [illegible] vi, qua in corpus agat, et qua [illegible] ideas sibi comparet videlimus infra. hoc loco quæstio [illegible] erit de animæ vi qua vult, [illegible] sequitur. Vim hanc animæ concedere ubique videtur Malebranchius laudatis verbis, quibus mentem nostram velle, agere, atque sese se determinare fatetur. Is enim aperte docet, volitiones ab humana voluntate, tanquam ab activo principio produci: verum hic clarissimus vir asserit ea quæ alibi directe negavit, quæque eius systemati sunt contraria. Vide dicta in prævisione, quibus addi potest, eo hic sensu veritatis regulam quæ causarum occasionalium systema evertit penitus. sensus enim internus seu conscientia tanquam certa veritatis regula ponitur: intima autem animi persuasione, [illegible] sensu [illegible] non apparens, sed reale commercium animæ inter et corpus intercedere: quod si esset corruerit systema causarum occasionalium, neque nulla debet animæ actio in corpus neque corporis in animam. Quid igitur dicendum de Malebranchio? dicendum eum [illegible] neque doctrinæ contradixisse hoc loco, ubi non proponit sententiam suam, sed illustrat [illegible] et occurrit difficultatibus, quibus nec paucis, nec levibus systema suum impugnari videbat.

At dicet Malebranchii patronus, in Systemate causarum occasionalium [illegible] sensu communi posse nihilominus animam [illegible] velle agere, impelli, et se determinare. Agitur enim et impellitur [illegible] a Deo versus bonum in genere, agit vero et se determinat quia est ab hominis voluntate, ut hanc impulsionem determinet, [illegible] ut unum potius quam aliud [illegible] amore [illegible] [illegible] Malebranchius lib. 4. de inquirenda veritate parte 2a cap. 3o [illegible]: nihil possunt animæ velle nisi Deus ipsas versus moveat, [illegible] sed [illegible] determinare impressionem quam Deus ipsas versus se inflectat. Et [illegible] laudati viri [illegible] [illegible] [illegible], [illegible] minare sunt ea quæ habet cap. 1o libri eiusdem de inquirenda veritate: [illegible] primo necessarios fuisse omnino Spiritibus propensiones et inclinationes [illegible] et quæ [tandem] sunt [illegible] [illegible] inclinationes [illegible] nihil autem aliud sunt quam continuatæ impressiones voluntatis [illegible] a quo Spiritus creati sunt et conservantur. Quocirca oportet ut sint inclinationes istæ similes [illegible] [illegible] Creatoris. Sed velle non potest Deus ut quæ creatæ sunt voluntates in aliud bonum vehementius rapiantur quam in Deum ipsum; nihil igitur impressit in mentibus Deus quam amorem erga Deum, quo et [illegible] et [illegible] [illegible] amamus. Sit autem amor, quod principium est ceterorum [illegible] amorum nostrorum [illegible] bonum, seu boni generalim [illegible]. Ista explicant qua ratione [illegible] animos versus se moveat idest impellat versus bonum in genere; qua vero ratione impressionem versus bonum in genere determinari a mente velit, vir clarissimus, difficile est divinare. id enim supponit potius quam explicat.

Sed contra. Inclinationem seu propensionem versus bonum in genere animæ nostræ inesse nemo est qui in dubium revocet. Consentiunt pariter omnes in hanc inclinationem naturalem [illegible] [illegible] impressionem [illegible]. Hæc denique inclinatio sit ne eo modo exponenda quo exponitur a Malebranchio hic non inquiro. Sit enim [illegible] [illegible] satis attendendum unice est, num hæc impressionem [illegible] versus bonum in genere a Deo acceptam determinat non [illegible] quod ita ostendo. Determinatio [illegible] [illegible] [illegible] [illegible] [illegible] et aliud quid [illegible] [illegible]. Volitio vero seu determinatio, aut est [illegible] [illegible], aut passio aut actio: primum nemo dixerit, [illegible] [illegible] enim nihil [illegible] [illegible] [illegible]. Ergo mens determinando [illegible] [illegible] a Deo acceptam non agit sed [illegible], seu ut [illegible] [illegible] [illegible] impressionem nullo modo determinat: [illegible] denique [illegible] [illegible] Malebranchii doctrinæ ipse enim passim [illegible] mentes in [illegible] quo corpora [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] nisi Deus [illegible] [illegible], nihil [illegible] [illegible] [illegible] nisi Deus [illegible] [illegible]. [illegible] possunt velle, nisi Deus ipsos versus se moveat. Sed Deus [illegible] [illegible] [illegible] et modificat, ut [illegible] [illegible] et perceptio non sint actiones sed passiones. Ergo Deus mentes [illegible] [illegible] movet et [illegible] non sit actio sed passio. Præterea [illegible] volitiones [illegible] actiones [illegible] repugnat perceptiones etiam a mente activa produci [illegible] tamen negat Malebranchius. Denique docet idem esse animam nostram [illegible] versus bonum in genere [illegible] divina [illegible] [illegible] [illegible] [illegible] nostram nihil aliud esse dicat quam hanc inclinationem et impressionem divinitus acceptam. Quemadmodum igitur corpus quod externa causa moveatur, atque ab eadem in motu conservetur, dici nequit ullo modo se in motu agere [illegible], [illegible] et [illegible] [illegible] [illegible], quicum ab externa causa [illegible] [illegible] conservari corpus [illegible] [illegible] gradum sui motus, quem ipsa externa motioni [illegible]; ita animal, [illegible] movetur versus bonum, [illegible] [illegible] nullo modo agere dici potest et [illegible] docet Malebranchius qui cum ex impressione Dei continua [illegible] [illegible], [illegible] [illegible] [illegible], addit animam agere et impressionem illam [illegible] [illegible]. Atque ut [illegible] clarius explicemus, fingamus actionem qua anima versus [illegible] aliquod [illegible] moveatur esse et [illegible] [illegible] animam [illegible] [illegible] actioni [illegible] [illegible] [illegible] concedendam, [illegible] [illegible] et [illegible], necesse [illegible] [illegible] ut [illegible] [illegible] externæ divinæ impulsioni, ope [illegible] anima [illegible] [illegible] [illegible] se movere versus bonum illud [illegible] quod [illegible] [illegible] Malebranchius [illegible] eo pacto quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] debeant [illegible] externæ causæ, [illegible] [illegible] [illegible] activitati, [illegible] necesse est, corpus [illegible] natura [illegible] [illegible] [illegible] [illegible] ope agitare [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible]: moveri videtur corpus ab

externa causa

externa causa atque ab eadem in motu conservari. [illegible] in eo quo potestis inquiri examine sensit Malebranchius ipse unde se ignorare fatetur an possit determinare divinam impressionem vocat potentiæ nomine designari. ait enim ubi supra memoravi parte 2ª cap. 3º. Possunt equidem creatæ mentes determinare impressionem quam Deus ipsas versus se inflectit, sed non ideo illud, quia id disponit potentia. [illegible]

Quare hac [illegible] difficultate proposita non solum Malebranchium premi, sed alios quoscunque omnes eos qui [illegible] veram notionem agnoscunt in creaturis summam a Deo dependentiam; quæ summa a Deo dependentia in creaturis postulat, ut hominum actio nulla esse possit sine concursu Dei proximo immediato: hoc autem posito patet omnes debere animam cum Deo agi simul et agere: similiter igitur cum doceat Malebranchius, aut libertatem humanam non lædit aut si eam lædit, eiusdem erroris insimulandi sunt omnes.

Id contra concedo summam a Deo dependentiam in creaturis ponendam, ut sine concursu Dei hominum actio nulla esse possit; sed illud etiam mihi concedi debet, libertatem nostram exigere, ut eius volitiones sint actiones vere et proprie dictæ. Id constat ex definitione concilii Tridentini, cui consentit divus Augustinus lib. 7º de civit.º Dei cap. 30º dicens: Deus ita omnia quæ creavit administrat, ut etiam ipsa proprios exercere et agere motus sinat. En itaque discrimen quod inter Malebranchium et aliorum doctrinam versatur. Alii volunt actiones animæ esse actiones veras et proprie dictas, Malebranchius vero id dicere non potest, nisi sibimet contradicat, namque evertat doctrinam de idearum origine. — Alii Deum ad animæ actiones ita concurrere volunt ut eam doceat non rapiat, ut illa ut vera causa suam activitatem sui generis habeat, et exerceat: Malebranchius vero nullam substantiam creatam esse veram causam docet. animæ nullam relinquit activitatem ex qua consequitur, ut ex impressione divinæ voluntatis anima non ducatur, sed rapiatur. Alii summam a Deo dependentiam [illegible] una cum vera libertate componunt: Malebranchius vero summam a Deo dependentiam agnoscit utique, sed veram libertatem negat.

Ex quibus hucusque dicta sunt, [illegible] Malebranchii [illegible] alterutrum [illegible] aut [illegible] a Malebranchio animæ concedi aut sine activitate animæ libertatem humanam constare. Primum qui probare vellet non auctoris verba aliqua seorsim sumpta debet proferre, sed systema omne inspicere. neque enim inquirimus utrum verbis [illegible] aliud se vim activam animæ recognoscit Malebranchius: id autem non relinquens satis luculenter

demonstravi

demonstravi: Alterum, scilicet sine vi activa libertatem humanam contra [illegible] nemo dixerit nam sine ulla vi activa Anima versus [illegible] non movetur, sed rapitur, atque adeo nihil omnino agit, merque passive se habet, quod qui dixerit Anathema est ex definit. Conc. Trid.

Neq. Malebranchio favet communis doctrina, qui Deum immediate et proxime concurrere voluit ad omnes hominis actiones. nam isti quocunque demum modo [illegible] explicent, vim activam animae concedunt, quam ei adimit Malebranchius. Quod si quaeras qua ratione concursus Dei immediatus et omnes hominis actiones explicari debeat, non necessitate, sed eruditionis gratia eam affero explicationem, quam B. Thomas divinitus ut [illegible] pluries adhibet, nempe [illegible] Deus sit infinite

„ potens, et sapiens dubitari non potest, quin tales [illegible] condiderit res, quae causae essent et ipsa

„ et activitatem sui generis haberent, et exercerent. Cujus generis est humana mens. activitatem

„ illa sui generis et habet et exercet. Sed cum quae inveniuntur sunt finita conservari non possint,

„ conservari ea a Deo debent. Est igitur Dei actio quaedam universalis, qua hujusmodi activitatem

„ causarum et sociat, easdemque conservantem eas constans et perennis. Porro ea actione Deus rerum

„ naturas non evertere, sed continere et conservare vult. eas autem [illegible] non potest nisi naturis illis adaptetur actio Dei. Sunt porro causarum secundarum activitates, non unius generis, quaedam brutae sunt

„ ut vires materiae attractivae, gravitas similes, quaedam vero rationales. Illae agentes mechanice

„ agi possunt et agitantur, hae mechanicas [illegible] [illegible] adaptatur primus Dei actio,

„ ut rapiat, his ut ducat. In mentibus etiam cum actione Dei [illegible] constat semper libertas.

Quid dicendum de Systemate Influxus Physici.

Postquam de Systemate causarum occasionalium, quae mens mea [illegible] aperiri [illegible] tertio, at postremo [illegible] physicus. Systema hoc tamquam conscientiae [illegible] et phaenomenis explicandis accomodatum semper propter [illegible] mihi placuit. Sed ne [illegible] ei assensum praeberem prohibebat metus, ne influxum nimium concederet incorporalitati Animae [illegible] aliquid [illegible] erat contra [illegible] philosophorum, sed influxus eum [illegible] Animae comprehendi.

Haec cogitatio animum aliquamdiu tenuit, [illegible] difficultate ad examen revocando, quicunque in rebus difficultatibus [illegible] necessarium, videre mihi visus sum, eas nam [illegible] solutionem, concludo itaque, Systema influxus physici duobus aliis esse anteponendum, et quibus rationibus ductus ita concluderem, sequens demonstrat

Prop. 3a Actionem mutuam Animae inter et Corporis Dei, plures sunt quae probant, neque hactenus demonstratum est eam repugnare.

Prob. pt. 1a. Propositionis. Quaeritur hic quaenam sit causa, cur actionibus mentis motus corporis, et motibus corporis respondeant actiones mentis, causam hanc esse [illegible] corporis in mentem et mentis in corpus dico. Humana enim mens vi sibi congenita actiones suas exerit et ad nullas per suam naturam sit determinata. Veritas hujusce rei jam patet ex iis, quae contra harmonistas disputavimus. Ut ergo humana mens unius potius quam alterius rei perceptionem in se producat, extrinseco indiget determinante: nihil est enim sine ratione sufficienti cur aliquid ponatur potius quam non ponatur. Extrinsecum hujusmodi immediate determinans vel est Deus intime unitus menti, vel est corpus, cui mens unita est intime. Deus non est ut constat ex dictis in superiori quaestione, et inferius innotescet magis. Ergo est corpus. Item de corporis motibus dicimus: corpus per suam structuram aut vim activam et progressivam non est determinatum ad motus voluntarios peragendos: extrinseco indiget determinante: extrinsecum hujusmodi determinans vel est Deus, vel mens. Deum non esse jam constat; ergo est mens. Determinatur igitur ad agendum corpus ab anima, et anima a corpore, seu, quod idem est, causa cur actionibus mentis motus corporis et motibus corporis respondeant actiones mentis est mutua animam inter et corpus actio.

Confirmatur primo Prop. ex eo quod anima sit forma corporis per se et essentialiter quemadmodum Ecclesia definiit in Concil. Viennensi sub Clemente V: Definimus ut si quisquam deinceps asserere, defendere, seu pertinaciter tenere praesumpserit, quod anima rationalis seu intellectiva non sit forma corporis humani per se, et essentialiter, tamquam haereticus sit censendus. Si anima autem sit forma corporis per se et essentialiter debet inter utramque substantiam dari unio intima. Sed unio intima animam inter et corpus negatur a systemate [illegible]. Nam juxta eorum doctrinam Anima est forma corporis, per hoc praecise, quod motibus corporis actiones animae et vicissim actionibus animae motus corporis respondeant. Atqui motuum atque actionum harmonia et conversio sine ulla animae et corporis unione intima haberi potest. Si ergo unio intima servatur, adeoque anima sit forma corporis per se et essentialiter, inter utramque substantiam agnosci debet realis dependentia, quatenus nimirum una in alteram operetur actione mutua et reali.

Confirmatur secundo Prop. Cum causa alicujus effectus investigatur, non ea quaerenda est, quae [illegible] possit, sed quae experientiae conveniat. Hoc docet recta philosophandi regula; sed experientia constat actionem mutuam animam inter et corpus dari. Nam ut motibus corporis primo loquamur, corpus hoc nostrum ad motus voluntarios exequendos, immediate ab anima determinatur:

non a mera

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nisi intima docet animi persuasio: sed ex intima animi persuasione experientia repeti debet; nempe cum anima sit conscia operationum suarum, ea ideo et facile internoscere potest utrum motuum corporis, sit causa physica et realis an occasionalis tantum et apparens. Itaque quisquis est qui contendit, stultus, qui non advertat quid intersit inter movere brachium proprio manum, et praecipere alteri aut eum orare, ut moveat. cum ergo animae intime persuasum sit se causam esse physicam et realem omnium motuum quos voluntarios dicimus, consequitur experientia constare corpus ab Anima immediate determinari ad motus, seu animam agere in corpus: corpus vero agere in animam experientia pariter demonstrat. experimur enim omnem motionem cerebri excitare similem in animo sensationem quae tamdiu perdurat, quamdiu cerebri motio, et quando haec valida est aut debilis aut inordinata tantum illa habeat claritatis, aut obscuritatis, aut confusionis. experimur nullas in Anima esse ideas, earum rerum sensibilium quae sensus non afficiunt adeo ut nulla colorum aut sonorum ideam habeat is in quo visus, vel auditus aliquo impedimento semper fuerit defectus. Quae quidem omnia ostendunt animam a corpore immediate determinari ad nonnullas sensibilium perceptiones, seu corpus agere in animam. Actionem igitur mutuam animam inter et corpus [illegible] experientia constat.

Prob. 2a pars Propositionis. Duae sunt cognoscendi viae quibus ad rerum notitiam pervenire datur hominibus a priori una, altera a posteriori; demonstrare aliquid a priori est demonstrare ex causa: demonstrare a posteriori est demonstrare ex signis et effectibus. Jam mutuam actionem animam inter et corpus repugnare a priori demonstrari non potest. id enim ab eo duntaxat praestari potuisset qui accurate corporis et animae essentiam cognosceret quae incognitae nobis [illegible] omnes, hic quippe solus posset determinare modum, quo corpus in animam et anima in corpus debet agere. A posteriori vero non modo non evincitur mutuam illam actionem repugnare, sed oppositum potius colligitur, ut constat ex iam dictis, atque ex obiectionum solutione constabit magis.

Obj. 1o. [illegible] natura; repugnat igitur actio mutua animae in corpus et corporis in animam.

Resp. [illegible] primo substantiam spiritualem agere [illegible] in substantiam corpoream quis dubitet? [illegible] enim facto comprobatur. Angelus Assyriorum [illegible] plura millia necavit, a spiritu malo compressi vel obstructi sunt nervuli linguae [illegible] qui ejecto spiritu mox locutus est.

locutus est. [illegible] Daemonum porcorum gregem praecipitem in mare dedit his atque aliis pluribus Deus negari non potest. Si ergo angeli in corpora agere, eaque movere potuerunt, quis neget a Deo animae concedi potuisse paucam potentiam qua in corpus agere, illudque movere valeret. Praeterea motus corporum non potest incipere per corpus. Si enim corpus inciperet, corpus moveret etiam non motum quod implicat. Itaque id per quod corpus movetur non est corpus. Si non est corpus vel est Deus ipse, qui immediate agit in corpus, vel est aliquid reale a corpore diversum quod Deus creaverit. Si primum cur Deus potentiae aliquid finitae et limitatae animae communicare non potuit qua et ipsa in corpus ageret: si secundum, quis negabit idipsum praestari posse etiam ab anima quia est incorporea, id est reale aliquid a corpore distinctum atque diversum? Non repugnat igitur animam agere in corpus. Sed neque corpus in animam agere ostendi potest repugnare. Nam si diversitas naturae non impedit quominus anima agat in corpus, neque corpus in animam agere impediet.

Dices primo: si anima agit in corpus anima corpus debet contingere, et corpus in animam reagere; atqui haec intelligi non possunt nisi animae corporea natura tribuatur. Si enim corpus contingit anima contingetur certe in parte divisibili, ergo mens erit divisibilis: si corpus in mentem reagit, mens debet resistere; sed resistere non potest nisi sit iners, est igitur mens iners; sed inertia et divisibilitas nonnisi substantiae corporeae competunt, ergo etc.

[illegible] ad primum respondeo. Si mens agit in corpus a mente corpus contingi debere negare possem, atque exempli loco afferre eorum opinionem qui actionem mutuam corporum sine contactu fieri docent. Sed hoc etiam dato, contingi a mente corpus non posse nisi mens sit divisibilis duplici ex capite negare possum. Primo quia nonnisi in parte divisibili corpus contingi posse, in dubium revocant illi qui corporis [illegible] prima simplicia ponunt. Secundo quia pars corporis divisibilis contingi potest a mente quin haec sit divisibilis. Neque enim mens contingit corpus eo modo, quo corpus contingit aliud corpus, sed modo spiritui proprio, sicuti mens est in loco, sed non eo modo quo corpus, sed modo spiritui proprio. Hanc responsionem praesumo ex iis, quas eo fine attuli, ut ostenderem quanta esse possit in re [illegible] opinionum varietas. Ad alterum eadem est responsio. Corpus enim in corpus reagit et resistit quia iners est. Sed mens non est iners, libertate quippe donatur; ergo actio mutua animam inter et corpus omnino diversa est ab ea quae est inter corpus et corpus atque adeo ex modo quo corpus agit in corpus nullum deduci potest argumentum, quo probetur repugnare actionem mutuam animam inter et corpus.

Dices secundo

Dices. 2°. Quo igitur modo actio hæc mutua animæ et corporis perficitur?

Resp.° Modus, inquit Augustinus lib. 21 de Civ. Dei cap. 10. quo corporibus adhærent spiritus omnino mirus est, nec comprehendi ab homine potest, nisi rei rationem afferas; Joan. Clericus inquit. "quando duos numeros clare cognitos habemus, facile est scire quæ summa iis additis exsurgat, et quæ "inde confici nequeat; sed ubi alteruter plane ignotus est quis, nisi temerarius, quæ summa iis confici "nequeat, definire ausit? Similiter ii, quibus cum mens tum corpus ignota est natura, sine teme- "ritate, quæ vel non alteruter ab altero affici possit aut non possit, nequeunt definire. Cum igitur dico actionem mutuam animam inter et corpus repugnare, [illegible] hujus mutuæ modus qui sit non definio. nec id [illegible] mihi vertendum est quod enim quotidie fiunt, quis qua ratione fiant ignoratur, fieri tamen non potest negari. Sic corpora ab Angelis fuisse agitata negari non potest, et igne malos Angelos atque animas impiorum a corpore separatas torqueri, communis est sententia. Quæ tamen hæc ratione fiant, quis nostrum prudens possit quasi dicere mirus?

Si quas proponi possunt contra influxum physicum difficultates singulas hic exponere vellem, longa nimis evaderet quæstio. Ut ergo [illegible], hanc mihi viam, qui [illegible] propono. Demonstrando qua ratione influxus physicus [illegible] quæstionem nos continemus: quæ duo qui rite teneat, [illegible] difficultatibus inveniet solutionem.

Itaque Peripateticæ scholæ doctrina hæc est. Objectis sensuum [illegible] in cerebro [illegible] phantasmata quæ species impressæ vocantur. ex iis vero ope intellectus agentis, species emergunt expressæ et intelligibiles, quæ sunt immediatum intellectus passivi objectum. namque in anima duos distinguunt intellectus nimirum agentem et passivum seu recipientem. Intellectus agens est [illegible] atque virtus animæ quæ a passiva distinguitur non tanquam substantia a substantia, sed tanquam accidens substantiæ facultas a facultate. Variter quidem a Thomistis, [illegible], formalitate [illegible], ratione [illegible] alios. Intellectus agentis hæc sunt munera. Sunt qui intellectui agenti unicam concedunt activitatem qua phantasmata illuminat, et faciat intelligibilia actu. Huic activitati aliam addunt alii qua expressas intelligibiles species passivo intellectui imprimat. Ita corpus in animam agere explicant, animam vero in corpus agere volunt quatenus mens per totum corpus diffusa, ita corpori unitur est apta ut vias excitat [illegible] quæ sunt partes [illegible] accommodatæ. et sicuti id quod a corpore in animam transit in eo spiritualizari docent. ita id quod ex animo transit in corpus in eo corporeari dicunt. Hæc est Peripateticæ scholæ doctrina, quam nec ipsos intelligere scholasticos ingenui esse viros concedant oportet; quamque idcirco accuratissime refutata est.

Gassendus Animad.

Secundus animam quandam mediam commentus est, quae quodammodo quasi vinculum esset inter mentem et corpus et cuius medio mens in corpus, et corpus in mentem ageret. Hanc animam mediam promovit Campanella lib. de sensu rerum et prosecutus est Cudworthus in suo Systemate intellectuali. Haec anima media primum non displicuit Antonio Genuensi, sed re melius perpensa eam reiecit in epist.a responsiva data ad Antonium de Comitibus nobilem Venetum. Eam autem reiecit ut inutilem, quia intelligi debere non potest, qua ratione in ea impressiones corporeae novam formam induant atque ideo ea in Animam intellectivam permeent; et ultimo quo modo anima intellectiva agat in mediam et media in corpus. Fidi vero esse principium quo sentimus atque percipimus, credimus fieri in illo cerebro: perperam propterea ex eadem, qui duas distinguunt Animas, mediam scilicet et intellectivam, quarum haec etiam resideat in cerebro, illa per totum corpus sit diffusa.

Sequitur et videamus quid hac in re sentiant recentiores philosophi. Convenit inter eos animam in cerebro residere, seu in ea cerebri parte, unde prodeunt nervi, ibique ope spirituum animalium eum movere et regere, atque primas et simplices rerum ideas, quarum deinde ope construit compositas alias, a sensibus accipere. Sed quomodo primas rerum ideas a sensibus accipiat [illegible] habent primas rerum ideas nihil aliud esse quam impressiones a sensibus factas in cerebro communicatas. Quas impressiones in cerebro, ut voluit in suo [illegible], percipiat mens. Percipere autem potest duplici modo: primo intuendo rerum formas et ideas in cerebro impressas, sicut ex facto, quo rerum imagines in tela depictas videt oculus; secundo [illegible] a motionibus cerebri excitatur mens, ut sibi ipsa ideas conficiat. Primo modo qui rerum ideas in cerebro mentem percipere docent, tenentur explicare qui fiat, ut mens in cerebro quasi depictas rerum imagines videat; cum enim vero nullo modo [illegible] figuras intueri, quia intueatur telam, non figuram [illegible]. Deinde ideae [illegible] rerum imagines et formae ut in cerebro a mente videri possint necesse est, ut mens extra se percipiat ideas. At cum perceptiones sint actiones mentis immanentes non transeuntes, non potest mens percipere ideas extra se, sicut nec oculus videre extra se. Ut ergo rerum imagines intra se percipiat mens, necesse est a motionibus cerebri excitari mentem, ut rerum ideas sibi conficiat. Hoc modo primas rerum ideas a sensibus mentem accipere explicant, cum [illegible] quae [illegible] agat [illegible] moveat mens qui volunt explicare id debent [illegible] cerebro [illegible] in nervis contentis [illegible] quae determinat ad motus corporis [illegible] percipiendo [illegible] autem remanet explicandum, quo scilicet modo a motionibus corporis

mens

mens et ab actione [illegible] corpus excitetur, quod paucis expediunt [illegible]; [illegible]
et mentem a corpore excitari actione mutua atque immediata, [illegible] tamen actionis modus autem
ignotus est. [illegible] atque hic habetis quaestionis statum.

Hinc quaerenti [illegible], dum excitatur mens a corpore, [illegible] ne aliquid [illegible] in illam
[illegible] respondendum nihil [illegible] nisi enim intellectum agentem in [illegible] [illegible]
[illegible] corporeum est, et id fieri non potest salva animi incorporalitate; nihil
ergo [illegible], atque hic [illegible] ergo ne excitetur quidem [illegible] excitari posse
[illegible] ; quomodo excitetur, definire nos neque posse neque debere: [illegible]
[illegible] quaerenti non [illegible] corpus a mente [illegible] ne aliquid [illegible] illud [illegible].

Hinc quaerenti [illegible] quo modo ex puris motionibus [illegible] mutatione figurae [illegible]
excitari possit mens [illegible] tamque varias [illegible] sibi efformandas, respondendum motione
[illegible] esse a motionibus [illegible]; motiones autem [illegible] variae sunt [illegible] pro variis et per-
[illegible] diversa [illegible] pro variis impressionibus a rebus externis in sensus factis [illegible]
[illegible] motiones cerebri variae atque diversae; [illegible] motionibus cerebri respondeant [illegible] quas sibi mens efformat,
erunt ergo variae et diversae.

[illegible] quaerenti tertio quare, [illegible] mens corpus movet ac regit eo quo vult motu [illegible] pro-
ducere non semper possit, respondendum, quamvis sint quae ad motus [illegible] naturaliter me-
[illegible] actionem [illegible] nos tamen loqui [illegible] de motibus voluntariis; ex [illegible] autem
voluntariis non eos quos vult in corpore semper producit, quia a corporis dispositione tan-
quam a conditione necessaria dependet. [illegible] exemplo illustro. [illegible] canna [illegible] diversae figurae
et longitudinis, et quarum orificia unde [illegible] variae [illegible] sint, aut citharae [illegible]
[illegible] variis cordis longioribus brevioribus [illegible] magis minusve [illegible], idem in canna
musici flatus [illegible] graciles sonos [illegible]; [illegible] cordis, [illegible] aut
[illegible] repente fuerit rupta. [illegible] proposito accommodate servata [illegible].

[illegible] quaerenti quare [illegible] fiat ut mens [illegible] animalia corpus moveat ac regat, quae nescit
an corpus [illegible] animalis [illegible] quae natura [illegible], ita fieri ut quam ra-
tione quibusve mediis [illegible] homines [illegible] ipsi [illegible] C.C.
animus [illegible] removet quae [illegible] quibusve mediis id fiat
[illegible] ignorat [illegible] consensus aut [illegible] consensu animi [illegible] nescit
definire. [illegible] experientia [illegible] fieri quae [illegible] evenient rationem [illegible]-
[illegible] non [illegible], [illegible] autem [illegible] experientia modum [illegible] a mente quo corpus apte moveat
et regat [illegible] quae ratione [illegible] corpus [illegible] movere [illegible].

tus quaerenti ultimo an posita actione mutua animam inter et corpus eadem in natura maneat quantitas motus aut virium quae motrices dicuntur, respondebimus hoc pacto: quantitas motus eadem in natura semper esse debuit Cartesianis propterea ab Anima in glandula pineali ita spiritus animales motu diriget [illegible], per Cartesianos ab anima non est motus corporis, sed directio motus; sed sive corporis motus, sive solum motus directio sit ab anima animae immediata actione semper Animam in corpus agere dicendum est, quod nobis sufficit. Leibnitius vult non eandem in natura manere motus quantitatem, sed quantitatem virium quae motrices [illegible] vero legem [illegible] corporeae [illegible] ita retineri debere, ut [illegible] [illegible] moveantur a spiritibus, et vicissim spiritus [illegible] a corpore [illegible]. Suspicatus est ipse Bilfingerus, atque a viris [illegible] oppositum Wolffio mihi sectione III de Harmonia animi et corporis humani. Deinde quemadmodum in [illegible] [illegible] ob immediatam animae actionem directionem motus esse posse diximus, ita in Leibnitiana sententia dicere possumus vires motrices ab immediata animae actione excitari ac dirigi. Certe quis illi persuadeat vires corporis motrices brutas ac mechanicas eiusmodi actiones suas volitionibus animae respondentes, quin ab ipsa anima determinentur actione [illegible].

Antequam propositioni finem faciam addo pauca quibus clariora fiant ea quae diximus in responsione ad id quod secundo loco quaerebatur. Id quod ibi quaeritur ex Malebranchii doctrina desumptum est: vult enim ille ideas a perceptionibus distingui, atque eas esse imagines [illegible], entia repraesentativa rerum, quas mens percipit. Quoniam vero mens destituta [illegible] ipsa [illegible] quae percipit, sequitur primo ut ideas [illegible] creare careat mens; secundo ut [illegible], quas [illegible] creat mens, sit realitas obiectiva rerum quas percipit; quae duo per ipsum repugnant. [illegible] quia mens vi creandi destituta est, secundum quia in impressionibus cerebri non datur ratio sufficiens realitatis obiectivae idearum. Hoc Malebranchius cum ex eo assentitur quod mens [illegible] in se, [illegible] percipere quae percipit, id vero quia [illegible] [illegible] placet [illegible] [illegible] [illegible] mentem creare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perceptione [illegible] Sed haec secundum [illegible] et propterea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nullo alio modo distingui, nisi duobus respectibus, et quae est perceptio relata ad mentem, est idea relata ad obiectum; ergo [illegible] et [illegible]. Et certe si productio idearum [illegible] [illegible] creatio [illegible] propterea mente repugnaret [illegible] nemo dixerit. Jam si ideae non distinguuntur a perceptionibus, realitas obiectiva rerum, quas percipit mens [illegible] debet in perceptionibus

ceptionibus ipsis et ratio sufficiens realitatis objectivae perceptionum in impressionibus cerebri. Nam ex motionibus in nervis excitatis emergunt in cerebro sive ideae et imagines, quae ipsae sint motiones, sive ex motionibus emergentia phantasmata.

[illegible]

[illegible]

Q. I.

4

[illegible]

... tractatur ... [illegible] ... omnium ... [illegible] ... studium adhibendum ... [illegible]

[illegible]

Philosophiæ Pars in
Elementorum Geometricorum

[illegible]

[illegible] vel [illegible] vel [illegible]

[illegible]

Postulata

1. [illegible]
2. [illegible]
3. [illegible]

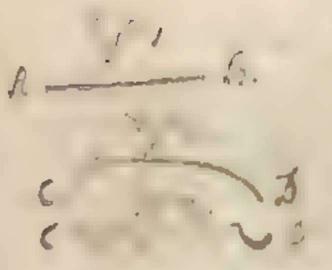
Axiomata

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]

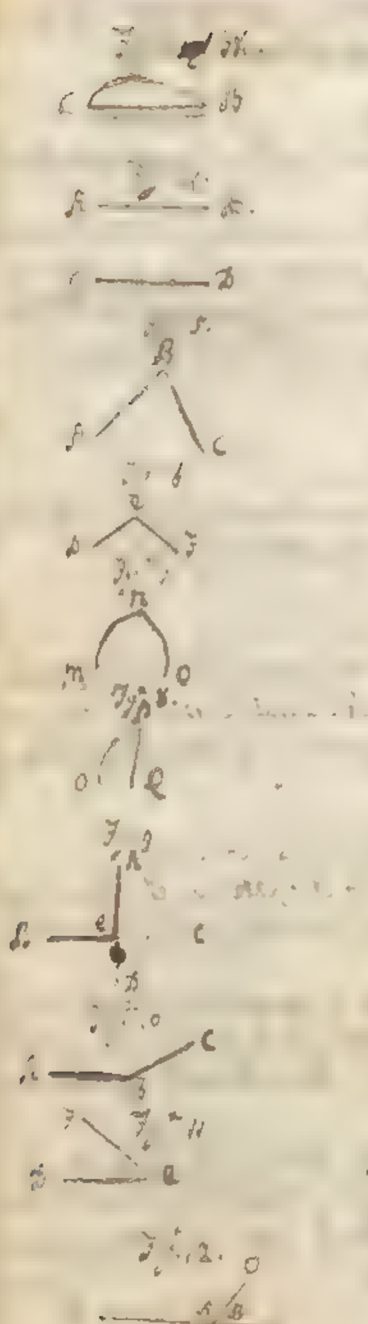
[illegible]

Definitiones

1. [illegible] extensio, sed principium [illegible] numerus, sed [illegible]
2. [illegible] itudo, sive [illegible]
3. [illegible] agnitudo tantum lo[illegible]
4. [illegible] lineae sunt puncta.



5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]



10. [illegible] recta [illegible] altera.
11. [illegible]
12. [illegible] ião.
13. [illegible] continent.
14. [illegible]
15. [illegible]
16. [illegible] continent. [illegible] majori vel minori [illegible]
17. [illegible] sphærica; sphærici. [illegible]
18. [illegible] ut ABC, et [illegible] Fig. 6, et 6. [illegible] recta et curva, ut O [illegible] Fig.ª 8.
19. Omnis angulus vel rectus ē, vel obtusus, vel acutus.
20. A[illegible] ex parte æqualis oritur, si unum latus pro[illegible] altera ex parte æqualis efficit [illegible] ABC, si latus BE [illegible] in C. [illegible] rectos esse ista se æquales.
21. [illegible] recta AE Fig.ª 9. sub rectam BEC [illegible] utram partem [illegible]; ambo isti anguli AEB, et AEC recti sunt: Recta autem AE [illegible] BEC [illegible] perpendicularis [illegible].
22. Angulus obtusus est major recto, cujusmodi ē angulus ABC Fig.ª 10
23. Angulus acutus ē minor recto: ut angulus DEF Fig.ª 11.
24. [illegible] communem habent, quiq. ex utraq. parte istius lateris fiunt, dici solent [illegible]: ut AEB, et AEC Fig.ª 9. [illegible] producatur AE in D, quemadmodum BE producta [illegible] in C, anguli AEB, et CED erunt [illegible].
25. [illegible] recta [illegible] Fig.ª 12 [illegible] AB, [illegible] C, et [illegible] et F [illegible] dicentur internus, et externus ad eandem partem oppositi.

Theorema [illegible]

Recta sup rectam consistens vel duos rectos [illegible] facit, vel duos rectis [illegible].
Nam si recta AD Fig.ª 13. [illegible] recti p Definitionem 20, et 21. [illegible] duo recti ABD, et ADC. [illegible]

Corollaria

1. [illegible] plures rectas eidem recto ad [illegible] ut [illegible] Fig.ª 14 [illegible] anguli [illegible]
2. [illegible] Fig.ª 15.
3. Omnes anguli circa [illegible] constitut[illegible] rectos [illegible] Fig.ª 15 [illegible] C [illegible].

Theorema [illegible] 15 [illegible]

A[illegible]
[illegible]

Ergo anguli C, et A simul sumpti æquales sunt angulis B, et A simul [illegible]. A [illegible] angulo A, [illegible] anguli B, et C [illegible] ext[illegible] angulo [illegible] erat demonstrand[um].

Theorema 3tium. [illegible]

Si recta linea [illegible] æquales.

[illegible] vel acuta [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] æquales.

[illegible] Ergo [illegible] C æqualis [illegible] demonstrand[um].

Theorema 5. [illegible]

Si [illegible] interno, [illegible] erunt [illegible] æquales. [illegible] sunt inter se æquales [illegible] demonstrandum.

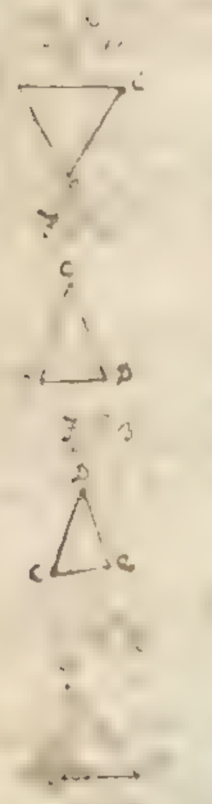
Schol[ium].

[illegible] Theorematis [illegible] notur, seu loc[illegible] conv[illegible].

[illegible] cum [illegible] extern[illegible], et inter [illegible] externi [illegible] ad eandem lineam [illegible] parallelæ per Axioma 9.

2do. ex eo quod anguli [illegible] C, et I sint æquales, sequitur lineas [illegible], et [illegible] parallelas. Quoniam anguli [illegible] Theorema 2d[um] [illegible] æqualis [illegible] Theorema 4, et angulus [illegible] externus [illegible] interno [illegible] Theorema 3ti[um] [illegible] ideoque per demonstrationem præcedentem lineæ [illegible], et [illegible] erunt parallelæ.

3tio. si anguli D et I [illegible] parallelæ. Nam anguli B et D [illegible] sunt æquales [illegible] recti [illegible] anguli D et I ponuntur [illegible] æquales [illegible] Ergo anguli B externus, et I internus sunt æquales [illegible] adeoque ex [illegible] demonstratur [illegible], et [illegible] sunt parallelæ.



Geometriæ
Liber 2dus
[illegible] Triangulis, Quadrilateris, Pentagonis, Hexagonis, et reliquis Polygonis
Definitiones.

[illegible]

[illegible]

3 [illegible] vel [illegible] partem [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible] [illegible] [illegible]

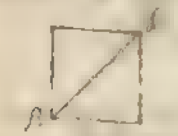
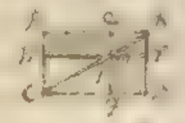
9 [illegible] Trianguli, seu [illegible]

10 [illegible]

11 [illegible]

12 [illegible]

13 [illegible] acutos: ut ABC, [illegible]

[illegible]

16. de [illegible]

17. [illegible]

18. [illegible] extra [illegible]

[illegible]

20. [illegible]

[illegible]

22. [illegible]

23. [illegible] latew [illegible]

Theorema 1. [illegible]

In omni Triangulo externus angulus aequalis est [illegible] simul, anguli [illegible] tres [illegible] duobus rectis.

[illegible] aequales esse duobus [illegible] et [illegible] gulis rectis.

Demonstratur prima pars [illegible] AC incidentia [illegible]

[illegible] A, et B sunt [illegible] aequalis est duobus [illegible] demonstrandum.

[illegible] duo interni anguli A et B [illegible] Theorematis [illegible]

[illegible]

Corollaria.

1. [illegible]

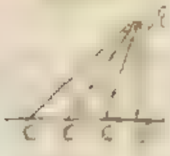
2. [illegible]

3. [illegible]

Theorema [illegible]

[illegible]

T. 16.



[illegible] quod [illegible]

Corollaria

1\. [illegible]

[illegible]

Theorema 3 [illegible]

[illegible] tota triangula. [illegible]

Corollaria

1 [illegible] habent [illegible] lateribus oppositos habent aequales.

2\. [illegible] ad extremitates duorum aequalium laterum, omnia [illegible] aequalia.

Theorema 4.

[illegible] summa [illegible] majora. [illegible] ab Archimede. [illegible] recta linea est brevissima omnium linearum, quae ab uno puncto ad aliud [illegible] ab uno puncto ad aliud, [illegible] directa [illegible] majora

Theorema 5. [illegible] Euclid.

In [illegible] parallelogrammo opposita anguli, et opposita latera sunt inter se aequalia, [illegible] parallelogrammum Diameter, [illegible] illud dividit aequales partes.

[illegible] **A D**, [illegible] **B** [illegible] 12. sunt parallela [illegible]

[illegible] **D** [illegible] parallelogrammi **A D C B** [illegible]

D, et **D C B** [illegible]. Rursus, quia A C, et **D B** [illegible]

[illegible] recta **D** [illegible] **D**, et C **D B** aequale. [illegible] **D**

Eodem modo, ducta recta A B, [illegible] angulos A et [illegible] aequales.

Jam vero, quia triangula A D C et C B A [illegible] latus D C [illegible] habent, [illegible] latera

[illegible] Theorema [illegible] corollarium [illegible].

Corollaria

1\. [illegible] A [illegible]

[illegible]

[illegible] C. D. D C.

2\. [illegible]

[illegible]

Theorema 6. [illegible]

Parallelogramma super eadem basi, et in eadem parallelis, constituta sunt aequalia.

[illegible] parallelogramma A C, A D, [illegible] 19. [illegible] constituta. Dicimus ea esse aequalia. Nam in triangulis A [illegible] et [illegible] latus A C, et [illegible] aequalia [illegible] Theorema praecedens. [illegible] latus C [illegible]

[illegible]

[illegible] A D, [illegible]

[illegible] aequala. [illegible]

[illegible] A C, et A D aequalia [illegible]

Corollaria

[illegible]

2. Triangula sub eadem, vel equalibus basibus constituta, et inter easdem [illegible] A B C [illegible] parallelogrammi A B C E [illegible] A B C, [illegible] sunt equalia [illegible].

Theorema 7.

[illegible] divid[illegible] in tot triangula, quot habet latera.
Nam si intra Heptagonum B C D E F G [illegible] punctum A [illegible] ad omnes angulos ducantur rectæ lineæ AC, AD, AE, AF, AG, [illegible], manifestum est tot [illegible] triangula [illegible] quot sunt latera.

Corollarium

1. Omnes [illegible] efficiunt bis tot rectos [illegible] quot sunt latera [illegible].
[illegible] ex quovis puncto A intra [illegible] ducantur ad omnes angulos rectæ lineæ AB, AC etc. quæ figuram secabunt in tot Triangula, quot habet latera. Quoniam [illegible] duobus rectis per Theorema primum [illegible] tot [illegible] angulis, quot sunt latera prædicta [illegible] rectis per Corollarium 3tium 1. Theorematis [illegible] ad omnium Triangulorum angulos [illegible] circa punctum A [illegible] ad [illegible] collocati bis tot rectos [illegible] ficient, quot [illegible].
Hinc patet [illegible] æquales habere [illegible] quibus dignum est.
[illegible] si co[illegible]oscere volumus, quot [illegible] rectos angulos, quos [illegible] rum, habet angulos equales mille, [illegible] recti [illegible].

2. Omnes simul externi anguli cuiuscumque rectilinei [illegible] efficiunt [illegible] quatuor rectos.
Nam singuli figuræ interni anguli [illegible] duos rectos per Theorema 1. [illegible] proindeque interni simul omnes [illegible] bis tot rectos, quot sunt latera figuræ sed, ut in precedenti Corollario [illegible] interni simul omnes cum quatuor rectis, efficiunt bis tot rectos, [illegible] externi [illegible] quatuor recti [illegible]. Ergo omnes simul [illegible] anguli cuiuscumque figuræ rectilineæ [illegible] rectos.
[illegible] rectis [illegible] ex qua [illegible] equales habere exte[illegible] triangulum tres externi anguli equales sunt [illegible] externi [illegible] sus admiratione digna sunt.

Geometriæ
Liber 3tius
De Circulo
Definitiones.

1. [illegible] circulo conprehensa [illegible] ad [illegible] punctum intra [illegible] rectæ lineæ [illegible] currens linea [illegible] ea conclusum.
2. Circumferentia, seu Peripheria est [illegible] vel concava, seu cava [illegible].
3. Circumferentia Circuli divid[illegible] 360 partes, [illegible] solent [illegible] cumferentia, seu semiperipheria in [illegible] minuta prima. Quodvis minutum [illegible].
4. Centrum Circuli est punctum, a quo lineæ omnes [illegible].
5. Diameter est recta [illegible] equales partes: ut A B, [illegible]
6. Semidiameter, seu radius est recta a centro [illegible] ut [illegible].
7. [illegible] la est recta ducta ab uno puncto circumferentiæ [illegible] transeat: ut E F, [illegible]
8. Semicirculus est figura com[illegible] a diametro [illegible].
9. Quadrans est figura compre[illegible].
10. Arcus est pars circumferentiæ a chorda [illegible]
[illegible] hoc loco est [illegible] arcus [illegible] corollaria; [illegible] 300 [illegible].

[illegible]

[illegible] Circulo [illegible] vel [illegible] circulus.

[illegible] à centro, [illegible]

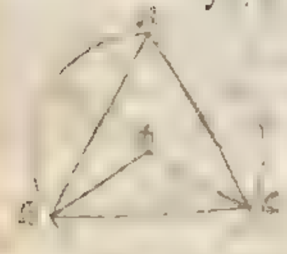
15 Circuli [illegible] à centro [illegible] circumferentia [illegible]

16 [illegible] circulo [illegible] centro distare dicuntur, [illegible] sunt [illegible]

17. Segmenta seu portione circuli sunt [illegible] circulus [illegible] recta [illegible] e F G, et H I K Fig. 5. Hinc omne circuli segmentum duobus terminatur, [illegible] scilicet recta, [illegible] secans circulum [illegible]

18 [illegible] segmenta [illegible] vel I H K segmentum [illegible]

19 [illegible]



20 [illegible] Talis ē in centro [illegible] vel [illegible]

21. [illegible] circulos.

22 [illegible]

23 [illegible] inscripta [illegible] circulo, [illegible]

24 [illegible] latera a [illegible]

[illegible]

[illegible]

[illegible]

[illegible] prop 16. lib 3 Eucl.

[illegible]

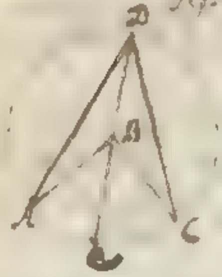
F. 12

... per extremum punctum [illegible] diametri A B Fig. 11 [illegible] recta [illegible] basi [illegible] ea [illegible] puncto. Demonstr. [illegible] ... a centro [illegible] ad [illegible] recta C [illegible] a centro [illegible] ad punctum [illegible] angulus C B F [illegible] maximus latus oppositi [illegible] theorema [illegible] Lib. [illegible] ... debet [illegible] seu radio C B, [illegible] Circuli. ergo punctum F perpendiculari [illegible] ... in solo [illegible] Circulum [illegible] demonstrandum.

Corollarium.

Nulla duci potest recta linea [illegible] punctum [illegible] ... perpendicularis [illegible] ... Circulus.

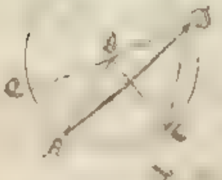
F. 13.



Theorema [illegible]. Propositio 20. Lib. 3 Eucl.

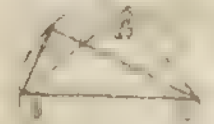
Angulus ad centrum duplus est anguli ad circumferentiam, [illegible] ... casus. Primus est, quando unum latus anguli ad circumferentiam incidit in unum latus anguli ad centrum: 2dus, quum latera anguli ad circumferentiam angulum ad centrum includunt: 3tius, quum latera anguli ad circumferentiam [illegible] ad centrum se se intersecant.

[illegible] in primo casu angulus ad circumferentiam [illegible] 12, [illegible] angulus ad centrum [illegible] ... angulo ad circumferentiam [illegible] ... Ergo angulus A [illegible] ad centrum [illegible]



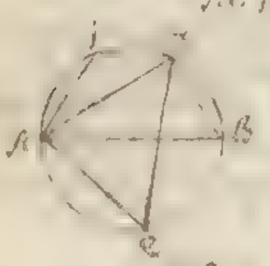
F. 15

Sit in 2do casu angulus ad centrum A [illegible] AD, B C anguli ad circumferentiam [illegible] D C, [illegible] F. 13. [illegible] lineam D B C transiens per centrum [illegible] angulus A B D [illegible] angulus C D C [illegible] demonstr. [illegible] A D C. [illegible]



Sit tertio in 3tio casu angulus ad centrum A B C, [illegible] angulus ad circumferentiam [illegible] latera se se intersecant, [illegible] ... eodem modo demonstratur totum angulum C B C duplum esse anguli [illegible] duplum esse anguli A [illegible] ... residuus angulus A B C [illegible] ... demonstrandum.

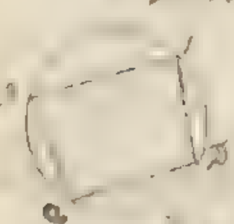
F. 16.



Corollaria. 1. Angulus ad circumferentiam habet [illegible]

2. Angulus ad circumferentiam [illegible] ... arcui, cui [illegible] ... angulo ad centrum. [illegible] ... arcui A C, cui [illegible] A F, cui insistit angulus ad centrum A B F, [illegible] ad centrum A B F. Nam per Theorema [illegible] demonstratus angulus ad centrum [illegible] angulo ad circumferentiam [illegible] ... ad centrum [illegible] ... A C [illegible] A F, [illegible] A B F.

F. 14.



3. [illegible] ... ejusdem Circuli segmentis sunt, seu qui eosdem habent arcus [illegible] ... anguli C et B, qui Fig. 15 sunt in eodem segmento D B C. [illegible] ... A C

4. Angulus A [illegible] semicirculo F. 16 [illegible] mensura [illegible] ... A C B, [illegible] ... angulus A D [illegible] ... CA [illegible] ... dia [illegible] semicircumferentiae, hujus vero minor.

5. Quadrilateri A [illegible] Fig. 17 [illegible] opposita anguli [illegible] et A, vel [illegible] ... semicircumferentia [illegible]

Theorema [illegible]. Propositio 32. Lib. 3 Eucl.

Angulus segmenti, qui fit a [illegible] tangente circulum, et [illegible] puncto contactus [illegible] ... qualis est angulo, qui fit in segmento alterno.

Chorda [illegible] Fig. 18 secet circulum ad punctum B [illegible] ... angulum C B D. [illegible] ... B C comprehendunt [illegible] ... angulus A [illegible] ... B C D.

[illegible]

[illegible] quadrato ABCD [illegible] circulo [illegible] BCD [illegible]

Theorema 5.

Omne polygonum circulo circumscriptum equale est triangulo rectangulo cuius alterum latus [illegible] alterum vero toti peripheriae [illegible]

[illegible] AB, BC, CD [illegible] Fig.a 20 [illegible] AC [illegible] CG F [illegible] CG Fig. 19.

[illegible] triangula ACB, BCD et Fig.a 20, equalia ei tria [illegible] polygonum. Sed aliis hisce triangulis equalia sunt [illegible] Fig.a 20 [illegible] ABC [illegible] CAC, et [illegible] BCG [illegible] Ergo totum parallelogrammum AB duplum est triangulorum [illegible]

[illegible] AB duplum est trianguli ABC [illegible] Theorema 5 [illegible] CG [illegible] Fig. 20, [illegible] toti polygono [illegible]

Theorema 6.

Omne polygonum ordinatum, seu regulare [illegible] latus [illegible] circulo [illegible] polygoni [illegible]

[illegible] Fig.a 21.

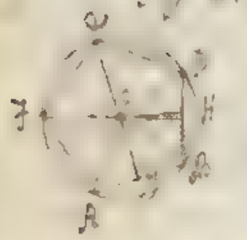


Fig. 21

Corollarium.

[illegible] attiam, tametsi [illegible]

Sed [illegible] circulo [illegible] Theorema [illegible] triangulo rectangulo, cuius alterum latus [illegible] polygoni, alterum vero [illegible] circulo [illegible] triangulo rectangulo [illegible] circumscripto [illegible]

Scholium

[illegible] polygoni seu circulo circumscripti [illegible] circulo [illegible] triangulo recto [illegible] circulo equale [illegible]

Fig.

Fig.

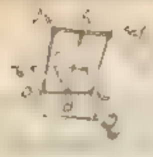
[illegible]

Liber 4

De Solidis

Definitiones

1. Solidum, sive corpus, est [illegible] latitudine [illegible] et profunditate.
2. Termini cuiuscumque solidi sunt superficies, [illegible]
3. Recta [illegible] perpendicularis [illegible] AB [illegible] CD [illegible] ABC, ABD [illegible]
4. Planum dicitur rectum, seu perpendiculare [illegible] planum, quum [illegible] sectioni planorum ducta in planorum uno, est perpendicularis alteri [illegible] EF [illegible] AB [illegible] recta AB, est perpendicularis ad [illegible] EF [illegible] EF.
5. [illegible] perpendicularis BE ad planum CD, iungaturque recta BE; [illegible] AB ad planum CD.



6. Si planum secans ... contineat rectis lineis, cum altero plano ad communem sectionem ... plano ... qui continet a rectis lineis AB, et BC, ... in utroque plano ad communem sectionem ... perpendiculares.

7. Plana similiter inclinata dicuntur, quando ... sunt, ...

8. Parallela plana sunt, quæ in omnem partem producta non conveniunt ...
9. Similes figuræ solidæ rectilineæ sunt, ...
10. Angulus solidus rectilineus est, qui ... unum punctum constitutis, continetur: ut BAC, CAD, DAB ...
11. Æquales solidi anguli sunt, qui invicem super positi ... lineariter, ita solidus angulus est inclinatio ...

Fig. 7

12. ... solidum ... triangulis ... io, vertex vero communis: ut ABCD ... basis BDC, et eundem communem verticem A.
Planum igitur BDC dicitur basis ... alia figura, ex cujus late... demissa a vertice ... A ...

13. ... solida ... plana sunt parallelogramma ... ut AB, Fig. 7.

14. Parallelepipedum est solidum sex parallelogrammis ... nt, et æqualia: ut KO, ... parallela ...
15. Cubus est solidum sex parallelogrammis ... quadrata ut ABFG ... est cubus.

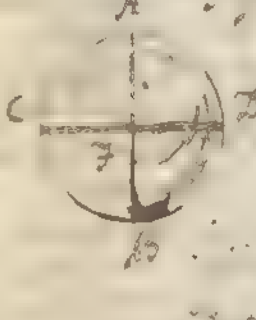


Fig. 10

16. Sphæra ... a qua omnes rectæ lineæ ad unum punctum ductæ ... ut A ... Fig. 10.
17. Axis sphæræ est ... recta AB. Fig. 10.
18. Centrum sphæræ est punctum ... circuli ...
19. Diameter sphæræ est recta ...

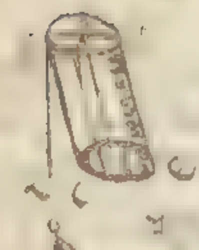
Fig. 11

20. ... circumferentia duo circuli ... parallela ... recta ab unius circuli centro ad centrum alterius circuli ducta ... Cylindrus. Sic quia recta linea BC, Fig. 11 ita convertitur circum duos parallelos circulos BD, CE; ut redeat in locum unde moveri cœpit, ... duorum circulorum centra ducta ... Cylindrus nuncupatur.

Fig. 12.

21. Bases cylindri sunt duo circuli, ... Cylindrus: ut BD, et CE Fig. 11
22. Axis cylindri est recta basium centra connectens: ut OI, Fig. 11.
23. Latus cylindri est recta in cylindro ... utrasque bases tangens: ut BC, Fig. 11.

24. Si recta linea in ... puncto extra ... circuli ... circumferentiam circuli, fabricatur Conus. ... circuli CF, Fig. 12 ... punctum O, a quo ducatur recta OF ... circuli converti, donec redeat in locum OF unde moveri cœperat; ... Conus.



25. Basis Coni est circulus ... ut circulus CF, Fig. 12.
26. Vertex Coni est punctum ipsius Coni: ut punctum O, Fig. 12.
27. Axis Coni est recta ex vertice ad basis centrum ducta: ut recta OI, Fig. 12.
28. Latus Coni est recta a vertice ad basis circumferentiam ducta: ut recta OF, Fig. 12.

29. Coni atque Cylindri recti ... quorum Axis perpendicularis est ad planum basis: ut figuræ 11, et 12.
30. Coni, et Cylindri ... inclinati, quorum Axis ... : ut ... 13, 14
31. Coni recti, vel recti cylindri sunt inter se æquales, quorum Axes ... et diametri basium ... basium sunt æquales.
32. Coni inclinati, vel Cylindri inclinati sunt inter se æquales, quorum Axes æqualem habent inclinationem ad plana basium.

F. 15.

33. Solida ordinata, [illegible] vocan[tur] [illegible] [illegible] [illegible] [illegible] [illegible] tur, sunt autem [illegible] [illegible], Tetraedrum, Cubus, [illegible] [illegible] [illegible], et Icosaedrum.

34. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: Ut A B [illegible] 15. Cubus sub sex quadratis [illegible] [illegible] [illegible]. [illegible] A B F G [illegible] 9. Octaedrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] continetur.

Geometriæ

Liber 5.

De Proportionibus.

Definitiones.

1. [illegible] [illegible] [illegible] comparata majori magnitudini [illegible] [illegible] pars, [illegible] [illegible] majori magnitudine [illegible] contineatur. Sic linea 2. pedum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], licet in ipsa [illegible] contineatur.

2. Pars dividitur in aliquotam et aliquantam.

3. [illegible] aliquota [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adæquat. Sic linea 2. pedum [illegible] [illegible] [illegible] linea 10. [illegible] [illegible] linea 2. [illegible] [illegible] [illegible] [illegible] [illegible] 10. [illegible], [illegible] adæquat.

4. [illegible] aliquanta [illegible] [illegible] [illegible], quæ majori magnitudini [illegible] [illegible] comparata [illegible] [illegible] adæquat. Sic linea [illegible] pedum [illegible] [illegible] aliquanta lineæ 10. [illegible] [illegible] [illegible] [illegible] [illegible] comparata, [illegible] [illegible] [illegible] adæquat, Ita vero comparata [illegible] excedit.

5 [illegible] [illegible] [illegible] [illegible] multiplex, quæ simpliciter multiplex appellari solet, [illegible] major magnitudo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Sic linea 6 pedum [illegible] multiplex [illegible] [illegible] [illegible], quia [illegible] [illegible] 2. [illegible] comparata, [illegible] [illegible] [illegible] [illegible] continet.

6. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quantitatis continent. Sic linea 12 pedum [illegible] lineæ 4. pedum, et linea 6 [illegible] [illegible] lineæ 2. pedum vocantur [illegible], quia et linea 12. pedum ter continet lineam 4. pedum, et linea 6. pedum [illegible] [illegible] continet lineam 2. pedum.

7. Magnitudines homogeneæ [illegible], quæ [illegible] [illegible] [illegible] seu, quibus eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quia [illegible], et [illegible] [illegible] [illegible] [illegible] omnia vocantur homogenea, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible].

8 [illegible] [illegible] [illegible] heterogeneæ [illegible] (vocantur) [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lineæ superficies et linea [illegible] [illegible] [illegible] [illegible] nuncupantur.

9. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] comparantur, [illegible] [illegible] [illegible] [illegible] minus [illegible] antecedens, et [illegible] consequens. [illegible] [illegible] [illegible] 2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] terminus antecedens, et linea 6. pedum terminus consequens. [illegible] [illegible] [illegible] magnitudinum comparatio, seu relatio, dicitur a Geometris [illegible].

10 Ratio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quantitate, [illegible] tudo, seu relatio, Dixi [illegible] [illegible] [illegible] homogenearum: Nam magnitudines heterogeneæ [illegible] possunt inter se comparari.

11 Dividitur [illegible] ratio in rationalem et irrationalem.

12. Ratio rationalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] commensurabiles, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ratio [illegible] habet linea 4. pedum ad lineam 3. [illegible] vocatur rationalis, quia [illegible] [illegible], linea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] numeris exprimi potest.

13. Ratio irrationalis [illegible], quæ existit inter duas magnitudines incommensurabiles. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] linea, quæ [illegible] [illegible] [illegible] queat.

14. Dividitur [illegible] ratio in rationem æqualitatis, et [illegible] [illegible] inæqualitatis.

15 [illegible] æqualitatis dicitur, quando antecedens, et consequens [illegible] [illegible] æqualia. [illegible] [illegible] ratio [illegible] [illegible] [illegible] ad lineam bipedalem.

16. Ratio inæqualitatis [illegible], [illegible] antecedens et consequens sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bipedalis ad [illegible] [illegible] pedalem.

17. Ratio [illegible] in ratione majoris inæqualitatis, et in ratione minoris inæqualitatis.

18. Ratio majoris inæqualitatis est, quando antecedens terminus major est consequente: Talis est ratio [illegible] sex pedum, et lineam 2 pedum.

19. Ratio minoris inæqualitatis est, quando [illegible] quantitas minor est 2da; hoc est, quando antecedens terminus est consequente minor: Talis est ratio [illegible] 2. pedum, et lineam 6. pedum.

20. Ratio majoris inæqualitatis [illegible] dividitur in multiplicem, superparticularem, superpartientem, multiplicem superparticularem, et multiplicem superpartientem.

21. Ratio multiplex est, quando major quantitas minorem quantitatem, hoc est, quando antecedens terminus [illegible] continet terminum consequentem. Hujusmodi est ratio [illegible] lineam 14 pedum et lineam [illegible] pedum. [illegible] quantitas [illegible] contineat, dicitur [illegible] habere ad [illegible] rationem duplam seu primam [illegible] ad 2dam in ratione [illegible] quantitas ter contineat 2dam, dicitur esse [illegible] in ratione [illegible] si quater in ratione quadrupla; atque ita [illegible]. Sic linea 4. pedum est ad lineam [illegible] in ratione dupla; 6. pedum in ratione tripla: 8. pedum in ratione quadrupla; 10. pedum in ratione [illegible] 12. pedum in ratione sextupla: 14 pedum in ratione septupla: 16 pedum in ratione octupla etc.

22. Ratio superparticularis est, quando major antecedens terminus semel continet minorem [illegible] consequentem, et [illegible] [illegible] consequentis: ut ratio lineæ 6 pedum ad lineam 4 pedum. Notandum autem est, [illegible] major quantitas ita semel continet minorem cum una aliquota minoris, ut [illegible] sit dimidia pars minoris, ~~[illegible] ratio dicitur sesquialtera~~ [illegible] ratio lineæ 6 pedum ad lineam 4. pedum: vel lineæ 3. pedum ad lineam duorum pedum. Vel si [illegible] minorem quantitatem semel contineat, et unam partem aliquotam minoris, [illegible] [illegible] minoris ratio est sesquitertia: ut ratio lineæ 4. pedum ad lineam 3 pedum, aut lineæ 16. pedum ad lineam 12. pedum. Eodem modo, ubi pars aliquota minoris, vel [illegible] pars, vel [illegible], vel [illegible]; [illegible] ratio vel sesquiquarta erit, vel sesquiquinta, vel sesquisexta etc.

23. Ratio superpartiens [illegible], quando major quantitas semel continet minorem quantitatem et [illegible] aliquotas, quæ tamen non constituunt unam aliquotam. Talis est ratio lineæ [illegible] pedum ad lineam [illegible] pedum. [illegible] linea 8. pedum semel continet lineam 5. pedum, et [illegible] lineam [illegible] pedum, hoc est tres [illegible] quarum linea [illegible] pedum, quæ tamen partes simul [illegible] non constituunt unam aliquotam [illegible] 5. pedum.

24. Ratio multiplex superparticularis, quando major minorem aliquoties continet et unam aliquotam: ut ratio lineæ 5. pedum ad lineam 2. pedum, vel lineæ 10. pedum ad lineam 4 pedum.

25. Ratio multiplex superpartiens est, quando major minorem aliquoties continet et [illegible] aliquotas non constituentes unam aliquotam: ut ratio lineæ 8. pedum ad lineam 3. pedum, vel lineæ 16 pedum ad lineam 6. pedum.

26 Ratio quoque minoris inæqualitatis dividitur in submultiplicem, subsuperparticularem, subsuperpartientem, submultiplicem superparticularem, et submultiplicem superpartientem.

27. Ratio submultiplex est, quando antecedens in consequente aliquoties continetur. Hujusmodi est ratio lineæ 2 pedum ad lineam 4. pedum. Si antecedens bis contineatur in consequente, dicitur antecedens esse ad consequens in ratione subdupla, si ter, in ratione subtripla; si quater, in ratione subquadrupla etc. Sic linea 2. pedum est ad lineam 4. pedum in ratione subdupla, ad lineam 6. pedum in ratione subtripla, ad lineam 8 pedum in ratione subquadrupla etc.

28 Ratio subsuperparticularis est, quando antecedens cum una sua aliquota semel in consequente continetur, ut ratio lineæ 4. pedum ad lineam 6. pedum. Hinc ratio subsuperparticularis, vel sesquialtera [illegible], vel sesquitertia vel sesquiquarta etc.

29. Ratio subsuperpartiens appellatur, [illegible] antecedens cum pluribus suis aliquotis, quæ [illegible] non constituunt unam aliquotam, in consequente continetur: ut ratio lineæ 5. pedum ad lineam 8 [illegible].

30. Ratio submultiplex superparticularis est, quando antecedens cum una sui aliquota in consequente aliquoties continetur. Talis est ratio lineæ 2. pedum ad lineam 5. pedum.

31. Ratio submultiplex superpartiens est, quando antecedens cum pluribus [illegible] [illegible] unam non constituentibus aliquotam in consequente aliquoties continetur. Hujusmodi est ratio lineæ 3. pedum ad lineam 8. pedum.

32. Quatuor magnitudines eandem habere rationem, seu in eadem ratione dicuntur, quando ratio primæ ad 2dam eadem, vel æqualis est rationi 3tiæ ad 4tam: seu 4 magnitudines in eadem ratione dicuntur, [illegible] prima est [illegible], et 3tia respectu 4tæ sunt vel æquimultiplices vel similes partes [illegible] linea 12 pedum comparata lineæ 4. pedum, et linea 6. pedum comparata lineæ 2. pedum, [illegible] quatuor magnitudines sunt eandem habentes rationem, quia sicut linea 12. pedum ter continet [illegible] 4. pedum, ita linea 6 pedum ter continet lineam 2. pedum.

33 Prima magnitudo [illegible] habere dicitur [illegible] ad 2dam, quam 3tia ad 4tam, quando prima [illegible] partes aliquotas 2dæ pluries [illegible] continet, quam 3tia [illegible] similes partes aliquotas 4tæ: [illegible] linea 16. pedum [illegible] habet rationem ad lineam [illegible] pedum, quam linea 6 pedum [illegible] quia linea [illegible] continet [illegible]; linea vero 6 pedum ter [illegible] ad 2. pedum.

34. Prima magnitudo minorem habere dicitur rationem ad 2dam, quam 3tia ad 4tam, si cum prima unam partem aliquotam 2dæ pauciès [illegible] contineat, quam 3tia [illegible] similem aliquotam 4tæ. Sic linea 6 pedum minorem habet rationem ad lineam 2. pedum quam linea 16 pedum ad lineam 4 pedum. linea [illegible] 6 pedum ad lineam 2 pedum rationem habet triplam, linea vero 16 pedum ad lineam 4 pedum rationem quadruplam.

35. Magnitudines, quæ eandem, seu similem habent rationem, dicuntur proportionales.

36. Hinc proportio, seu analogia ē similitudo rationum.

37. ~~[illegible]~~ Triplex ē proportio, Geometrica scilicet, Aritmetica, et Harmonica.

38. Geometrica proportio, quæ simpliciter et absolute proportio dicitur, ē illa in qua quæritur quoties una quantitas [illegible] quantitatem [illegible], vel in duas alias includatur quantitates. Sic ratio lineæ 16 pedum ad lineam [illegible] et [illegible] lineæ 12 pedum ad lineam 3 pedum constituunt proportionem Geometricam, quia [illegible] quoties linea 16. pedum includat lineam 4 pedum, vel quoties linea 4 pedum includatur in linea 16, toties [illegible] linea 12 pedum includat lineam 3 pedum, vel linea 3. pedum includatur in linea 12. pedum.

39 Proportio Arithmetica ē illa, in qua spectatur, quantum duæ quantitates excedant duas alias quantitates vel quantum [illegible] quantitates [illegible] ab [illegible] duabus quantitatibus excedantur. Sic numerus quaternarius comparatus numero ternario, et numerus binarius comparatus unitati proportionem efficiunt Arithmeticam, spectatur enim quantum numerus quaternarius excedat numerum ternarium, vel quantum ternarius numerus excedatur a quaternario. et quantum numerus binarius excedat unitatem, vel a numero binario unitas excedatur.

40 Quævis proportio sive Geometrica, sive arithmetica duabus necessario constat rationibus, [illegible] quatuor quantitates, [illegible] in proportione [illegible] dicuntur termini. Primus ergo et 3tius dicuntur antecedentes [illegible] con[illegible]. 3tius 2dus antecedens: 4tus secundum consequens. Primus [illegible], et 4tus dicuntur extremi, [illegible] et 3tius media. Hoc autem modo notantur a Geometris. A. B:: C. D. vel, 6. 3:: 4. 2. [illegible] ut A se habet ad B, ita C se habet ad D. [illegible] ut 6 se habet ad 3 ita 4 se habet ad 2.

41 Proportio sive Geometrica, sive arithmetica vel Discreta ē, vel continua.

42. Proportio discreta nuncupatur, cum termini semel tantum accipiuntur, ut in superiori exemplo A. B:: C. D. vel, 6. 4:: 12. 8. Magnitudines autem hanc proportionem efficientes dicuntur discrete proportionales.

43. Proportio continua appellatur, si medii termini bis accipiuntur; [illegible] antecedentes [illegible] ut [illegible] 8. 4. 2. [illegible] primus consequens respectu [illegible] primi antecedentis, [illegible] 2. 2di consequentis. Magnitudines hanc proportionem [illegible] continuo proportionales.

44. Rursus proportio alia est alterna, alia conversa.

[illegible] Proportio alterna [illegible] antecedentis ad antecedentem, et consequentis [illegible] A. B:: C. D [illegible] A ad C [illegible] B ad D.

46 Proportio conversa ē comparatio consequentis ad antecedentem. [illegible] A. B:: C. D [illegible] B. A:: D. C.

47. Proportio [illegible] vel divisa vel conversa.

48. [illegible] proportio [illegible] rationis, vel componendo, [illegible] antecedentis [illegible] consequentis [illegible] A. B. B:: C. D. D.

[illegible] excessus antecedentis [illegible] A. B. B. C. D. [illegible] A. B: C. D

50 [illegible] rationis, seu conversio [illegible] antecedentis [illegible] A. B. A. C. D. C

51. [illegible] antecedentia antecedentium, et [illegible] consequentia [illegible] quantitates [illegible]

52. 3tia proportionum species, scilicet Harmonica, cujus frequens fit mentio [illegible] constitit in tribus terminis ita dispositis, ut qualis ē ratio maximi ad [illegible] excessus medii a minimo. Sint V.G. [illegible] 6 [illegible] 12 [illegible] 8 [illegible] 6 [illegible] excessus 4, qui [illegible] inter 8 et 6.

53 Animadvertendum ē, quod licet ratio, ut superius vidimus, a proportione [illegible] ut ratio et proportio idem [illegible] V.C. proportio alterna [illegible] proportio [illegible] ratio A ad B [illegible]

5[illegible]. [illegible] primus antecedens A comparat 2do consequenti D, relictis primo consequente B, et 2do antecedente C; ratio A ad D composita dicitur, composita nimirum ex ratione A ad B, et ex ratione C ad D. Quum vero in proportione hac continua [illegible] A. B. C. ~~A comparatur~~ primus antecedens A comparatur 2do consequenti C, relicta media proportionali scilicet B, quae gerit vices primi consequentis, et 2di simul antecedentis; ratio A ad C composita [illegible] appellatur ex duabus rationibus A ad B, et B ad C.

55. Ratio duplicata dicitur, quae composita est ex duabus rationibus aequalibus in ratione majoris inaequalitatis, v.g. si 12. [illegible] :: 6. 2; tota ratio 12. ad 2. duplicata nuncupatur [illegible] 12 ad 6, et 6. ad 2. Ratio [illegible] est ratio composita ex tribus rationibus aequalibus in ratione majoris inaequalitatis [illegible] 16 [illegible] 12 ad 3 8 ad 2. eam [illegible] rationes scilicet quadruplas; ratio 16. ad 2. triplicata erit trium [illegible] rationum 16 ad [illegible] 3, et 8. ad 2. Eodem modo servatis servandis, habebitur ratio [illegible] duplicata, sextuplicata, octuplicata, nonuplicata [illegible].

56. Ratio subd[illegible] est [illegible] ratio composita ex duabus rationibus aequalibus in ratione minoris inaequalitatis. Ratio duplicata subduple [illegible] minoris antecedentis consequenti [illegible] [illegible]. V.g. in hac proportione ~~[illegible]~~ continua [illegible] ita 4. se habet ad 8; tota ratio 2. ad 8 vocatur ratio sub[illegible] [illegible] ad [illegible] plo majores rationes [illegible]; 2. ad 8 [illegible] ratio [illegible] duplas, [illegible] [illegible]. [illegible] tione, efficit ratio [illegible] [illegible].

57 Linea [illegible] in aliam ducitur, seu in aliam lineam multiplicatur [illegible] [illegible] rectangulum, cujus [illegible] [illegible] contineat. [illegible] multiplicatur, [illegible] ex utraque fit [illegible] rectangulum [illegible].

58. Si linea vel per se ipsam vel [illegible] multiplicat, ex [illegible] [illegible] v.g. [illegible] CD [illegible] Fig. 2. per se [illegible] multiplicet [illegible] ex illa multiplicatione [illegible] quadratum EFCD; [illegible] sint aequalia.

59. Rectangulum, aut quaevis alia superficies per lineam multiplicata, [illegible] [illegible] rectangulum, cujus basis sit ea [illegible] altitudo [illegible] [illegible] figura ABGH [illegible] per lineam IK, vel per lineas BC [illegible] FR, cujus basis est superficies ABGH, altitudo vero [illegible] K, [illegible] aequales.

60. Si superficies sit quadrata, et per lineam [illegible], ex [illegible] [illegible] sex superficies erunt inter se aequales.

61. Ex figuris [illegible], [illegible] angulos [illegible] [illegible] ea aequales angulos proportionalia. [illegible] sunt [illegible] ABC [illegible] A quae [illegible] ac [illegible] AB. AC :: ab. ac. Latera, [illegible] dicuntur homologa: ut AB, et ab: AC, et ac [illegible].

62. Altitudo cujusque figurae est linea [illegible] a vertice [illegible] [illegible] Fig. 4. est altitudo Trianguli ABC.

63. Spatia, seu intervalla inter parallelas comprehensa sunt aequalia, in quibus [illegible] sunt aequales.

Postulatum

Datis tribus quantitatibus A, B, C, dari potest [illegible] ad quam C [illegible] rationem, quam habet A, ad B.

Theorema 1

In proportione arithmetica [illegible] extremorum est semper [illegible].
In hac proportione arithmetica [illegible] 2. 1. [illegible] ut [illegible] 5: [illegible] 2. [illegible] 3, [illegible] a 2, [illegible] est [illegible] utroque aequalitas.

Theorema 2

In proportione geometrica extremorum multiplicatio [illegible].
In hac v.g. proportione 4. 2 :: 6. 3. si 4. per tria [illegible] duo per 6. multiplicat [illegible] autem est, quia 4, et bis duo sunt [illegible] bis tria [illegible] [illegible] 3. per 4. multiplicantur, idem est, ac, [illegible] bis tria, et [illegible] tria, seu uno verbo quater tria. Duum [illegible] 2. per 6. multiplicantur, idem [illegible] est ac [illegible] bis tria, et bis tria. Producta [illegible] [illegible].

Corollarium

[illegible]

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 4. Fig. 5

Theorema 3tium.

Triangulorum aequiangulorum latera circa aequales angulos sunt proportionalia. P. 04. L. 6 Eucl.

Sint triangula ABC Fig. 6. et abc Fig. 7. quae sint aequiangula. Dico AB esse ad ab, ut BC ad ac, et BC ad bc; atque ita alternando AB esse ad AC, ut ab ad ac, et bc.

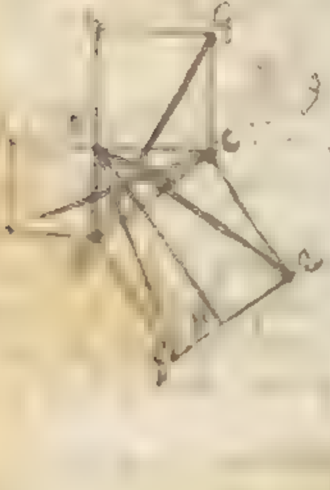
A vertice A majoris trianguli ABC demittatur perpendicularis AD, dividaturque in partes aequales, et per sectiones divisiones ducantur rectae lineae basi BC parallelae, quae occurrant lateri AB in punctis F, et a quorum singulis demittantur partes perpendiculares in basis partes BD. [illegible] latus AB, et partes basis BD in totidem partes dividi, quot continentur in perpendiculari AD, quae quidem simul erunt inter se aequales tot in AB, quot in BD, per Corollarium 2. Theorem. 3. Lib. 2.

[illegible] illa pars in minori triangulo abc perpendiculari ap, in qua sumantur partes ad, de aequales partibus AD, DE et continuaturque in ap quotquot, quales [illegible] AD, quae sunt sectiones [illegible] [illegible] ducant recta basi bc, a adeo, quae occurrent [illegible] in punctis f, et a quorum singulis demittantur perpendiculares in [illegible] aut basis partem ap, dein [illegible] latus ab, et partes basis bp in tot partes inter se aequales dividi, quot continentur in perpendiculari ap.

[illegible] multitudo partium aequalium in perpendiculari AD majoris trianguli ad multitudinem partium aequalium perpendiculari ap in minori triangulo, ut multitudo partium lateris AB, vel basis BD ad multitudinem partium lateris ab, vel basis bp. Idque demonstrabitur de triangulis ABC, abc. Proindeque ut latus AB ad latus ab, ita latus AC ad latus ac, et BC ad bc, ac consequenter, ut tota basis BC ad totam basim bc. Quod erat demonstrandum.

Theorema 4tum. Prop. 8. Lib. 6. Eucl.

3 In triangulis rectangulis perpendicularis ab angulo recto in basim demissa facit duo triangula sibi invicem, et toti similia.



Perpendicularis v. g. AD, Fig. 8 facit triangula DAB, et DAC sibi mutuo, et toti triangulo CAB similia. Nam in triangulis CAB, et DAB duo anguli CAB [illegible] rectus est et ADB sunt aequales [illegible] ADB, qui est rectus, et ABD [illegible] tertius ACB est aequalis tertio DAB per corollarium 3tium Theorematis 1. Lib. 2. Ergo ista triangula sunt aequiangula [illegible] latera habent proportionalia per Theorema precedens. Ergo e definitione 3. hujus sunt similia. Eodem modo demonstrabitur CAD similem esse ipsi CAB; Adeoque duo haec triangula sunt sibi mutuo, et toti CAB similia.

Corolaria.

1 Perpendicularis AD Fig. 8. est media proportionalis inter segmenta basis CD, et DB. Hoc est, ut CD ad DA, ita DA ad DB. Quia enim triangula CAD, et DAB sunt similia, [illegible] latus [illegible] angulo CAD est ad [illegible] latus [illegible] trianguli, ut [illegible] minus latus [illegible] ad [illegible] per Theorema 3tium huius. [illegible]

Simili modo CA est media proportionalis inter hypotenusam CB et segmentum CD. Nam quia triangula CAB, et CAD sunt similia, erit hypotenusa CB in majori triangulo CAB ad minus latus CA, ut hypotenusa CA in minori triangulo CAD est ad minimum quod latus CD.

Denique BA est media proportionalis inter hypotenusam BC, et segmentum BD. Nam quia triangula BAC, et BAD sunt similia, erit hypotenusa BC in majori triangulo BAC ad BA minus latus, ut hypotenusa BA in minori triangulo BAD est ad minus latus BD.

2. Quadratum perpendicularis AD, Fig. 8. est aequale rectangulo sub segmentis basis DB, et DC contento per Theorema 2. [illegible] et [illegible] corolarium [illegible] in media proportionali [illegible] sunt eadem ratione [illegible] lata. [illegible] CA est aequale rectangulo sub basi BC, et [illegible] CD. Sicuti quadratum lateris [illegible] est [illegible] rectangulo sub basi BC, et [illegible] segmento BD [illegible]

Theorema 5. Prop. 47. Lib. 1 Eucl.

In omni triangulo rectangulo quadratum basis, seu hypotenusae aequale est quadratis laterum simul sumptis.

[illegible] triangulo rectangulo BAC Fig. 9. quadratum hypotenusae BC aequale est quadratis laterum BA, AC [illegible]

[illegible] latera BC, AB, AC [illegible] quadrata. Ducatur perpendicularis AH, quae [illegible] parallela [illegible] Dicimus, [illegible] AF [illegible] rectangulo BH, et quadratum AG aequale est rectangulo CH. Proindeque quadratum BC aequale est duobus quadratis AF, AG. Quod ita demonstratur.

[illegible] triangula FBC, ABD habent latera [illegible] BD, [illegible] aequalia [illegible] quadratis. Habent etiam angulos FBC, ABD aequales, quia [illegible] angulos FBA, DBC, communem habeant angulum ABC. [illegible] triangula FBC, ABD [illegible] per Theorema 3tium [illegible] inter se aequalia. [illegible] quadratum AF duplum est trianguli FBC per Theorema 5. L. 6. 2di, et Theorema 6, [illegible] Corolarium 2dum [illegible] eam basim BF [illegible] eadem parallela [illegible] Restat [illegible] duplum trianguli ABD

quia habeant eandem basim BD, et sint inter easdem parallelas BD, AH. quadratum ergo AJ equale est rectangulo BH. [illegible] triangula ACG, GCB sunt equalia [illegible] Theo. [illegible] 37. [illegible] AG duplum [illegible] trianguli BCG, et rectangulum CH duplum est trianguli A[illegible] [illegible] Quadratum ergo AJ equale est rectangulo CH. Et conveniunt totum quadratum BC [illegible] quadratum hypotenusae, equale est duobus quadratis AJ, [illegible] G, quae sunt quadrata laterum trianguli rectanguli BAC. Quod erat [illegible].

Hoc [illegible] [illegible] habetur a mathematicis universis. Vocat Pythagoricum ab inventore Pythagora, qui, ut testatur Proclus, [illegible] Vitruvius centum boves [illegible] lavit, [illegible] putaret. Hujusce Theorematis [illegible] est [illegible] 47. Libri 1. Euclidis, magnusque usus apud Geometras. [illegible] nos tria duntaxat notamus [illegible] exemplo [illegible].

Et primo ex eo [illegible] quasdam extare lineas incommensurabiles, quas sciliet nulla communi mensura notum metiri; seu extare quasdam lineas, [illegible] alterum numeret: omnis [illegible] numeri habent saltem unitatem pro mensura communi, ex qua aliquoties repetita [illegible] itaque in superiori triangulo ABC [illegible] 9. [illegible] AB sit 3 pedum, latus AC [illegible] BC est 5 pedum. [illegible] quadratum lateris AB, scilicet AJ, continere 9 pedes quadratos, [illegible] ex [illegible] pedum [illegible] si autem tres pedes sumantur [illegible] numerum multiplicent, efficient 9 pedes. [illegible] quadratum lateris AC, scilicet [illegible] 16 pedum, et quadratum hypotenusae BC [illegible] 25 pedes quadratos continebit. [illegible] si addantur simul quadratum AJ 9 pedum, et quadratum AG [illegible] 25, pedes simul sumpta equalia sunt quadrato [illegible], quod [illegible] 25 pedes quadratos comprehendit.

Neque solum quadrata laterum, ut hactenus vidimus, numeris [illegible] verum etiam [illegible] radices, latera scilicet ista, numeris [illegible] latera vel radices quadratorum [illegible], qui [illegible] multiplicati [illegible] quadratum efficiunt. [illegible] 2 est [illegible] 4 [illegible] 3 est radix quadrata [illegible] dix numeri 16. 5 radix numeri 25. 6 radix numeri 36. 7 radix numeri 49. 8 [illegible] meri 64. 9 radix numeri 81. 10 radix 100 etc. [illegible] numeri 4, 9, 16, 25, 36 [illegible] 100 quadrati appellantur, quoniam ex certis numeris [illegible] exurgunt, et [illegible] formam quadratam disponi possunt. Hinc numerus, qui quadrati cujusdam numeri duplus est, non potest esse quadratus, quia in formam quadratam ordinari non potest. Nam si numerus v.g. quaternarius bis sumatur, fiet octonarius, qui quadratus non est, quia in formam quadratam ordinari non possit. Verum si numerus quaternarius quater sumatur, prodibit numerus 16, qui quadratus merito dicitur.

Quamvis autem numerus quadratus non possit esse alterius numeri quadrati duplus; potest tamen quadratum extensum esse alterius quadrati extensi duplum. Nam si triangulum rectangulum fuerit isosceles. V.g. si utrumque illius latus fuerit 4 pedum, erit uniuscujusque lateris quadratum 16 pedum, et ambo simul sumpta 32 pedes quadratos complectentur; adeoque quadratum hypotenusae in predicto triangulo continebit 32 pedes, eritque alterutrius duplum. Numerus autem 32 non est quadratus; sed continetur inter numeros quadratos 25, et 36, quorum radices sunt 5, et 6: proindeque radix numeri 32, quae est hypotenusa predicti trianguli, debet plures continere pedes, quam 5, et pauciores, quam 6 [illegible] magnitudo numeris precise determinari non potest. [illegible] proinde [illegible] [illegible] potest laterum, et hypotenusae mensura communis. Ergo hypotenusa trianguli isoscelis [illegible] diagonalis cujuscumque quadrati est incommensurabilis lateri.

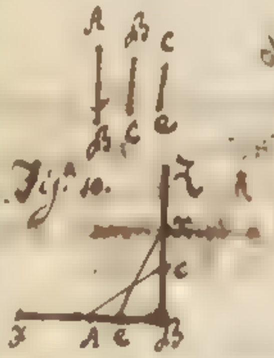


Fig.a 10.

Consequitur 2do, datis quotcumque quadratis, unum construi posse omnibus equale. Dentur v.g. quadrata tria, quorum latera sint AB, BC, CE. Fiat angulus rectus JBZ infinita habens latera BJ, BZ, atque in ea transferantur latera BA, BC, junganturque AC. Erit quadratum AC equale quadratis AB, BC. [illegible] AC transferatur ex B in X, et CE tertium latus transferatur ex B in E, junganturque EX: erit quadratum lateris EX equale quadratis laterum EB, et BX hoc est equale tribus datis quadratis laterum AB, BC, CE.

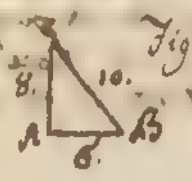


Fig.a 11.

Consequitur 3tio, notis duobus quibuscumque lateribus trianguli rectanguli, tertium quoque latus cognosci posse. Latera rectum angulum ambientia sint AC, et AB, hoc 6 pedum, illud 8 pedum. [illegible] niamus quot pedes sit latus majus CB angulo recto oppositum, latus 6 pedum, et latus 8 pedum in se ipsa ducenda sunt, seu per se ipsa multiplicanda. Ex hac multiplicatione consurget 36 quadratum lateris 6, et 64 quadratum lateris 8, eorumque summa erit 100. Porro radix quadrata 100 nempe 10 dabit pedes tertii lateris BC. Nam summa quadratorum BA, AC equalis est quadra

to BC. Ergo horum summae radix eadem est cum radice, seu latere BC.
Nota sint deinde latera AB, BC, hoc 10. pedum, illud 6. pedum, atque invenire oporteat quot sint pedes lateris AC. Lateris AB quadratum 36. auferatur ex 100. quadrato lateris BC. Residuum 64. erit quadratum lateris AC. Radix ergo 64, nempe 8, dat pedes lateris AC.

Geometriae
Liber 6.
Problemata.
Definitiones.

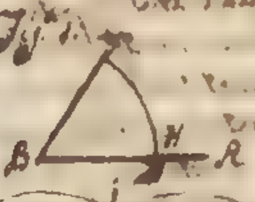
1. Orgyia Graecorum idem significat, quod hexapeda, seu sexpeda nostra, nempe mensura 6. continens pedes.
2. Pes continet 12. uncias, sive pollices. Uncia quippe sumitur non tantum pro pondere, quo sensu est 12. pars Librae, verum etiam pro mensura, nempe pro pollice, seu 12. pedis parte.
3. Digitus est pars pedis 16. Verum recentiores scriptores pollicem, et digitum saepe indiscriminatim sumunt, pro parte nimirum pedis 12.
4. Pollex continet 12. partes, quae lineae vocantur. Aliae mensurae adhibebantur a veteribus, quae apud nos non sunt in usu.
5. Mensurae, quibus communiter utuntur Romani, et Galli, sequentibus versibus exprimuntur.

> Quatuor ex granis digitus componitur unus.
> Est quater in palmo digitus: quater in pede palmus.
> Quinque pedes passum faciunt. Passus quoque centum,
> Viginti quinque stadium dant. At miliare
> Octo dabunt stadia: Duplicatum dat tibi leucam.

Notandum est per grana hic intelligi grana hordei deinceps secundum longitudinem collocata, per passus vero intelligi passus geometricos, non communes; quum passus communis trium duntaxat pedum constet.

6. Romani per stadia, aut milliaria numerabant. Dictum est autem miliare, quod mille passus geometricos contineat.
7. Leucis Galli duo miliaria vulgo tribuunt. Leucae Germanicae duplo fere majores dicuntur.
8. Egyptii Schoenis utebantur, de quorum amplitudine non liquet. Nam alii singulis schoenis tribuunt tres leucas gallicas cum dimidia, et quadrante. Alii duas leucas cum dimidia. Alii leucam cum quadrante.
9. Persae intervalla per Parasangas metiebantur. Continere autem parasanga dicitur tria milliaria et passus 740.

Fig. 1



Problema 1. Propositio 23. Lib. 1 Eucl.

Ad datum punctum datae rectae angulum efficere aequalem alteri dato.

Sit punctum B in linea AB. Fig. 1 in quo efficiendus sit angulus dato angulo CDE aequalis. Ex puncto D, veluti centro, ad intervallum E, describatur arcus EC: Tum manente eadem circini apertura, fiat ex puncto B, veluti centro, ad aequale intervallum H, aequalis arcus FH. Deinde ducatur recta BF. Angulus HBF aequalis erit angulo CDE per definitionem. Ambo enim anguli aequali arcu sunt dimensi, ut dictum est ad definitionem 10. Libri 1mi.

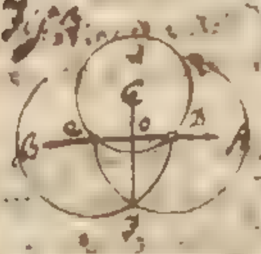
Fig. 2

Problema 2.

Ex dato in recta puncto perpendicularem excitare. Propositio 11. Lib. 1 Eucl.

In linea AB, Fig. 2, datum sit punctum C. Sumantur hinc inde, ope circini, aequales partes CD, CE. Ex punctis D, et E describantur duo arcus sese intersecantes in puncto I. Tum a puncto C per punctum I excitetur recta CI. Haec linea perpendicularis erit per definitionem 21. Lib. 1. Nam punctum I non magis in partes CD inclinat, quam in partes CE: et recta CI facit utrinque angulos ECI, DCI rectos, seu aequales.

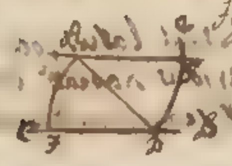
Fig. 3



Problema 3tium. Propositio 12. Lib. 1 Eucl.

Ex dato extra rectam puncto perpendicularem ad eandem rectam ducere.

Sit datum punctum C, Fig. 3, a quo describatur arcus DE secans lineam AB in punctis D, et E. Ex illis punctis D, et E fiant duo arcus sese in puncto F intersecantes. Ducatur recta CF secans

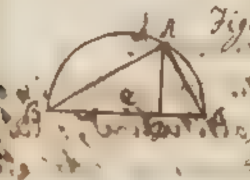


lineam A D in O. Linea C O erit perpendicularis quaesita. Linea quippe C O non magis ad partem A D inclinatur, quam ad partem O E.

Problema 4.

A dato puncto ducere parallelam lineae datae. Propositio 31. Lib. 1. Eucl.

Sit punctum A Fig.a 4, per quod ducenda sit parallela datae lineae C B. Ducatur quaecumque recta A D secans datam rectam C B in D: ex puncto D describatur arcus A F, et ex puncto A eodem intervallo describatur alter arcus D G, in quo transferatur arcus A F, scilicet ex D in G. Tum ducta recta A G erit parallela quaesita per Theorema 4. Lib. 1. et ipsius scholium. Nam anguli alterni A D F, et D A G sunt aequales, seu aequali arcu dimensi.

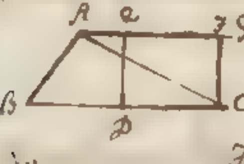


Problema 5. Propositio 13. Lib. 6. Eucl.

Inter datas duas lineas mediam proportionalem invenire.

Sint datae lineae B D, D C, Fig.a 5, quae in directum ponantur, et unam rectam B C efficiant, ex cujus medio puncto E describatur semicirculus B A C. Deinde a puncto D excitetur perpendicularis D A occurrens semicircumferentiae in A. Dicimus rectam D A esse mediam proportionalem inter B D, et D C.

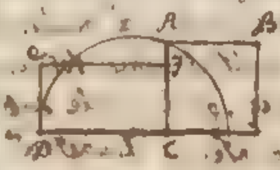
Nam ductis rectis B A, C A fit angulus B A C in semicirculo, proindeque rectus per Corollarium 4. Theorematis 4. Lib. 3. Quare demissa perpendicularis A D in basim B C est media proportionalis inter segmenta, seu datas lineas B D, D C per Corollarium 1. Theorematis 4. Lib. 5.



Problema 6.

Dato triangulo aequale parallelogrammum rectangulum efficere. Propositio 42. Lib. 1. Euclidis.

Sit triangulum A B C datum, Fig. 6, per cujus verticem A ducatur recta A F parallela basi B C. Tum dividatur basis B C in duas aequales partes in puncto D, ex quo excitetur perpendicularis D E usque ad parallelam A F. Sumatur C F aequalis ipsi D E, et ducatur latus C F. Erit rectangulum D F aequale dato triangulo A B C per Theorema 5, et 6 Libri 2di, eorumque corollaria.



Problema 7.

Dato parallelogrammo quadratum constituere. Propositio 14. Lib. 2. Euclidis

Sit parallelogrammum C D E F datum, Fig.a 7, inter cujus longitudinem D C, et altitudinem C F, media proportionalis inveniatur C A per Problema 5. Erit quadratum C B hujus mediae proportionalis aequale recto rectangulo C D E F per Theorema 2dum Lib. [illegible] corollarium.

Problema 8.

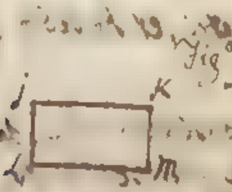
~~Lineam horizontalem, ad quam unde tantum una parte extrema accedere liceat, metiri.~~

~~Sit linea A B, Fig. 8, ad quam accedere liceat tantum in puncto B; et hujusce lineae longi~~tudo inquirenda proponatur.

Aream triangularem metiri.

A vertice figurae ad basim ducatur perpendicularis A D, Fig.a 8. Tum videatur quot sint pedes, vel palmi, vel digiti, vel grani etc. in basi B C, et quot partes sint in perpendiculari A D. Postea multiplicentur partes in perpendiculari inventae per semissem basis: Hisce pactis innotescet area trianguli. Nam totidem quadrati sunt aut pedes, aut palmi etc. quadrati in area triangulari A B C, quot inventae fuerint partes in producto perpendicularis A D per semissem basis B C.

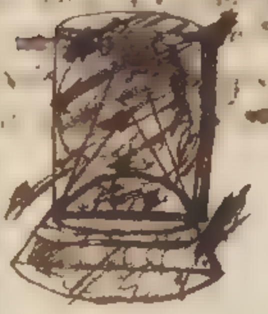
Etenim triangulum est media pars parallelogrammi intra easdem lineas parallelas contenti per Theorema 5. Libri 2di. Sed parallelogrammum habetur ex multiplicatione basis B C per altitudinem A D secundum definitionem 17. Lib. quinti, ergo haec eadem perpendicularis per semissem basis multiplicata refert aream triangularem.



Problema 9.

Parallelogrammum rectangulum metiri.

Metiatur primum latus I L Fig.a 9. tum latus L M. Postea ducatur latus I L in latus L M: et tota area rectanguli innotescet ob rationem in praecedenti problemate assignatam.



Problema 10.

Figuram polygonam metiri.

Primo secetur polygonum in triangula ductis ab unoquoque angulo ad oppositum rectis lineis, vel ductis rectis ad aliquod punctum intra polygonum constitutum secundum Theorema 7. Libri 2. Commensurentur deinde singula triangula per Problema 8: et omnium triangulorum summa figuram polygonam referet.

Problema 11.

Circulum metiri.

Multiplicetur radius circuli per ejus semicircumferentiam. Nam per corollarium Theorematis 6. Libri 3tii circulus aequalis est triangulo rectangulo, cujus unum latus aequale est radio, et aliud circumferentiae: sed triangulum per Theorema 5. Libri 2di aequale est parallelogrammo rectangulo, cujus unum latus esset semicircumferentia, aliud vero radius.

Sed per Problema 9. haberet istius parallelogrammi aream, si duceret unum latus, quod foret equale radio circuli, in alterum latus equale semicircumferentiae. Ergo ut habeatur area circuli, multiplicanda est semicircumferentia per radium. Ut vero nota sit semicircumferentia circuli, quaerenda est illius diameter.

Problema 12.

Metiri parallelepipedum, vel prisma, vel cylindrum, vel pyramidem, vel conum.
Multiplicetur per definitionem 19. Lib. 5. basis parallelepipedi, vel prismatis, vel cylindri per suam altitudinem perpendicularem; basis vero pyramidis, vel coni per trientem altitudinis, quia pyramis est tertia pars prismatis ejusdem basis, et altitudinis, et conus tertia pars cylindri ejusdem quoque basis, et altitudinis.

Problema 13.

Sphaeram metiri.
Primo quaerenda est sphaerae superficies, quae est equalis quatuor maximis ejusdem sphaerae circulis ut demonstravit Archimedes. Quum ergo per Problema 11. habeatur area Circuli ex multiplicatione semicircumferentiae per radium; et consequenter duplum illius ex multiplicatione totius circumferentiae per eundem radium; Hinc sequitur haberi quadruplum illius areae, quod est equale superficiei sphaerae, per multiplicationem ipsius circumferentiae per duplum radium, seu per integram diametrum.
2do. inventa sphaerae superficie, habebitur ejus soliditas, si multiplicetur tota illius superficies per trientem radii. Nam sphaera equalis est cono recto, cujus basis est sphaerae superficies, altitudo vero radius. Sic conus BCA, fig.a 10. equalis est sphaerae ACI, si modo ipsius basis BA sit equalis toti superficiei sphaerae. Concipitur n. in sphaera tanquam quaedam infinitorum conorum multitudo, quorum bases sint in superficie, vertices vero in centro.
Si libet, maximus sphaerae circulus multiplicetur per duplum trientem diametri; et habebitur sphaerae quaesita soliditas.

Haec sunt, quae ad aliquam comparandam Geometriae cognitionem, consideranda, demonstrandaque judicavimus. Quantae sit utilitatis futura, sive recte philosophantibus, in difficilioribus potissimum physicis cognoscetis. Pauca sunt, quae [illegible] tradidimus: Verum ne plura traderemus, in causa fuit, quae premit, temporis angustia. Si quid in perscrutandis naturae phenomenis aut arduum occurret, aut novum, [illegible] ex Geometria petitum; illud secundum proposita hucusque elementa, suo loco et demonstrabitur, et fortasse alacrius. [illegible] de re dialectica agamus.

Philosophiae Pars 2da

Logica

Omnes homines beati esse volunt, atque insita natura in certam et immobilem feruntur voluntatem, quae vera est beatitudo, vehementissime feruntur. Porro certam et invariabilem perfectam voluntatem nihil ex summi boni possessione manare, compertum satis est, sicut enim illud bonum, quod nobis voluptatem affert, quam nullus sequitur dolor: ita quidquid affectat appetibile, certamque voluptatem in nobis creat, Summum est bonum. Omnia ergo ad beatitudinem, natura ipsa impellente, tendimus, in id totis viribus incumbere decemus, ut summum hoc, perfectissimumque bonum assequamur; scilicet ut ea quae dolorem pariunt vitemus, quae autem voluptatem producere possunt, ea summo studio comparemus. Verum qui fieri potest, ut amplectenda, vel vitanda cognoscamus sine sapientia? Est ad comparandam ipsam beatitudinem necessaria est sapientia: Itaque hinc factum est, ut cum desiderio beatitudinis insita natura inesset omnium hominum sapientiae desiderium.

Est autem sapientia, (inquit A. Genuensis in Prolegomenis Artis Logico-criticae Sect.e 3.) rerum divinarum, factarum, et nobilium, earumque causarum, finium, relationum usuum scientia. Scientia vero certa cognitio est ratione comparata. Ratio autem vis incipiendi, cogitandi, ratiocinandi: et recta quidem ratio, quae solidis principiis utitur, et recte, ac necessario ordine ratiocinatur: Corrupta, et falsa, quae aut non solidis principiis utitur, aut ex solidis principiis non recte infert consequentias. Hanc ergo sapientiam comparare sibi necesse est qui vere beati esse cupiunt. Ad hanc autem comparandam, habendae sunt Artes, seu Institutiones aliquae esse

Q. II.

neariam. Nam solis nãe viribus relictandi ad sapientiam perveniremus, falsamque plerumque scientiam consequeremur. Ars haec Dialectica, seu Logica nuncupatur.

Hinc Logica haudquaquam ars quaedam est pompae, et victoriae amore, qualis olim fuit apud Graecorum sophistas, et nostri temporis apud Scholasticos; sed ars est, quae rationem nostram dirigit, format, et a morbis sive naturae, sive consuetudinis purgat, ut scientiam rerum aeternarum, factarum, et possibilium, quoad fieri potest, acquirat. Hinc recte cum Authore Artis cogitandi definires Logicam Ars bene utendi ratione in rerum cognitione acquirenda, tam ad sui ipsius, quam aliorum institutionem.

Logicam ab antiquissimis ductam esse temporibus, fatentur eruditi omnes: Illius vero praecepta, circa Olympiade 79, hoc est annis 450 ante epocham Christianam, fuisse a Zenone Eleate in ordinem collecta, testatur Diogenes Laertius in Vita Zenonis, et Sextus Empiricus. Post Zenonem, ut tradit Christianus Thomasius Philosophiae Aulicae Cap. 4 sect. 7, Socrates, ejusque Discipulus Plato Artem hanc summopere illustrarunt. Verum illud certum est, nullam ante Aristotelem fuisse hujusce Artis certam, ordinatamque Methodum. Id primus conatus est summus ille Philosophus; et si Francisco Patricio credimus, 123 Libri Dialectici ab eo conscripti fuere, quorum tamen praecipua pars nostris temporibus desideratur. Non confundenda est tamen Aristotelis Logica cum Logica Scholasticorum, ut non recte monet Genuensis in Prolegomenis Sect. 11. Scholastici aut Aristotelis Libros nunquam legerunt, si paucissimos excipias: aut, cum graece docti non essent, non intellexerunt. aut pro temporis depravatione quasi ignorationem rei secuti sunt.

Stoici, quorum Princeps est Zeno Cittieus Cratetis Cynici auditor, quique usque ad Augusti Imperium summa cum laude floruerunt, Logicae studia maximo cum ardore complexi sunt. Ex hac secta emersit Chrysippus, qui acutus disputationibus claruit Dictatore Julio Caesare, quique 311 Libros de rebus Logicis, teste Laertio, scripsit inter veteres tamen Philosophos, ut animadvertit Georgius Walchius; nullus de re logica meruit magis, quam Epicurus. Nam licet Tullius Lib. 1 de Finib. Cap. 7. eum in hac arte nudum censeat, et inermem; habenda tamen in sacris [illegible] fides, quod Stoicis faverent Tullius Academicus, et Stoicae Philosophiae, cui adversabatur Epicurus.

Quanquam vero plures ex veteribus Philosophis de rebus Logicis egerint, et ad Augustum usque Peripateticorum, Stoicorum, ac Epicureorum Dialectica floruerit; contigit tamen, a primis ecclesiae saeculis, ut sola in honore esset Logica Aristotelis. Nam etsi primi Christiani in Philosophia versati Eclectici fuerint; Aristotelis tamen Dialecticam prae omnibus elegisse, et secutos fuisse, dubitari non potest. Saeculo autem 9. cum Arabes magnam Orientis Africae, et Hispaniae partem occupassent, et secum Aristotelis Libros male ab iis explicatos et suis ineptis interpretationibus depravatos in Europam detulissent; factum est, ut Barbarorum exemplo, saeculo 12, Scholastici omnes Christiani Philosophi Aristoteli, vel potius corruptae, et depravatae Aristotelis doctrinae adhaeserint. Quare et primis contentionem rebus de metaphysicis dederunt, et Logicam Aristotelis obscuratam et intricatam novis acuminibus, et argutiis implicarunt. Nam cum Graecos codices vel non legerent, vel ignoratione Graeci sermonis intelligere non possent, neglectis utilioribus Aristoteleis praeceptis, sophisticen duntaxat coluerunt, et ampliarunt. Est nimis grave atque molestum est in harum rerum enarratione diutius versari. Non sine n. maximo animi dolore excogitare possumus, quantum Scholastici Peripatetici omnibus Disciplinis attulerint detrimentum. Nihil illis debemus, imo barbariem omnem in literis per 4 fere saecula ab iis ortam, et per eos excultam fuisse cum omnibus eruditis viris dolentes fatemur.

Circa finem 15 Saeculi Laurentius Valla Romanus, Rodolphus Agricola Germanus, et paulo post Ludovicus Vives Hispanus, et Marius Nizolius Brixellensis adversus illius aetatis barbariem declamare, et in Logica balbutire ceperant. Sed primus omnium medio saeculo 16 Petrus Ramus Gallus Aristotelis errores notavit, novamque disserendi artem institutionibus Dialecticis proposuit; quae res tamen summum illi Peripateticorum odium conciliavit. Nam homines invidi, qui in Aristotelis verba juraverant, Ramum, quasi ma[illegible], semel et iterum ad Magistratum detulerunt, et tantum negotii illi suscitarunt, ut tametsi Parisiensis Senatus decreto absolutus, et Regiu Professoris munere ornatus, insanum eorum furorem aufugere haudquaquam potuerit; infelix quippe Ramus in Parisiensi seditione, Religionis nomine, revera vero Philosophiae invidia ab Adversariis occisus fuit, qui nec mortuo parcentes, laceratum Philosophi cadaver in Sequanam abjecerunt anno 1572.

Ineunte saeculo 17. Redemptus Baranzanus anno 1590 in Oppido Serravallensi Dioecesis Vercellensis natus, et anno 1609 nostro ordini adscriptus, in Collegio Annecienti Philosophiam ita tractavit, ut Aristotelis jugum excutere, et novorum systematum ea author ceperit. Verum nimis immatura mors tantum Philosophum in Collegio Montis Argii 33 annos natum corripuit anno 1622

Baranzanus, inquit cl. noster Niceronus in Viris Illustrib. Tomo 3tio, Aristotelis jugum cepit aliqua ex parte excutere, et nova systemata perquirere. Quamvis autem parum feliciter in arduo hoc opere se gesserit, judicari tamen potest quid successu temporis facturus fuisset, nisi florente juventute postremum obiisset diem. Trigintа annos natus, atque iis temporibus, quibus ab Aristotele dissentire crimen erat, authorem inventoremque se facere ausus est, et cum summis illius aetatis viris amicitiam, et literarias consuetudines habuit; Quantus ergo futurus fuisset, si diu vivere Deus sivisset. Quanti Baranzanum summi Philosophi facerent, patet ex Epistola Francisci Baconis ad ipsum Baranzanum data. Eam apud Niceronum nostrum legat, qui vult.

Seculi aetatis 17 initio Baranzani nostri summus amicus Franciscus Baco, Baro de Verulanio Vicecomes S. Albani, et Angliae magnus Cancellarius excitavit suis scriptis, editisque Libris ad sapientius philosophandum universos Europae Philosophos. Edidit autem Verulamius Logicam quamdam, quam Novum Organum inscripsit.

Verulamium secuti sunt plures recentiores Philosophi, qui nova methodo de rebus Dialecticis egerunt. Celebriores sunt Petrus Gassendus Gallus Diniensis Ecclesiae Praepositus, Thomas Hobbesius Anglus, Renatus Cartesius Gallus, Author Artis cogitandi Gallus, Nicolaus Malebranchius Presbiter Oratorii Gallicani, Author Artis dirigendae mentis, Eduardus Corsinus Hetruscus, Christianus Wolfius Germanus, Joannes Lockius Anglus, Joannes Clericus, Christianus Thomasius, Petrus Poiretus, Andreas Rudigerius, Petrus Crousatius, Antonius Genuensis, Aloysius-Antonius Vernejus.

Quoniam vero celebriorum hujusmodi Philosophorum exemplo ducti Logicam traditurі sumus, quae, quantum fieri potest, ita mentem nostram formet, ut veritatem duntaxat in posterum acquirat, quosque admisit hactenus errores rejiciat; Considerandum in primis est, quid sibi mens humana velit.

Sunt qui Animam, Animum, et mentem diversas esse res volunt, ut in Psychologia videbimus. Verum, quia de vocabulis in praesentiarum disputare nolumus, Quidquid in nobis cogitat, illud sive Animam, sive Animum, sive mentem appellamus. Quare recte, ut opinor definiretur mens Principium cogitationum nostrarum activum a corpore distinctum, atque diversum. Sed de his fusius suo loco.

Quum nos mentem, qua donati fuimus, contemplamur, eam cogitare solummodo deprehendimus. Plura fortasse alia unitus corpori organico animus operatur, quae tamen nos illius naturae et proprietates obscure tantum intelligentes, omitto fugiunt. Cogitationes autem animi in quatuor a nobis classes dividuntur, scilicet in Perceptiones, Judicia, Discursus, Dispositiones.

Perceptio, sive Apprehensio est mentis operatio, qua nos aliquid simpliciter apprehendimus, sive concipimus, nihil de illo affirmando, vel negando. Sic, quum Solem orientem instar disci per nubes transparentes intuemur, attentionemque nostram in eo defigimus, nihil tamen de eo affirmantes, vel negantes; Solem percipere, seu apprehendere dicimur. Quia vero, dum aliquid a mente nostra concipitur, pulcherrima quaedam illius imago in nobis formatur, ac fere depingitur, quam deinde vocibus exprimere solemus; Hujusmodi sive imago, sive notio, sive Idea a simplici perceptione est distinguenda. Nam quum Triangulum v. g. rectilineum concipimus, de triangulo simplicem apprehensionem habemus: Quum autem in mente nobis repraesentamus figuram tribus lineis rectis comprehensam, Trianguli rectilinei ideam producimus. Nihilominus tamen usus nostris temporibus invaluit, ut Perceptio, notio, idea, apprehensio idem omnino significent.

Judicium est mentis operatio, qua convenientes ideas affirmando conjungimus, vel repugnantes sejungimus negando. Hinc omne judicium duabus saltem constat ideis, idea scilicet rei, cui aliquid tribuitur, vel a qua aliquid removetur, et idea illius, quod eidem rei tribuitur, vel ab ea removetur. Si quis e. g. ait Triangulum habere tres angulos, is trium angulorum ideam jungit cum idea Trianguli, quod sibi repraesentat tanquam figuram planam tribus rectis lineis contentam; adeoque componitur illius judicium ex idea Trianguli, tanquam rei, de qua judicatur, et ex idea trium angulorum, qui eidem inesse intelliguntur.

Discursus, seu Ratiocinatio est operatio mentis, per quam aliquod judicium ex alio, vel pluribus aliis judiciis inferimus. Si quis e. g. postquam judicavit animos hominum esse spirituales, et incorporeos, inferat eosdem animos esse incorruptibiles, discurrere, seu ratiocinari dicetur.

Dispositio, seu Methodus est via brevis, seu ordinata ratio inveniendi veri, ipsiusque, quum inventum fuerit, exponendi. Nam ea de causa methodus instituta est, ut mens nostra varias ideas, plurima judicia, variasque argumentationes ita disponeret, ut earum ope, quibusdam veluti gradibus, ad veritatem ipsam facilius contenderet.

Maxima quæstio est inter Dialecticos: utrum methodus habenda sit quarta quædam a cæteris distincta cogitationis species, an potius methodus ipsa ad Perceptionem, atque Judicium, referri possit. Plurimi existimant eam esse quartam mentis operationem ab aliis operationibus omnino distinctam, dum methodus ipsa neque aliquid percipiat, neque judicet, neque unum ex alio inferat, sed perceptiones solum, judicia, discursus antea formatos, dirigat, ordinet, inter se conferat, eorumque vitia, si quæ fortasse fuerint, detegat. In hac sententia sunt Petrus Crousatius Logicæ Tom. 1 Cap. 1 Authores Artis cogitandi initio sui Libri: Petrus Gassendus Præfatione in Institutionem Logicam, et plures alii. Ita autem ratiocinantur: Judicium a Perceptione, et Discursus a Judicio distinguitur, quamvis in Discursu Judicium, atque in Judicio Perceptio contineatur; ergo Methodus quoque a cæteris mentis operationibus distinguetur, quamvis illa Perceptionem, Judicium, Discursum, supponat, ac quodammodo complectatur.

Christianus tamen Wolfius Logicæ Par. 1: Sect: 1. Cap. 1: Eduardus Corsinus Logicæ Parte 4 Cap. et alii non pauci in contrariam abiere sententiam, quod Methodus ad Judicium, et Perceptionem ipsam commode possit revocari. Nam animus, inquiunt, non tantum simplices rerum imagines intuetur, neque res ipsas solummodo contemplatur; verum etiam experitur, quod ordinem, seriem, nexum, aut repugnantiam, quæ inter ideas ipsas, judicia, atque discursus reperitur, apprehendere, et intueri potest; adeoque mens nostra Methodum adhibere dicitur, ubi varios rerum ordines, earum seriem, et nexum accurate tenendo, id sola Perceptione præstare poterit. Ad 2dam etiam mentis operationem, seu ad Judicium pertinet non solum ideam aliquam cum alia sibi conveniente conjungere, aut ab alia repugnante sejungere, verum etiam Judicium aliud cum alio conveniens conjungere, aut, si contrarium, vel repugnantia illa fuerint, sejungere. Ad Judicium quoque spectat ex pluribus ideis, judiciis, et argumentationibus opportuniores seligere, erroresque omnes, qui in vitiosa judiciorum, et argumentationum unione reperiuntur, ostendere: quæ tamen singula ad Methodum pertinere, atque ab illa præstanda esse dicuntur. Cum itaque Methodus ad Judicium, et Perceptionem revocari possit; non est recensenda Methodus inter diversas, atque distinctas mentis operationes.

Verum, ut in hac quæstione sententiam nostram fateamur ingenue; neque tres, neque quatuor esse operationes mentis putamus. Nam, ut recte philosophantur Viri Cl. Antonius Genuensis Elementorum Artis Logico-Criticæ Lib. 1. Cap. 1. et Aloysius Vernejus De re logica Lib. 2 Cap. 2 omnino certum est humanam mentem percipere, et judicare, nec aliud facere, quam duas hasce operationes elicere, si cognitionum naturam, et differentiam consideramus. Si vero investigamus curiosius varium perceptionum, judiciorumque usum; non tres tantum, aut quatuor, sed plures numerari poterunt mentis operationes. Nam animus noster interdum animadvertit se percipere, sibique hujusce perceptionis est conscius. Et tunc habetur Reflexio, seu, ut vocat Leibnitius, Appercepatio. Quandoque percipit mens ideam alias perceptam, cum reflexione, et sensu eam sibi alias notam fuisse: et tunc Reminiscentia, quæ alia est mentis operatio, habetur. Inter operationes quoque mentis numerari possunt Phantasia, et Ingenium. Phantasia est vis mentis, qua sibi corpora absentia in suis imaginibus repræsentat, et per quam imagines istas corporeas pro lubitu augere potest, minuere, varie associare, aut etiam res incorporeas, corporum instar imaginari. Phantasiam autem, seu imaginationem a simplici perceptione, seu intellectione esse diversam revocari in dubium non potest: simplex quippe intellectio, et perceptio nudis corporeis utitur imaginibus. Hinc quamlibet v.g. lineam in infinitum esse divisibilem clare intelligimus, quum id evidentes demonstrationes suadeant, neque tamen imaginamur. Ingenium dicitur acumen, et perspicacitas mentis in excogitando, et intelligendo. Tandem, ut alia mittam, dubitatio, qua mens se a judicando continet, alia est ejusdem mentis operatio.

Itaque si proprie, ac rigide loqui volumus, duæ tantum sunt mentis operationes, plures vero, si in sensu lato sermonem instituimus. Quare, cum nos in 4 classes dividimus mentis cogitationes, non quatuor esse illius operationes putamus; sed ad quatuor hæc cogitationum genera, methodi facilioris gratia, universam artem logicam reducere volumus in quatuor Libros distinctam.

Logicæ

Liber Primus

De Ideis, Idearumque Signis.

Caput 1.

De Natura, et Generibus idearum.

Idea, si græcam nominis significationem spectamus, imaginem, speciem, vel simulacrum latine significat. Hanc vocem primus usurpavit Plato ad exprimenda omnium rerum exemplaria, quæ Deorum, et hominum intellectibus obversari ajebat. Has rerum formas, inquit Tullius in Oratore,

appellat ideas rite, ñ intelligendi solū, sed etiā dicendi gravissimus author, et magister Plato: Et Lib. 1° Academ. Augst: Hanc illi ideā appellabant; jā a Platone ita nominatā: nos recte speciē possumus dicere. Illud ñ certū, atq. exploratū ē, qd omnia externa a nobis ita concipiūtr, ut sensibilis aliqua rei percepte species, sive corporea quędā imago in cerebro nostro efformetr, et veluti accuratissime depingatr. Hanc p corporeā imagines, seu p sensibiles ideas nostrarū productionē perceptionē satis familiari exemplo describit Eduardus Corsinus Logicę Parte 1., Cap. 1. Quemadmodū ñ cū flos ante speculū ponitr, pulcherrima, simillima, et perfectissima floris imago suis distincta coloribus in ipsa speculi superficie depingi videtr; ita cū obm aliqd sensib nostris obversatr, ejusdē obi species, et imago, quęcumq illa fuerit, p sensus ingressa in cerebro imprimitr, nobisq. percipientib perceptū objectū repręsentat. Omnes igitr res externas ope idearū percipimus. Nā res extra nos positas sine quibusdā earū imaginib mens nostra percipere ñ potē, quū neq. mens cū reb ipsis conjungi possit, exeundo de corpore, neq res ipsę intrare queant in mentē.

Quare, quidquid in sua Logica asserat Hobbesius; nāa idearū longe diversa ē a nāa perceptionū: perceptio quippe ē actio mentis contantis, idea vero ē imago quędā rerū ~~perceptarum~~ objectarū in cerebro depicta, cujus adminiculo res ipsas mens percipit. Ne itaq., quę propria sunt idearū, tribuamus cū Hobbesio perceptionib: cū Christiano Wolfio, et Antonio Genuensi distinguendę potius sunt ideę mãales ab ideis intellectualib.

Primo itaq. alię sunt ideę mãales, quę nihil aliud sunt, quā impressiones organorū sensoriorū, et cerebri: Alię ideę intellectuales, quę a perceptionibus ñ distinguuntr. Hę autē ideę sibi invicē respondent, ita ut precedant in corpore ideę mãales, deinde intellectuales ideę sequantr in mente. Ideę quoq. mãales dici possunt ideę objectivę: et ideę intellectuales ideę formales.

2do Idea ratione formę, seu originis alia ē Adventitia, alia Factitia. Ideę Adventitię sunt ea, quę sensuū ministerio nobis adveniunt, seu, quę sensuū externorū ope a mente nostra producuntr. Hujusmodi sunt ideę omnes rerū corporearū. Ideę Factitię sunt, quas mens a se ipsa deducit, quę sensib acquiruntr: ut si mens ideā hoīs cū ideā ensis, clypei, galeę, atq hasta aliqua ex parte conferat, eliciet factitiā ideā militis. Cartesiani sequuti sententiā Platonis, qui teste Tullio ideas omnes in nobis semp ēē, et nunquā gigni existimabat, docuerunt aliud ēē ratione originis genus idearū, quas ipsi innatas, vel congenitas, vel inditas nuncupant. Definiūt autē ab ipsis idea innata, quę menti nostrę statī ab ortu divinitus ē ingenita! Quare et innatas ideas nobis presto ēē contendunt a primo vitę momento ad extremā usq diē: et putant hujusmodi ideas a sola prima causa habere originē, sine corporis nostri organici, aut cujuscumq. alterius 2dę causę subsidio. Intr ideas innatas recensent Cartesiani ideas Entis generatī spectati, primorumq ejus attributorū, Essentię nimirū, existentię, unitatis, veritatis, bonitatis, perfectionis, aliorumq.: Innatas eā ēē volunt ideas substantię spiritualis, et corporeę, Dei, et creaturę, Entis perfecti, et imperfecti, cogitationis, et extensionis. Verū utrū hoc genus Idearū a Platonicis olim, et novissime a Cartesio immerito fuisse excogitatū, in sequenti Capite videbimus.

3tio dividitr Idea ratione obi in Simplicē, et Compositā. Simplex Idea ē illa, in qua nec mente quidē plura distinguere possumus, cujusmodi v.g. sunt ideę unitatis, et veritatis. Composita idea ē, quę plurib constat simplicib ideis: ut idea hoīs, in qua duę sunt distinctę notiones, corporis nimirū, et spiritus.

4to dividitr idea in adequatā, et inadequatā. Prima ē, quę omnes rei partes complectitr. 2da, quę aliquas tantū ejusdē rei partes menti exhibet.

5to Idea vel Universalis ēē potē, vel Particularis, vel Singularis. Universalis dicitr quę plura representat, seu, quę plurib convenire potē: ut idea Trianguli, quę omnib convenit Triangulis. Particularis vocatr, quę unū tantū nobis exhibet omnino vagū, et indeterminatū: ut idea hoīs. Idea autē Singularis ē illa, quę unū numero, certū, determinatumq subjectū menti representat; cujusmodi ē Idea Solis.

6to Ideę alię sunt Absolutę, alię Relativę. Absolutę sunt, quę nullā habent cū aliis relationē: ut Ideę Spiritus, Corporis. Relativę sunt, quę relationes continent: ut Ideę Patris et Filii, Creatoris, et Creaturę. Animadvertendū tñ ē Ideas Relativas cū Ideis Relationū ñ ēē confundendas. Idea ñ v.g. Creatoris ē idea relativa, quia continet relationē, Idea vero creationis ē idea relationis, quia representat relationē.

Caput 2

De origine Idearū.

Mentē humanā ita rerū omniū pręditi ideis, ut ipsa ñ sit idea, aut perceptio rerū, in controversiā revocari ñ potē. Nā si secus se res haberet, omnes semp, atq. eodē modo omnia in

telligeremus, nec ea ediscere cogerem, quæ nescimus. Utrum autem hujusmodi ideas ingenitas sibi mens habeat, vel ab externa causa accipiat: et quomodo vel inditas contineat; vel extrinsecus acquirat, maxima quæstio ē tum apud Veteres, cum apud Recentiores Philosophos.

Ex Veterib. Plato, qui animos humanos p sidera sparsos eē putavit, docuit æternas rerum omnium ideas singulis mentib. a Deo impressas fuisse, in quib. ipsæ omnia clarissime intuerent. Verum quum necessitate deinde quadam ad humana corpora animæ descenderint, factum ē, inquit, ut innatæ illæ ideæ contagione corporis pmixtæ fuerint, ita ut nonnisi diuturna meditaone, et sensuum adjumento, ordinem, claritatemq. recuperare, et sui notitiam excitare queant. Hinc illud Platonis Nihil aliud ē discere, nisi recordari.

Cum Aristotele Peripatetici putarunt rerum ideas ab intellectu immediate produci, dependenter tn̄ a phantasmate, seu a corporea quadam ipsarum rerum imagine. Hinc vulgatum illud Axioma: Nihil ē in intellectu, quin prius fuerit in sensu. Quum tn̄ de modo agit, quo mens a phantasmate determinat, nec ipsi Peripatetici int. se conveniunt. Nonnulli n. contendunt mentem determinari immediate a phantasmate: Alii vero ajunt mentem immediate determinari a quadam forma spirituali, quam speciem impressam vocant, ab ipsa mente ad præsentiam phantasmatis in se productam.

A Peripateticorum opinione valde distat sententia Epicureorum. Hi n. n̄ solum a corporib. oriri ideas docuerunt, verum eam, ut tradit Lucretius Lib. 4. de rerum nāa, dixerunt ideas n̄ aliud eē, quam spectra, et simulacra quædam corporea p sensus intrantia.

Ex Recentiorib. Cartesius Meditaone 4. et Principiorum Philosophicorum Parte 1. Platonis sententiam suscitavit, emendavitq. Censuit n. animos, qui corporib. junguntur, a Deo creari, atq. eodem tempore Deum illis imprimere semina quædam idearum, quæ tn̄, nisi a sensuum motib. excitent, pcipi n̄ possunt. Censuit etiam mentes nostras vi producendi rerum ideas eē omnino destitutam; eam autem ideas informari a Deo, occasione motuum, qui ex sensibilium rerum appulsu in sensoriis corporis organis excitant. Cartesium sequuti sunt Author Artis cogitandi, Leibnitius, Purchotius, Malebranchius, Corsinus, cæteriq. quamplures; quamvis in explicandis innatis ideis, quid nimirum p innatas ideas intelligant, int. se parum conveniant. In hac re celebris ē sententia Malebranchii, qui vult mentem nostram Deo essentialit. uniri, et in Deo, aut Dei lumine omnia videre.

Sententiam Epicureorum emendatam restituit Petrus Gassendus. Inquit n. Institutionis Logicæ Parte 1. Canone 2do: omnis, quæ in mente habet, idea ortum ducit a sensib. Idcirco n̄ qui ē cæcus natus, nullam habet ideam coloris, quia sensu visus destituit, cujus interventu eam habet; qui surdus natus nullam soni, quia caret sensu auditus, cujus ope illam acquirat. Adeo proinde ut si ē posset, qui omni privatus sensu viveret, ... is nullius rei ideam haberet. Huc proinde spectat celebre effatum Nihil in intellectu ē, qd prius n̄ fuerit in sensu. Spectat et, qd dicunt intellectum, seu mentem eē tabulam rasam, in qua nihil celatum, depictumve sit. Quippe qui illi eē dicunt ideas a nāa impressas, neq. p sensus acquisitas, ii qd dicunt minime probant.

Post Gassendum Joannes Lokius in suo opere de Intellectu humano ideas omnes vel sensu, vel meditaone produci egregie demonstravit. Hujusce Viri philosophandi rao Recentissimis Philosophis adeo placuit, ut vix alia, hac ptate, nominari possit cum honore. Certe in hac re nulla videt nobis sententia verosimilior. Quoniam vero illud, veluti fundamentum, statuit a Cartesianis, mentem scilicet humanam destitutam eē vi producendi rerum ideas, sit

Ppõo 1. Mens humana, ingenita sibi vi, rerum in se producit Ideas.

Ppõo demonstrat. Quum ita in pcipiendo, seu intelligendo humana mens se habeat, ut se quaquam causam aliquam creatam, a qua determinet, agnoscat, nec veluti iners quædam substantia sit; inficiari merito nemo potē congenitam ipsimet inēe vim, qua rerum in se cudat ideas. Nam qui in contrariam abiere sententiam Cartesius potissimum, et P. Malebranchius hac de causa contendunt intellectum nostrum dici debere facultatem humanæ mentis passivam, qd putant eam fuisse ab Authore nāæ sancitam legem corpus int. et mentem, ut ex occasione quorumdam corporis motuum quædam animi pceptiones sequerent, et ab ipso Deo producerent. N̄ modo corpora, inquit Malebranchius Lib. 3 de inquisitione veritatis, Parte 2da Cap. 3, n̄ possunt eē vera causa ullius rei: mentes eām nobilissimæ in eadem versant impotentia. Nihil possunt cognoscere, nisi Deus ipsas illuminet. Falsum autem ē activa virtute eē mentem destitutam, propterea qd n̄ potē res pcipere, nisi prius illius tenebras Deus illuminet. Magna stultitia ē, inquit Tullius, earum rerum Deos facere effectores, causas rerum n̄ quærere. Quidquid n. orit, qualecumq. ē, causam habeat a nāa, necesse ē. Quem n. latet Deum eē, a quo, ut ait S. Augustinus, ē omnis modus, omnis species, omnis ordo, a quo ē mensura,

numerus, et pondus; a quo ē quidquid n̄ālis ē. Id omnes norunt, nec tñ extra Deum aliquod ēē verant, et proprias causas efficiant.

Verum, ut clarius pateat, quomodo mens nostra ad producendas rerum ideas determinet a Deo, sine tñ congenita, et activa vi eas producendi destituat, ipsorum Cartesianorum principia consulamus. Fatent ipsi eodem modo ē in mente nostra rerum ideas, quo sunt volitiones rerum, et nolitiones. Nas, ut ipsi tradunt, sicuti volitiones, et nolitiones a solo Deo menti communicant occasione idearum, quæ eidem impressæ a Deo sunt, vel occasione quorumdam motuum, qui ab eodem in corpore fiunt; ita rerum quarumcumque ideæ a solo Deo producunt in mente occasione motuum, qui in organis sensoriis fiunt. Sed volitiones, et nolitiones ita menti nostræ communicant a Deo, ut eas, vi sibi congenita, active simul producat mens nostra, secus n. nulla esset illius libertas. Eodem igit modo, licet occasione motuum corporis rerum ideis mens nostra informet a Deo, eas, vi sibi congenita, mens ipsa producit.

Confirmat propo nostra authoritate S. Augustini Lib 12 sup. Genesim scribentis. Putandum n̄ ē facere aliquid corpus in spiritu, tanquam spiritus corpori facienti, more vice, subdat. Omni n. modo præstantior ē qui facit, ea re, de qua aliquid facit. Nec ullo modo spiritu præstantius ē corpus, imo præcipuo modo spiritus corpore. Quamvis ergo prius videamus aliquod corpus, quod antea n̄ videramus; atque inde incipiat imago ejus ēē in spiritu nostro, qua illud, quum absens fuerit, recordemur, tñ eamdem ejus imaginem n̄ corpus in spiritu, sed ipse spiritus in se ipso facit celeritate mirabili, quæ ineffabiliter longe ē a corporis tarditate, cujus imago, mox ut oculis visum fuerit, in spiritu videntis, nullius puncti temporalis interpōne format.

Opponunt 1. Cartesiani. Nullus ē in nobis intellectus agens. Ergo mens nostra congenita sibi vi n̄ producit rerum ideas. Pro: ant: Mens nostra, dum percipit, n̄ agit, sed patit. Ergo nullus ē in nobis intellectus agens. Pro: ant: mens nostra, dum percipit, ideas suscipit, n̄ fabricat. Ergo mens nostra dum percipit, n̄ agit, sed patit. Pro: ant: Dum mens intelligit, rei idea producit in ipsa mente a Deo occasione mutaonis factæ in sensoriis organis a re sensibili. Sed, hoc posito, mens rei ideas suscipit, n̄ fabricat. Ergo mens nostra, dum percipit, ideas suscipit, n̄ fabricat. Majorem propōnem probare contendunt ipso Cartesii, et Malebranchii principio. Causæ n̄āles n̄ sunt veræ causæ. Nihil sunt, præter causæ occasionales, quæ n̄ agunt, nisi vi, et efficacia voluntatis divinæ. Præterea authoritate D. Augustini serm. 67. de verbis Domini, n. 8 Dic, quia tu tibi lumen n̄ es. Ut multum oculus es, lumen n̄ es. Quid prodest patens, et sanus oculus, si lumen desit. Ergo dic, a te tibi lumen n̄ ēē, et clama quod scriptum ē. Tu illuminabis lucernam meam, Domine: Lumine tuo, Domine, illuminabis tenebras meas. Meæ n. nihil, nisi tenebræ, tu autem lumen fugans tenebras, illuminans me; n̄ a me mihi lumen existens, sed lumen n̄ participans, nisi in te.

R. ne. ante ad prob. ne ante ad prob ne. ant. ad prob. dist. ma: Dum mens intelligit, rei idea producit in ipsa mente a Deo tanquam a prima, et generali causa, occasione mutaonis etc conc. Producit in ipsa mente a Deo, tanquam a proxima, et particulari causa, occasione etc ne. min. Dist min Sed, hoc posito, quod scilicet idea producat a Deo, tanquam a proxima, et particulari causa, mens rei ideas suscipit, n̄ fabricat conc. Sed, hoc posito, quod nimirum idea producat a Deo, tanquam a prima, generali, et remota causa, mens etc ne. min, et sub allata dist.e conseq.m et conseq.e probaonem. Nemo sane mentis dubitavit unquam omnes humanæ mentis operaones Deo, tanquam primæ, et universali causæ, acceptas ēē referendas. In ipso n. vivimus, movemur et sumus, et ipse omnia operat in omnibus. Verum ob generalem hunc Dei influxum censendum haud ita quam ē mentem nostram n̄ ēē donatam idonea, et sufficiente virtute ad operandum. Nam, si, ut docet S. Thomas 1 parte, Quæst. 105, Artic. 5. una actio n̄ procedit a duobus agentibus ejusdem ordinis, sed nihil prohibet, quin una et eadem actio procedat a primo, et 2do agente; licet occasione quorumdam corporis motuum, ideæ rerum a Deo producant in mente, eadem nihilominus mens, veluti 2da et particularis causa eas active potest producere. Profecto, fatentibus ipsis Cartesianis, n̄ solum Deus creatarum mentium tenebras illuminat, dum illis rerum exhibet ideas, verum eam ipsas met sive ad volendum, sive ad nolendum determinat. Mentes, inquit Malebranchius, nihil possunt velle, nisi Deus ipsas versus se moveat. Sed mens, ita, influente Deo, vel bonum vult, vel malum aversat, ut tamquam propria, et vera causa se se determinet vel ad amplectendum bonum, vel ad vitandum malum et nihilominus agat, veluti vera quædam substantia, sed proprie, et libere operet. Ergo eam mens ita, occasione quorumdam motuum corporis, influente, seu illas illuminante Deo, rerum producit ideas, ut n̄ passive tantum se habeat, sed eas, congenita sibi vi, vere, et proprie cudat.

Neq. ē, cur Malebranchius activam hanc virtutem menti neget, quod ut ille sibi induxit in animum, causæ n̄āles n̄ sunt veræ causæ. Fallit enim vir, quum putat extra Deum n̄ ēē nisi causas occasionales. Per sensum n. intimum, seu per conscientiam certi sumus suarum operaonum veram causam ēē mentem, quum n̄ minus per sensum intimum conscii simus nos percipere, judicare, raocinari, quam, quum percipimus, ju-

dicamus, aut raocinam, nos agere, hoc ē activam menti nostrę inēe vim, qua se ipsam excitat, atq. ad percipiendum, judicandum, et raocinandum impellit se se, et quodamodo determinat. Declarare ad rem nostram Tullius Lib. 1. Tusc. quæst. Sentit animus se moveri, qd quum sentit, illud una sentit, se vi sua, n̄ aliena moveri.

Qd attinet ad oppositam D. Augustini authoritatem, nihil inde infertur, qd nostram evertat sententiam. Nam, ut prætermittam a S. Doctore ibidem n̄ excludi mentem a raōne veræ, et propriæ causæ, sed tantum ostendi neārium influxum Dei; Vox illa luminis n̄ pro idea a supremo nostr authore in mente nostra producta sumitur, sed pro raōne, qua bonum a malo possumus discernere. Ita S. Thomas in versiculum illum Psalmi 4: Signatum ē sup nos lumen vultus tui Domine. Inquit n. Vultus Dei ē id p qd Deus cognoscitur: sicut hōo cognoscitur p vultum suum, hoc ē veritas Dei. Ab hac veritate Dei refulget similitudo lucis suæ in animab nostris. Et hoc ē quasi lumen, et ē signatum sup nos, quia ē superior in nobis, et ē quasi quoddam signum sup facies nostras, et hoc lumine cognoscere possumus bonum. De hoc ipso lumine loquitur S. Augustinus, quum ait nos nobimetipsis lumen n̄ ēe, et lumen n̄ ēe in nobismetipsis. Nos quippe raōnē n̄ a nobis, sed a Deo habuimus.

Instant 1. Fallim, quum cogitantes, aut judicantes existimamus nos agere. Ergo etc. Pro ant. Ideo putamus nos cogitantes, aut judicantes agere, quia nullam sentimus causam, à qua mens nostra agat. Sed causa hæc, licet a nobis n̄ sentiatur, revera tn̄ extra nos existit. Ergo etc.

R. ne. ant. ad prob: conc. mm. ne: mm. Quum cognitiones illæ, quas p conscientiam, seu p intimum sensum habemus sive de mente nostra, sive de ipsius mentis operaōnib, imperfectæ quidem sint, n̄ tn̄ falsæ, ut docent Cartesiani; nunquam fieri potest, ut in errorem inducam, quum p intimum sensum sentimus mentem nostram, dum percipit, judicat, aut raocinatur, se vi sua, n̄ aliena moveri. Nam, quemadmodum n̄ errat mens nostra, quum p conscientiam se vel percipere, vel judicare, vel raocinari cognoscit, ita neq errat, quum, dum percipit, vel appetit, vel aversatur, cognoscit se vi sua impelli ad percipiendum, volendum, aut nolendum. Aut ipsa n̄ fallim, quum p intimum sensum sentimus se propria virtute determinare animum ad operandum, vel decipiuntur Cartesiani, quum ajunt cognitiones, quas mentis nostræ p conscientiam habemus, imperfectas quidem ēe, n̄ tn̄ falsas.

Instant 2do. Ita se habent in mente nostra Ideæ; quemadmodum volitiones, et nolitiones. Sed volitiones, et nolitiones n̄ producuntur a mente. Ergo etc. mm certa ē. prob mm. Si volitiones, et nolitiones producuntur a mente, præsertim quia mens nostra debet libere velle, et nolle, sed potē libere velle, et nolle, licet volitiones, et nolitiones n̄ producantur ab ipsa mente. Ergo etc. mm certa ē. prob mm. Ea lege a Deo producuntur volitiones, et nolitiones in mente, qua producerentur ab ipsa mente, si agendi, et sese determinandi facultate polleret; sed, si mens agendi virtute polleret, libere vellet, et nollet. Ergo potē mens libere velle, et nolle, quamvis volitiones, et nolitiones n̄ producantur ab ipsa mente.

~~Hujusmodi~~

R. conc: mm ne. mm ad prob: conc mm, ne mm ad prob: ne: mm. Hujusmodi Cartesianorum effugium humanam libertatem minime tuetur. Ut n. mens nostra libere velit, aut nolit, n̄ debet se habere veluti iners quædam substantia omni agendi virtute destituta, sed sive ad volendum, sive ad nolendum debet se active determinare. Hæc autem activa virtus, si n̄ ē in mente, si a Deo tantum et ad volitiones, et ad nolitiones impellitur, cāmse exalicato a Cartesianis modo intelligeret. Nam si ad actionis libertatem sufficeret, ut eo modo actio ipsa producatur a Deo in sub.o, quo ab ipso, si libere operari posset, produceretur, omnes corporis motus libere essent appellandi, quum tn̄ certum sit nullam merito libertatem corporibus ēe tribuendam. Neq dicat aliquis Cartesianus, repugnare corporib, ut libere moveant, n̄ repugnare menti, ut libere operet. Nam, ut recte animadvertit Cl. Fortunatus, ita argumentari quis posset. Aut repugnat, ut mens humana determinare se ipsam valeat, aut n̄ repugnat. Si n̄ repugnat quæro, cur humanæ menti hanc vim reipsa Deus n̄ contulerit? Si autem repugnat Ergo mentis, atq. corporum par conditio ē, ideoq. vel eorum motus possunt a corporib libere produci, vel neq appetitiones, et volitiones libere ab humana mente eliciuntur. Hoc fortasse perpendens Maleoranchius, eodem Lib. 6 de Inquisitione veritatis, Parte 2da, Cap. 3tio fateri coactus ē: Int mentes nostras, et corpora, quæ nos ambiunt, multum ē discriminis. Mens nostra vult, agit, se se aliquo sensu determinat, fateor. Hujus veritatis sensu interno, quem de nobismetipsis habemus, sed conscientia convincim. Si nulla nobis esset libertas, nec præmia, nec pœnæ futuræ essent, nam sine libertate nec bonæ, nec malæ sunt actiones.

Opponunt 2do. Si mens humana prædita esset vi producendi ideas, aliquid esset in ipsa mente, qd creaturæ naām excederet, sed nihil in reb creatis admittendum ē, qd earum excedat naām. Ergo etc. Pro mr. Si mens humana et mens humana esset a Deo independens; sed hæc independentia excedit naām rei creatæ. Ergo etc. Pro mr. Vis producendi ideas ē participaō divinæ potentiæ; sed participaō divinæ potentiæ constituit rem creatam a Deo independentem. Ergo etc.

R. ne: mm. ad prob: ne: mm ad prob conc mm, ne: mm. Dat rerum ideæ, ut superius diximus quam rerum volitiones, nolitionesq. congenita sibi vi producuntur a mente, quum non sint nisi quidam ejusdem mentis modificationes. Qui ergo fieri potest, ut vis illa, qua mens producit ideas, participatio sit divinæ potentiæ, quæ mentem ipsam a Deo constituat independentem, facultas vero illa qua eadem mens producit appetitiones, et aversationes suas, hujusmodi independentiam non inducat. Vis cudendi ideas rerum, si Malebranchio credimus, est merum ignorantiæ, et vanitatis humanæ figmentum; vanitatis quoque, et ignorantiæ nostræ figmentum non erit vis illa, qua se mens nostra sive ad volendum, sive ad nolendum determinat. Eo profecto adducta res est, ut vel concedendum sit mentem nostram, dum appetit, vel aversatur, participare potentiam divinam, et constitui a Deo independentem, vel sit asserendum vim, quam nos menti percipienti tribuimus, non esse participationem divinæ potentiæ, quæ independentiam a Deo includat. Ceterum, hujusmodi vis potest esse participatio divinæ potentiæ, quin tamen independentia hæc, quam Cartesiani verentur, inferenda sit. Quemadmodum non cujuscumque creatæ rei essentia participatio est essentiæ divinæ, nec tamen quoad essentiam creatura dicitur a Deo independens; ita vis producendi rerum ideas participatio est divinæ potentiæ, quin propterea mens nostra vel minimam habeat a Deo independentiam.

Urgebunt. Si homines præditi essent virtute formandi ideas, possent entia formare realia, et spiritualia, sed non possunt homines formare entia realia, et spiritualia. Ergo etc. Mi certa est. Nemo non dubitat ideas, quarum proprietates reales sunt, esse entia realia, quumque a corporibus, quæ repræsentant, longe sint diversæ, esse entia spiritualia. Pro: Mr. Si homines possent formare entia realia, et spiritualia, formare possent entia nobiliora, et perfectiora mundo, quem Deus condidit; sed hoc absurdum est. Ergo etc. Pro: mm. Mundus intelligibilis perfectior est mundo materiali. Ergo etc.

R. per instantiam. Si homines præditi essent virtute eliciendi appetitiones, et aversationes suas, possent entia formare realia, et spiritualia; sed non possunt homines formare entia realia, et spiritualia. Ergo præditi non sunt homines virtute suas eliciendi appetitiones, et aversationes. In forma ne. Mi ideæ non rerum, si recte loqui volumus, entia dici non possunt. Nam licet duplex esse ens vulgo asseratur, alterum nempe, quo ens participium dicitur præsentis temporis, et quod præsens sive rei, sive modi existentia significat, quod idem est, ac existens: alterum vero, quod nominis tantum, non participii vim habet, et rem, sive substantiam, quæ aut existit, aut existere potest, denotat; communiter tamen posteriori tantum sensu ab eruditis usurpatur, apud quos ens, res, et substantia eandem prorsus habent significationem. Jamvero, quamvis rerum ideæ, prout existentes sunt, entia realia vulgo dicantur, quum tamen neque res sint, neque substantiæ, sed modi duntaxat, seu affectiones, quæ in mente, tamquam in subjecto inhærent, entia realia proprie non possunt appellari. Hinc haudquaquam pertimescendum nobis est, ne, quum mentem dicimus congenita sibi vi producere rerum ideas, tribuamus nobismetipsis facultatem producendi entia nobiliora, et perfectiora mundo a Deo condito. Si n. ideæ non sunt res, sed modi, non substantia, sed accidens, nullum condimus spiritualem mundum.

Quamquam, concedamus ideas esse revera entia realia, num propterea formare nos possumus entia nobiliora mundo? Certe appetitiones, et aversationes mentis, non secus ac rerum perceptiones, entia sunt realia, reales videlicet mentis aut appetentis, aut aversantis modificationes. Certum etiam est has appetitiones, et aversationes esse spirituales, adeoque a corporeis rebus quas appetit, et aversatur, longe diversas. Verum quis propterea inferat posse mentem humanam producere entia rebus sensibilibus, atque ipso mundo a Deo condito perfectiora, quod prædita sit facultate eliciendi appetitiones, nolitionesque rerum sensibilium? Vel igitur neganda est menti vis producendi volitiones, et nolitiones suas, ne eidem facultas adscribatur formandi entia rebus sensibilibus nobiliora, vel ita ipsa mens res quascumque percipit, ut suas sibimet cudat ideas.

Opponunt tertio. Quamvis idea non sit ens, vel substantia, est tamen aliquid spirituale, sed, si est aliquid spirituale, a mente produci non potest. Ergo etc. Pro: Mr. Hujusmodi productio esset creatio, sed menti humanæ repugnat facultas aliquid creandi. Ergo etc. Probant majorem cum Malebranchio. Licet n., inquiunt, productio idearum aliquid supponat, impressiones scilicet materiales, quas cerebrum accipit ab objectis, creatio vero nihil supponat: difficilius tamen non est rem e nihilo educere, quam ideam producere, supponendo aliquid aliud, ex quo confici nequit. Si igitur mens ideas suas producat ex impressionibus materialibus, quas cerebrum accipit ab objectis, idem semper efficit, ac si eas crearet. aut aliquid æque difficile, immo difficilius efficit; quum ideæ, utpote spirituales, non possint produci ex imaginibus materialibus, quæ sunt in cerebro, quæque nullam cum iis proportionem habent.

R. conc. mm, ne: mm ad prob: ne: mm. Ex ipsa creationis definitione, quam communiter afferunt philosophi, manifestum est productionem idearum, quam asserimus, non esse cum creatione confundendam. Definitur autem creatio productio rei ex nihilo sui, et subjecti. Dicitur productio rei ex nihilo sui quia, ut res aliqua creari dicatur, necesse est, ut nulla essentialis illius pars antea in rerum natura extiterit, ex qua intrinsecus componi possit; dicitur vero productio rei ex nihilo subjecti, quia

ut res creetur, nullum esse debet subjectum, a quo res ipsa, ut fiat, atque existat, dependere debeat. Quis autem asserat productionem idearum ita fieri a mente, ut definiri possit productio rei ex nihilo sui, et subjecti? Nonne Ideae, fatentibus omnibus celebrioribus Philosophis, mentis sunt modificationes, quae ita menti inhaerent, ut ab ipsamet mente, tanquam a subjecto dependeant, ut fiant, existantque conserventur? Productio igitur idearum, quum non fiat ex nihilo sui, et subjecti, non est creatio. Caeterum, si Adversariorum argumentum alicujus esset roboris, probaret etiam appetitiones, et nolitiones non posse a mente produci. Nam si productio idearum est creatio; cur productio quoque appetitionum, et nolitionum non erit vera creatio?

Quum autem ait P. Malebranchius, difficilius non esse rem ex nihilo educi, quam produci a mente nostra ideas, quae spirituales sunt, ex imaginibus materialibus, quae sunt in cerebro; illud nobis opponit verum, quod numquam excogitavimus. Nam quum dicimus mentem humanam intrinseca vi, occasione mutationis factae in sensorio organo a re sensibili, ejusdem sensibilis rei producere ideam, non putamus rei sensibilis corpoream imaginem in cerebro impressam ad ipsam ideam pertinere, ita ut idea vel ex phantasmate praeexistente fiat, vel in phantasmate, tamquam in subjecto recipiatur. Uberius loquamur, non asserimus aliquid a corpore in mentem transire, sed affirmamus mentem corpori unitam corporeis illis imaginibus indigere ad producendas rerum ideas; quia licet tali facultate a Deo donata sit, ut eas vi sibi congenita producat, eas tamen in praesentiarum non potest producere, nisi a re, quam percipit, vel potius ab aliquo, quod ipsius rei vices gerat, determinetur. Hinc non est, cur opponatur ex substantia materiali ideam spiritualem non posse formari, sicuti quadratum confici non potest ex spiritu. Nam si ideas rerum producere potest mens, et re ipsa producit, quin earum aliqua ex rebus corporeis, aut ex corporeis imaginibus fiat, jam quod spirituale est ex materiali substantia non conficitur. Neque repugnat mentem nostram dependenter a rebus sensibilibus, sive a corporeis imaginibus producere ideas, quin ipsaemet ideae ex rebus sensibilibus fiant. Nam si mentes a corporibus sejunctae plura sensibilia percipiunt, quin aliquid tamen corporeum in ipsasmet transeat, cur mens unita corpori non poterit dependenter a phantasmate rei sensibilis ideam formare, quin a phantasmate aliquid ipsi accedat sensibile?

Opponunt 4to. Frustra tribuitur menti facultas producendi rerum ideas. Ergo etc. Pro. ant: Ut mens possit producere rei alicujus ideam, debet rem ipsam antea cognoscere. Sed, hoc posito, frustra tribuitur etc. Ergo etc. Min. prob: Ignotae rei nulla formari potest idea. Ergo etc. Ant. probant exemplo Pictoris, qui, quantumvis peritus, repraesentare nequit illud, quod numquam vidit, et cujus nullam habet ideam. Inferunt n.: Vel mens, antequam rerum ideas cudat, res ipsas percipit, vel ignorat? Si ignorat; non itaque potest earum ideas formare. Si percipit, jam ipsa earum illeis est informata. Frustra ergo tribuitur menti hujusmodi facultas.

R. ne. ant. ad prob: ne. Min. ad prob ne ant. Ea n. est natura mentis humanae, ut statim ac res aliqua vel in se, vel in sua imagine satis illi praesens fuerit, ejusdem rei similitudinem, ideam scilicet propria virtute cudere in se possit, quamvis rem, quam percipit, numquam antea perceperit. Nam quemadmodum, dum bonum, vel malum aliquid sese obiicit menti, tanta est ipsa virtutis, ut et in bonum amore feratur, et malum prosequatur odio; ita quum aliqua res ipsi praesens fit, tanta est illius vis, ut confestim ejusdem rei producat ideam. Id, ut melius innotescat, adduci potest allatum superius speculi florem repraesentantis exemplum, vel aliud, quo utitur P. Fortunatus ex igne desumptum. Sicuti ignis, inquit ipse, nullo indiget principio externo impellente vel determinante, ut lignum sibi debite praesens comburat; quia ad lignum sibi assimilandum, posita debita approximatione, ipsa sua natura determinata est; ita mens extrinseco monitore non indiget, ut rei similitudinem, quamprimum res ipsa sibi debite praesens fuerit, in se producat. quia ejusmodi quoque est ipsius mentis natura, ut, posita praesentia obiecti, ei non assimulari, sive illius imaginem, in se ipsa, instar speculi, innata sua vi, nequaquam cudere, minime possit. Hinc latissimum intercedit discrimen inter Pictorem, qui nequit aliquid aliud repraesentare, cujus nullam habet ideam, et mentem humanam vi sibi congenita percipientem. Nam, ut Pictor rei imaginem coloribus exprimat, debet ipsamet rem prius cognoscere, quia tanta virtute donatum non est Pictoris corpus, ut illius manus possint exprimere imaginem, quin ab alio dirigantur; mens vero humana, ut rerum cudat ideas non debet easdem res antea percipere, quia sufficienti praedita est facultate, qua eas ita potest cudere, ut nulla indigeat extrinseca causa, a qua ad earum productionem moveatur. Paucis: Pictoris corpus dirigi debet a mente ut operetur; non dirigi debet ab alia mente mens, ut suas eliciat operationes. Frustra igitur non tribuimus menti congenitam illam vim in suarum productione idearum; quemadmodum Malebranchius, Purchotius, Corsinus caeterique quamplures nobis opponunt.

Corollarium 1.

Ex hactenus dictis inferendum ē primo mentem ita ut sibi congenita producere rerum ideas, ut ad nullam p suam essentiam sit determinata. Quum n. ; ut inquit Tullius Lib. 1. Tusc. Quæst. nām insit mentib nostris insatiabilis quædam cupiditas veri videndi; et omnia, quæ volumus, nota nobis eē possint; nihil ē n., de quo cogitare nequeamus; ita mens cujuscumq. rei notionem potē in se producere, ut n sit p suam essentiam determinata ad certam duntaxat idearum seriem.

Corollarium 2dum.

Quum mens ad nullam producendam ideam sit p suam essentiam determinata, aliqua debet eē res, quæ ipsamet determinet ad unius potius, quam alterius rei cudendam ideam.

Corollarium 3tium.

Inferendum ē 3tio mentem nostram ad hanc, vel illam formandam ideam n aliunde determinari, quam a reb, quæ p ipsas ideas exprimuntur. Nam si, ut tradunt Philosophi, omnis potentia determinatur ab obo. n solum ad generatim operandum, verum etiam ad ita operandum, ut hunc potius, quam alium in specie actum eliciat: Obiectum vero cognoscitivæ potentiæ n aliud ē, quam res, quæ p ideam exprimitur; n nisi a reb ipsis, quarum ideam producit mens, determinari potē ad hanc potius, quam illam ideam formandam.

Corollarium 4tum.

Colligendum ē 4to mentem corpori unitam determinari a phantasmate, scilicet a corporea quadam rerum imagine in cerebro depicta, ut unius potius, quam alterius rei sensibilis ideam producat. Quum n. menti nostræ corpori unitæ nulla earum rerum sensibilium, quæ extra nos sunt, ita præsens sit, ut in se ipsa percipi a mente possit, necesse ē, ut omnes attingantur in phantasmate, qd ex earum appulsu in cerebro efficitur, quodq. ipsius rei, sive obi vices gerit.

Corollarium 5.

Quum mens unita corpori habenda sit vera, et propria suarum actionum causa, ~~idem~~ pro certo habemus, dependenter a phantasmate congenita sibi vi producere rerum ideas. Sed quomodo id præstet, ~~aut~~ quā fieri possit, ut phantasma præsens sit menti, ~~[illegible]~~ quo tandem modo ad præsentiam phantasmatis mālis produci queat idea spiritualis, fatemur ingenue nos ignorare.

Ppōo 1da. Nullius rei idea congenita ē, seu nulla ē in nobis idea innata.

Probatur Ppōo. Ea ē, ut docent Cartesiani, idea innata, quæ nobiscum nata ē, seu quæ menti nostræ statim ab ortu divinitus ē impressa, nobisq. a primo vitæ momento ad extremum, quoties attendit animus, semp præsto ē, et a sola prima causa, sine corporis, aut cujuscumq. alterius causæ 2dæ subsidio suam habet originem; sed nulla ē in nobis hujusmodi idea: Nulla siquidem ē notio, quæ a primo vitæ momento ita impressa sit menti a supremo nām Authore, ut in ea continuo hæreret, et vigeat: Nulla igitur ē in nobis idea innata. Enimvero, ut de nostris ideis, deq earum origine apte, et candide loquamur, neq. Deum, neq. Ens, neq substantiam, neq. prima principia, neq, uno verbo, cæterarum rerum ideas, quas sibi innatas dicunt Cartesiani, nos ita nobis congenitas sentimus, aut aliquando sensimus, ut a primo vitæ nostræ momento de Deo, Ente, et substantia cogitaverimus, aut ita nunc cogitemus, ut sola mentis attentione ad hujusmodi impressas imagines inspiciamus. Experientia compertum ē nullam nos in mente, veluti in charta geographica, insculptam vero notionem aut aliquando invenisse, aut modo ita posse intueri, ut nullum sit nobis necesse causæ 2dæ subsidium. Sentimus omnes ~~[illegible]~~ nostras ideas propria vi, et virtute a mente fuisse productas, et continuo produci. Atq. hoc ē intimum sensum nimium: Quæ omnia, quum minime conveniant innatæ Cartesianorum ideæ, asserendum ē illam commento a Platonicis fuisse inventam, et a Cartesianis excitatam.

Confirmatur. Congenita idea sumpta pro actuali rei notione hujusmodi eē debet, ut continuo hæreret in mente, adeo nempe ut inditis rerum notionis, ne momento quidem temporis, nostra careat mens nec carere possit; secus profecto eadem e., et conditionis cum ideis adventitiis, quæ modo in mente sunt, modo n sunt. Sed nos ita de Deo, Ente, substantia, cæterisq., quorum, secundum Cartesianos, indita nobis sunt ideæ, cogitamus, ut de iis aliquando cogitemus, aliquando n cogitemus. Ergo nullam habemus ideam, quæ ab adventitia, et factitia distincta sit, nullam proinde habemus ideam innatam.

Opponunt 1. Ideæ innatæ ab adventitiis, et factitiis distinguuntur. Ergo sunt in nobis ideæ innatæ. Probant. Inter innatas ideas, et ideas adventitias, atq factitias hoc intercedit discrimen, qd innatæ a solo Deo imprimantur, adventitiæ vero, et factitiæ producantur a mente. Ergo etc.

R. ne. antē ad prob. ne. ant. Etenim, ut patet ex superiori Ppōone, tanta ē, secundum Cartesianos, in-

firmitas mentis humanæ, ut n. possit ẽe vera causa ullius rei, et nihil possit cognoscere, nisi Deus ipsam illuminet. Causæ, inquiunt, naturales n. sunt veræ causæ. Nihil sunt, quam causæ occasionales, quæ n. agunt, nisi vi, et efficacia voluntatis divinæ. Hæc autem si vera sunt, n. video qua ratione inter se distinguantur ideæ adventitiæ, et innatæ Cartesianorum. Nam si n. potest mens aliquam producere ideam, quin a Deo illuminetur, seu quin a Deo in ipsa mente producatur idea, tam innatæ, quam adventitiæ ideæ eandem habent originem. Ut igitur fateamur Cartesianis, n. omnem ideam innatam n. distingui ab adventitia, quod utroque modo in mente sint, modo n. sint; verum eam nullum inter eas debet ẽe discrimen, quod quidem prorsus sint conditionis æquæ spectatæ quoad originem. Sed concedamus innatas ideas a solo Deo produci, ideas vero adventitias produci a mente; Adhuc probandum ẽ a Cartesianis hujusmodi ideas inter se distingui. Nam vel Deus innatas ideas, posita aliqua conditione, producit in mente, vel independenter ab omni conditione? Si posita aliqua conditione, nullum ergo ẽ discrimen inter innatas, et adventitias ideas, quum etiam ideæ adventitiæ, ut ajunt Cartesiani, occasione quorumdam motuum corporis, a Deo imprimantur menti. Si independenter a quacumque conditione, cur igitur innatæ hujusmodi ideæ n. semper existunt in mente, ita ut semper cogitemus de rebus, quarum nobis Deus indidit ideas? Vel itaque talis ẽe debet innata idea, ut contra experientiam semper obversetur menti, vel nulla ẽ idea innata.

Opponunt 2do. Genus idearum, quæ sensuum ope producuntur, diversum omnino ẽ a genere idearum quæ nullam habent a sensibus dependentiam. Ergo etc. Pro consequentia. Ideæ adventitiæ sensuum ope habentur, ideæ vero innatæ nullo modo dependent a sensibus. Ergo si genus idearum etc., ideæ innatæ distinguuntur ab adventitiis. Prima pars antecedentis certa ẽ. Probatur 2da. Ideæ innatæ sunt veluti characteres quidam mentibus a Deo impressi. Ergo etc.

R. conc. ant. ne. conseq. ad prob. ne. ant. quoad 2dam partem. ad prob. ne. ant. Nullas ẽe in mente nostra ideas, quæ vel mediate, vel immediate n. habeantur per sensus, inferius videbimus. Nunc illud cum Lockio, et Vernejo animadvertimus, nullos scilicet fuisse nobis ab ortu impressos in animis characteres rerum, seu nullas fuisse nobis indita ideas. Nam, ut preclare Lockius in tractatu de intellectu humano cap. 2, n.° 5, si hujusmodi characteres impressi ~~[illegible]~~ sunt menti, explicari, atque intelligi n. potest, quo pacto sine ejusdem mentis perceptione aut initio imprimi a Deo potuerint, aut nunc impressi ẽe possint. Pugnantia quippe, et maxime inter se contraria asserere videntur Cartesiani, quum ajunt characteres, seu ideas in animis imprimi, quas nos haudquaquam percipimus, quum imprimere, si proprie loqui volumus, nihil aliud sit, quam efficere, ut rerum in animo characteres percipiantur. Si parvuli igitur prediti essent animis ita a nativitate signatis, necessario ideæ illæ ipsis innotescerent, atque assensionem ipsorum comprobarent. Et quoniam nequaquam illud fieri animadvertimus, patet ẽ, eas n. in illorum animis ẽe consignatas. Si n. notiones n. ita sunt impressæ, quomodo dici possunt ingenitæ? Et si sunt impressæ, unde ẽ, quod ignorentur? Qui notionem aliquam in animo imprimi fatetur, atque animum eodem tempore illius ẽe inscium affirmat, is inde facit, ac si diceret impressionem istam pro nihilo ẽe habendam. Quorsum itaque divisio illa idearum in innatas, et adventitias? Si ideæ menti imprimi possunt, quæ tamen minime percipiantur, n. video quomodo hujusmodi ideæ ratione originis, recte discerni possint ab iis, quas mens ipsa dependenter a sensibus propria vi assequitur. Accedit, rem nimis mysteriosam pronuntiari a Cartesianis, quum ajunt ideas innatas ẽe veluti characteres mentibus nostris impressos. Nam aliquid ẽe in mente, et nunquam percipi, aliquid ẽe in intellectu, et n. intelligi idem ẽ, ac si diceret aliquid simul ẽe, et n. ẽe in mente. Itaque vel innatæ ideæ n. sunt mentibus nostris a nativitate impressæ, proindeque n. distinguuntur ab adventitiis, vel parvuli hujusmodi idearum deberent sibi ẽe conscii, quod experientiæ repugnat.

Confirmant. Nam licet Cartesii sectatores, ut innatas ideas ab adventitiis distinguerent, asseruerint adventitias ex sensibus provenire, innatas vero ẽe notiones, seu characteres quosdam a Deo animis impressos, numquam tamen id docuisse videtur Cartesius. En quomodo summus ille Philosophus suam in hac re explicat sententiam. Resp.e ad art. 12 Program. Belgici, anni 1647. Nunquam scripsi vel judicavi mentem indigere ideis innatis, quæ sint aliquid diversum ab ejus facultate cogitandi. Sed cum adverterem, quasdam in me ẽe cogitationes, quæ n. ab objectis externis, nec a voluntatis meæ determinatione procedebant, sed a sola facultate cogitandi, quæ in me ẽ, ut ideas, quæ sunt istarum cogitationum formæ, ab aliis adventitiis, aut factitiis distinguerem, illas innatas vocavi. Hactenus Cartesius, ex quibus patet hujusmodi characteres, sive impressiones n. ẽe Cartesii, sed Cartesianorum nugas. Jamvero, ut notat ~~Genuensis Artis Logico-criticæ Lib. 2 Cap. 3. et ante eum~~ Lockius Cap. 2. si vis, et facultas percipiendi ẽ naturalis illa impressio, de qua tantopere digladiantur, omnes ideæ pro ingenitis habendæ erunt. Nemo n. negavit unquam innatam nobis ẽe, atque ab ipso ortu inditam cogitandi facultatem.

Opponunt 3tio. Ea lege impressæ fuerunt in animis rerum ideæ, ut tunc duntaxat innotescerent, cum ventum ē ad usum rationis. Sed parvuli n. habent usum rationis. Ergo etc. Pro. mi. Nisi nostrum rationis ad semetipsum attendit animus; sed ut impressæ ideæ innotescant, necessaria ē animi attentio. Ergo ea lege etc.

R. ne mm. ad prob. ne mm. Nulla evidenti ratione probare possunt Cartesiani eam fuisse a natura sancitam legem, ut insculptæ in animis rerum notiones nonnisi post rationis usum pueris innotescerent. Nam si a nativitate sunt insculptæ, cur necessarium erit ad eas percipiendas aliud adjumentum? Num ad eas intuendas necessaria erit mentis attentio? Sed hoc ipsum probat posse insculptas ideas ante rationis usum ab infantibus dignosci. Nam si ē aliquid in mente, et cognosci, seu attendi a mente res una, et eadem sunt; insculptas ideas necessario consequens mentis attentio, quin usus rationis sit desiderandus. Merito propterea ad hanc rem inquit Lockius dubios, et ancipites sermones, qui nihil ferme denotant, pro certis, et perspicuis rationibus sumi a Cartesianis, qui nullam in examinandis, ponderandisve adhibent operam.

Sed ut oppositi argumenti falsitas magis elucescat, vel dicunt Cartesiani inscriptas menti ideas tunc innotescere, et ab hominibus observari, quum ad rationis usum pervenerint. Vel asserunt rationis usum et exercitium in notionibus istis percipiendis, investigandisque adjumento esse. Si volunt hominem usu, atque adminiculo rationis in istarum idearum notitiam devenire, atque inde demonstrare putant congenitas esse nobis hujusmodi ideas; illud profecto sequitur, omnes nempe ideas, quas investigando ratio assequitur, esse ingenitas. Nulla ergo erit discrepantia inter Mathematicorum Axiomata, Theoremata, Problemata, et innatas ideas Cartesianorum. Quum omnia rationis lumine, et adminiculo patescant, omnia quoque erunt innata. Si vero inquiunt, non rationis adjumento percipi impressas ideas, necessarium esse tamen rationis usum, seu percipi non posse ante rationis usum; quum ratio, ut ipsi Cartesiani docent, sit facultas veritates incognitas ex principiis, sive propositionibus cognitis inferendi, certissimum ē nequaquam dici posse innata illas ideas, ad quarum investigationem ratio requiritur, nisi, ut mox dicebamus, omnes sibi latas notiones, quas de rebus physicis, vel mathematicis rationis ope acquirimus, pro innatis ideis habere velimus. Qui itaque ratione, vel illius exercitio opus esse dicunt, ut mens nostra res a natura insitas, percipere possit, eodem facit, ac si dicerent, res visibiles non sine rationis ope ab oculis percipi posse: et qui rationis nobis adjumento esse volunt ad innatas istas ideas explorandas, non aliud dicunt, quam quod ratio ea nobis nota faciat, quæ antea jam cognita habuimus. Si n. a primo animarum ortu, atque ante rationis usum innatæ ideæ imprimuntur, quarum tamen in summa ignorantia versantur, donec ratio adolescat, re ipsa quoddam dicunt Cartesiani homines et gnaros simul, et ignaros esse innatarum idearum.

Opponunt 4to. Mens humana semper cogitat. Ergo prædita ē debet innatis ideis, quarum ope sit semper in actuali cogitatione. Pro ant. essentia mentis humanæ consistit in actuali cogitatione. Ergo etc. Pro. ant. Mens humana definitur substantia cogitans. Ergo etc.

R. conc. ant. ne conseq. Quamvis cum Lockio, Fortunato, et Peripateticis universis negare non possemus essentiam mentis humanæ in actuali cogitatione consistere; quia tamen efficacissimis premimur argumentis concedimus Cartesianis eam esse mentis nostræ naturam, ut semper cogitet. Sed num ope ista necessario erunt ideæ innatæ? minime profecto. Nam vel animæ cogitationes spectantur in vigilantibus, vel in dormientibus. Si in vigilantibus, jam, fatentibus ipsis Cartesianis, non indigebit mens innatis ideis, quum in eo statu uti commode possit sensuum ope ad rerum sensibilium notiones sive vere, et proprie, sive occasionaliter producendas. Si vero spectentur in dormientibus, nulla pariter necessitas ē innatarum hujusmodi idearum. Nam, ut argumentatur Wolfius Psychologiæ Empiricæ Parte 1, sect. 2, Cap. 3: et Psychologiæ Rationalis sect. 1. Cap. 3tio, quum nos somno opprimimur, nullius utique rei præsentis conscii nobis sumus, seu de præsentibus non cogitamus; conscii tamen sumus de rebus absentibus ceteroquin percipimus. Hæc autem absentium rerum perceptio, quæ in dormientibus somnium appellatur, habetur semper ope phantasmatum. Nam sicuti quum sensationes claræ sunt, et claræ ab iis depictæ in cerebro imagines, vigilare dicimur, et cogitare vigilantes adjumento sensuum, atque phantasmatum; ita, dum claræ omnes sensationes cessant, et confusa plerumque phantasmata a confusis sensationibus excitant in cerebro, dormientes somniamus, sive confuse percipimus. A sensatione itaque, atque ex depictis inde in cerebro imaginibus tam vigilantium, quam dormientium ideæ proficiscuntur, cum hoc tantum discrimine, quod in vigilantibus propter vividas sensationes claræ sint, atque distinctæ; in dormientibus vero, quia torpentibus organorum sensoriorum fibris, obscuræ plerumque sint, atque confusæ. Quæ quum ita sint, nulla necessitas nos cogit ad admittendas innatas illas ideas, etiamsi cum Cartesio, Clauberjio, Malebranchio, ceterisque Cartesianis asseramus in dormientibus quoque cogitare animas. Sed de hac re fusius in Psychologia nostra.

Corollarium.

Ex hac Ppōne manifeste consequitur ideam innatam sumi ñ posse pro facultate cogitandi. Si ñ facultas cogitandi eadem esset cum innata idea, quis ñ videt omnes ideas contra sententiam Cartesianorum ēē innatas? Deinde, indicatam nobis ēē facultatem producendi ideas, seu posse nos cogitare, quis dubitavit unquam? Id adeo certum ē, ut etiam qui dubitaret, sine cogitatione dubitare ñ posset. Vivere se, inquit D. Augustinus Lib. 10. de Trinitate, Cap. 10, et meminisse, et intelligere, et velle, et cogitare, et scire, et judicare, quis dubitet? Quandoquidem etiam si dubitat, vivit; si dubitat, unde dubitet, meminit; si dubitat, dubitare se intelligit; si dubitat, certus ēē vult; si dubitat, cogitat; si dubitat, scit se nescire; si dubitat, judicat, ñ se temere consentire oportere.

Ppōo 3tia. Idea Dei ñ ē innata.

Probatur Ppōo. Per superiorem Ppōnem nulla ē in nobis idea innata. Ergo idea Dei ñ ē innata.

Opponunt 1. Idea, quæ a solo Deo mentibus nostris fuit impressa, ē idea innata, sed idea Dei a solo Deo mentibus nostris fuit impressa. Ergo etc. Pro: mi. Idea Dei ē idea Entis summe perfecti; sed idea Entis summe perfecti a solo Deo mentibus nostris fuit impressa. Ergo etc. Pro: mi. Idea Entis summe perfecti ē idea infinita; sed idea infinita a solo Deo etc. Ergo etc. Pro: mi. Ens summe perfectum ē infinitum. Ergo etc. Ant. certum ē. Pro. conseq. Quia corpus ē finitum, idea corporis ē finita. Ergo quia Ens summe perfectum ē infinitum, idea Entis summe perfecti ē infinita.

R. conc: mam. ne. mam. ad prob: conc. mam. ne. mam. ad prob: ne: mam. ad prob: conc: ant: ne: conseqam. ad quam ne. ant. Idea Entis summe perfecti, quam nobis ēē congenitam docent Cartesiani, vel ē idea formalis, actio scilicet ipsa mentis Ens summe perfectum percipientis, vel ē idea objectiva, ipsum scilicet Ens summe perfectum, qd menti nostræ objectum ē, et de quo cogitamus. Neutro autem modo hujusmodi idea censenda ē infinita. Si ñ in primo sensu accipiatur, cum mente nostra, cujus modificatio, seu affectio ē, nequeat ēē perfectior, ñ secus ac ipsa mens, finita dicenda ē, et imperfecta. Si vero in 2do sensu sumatur, prout nempe imago ē rei summe perfectæ, et infinitæ, imperfecta pariter ē, atq finita. Nam quum, docente Cartesio, objectivæ ideæ ñ sint, nisi individuales quædam rerum imagines; quia Ens summe perfectum ē infinitum, asserendum ñ ē ideam Entis summe perfecti ēē infinitam. Quamvis n inter imaginem, et suum archetypum aliqua intercedat similitudo, et propterea imago appelletur, quia suum repræsentat archetypum, ñ ea tn similitudo requiritur, ut proprietates omnes, quæ archetypo conveniunt, in imagine etiam inveniantur. Quis n existimet proprietates Cæsaris, fortitudinem nempe, clementiam, liberalitatem, justitiam in ejus imagine fulgere? Aut quis in imagine Cæsaris easdem deposcat perfectiones, quæ in ipsomet Cæsare deprosciuntur? Si igitur ñ omnia, quæ archetypo conveniunt, tribuenda sunt imagini, idea Entis summe perfecti ñ ē infinita, licet fieri ñ possit, ut aliquod Ens sit perfectissimum, quin sit infinitum.

Ad paritatem desumptam ex idea corporis, ñ ideo corporis idea ē finita, quia corpus, quod per ideam exhibetur, ē finitum, sed quia corpus, ñ ut par ē, adæquate scilicet, et perfecte percipimus, sed inadæquate tantum et imperfecte. Quamquam, etiamsi finita esset idea corporis, quia finitum ē corpus; adhuc tn probandum esset ideam Entis perfectissimi ēē infinitam. Nam si corporis idea finita ē, quia a re finita, ac ipso nempe corpore exhibetur, finita pariter dicenda erit idea Entis summe perfecti. Licet n Ens summe perfectum sit infinitum, quod tn idea Entis summe perfecti ñ nisi ex rebus finitis eruatur, ut inferius videbimus, merito censebitur finita.

Instabunt. Adeo excellens ē idea Entis summe perfecti, ut ñ nisi a Deo possit in mente nostra produci. Ergo etc. Pro ant. Idea Entis summe perfecti ē idea Entis infiniti, sed idea Entis infiniti adeo excellens ē, ut ñ nisi a Deo etc. Ergo etc. mam certa ē pro mi. P ideam Entis infiniti animo comprehendimus infinitum. Ergo etc. Pro ant, quia licet, ut inquit Cartesius, nos, utpote finiti, nequeamus percipere infinitum quoad infinitionem, illud tn infinitum positive percipimus, quamvis ñ adæquate, et perfecte. Quemadmodum n Trianguli ideam habere possumus, licet quæcunq de Triangulo sciri possunt, ñ percipiamus; ita etiamsi totam infiniti immensitatem animo perfecte comprehendam ñ habeamus, habemus tn ideam claram, atq distinctam infiniti, totumq ipsum infinitum, quamvis ñ omnino, neq omni ex parte, mente concipimus: ñ secus ac, cum mare e litore prospicimus, tametsi totius maris amplitudinem ñ videamus, mare tn innuo vere videmus.

R. ne: ant. ad prob: conc mam. ne mam. ad prob. dist. ant: P ideam Entis infiniti imperfecte animo comprehendimus infinitum conc. P ideam etc comprehendimus perfecte infinitum ne ant: et huc allata dist. con: ideam, quam nos habemus Entis summe perfecti, et infiniti, ñ ēē nisi imperfectam, et finitam, ex ipsa Car

testi demonstratione liquido constat. Nam si, fatente Cartesio, duo in infinito spectanda sunt, primum res ipsa, quae infinita est, et infinitio, quae est in re infinita: si nos, utpote finito intellectu donati, infinitionem hanc negative tantum percipimus, ipsam vero rem infinitam intelligere quidem possumus positive, sed non adequate, neque perfecte; profecto nulla est in nobis idea entis summe perfecti, quae nuncupari possit infinita. Cum enim negative rem aliquam percipere idem omnino sit, ac scire quid ea res non sit; inadequate vero aliquid intelligere idem prorsus sit, ac finite, et imperfecte intelligere; tam entis infiniti, quam ejus infinitionis idea erit finita. Quare hoc contra Cartesianos institui argumentum potest. Idea entis infiniti vel est infinita, quod rem percipimus infinitam, vel quod ipsius rei infinitae infinitionem intelligimus? Non est infinita quoad rem infinitam, quae, ut docet Cartesius, inadequate, et imperfecte adeoque finite percipitur: non est infinita quoad infinitionem, quum eam negative tantum, secundum ipsum Cartesium, percipientes, intelligamus duntaxat quid infinitio non sit. Idea igitur entis summe perfecti, docente ipsomet Cartesio, nullatenus est infinita.

Ad similitudines ex Triangulo, et Mari desumptas quod attinet, tantum abest, quod ex iis aliquid contra nos inferat, ut nostram apprime confirment sententiam. Triangulus non si a nobis percipitur, non alia de causa percipitur, nisi quia Triangulum, non secus ac sol, homo, arbor, est res finita. Verum quum Trianguli proprietates sint infinitae, tales scilicet, quae a nobis percipi non possunt, quemadmodum in hoc sensu infinitae sunt solis, hominis, et arboris proprietates, idcirco Triangulum finite quidem, et imperfecte intelligimus proprietatum vero Trianguli infinitam ideam habere non possumus. Dei itaque infinitae, eo ipso quod infinita est, non possumus habere infinitam ideam. Sed id clarius evincit exemplum maris a Cartesio propositum. Nam si quis in litore consistens intueatur Oceanum, vulgo quidem dicitur prospicere Oceanum improprie tamen, et parte pro toto usurpata. Qui enim oceanum videt, reipsa non videt Oceanum, sed partem solummodo aliquam oceani, adeo ut inde colligere possit maris illius aut longitudinem, aut latitudinem, aut profunditatem. Quare, sicuti visio particulae maris, et quae ex hac visione producitur idea, comparata ideae maris universi, talis est videtur, qualis est pars ad totum collata, manca scilicet, et imperfecta; ita idea entis summe perfecti cum ipsomet ente summe perfecto comparata imperfecta admodum erit, et finita, utpote quae, fatente Cartesio, non adequate, et perfecte, sed imperfecte tantum et inadequate rem ipsam infinitam repraesentat. Rursus, quemadmodum ideam particulae maris ita quidem animo amplificare possumus, ut ideam tandem aliquam universitati maris aequalem in nobis effingamus, nunquam tamen per hujusmodi ideam maris universitatem, prout revera se habet, percipiamus; ita, quum finiti, ut ajunt, ad infinitum nulla est proportio, possumus quidem animo amplificare finitam entis summe perfecti ideam, sed nunquam per hanc ideam rei infinitae perfectam, et infinitam notitiam attingemus. Idea igitur entis summe perfecti, quam nobis congenitam esse volunt Cartesiani, non secus ac ceterae ideae, imperfecta est, atque finita.

Opponunt 2do. Ita se habet in mente nostra idea Dei, quemadmodum se habet imago artificis operi suo impressa, et ab ipso opere nullatenus distincta; sed, hoc posito, indita nobis est idea Dei. Ergo etc. Probatur Maior. Nos facti sumus ad imaginem, et similitudinem Dei; sed, si facti sumus ad imaginem Dei ita se habet in mente nostra idea Dei etc. Ergo etc. Minor certa est; Maior vero patet quia si facti sumus ad similitudinem Dei, haec similitudo ita se habet in nobis, ut sit veluti imago Dei creatoris menti humanae creaturae suae impressa, proindeque innata.

R. ne. Maiorem. ad prob. conc. Minorem, ne. Maiorem. Quum ait Cartesius ideam Dei esse notam supremi Artificis operi suo impressam, et ab opere, ab humana scilicet mente nullatenus distinctam, magnifica quidem proponit, quae tamen probari non ita facile possunt. Quis enim hanc sibi insculptam notam dignoscit? Quis ejus impressae notae formam concipit? Sed, ut haec missa faciamus, si hujusmodi nota ab opere, seu a mente non est diversa, mens igitur nostra, cui haec impressa fuit nota, est ipsa Dei idea, mens nostra est ipsa affectio, seu modus cogitationis, mens denique nostra et ipsa est impressa nota, et impressionis eodem tempore subjectum.

Neque est, quod asserat Cartesius, credibile esse, quod nos facti simus ad imaginem, et similitudinem Dei. Nam, ut preclare ait Petrus-Daniel Huetius. Hoc et nos cum Cartesio, docente fide credimus; Geneseos quippe primo legitur. Faciamus hominem ad imaginem, et similitudinem nostram. Sed qui fieri potest, ut naturali ratione credamus factos nos esse ad Dei imaginem, et similitudinem, quum Deum faciamus hominiformem? In quonam haec similitudo potest consistere? An, quum nobis simus [illegible] aeterna [illegible], incorporeae, immensae, perfectissimae, gloriosissimae, et, quod caput est, indivisibilissimae, et incomprehensibilissimae naturae possumus nos similes praesumere? An Deum de facie cognovimus, ut nos cum ipso comparantes asseverare queamus conformes? Ratio ipsa, quam affert Cartesius, probat incredibile esse nos ad Dei similitudinem fuisse creatos. Quum enim neque effectus sit proprie causae similis, neque opus operanti simile dici possit

nisi, quem ab eo generatum per communicationem naturae: nos autem divinae non sumus proles, nec magis profecto Deo similes possumus appellari, quam sit scamnum aliquod Fabro lignario, a quo fuit constructum. Haec nobis solam attendentibus naturalem rationem constant. Nam licet, ut docent scripturae, creaverit nos Deus ad imaginem, et similitudinem suam, id tamen non naturaliter a nobis cognoscitur, sed religiosa fide credimus, quod ipsemet fassus est Cartesius. Ait enim se, dum semetipsum intelligit, intelligere rem incompletam, et ab alio dependentem: quae quidem perceptio non similitudinis, sed dissimilitudinis argumentum est, quum naturaliter videatur nullam esse similitudinem inter ea, quae sunt dependentia, et independentissima, incompleta, et completissima.

Praeterquamquod, etiamsi hanc nobis impressam Creatoris similitudinem solo naturae lumine perciperemus, semper tamen immerito colligeret Cartesius innatam esse nobis ideam Dei. Nam mentes humanae factae sunt ad imaginem, et similitudinem Dei, non quod spirituales sint, et cogitandi praeditae sint facultate, sed quia signatum est super illas divini vultus lumen; quo ad supremi rerum omnium conditoris cognitionem ducimur, bonum a malo secernimus, atque ad pie, honesteque vivendum adjuvamur. Caeterum, licet animae humanae factae dicerentur ad imaginem Dei, propterea quod intellectuales substantiae sunt, et cogitandi facultate donatae, non sequeretur tamen ideam Dei appellari posse imaginem Dei. Sequeretur enim duntaxat ideam Dei sumptam pro facultate cogitandi de Deo fuisse menti nostrae a Deo insculptam, quemadmodum nota Artificis impressa est operi suo; non autem fuisse nobis inditam ideam Dei pro actuali Dei notione acceptam, de qua nunc disputamus. Praetereo, tot Philosophos, et homines sapientissimos numquam intellexisse hanc sibi a supremo Artifice impressam notam, quod quum aliquando per literas Cartesio objectum fuisset, respondisse legimus, ideam hanc, proinde ut in se, sic in aliis inesse, licet ab iis non agnosceretur. Sed quaeri rursus ab eo poterat, inquit Cl. Huetius, cur viri ingeniosi ab illo admoniti, ideae hujus tam splendidae, suisque animis impressae, inscii essent, et Cartesio tantum concessum fuisset eam noscere, et investigare.

Opponunt 3tio. Constans sententia est scripturarum, sanctorum Patrum, et vetustissimorum Philosophorum, congenitam nobis esse notionem Dei. Ergo etc. Probatur antecedens Et primo quoad sacram scripturam. In Psalmo n. 4, n. 7. legitur. Signatum est super nos lumen vultus tui, Domine Et in Evangelio Joannis Cap. 1 n. 9 Illuminat omnem hominem venientem in hunc mundum. Quod spectat ad Patres, Eusebius Caesariensis Lib. 2. Praeparationis Evangelicae. Cap. 9 ait: Nos autem.... dicere non dubitamus, naturam, imo vero divinitus, omnibus esse hominibus insitum, non solum utile quid, atque honestum Dei nomine significari, verum etiam omnium rerum Creatorem. D. Gregorius Nissenus Oratione 5. Opinio de numine divino naturaliter quidem insita est omnibus hominibus. Origenes Lib. 1. contra Celsum. Dicendum est, insitum esse hominibus sensum Dei. Atque, ut alios praetermittam, Joannes Damascenus Lib. 1. Fidei Orthodoxae, Cap. 1: Nemo umquam Deum novit, nisi cui se ipse indicavit; non de hominibus tantum loquor, sed de virtutibus etiam aliis mundo sublimioribus, ac de ipsis quoque Cherubin, atque Seraphin. Nec tamen nos in omni prorsus ignoratione sui versari sinit Deus. Nemo enim est mortalium, cui non hoc a Deo naturaliter insitum sit, ut Deum esse compertum habeat. Ex Philosophis, Plato Lib. 1. de Legibus inquit: Quando Deos esse asseris, cognatio quaedam forte divina ad rem tibi conjunctam affirmandam, colendamque ducit. Jamblycus de Mysteriis Egiptiorum Cap. 1: Ante omnem rationis usum inest naturaliter insita Deorum notio. Tullius denique Lib. 1. de natura Deorum haec habet: Quae gens, aut quod genus hominum, quod non habeat sine doctrina anticipationem quamdam Deorum? Et paucis interjectis: Quum non instituto aliquo, aut more, aut lege sit opinio constituta, maneatque ad unum omnium firma consensio, intelligi necesse est esse Deos, quoniam insitas eorum, vel potius innatas cognitiones habemus.

R. ne: ant. Et primo quod attinet ad versiculum illum Psalmi 4, nomine luminis signati super nos haudquaquam venit congenita nobis idea Dei, sed ratio, per quam a Brutis distinguimur, ut diximus in 1. Propositione. Textus desumptus ex Cap. 1. Evangelii Joannis a D. Joanne Chrysostomo, Theophylacto, Eutymio, aliisque Patribus non de congenita nobis Dei notione explicatur, sed de lumine Fidei, et Gratiae: quatenus nempe Verbum divinum per Fidem, et Gratiam universo Mundo oblatam, omnes homines, quantum in se est, illuminat. Et D. Cyrillus Alexandrinus eumdem textum de naturali lumine rationis interpretatur, quum universum humanum genus a Deo donatum sit rationis lumine, quo scire potest quid bonum sit, quid malum, quid amplectendum, quidve declinandum. Authoritates igitur scripturarum a re nostra omnino sunt.

Nec magis favent sententiae Cartesianorum laudatae ss. Patrum, et Philosophorum authoritates. Omnes enim uno excepto Platone, congenitam nobis a natura dixerunt notitiam Dei, non quod mens nostra a primo vitae suae momento notione Dei fuerit ab ipso Deo informata, aut quod hujusmodi notio sine ullo corporis aut alterius creatae causae subsidio in nobis oriatur: sed quia ea est mentis nostrae natura, atque vis, eaque totius Mundi structura, atque praestantia, ut nullam creatam substantiam considerare mens possit, quin inferre vel invita cogatur supremum aliquod esse lumen, a quo haec omnia et condita fuerint, et regantur. Hoc enim creaturae est, ait D. Augustinus, ut per id, quod in eo praecedit, attingat illud, quod cuncta prae-

cessit, idē unus verus optimus Deus, sine quo nulla nāa subsistit, nulla doctrina instructus usus expedit. Verum, ut oppositas authoritates distinctius expendamus, Eusebius Caesariensis Cap. 9. Libri 2di Praeparaonis Evangelicae n̄ divinitus ē nobis insitam docet ideam Dei, imo eorum arguit, qui ex rebus visibilibus invisibilia intelligere noluerunt, sed tantum asserit, semel acquisita idea Dei, omnibus naālit in mentem venire Deum ē summe effectus et Creatorem. Hinc in fine ejusdem Capitis Gentiles objurgat, qd hoīes Parricidas, et Fratricidas divinis honoribus colere non erubescerent. In hoc eod sensu D. Gregorius Nyssenus ait opinionem de numine divino naālit insitam ē omnibus hoīb. nam in sequenti oraōne fusius ostendit Creaturas ducere nos in cognitionem Dei, et divinae cujusdam notionis imaginem animis imprimere. Joannes tandem Damascenus, quum inquit Nemo unquam Deum novit ex n̄ loquitur, ut patet ex iis, quae praemittit, de naāli cognitione Dei seu de cognitione existentiae Dei, sed de supnaāli illa cognitione, quam Deus ipse p Legem, Prophetas, et Angelos suos nobis indicavit. Quum vero subdit: Nemo ē mortalium ex de naāli utiq. Dei notitia loquitur; Verum, ut constat ex iis, quae subsequuntur, hanc naālem Dei notitiam in hoc sensu dicit ē omnibus a Deo inditam, qd a Deo ante oculos omnium positae sint Creaturae, ex quibus dignoscere possumus Dei existentiam. Inquit n. Ipsae res conditae, earumq. conservaō, atq. gubernaō divinae nāe majestatem praedicant. Et Cap. 3 postquam fusius demonstravit naālem Dei cognitionem ex rebus creatis inferri, ita concludit. Jam vero ipsa rerum conditarum compages, et conservaō, atq. gubernaō Deum ē, qui universam hanc rerum molem coagmentavit, eamq. tueatur, atq. conservet, eiq. ppetuo prospiciat, nos docet. Cur autem Damascenus, ut probaret unum revera ē summum Deum, praeclaram illam demonstraōnem ex Creaturis instituisset, si existimasset ideam Dei ē omnibus a Deo congenitam?

Sed quoniam summopere gloriantur Cartesiani de vetustissimorum Philosophorum authoritate, audias inter caeteros Philosophum antiquissimum Trismegistum. Quum p Deum cuncta clarescant, p omnia rursus atq. in omnibus fulget. Deus siquidem totius expers invidiae p singulas Mundi particulas ubiq. splendet, atq. adeo se notum praestat, ut n̄ intelligere modo, sed et manibus eam ipsi, ut ita dixerim, liceat attrectare. Nam undiq. nostris oculis ejus obversatur, seq. objicit, et inculcat imago. Hactenus Trismegistus.

Ppōo 4ta. Nulla sunt animis nostris ingenita speculativa principia.

Pro. Pbōo. Deus, [illegible], ut ajunt [illegible] omnes, nihil frustra creavit; [illegible] ergo ita nos creavisset Deus, atq ita nos constituerit nāa, ut naāles quascumq veritates sensuum et meditaōnis ope [illegible] sequerem, nullas habemus inditas nāae veritates, [illegible] ingenita speculativa principia. ~~[illegible]~~ Sine sic esset perridiculum ē, inquit [illegible], oculus ut bis omnes colorum [illegible] animanti natiua ē insitas, cui usus oculorum, et facultas ab externis objectis illas recipiendi a [illegible] concessa ē; ita n̄ minus absurdum esset, si quis [illegible] careret, veritates quasdam universales a [illegible] nāa ē in omnium animis impressas, quam in nobismetipsis vere mentis educere animadvertimus, ex quibus veritas haud difficilius elici potē, quam si species ejus primigenia signata in animo esset.

Opponunt 1. Principium illud Quidquid ē, necessario ē. et Illud Impossibile ē idem simul ē, et n̄ ē, [illegible] principia speculativa; sed hec principia sunt animis nostris ingenita Ergo etc. Pro: Mi: Hec principia sunt omnium consensione approbata; sed, si universalit sunt comprobata, sunt universalit ingenita Ergo etc. [illegible]

Philosophorum

R. conc. Mm neg. Mm. ad prob. neg. Mm. Quamquam constans omnium ferme opinio ē superioris [illegible] speculativa principia ab omnibus cognosci, atq. approbari; Audacter tn̄ dicimus, tantum abē, ut universorum suffragio comprobentur, ut magna pars hominum [illegible] innotue e. [illegible] omnium [illegible], seu [illegible] nulla illorum cognitione, aut cogitatione [illegible] evincit [illegible] conventionem. [illegible] Cartesiani [illegible] tantum cognosci, atq. approbari, [illegible] ratione utuntur; Cur ergo a primo ortu [illegible] ante rōnis usum [illegible] Sunt quomodo ea dici possunt ingenita, [illegible] Certe [illegible], prorsus [illegible] quomodo [illegible] mentis [illegible] menti, [illegible] nulla [illegible] dici potē [illegible] menti, [illegible] ante usum rationis [illegible] mens [illegible] suam cognitionem [illegible] Nam si [illegible] esset innatum, [illegible] tn̄ nulla acquirit notitia ante usum rōnis, tunc pari [illegible] ppōnes omnes, de quarum veritate constat, et [illegible] nemo aliquando assentiri potē, insita, et a primo ortu impresse dici possent. Itaq., si parvuli [illegible] ingenita haberent speculativa illa principia, statim ab ortu deberent illa cognoscere, et comprobare; qd ē contra experientiam.

[illegible]

Opponunt 2do. Principia speculativa, eatenus n̄ cognoscantur ante rōnis usum sunt tn̄ innata [illegible]. Pro ant: Hoc interē inter principia innata, et adventitia, qd innata statim [illegible] rōnis usum cognoscantur, adventitia vero non, nisi post [illegible] mentis ratiocinaōnem, [illegible]

cipia: Quidquid est, necessario est: et: Impossibile est idem simul esse, et non esse: cognoscuntur ab omnibus statim post acquisitum rationis usum. Ergo etc.

R. nego antecedens; ad probationem: transmisso majori, nego minorem. Falsum est parvulos, statim ac rationis usu praediti sunt, eorum principiorum notitiam consequi, atque iis assentiri. Plurima exempla confirmant puerulos ratione multo prius uti, quam ullam hujusce axiomatis Impossibile est etc. cognitionem invadant. Nam certo sciunt se a nutrice non esse caros, quocum ludunt, neque quem formidant [illegible], semen [illegible], quod discernant, non esse [illegible], aut [illegible], quibus [illegible] sunt. Quis vero aliquos pueros vel hujusce propositionis Impossibile est etc. sibi conscios, et ejus veritatem [illegible] affirmare conabitur, cum merito Lockius Cap. 2 n. 2[illegible], puerulos generales istas notiones abstractas habere eo tempore, quo incipiunt sapere, et crepundia sua dignoscere, ut eo vere fortasse dici potest, [illegible] sentiq sue [illegible], majorique contentione dogmata sua arripere quam infantes, incertitate tamen eos non aequare. Accedit, magnam partem rudium, atque agrestium hominum plures aetatis suae annos transigere, antequam istas, vel alias generales propositiones dignoscant. Non inficiar itaque necessarium esse usum rationis ut homines universalium harum veritatum cognitionem assequi possint, sed negamus eas cognosci, quamprimum ad rationis usum pervenerint. Transmittimus autem minorem, quia etiamsi homines tunc primum haec principia cognoscerent, quum uti ratione incipiunt, non tamen sequeretur innata esse eadem principia. Si non ideo patres, matres, nutrices haberent a pueris, [illegible] quarum idearum sunt concii, nec tamen hujusmodi ideae inditae sunt secundum Cartesianos; cur innata principia erunt adducta principia, quod statim post acquisitum rationis usum innotescant?

Opponunt 3tio. Nullus est tam rudis, tamque imbecillis ingenii, qui non assentiat universalibus hujusmodi propositionibus. Ergo propositiones hujusmodi sunt innatae. Probo antecedens: quicumque, qui ad rationis usum pervenit, intelligens earum vocabulum, de earum veritate ita certus est, ut nullam unquam habeat [illegible] rationem. Ergo etc.

R. nego antecedens; ad probationem: concesso antecedente, nego consequentiam. Hoc Cartesianorum argumentum, ut patet ex iis, quae diximus in responsione ad primam objectionem, nimis infirmum est. Ut probent principia haec speculativa ab omnibus cognosci, et universali consensione eorum veritatem comprobari, probare [illegible] deberent ea ab omnibus ante rationis usum universaliter intelligi; id certe nunquam sunt probaturi. Quomodo enim ea dici possunt ab omnibus admitti, quae non constat ab omnibus percipi? Sed demus licere ad universalem consensionem sufficere, quod communiter assentiatur genus humanum, quum verum est ad usum rationis: non tamen ex hoc universali assensu inferri potest innata esse audita, et statim admissa principia. Nam si generalis hic consensus esset inserti principii nota, quum non videt omnes istas propositiones esse innatas, quibus, quam primum audiuntur, assensus vulgo praebetur? Eadem ergo ratione in numero innatorum axiomatum ponenda erunt varia propositiones ad numeros spectantes, unum et duo esse aequalia tribus, duo et duo esse aequalia quatuor, quum vix auditis omnes assentiant: eadem certe ratione innumerae propositiones ad Physicam, et Mathesim pertinentes, pro innatis erunt habendae. Patet enim corpora non posse esse simul in eodem loco, et quadratum non esse circulum, et album non esse nigrum, et sexcentae aliae propositiones tamque claritate, atque evidentia sunt, ut nemo sanae mentis, auditis atque intellectis nominibus, de earum veritate dubitaverit.

Quod si asserant propositiones istas: Unum et duo sunt aequalia quatuor; Album non est nigrum aliaque ejusmodi non esse propositiones, cum axiomata generalia summatimodum ista. Quidquid est necessario est. Et Impossibile est idem simul esse et non esse; quod generalitate hujusmodi fuerunt, nam universali assensu, aliam propositionem audito [illegible] termini, certissimum indicium est innatae [illegible], quam omnis propositio, quae audita statim, et intellecta omnium assensionem comprobat, in numero innatorum principiorum recensenda erit, aeque ac duo ista generalia Cartesianorum axiomata.

Sed ut haec propositione fine imponamus, hoc argumento rem universam conficimus. Ideae, ex quibus hujusmodi principia constant, non sunt innatae. Ergo neque ipsa principia sunt innata.

Corollarium

Si duo ista axiomata non sunt ingenita, nullum erit generalium principium, quod [illegible] aliud [illegible]. Totum itaque esse majus sua parte. Principium item Cartesianorum Ego cogito ergo sum eodem erunt conditionis cum superius examinatis principiis.

Propositio 5. Nullum est insitum nobis naturaliter practicum principium.

Probatur Primo. Ea sunt innata principia secundum Cartesianos, quae ab universis gentibus communi consentione recipiuntur, quaeque, quum proposita, et explicata sunt, promptum ab omnibus hominibus obtinent assensum; sed nulla sunt practica hujusmodi principia. Ergo nulla sunt insita nobis practica, seu moralia principia. Hujusce argumenti certitudo, atque evidentia ex solutione objectionum patebit.

Opponunt 1. Omnes gentes, licet immanes, atque barbarae, consentiunt servandas esse fides, et custodiendas leges. Ergo morale hoc, et practicum principium servetur fides, atque justitia: naturaliter omnibus est insitum. Probo antecedens. Omnino de servanda fide, atque justitia in [illegible] latronum, et in perditissimorum hominum greges

recepta ē. Ergo etc. Pro ant: Ipsi latrones, atq. [illegible] servant int. se justitiæ et pactorum fidē. Ergo etc.

R. neg. ant. ad prob. neg. ant. ad prob. concedo ant. neg. conseqm. Quamvis [illegible], et scelerati hoīes suas habe ant leges, quibus religiose parent: n. tn. sequitur hujusmodi leges eē in eorum animis a natura insculptas. Nam si [illegible] leges ab ipsis [illegible], servant duntaxat tanquam [illegible], quibus [illegible] eorum societa, rerum et vitæ communitas conservet. Incredibile ē, [illegible], tanquam practicum principium complecti, qui [illegible] tempore, [illegible] agit, quod [illegible] participes, et [illegible] innocuum, [illegible] occiat habet, vita, aut bonis certe omnibus spoliat. Justitia, et veritas communia sunt humanæ societatis [illegible]. [illegible], qui a terorum hoīum communione [illegible], [illegible] int. se colant neces se ē, ne [illegible] societas [illegible] dir[illegible]. Nūm quis vero dicet, eos, qui latrocinas, [illegible], qui male-ficus vivunt, [illegible] insculpta habere [illegible] veritatis, et [illegible] quas [illegible] requirere?

Instabunt. Licet hoīes insuū cum ceteris, quorum consuetudine utunt, [illegible], [illegible], habent tn. innata fidei, atq. [illegible] principia. Ergo etc. Pro ant. Hoīes ipsi vident meliora, tacitoq. [illegible] allensu comprobant, deteriora vero sequunt. Ergo etc. [illegible]

R. neg. ant. ad prob. dist. ant. Hoīes ipsi vident meliora [illegible], [illegible] a parentis, vel magistris hauserunt, aut ope assiduæ meditaōnis conc. vident meliora, qd. iis insculpta sunt moralia principia neg. ant. et conseqm. Hoīes ipsos videre meliora, seu ea cognoscere, quæ virtuti [illegible] [illegible], n. inficiam, quamvis nullam eē in eorum animis [illegible] virtutis legem [illegible]. Maximum [illegible] discrimen int. legem naturæ insitam, et [illegible] leges. Legem naturæ insitam intelligimus moralia [illegible] principia, quæ omnibus hoīnibus ab ipso ortu [illegible], et universali consensione approba ta, legem vero natæ intelligimus cognitionem moralium quarumdam [illegible], quam vis raōnis meditaōne, et [illegible] acquirere facile [illegible]. [illegible], qui [illegible] hoīes immania scelera patrant, [illegible] n. eē natranda optime et ipsi cognoscunt, consequens [illegible] eē in ipsis aliquam cognitionem legum nat., quam [illegible] sibimetipsis comparaverunt, n. autem signatas a nativitate habere in animis nat. leges. Fatemur equidem eē nobis a natura insitam cupiditatem [illegible], et aversaōnem miseriæ. Hujusmodi cupiditas, atq. aversaō in nobis observari nunquam desinunt, nosq. ad consequendum bonum, [illegible] malum continuo impellunt. Hæc [illegible] possent practica principia nobis ingenita, quoniam iis universaliter [illegible] ē genus humanum. Sed longe differunt hæc principia a practicis ingenitisq. principiis [illegible]. [illegible] cupidita[illegible], et aversio [illegible] n. sunt nisi ingenitæ voluntatis propensiones ad bonum, practica [illegible] signatæ quædam sunt in intellectu veritatis impressiones. Hinc ex hujusmodi nobis [illegible] propensiones nihil inferri potest, qd. [illegible] faciat [illegible] in animo characteres virtutum, atq. vitiorum, imo contrarium potius colligit. Si n. aliqui essent characteres a natura in intellectu [illegible] tanquam communis principia, operaōnes [illegible] intellectum sentiremus, sicuti continuo sentimus ingenitas propensiones in voluntate et appetitu operantes, quæ merito propterea appellant principia omnium nostrarum actionum.

Verum illud evidentius ostendit nulla eē nobis indita practica principia, qd. nulla fortasse sit moralis regula, cujus n. [illegible] raōnem exigere posset. Nam [illegible] morales regulæ ingenitæ [illegible] adeoq. [illegible] manifestæ, absurdum videt. ad earum veritatem firmandam argumentorum, et raōnis adminiculo opus eē. Ne profecto omnino raōnis expers judicandus esset, qui [illegible], cur impossibile [illegible] simul esse et n. eē; [illegible] hoc axioma [illegible] clarum, manifestumq. sit, nec alia [illegible] indigeat, qua [illegible]. [illegible], et immutabilis moralis [illegible] regula: Qd. tibi fieri n. vis, alteri ne feceris, [illegible] proponeret, [illegible] [illegible], qui [illegible] raōnem peteret, [illegible] proponentis esset, ut [illegible] veritatem raōnibus confirmaret. Hoc maximum argumentum ē, regulam hanc n. eē nobis ingenitam; si n. esset, raōnum momentis nec in lucem [illegible], nec clarior redderi posset, sed statim audita, veluti [illegible] veritas ab omnibus reciperent. Ita fidem servandam moralis [illegible] regula ē, de qua omnes conveniunt. Si tn. [illegible], cui vel [illegible] [illegible], vel æterni cruciatus ob oculos versantur, interroget, cur promissa servanda sint, raōnem [illegible], quoniam nimirum Deus, a quo mors, et vita dependent, hoc a nobis postulat. Si vero Hobbesii discipulus [illegible] [illegible] veritatis raōnem exponat, respondebit, quia [illegible] [illegible] societatem [illegible], sine [illegible] levare [illegible]. Si aliquis [illegible] [illegible] interrogaret, respondebit, quia secus [illegible] inhoneste agent [illegible] [illegible] n. servaret, quia contra virtutem peccaret, quæ summa perfectio ē humanæ naturæ. Veritas ergo regularum moralium demonstraōne indiget, et [illegible] veritatis pendet, [illegible] [illegible] haberet, [illegible] essent innatæ, esset manifesta.

Opponunt 2do. Quilibet [illegible] de veritate [illegible] principii: Qd. tibi fieri n. vis, alteri ne feceris, ab omnibus inditum ē practicum hoc principium. Probatur. Illi qui contra hoc principium operant, de [illegible] sentiunt. Pro. ant. Qui contra hoc principium operant, conscientiæ stimulis et angoribus divexant. Ergo etc.

R. neg. ant. ad prob. neg. ant. ~~ad [illegible]~~ ad prob. dist. ant. Stimuli, qui contra hoc principium operanti conscientiæ stimuli et [illegible]: Omnes, qui contra hoc principium operant, conscientiæ stimulis [illegible], et conseqm. Facile illæ conscientiæ reprehensiones, quas ~~[illegible]~~ hoīes sentiunt, quum contra hoc et alia mo

rali

ralia principia operant, non sunt ingenitorum principiorum argumentum. Imprimis enim educatio, consuetudo, vel mores patrii sunt alot aliquorum moralium principiorum opinione imbuerunt; hic autem semel acquisita et confirmata opinio stimulos admovet conscientiae, quae nihil aliud est, quam nostra opinio de morali rectitudine, vel pravitate nostrarum actionum. Deinde falsum est universum humanum genus consentire; permultas nationes quae contra moralia principia operant. Non video enim, quo pacto homines plura flagitia libenter animo, et tranquilla fronte patrare queant, et de patratis sceleribus gaudere, si conscientiae angores sentiant, atque internis objurgationibus divexant.

Sed convertamus nos ad historiam generis humani, et quamplurima scelerum exempla videbimus, quae sine ullo angore conscientiae perpetrant. Ponite primum ante oculos tot urbium crudeles direptiones. Quomodo in iis se gerunt milites, quis sensus quae cor tam principiorum moralium, quis timor ex conscientia immanium facinorum incendia, rapinae, stupra, caedes, ludi, et oblectamenta sunt hominum ab omni lege et sub licet metu solutorum. Sed, ac Annon universae extiterunt nationes, quae haud quaquam immanitate barbarae, sed morum mansuetudine, et societatis sanctioris vitae excultae, in quibus tamen usitatum, et quotidianum erat, infantes vix natos in agris exponere enecandos fame aut feris bestiis devorandos? annon etiam nostris temporibus, apud quasdam gentes, infantes in eodem sepulchro cum matribus condunt, quum puerperio supremam vitae diem obierit aut patres eos interficiunt, si quis astrorum interpres infelici eos fato natos esse praedixerit? Annon loca sunt, in quibus liberi, non reclamante conscientia parentes ad certam aetatem provectos interficiunt, aut omnino per illos exponunt? In quadam Americae parte aegrotantes, quamprimum de illorum salute desperari certum est, adhuc vivi, in cratibus in fossa terrae excavatam abjiciunt, ut coeli, et tempestatum injuria expositi pereant, nemine illorum misericordia capto aut auxilium ferente. Testatur apud Theveuotium Gruberus Mingrelios Christianam religionem profitentes in usu habere liberos suos vivos humare: Apud eundem Thevenotum sunt Caraibes quidam gentes liberos suos vendere: Et Jossius de Indi. origine cap. 18, et 19, tradit apud Charibes in more positum liberos suos castrare, ut saginatos postea delicatius comederent. Garcilasso de la Vega de populo Peruviano commemorat, apud eos fuisse consuetudinem, ut liberos a captivis foeminis susceptis, usque ad decimumtertium annum nutrire; vescerent, dicto eos concubinas in id aluisse, quae eam, si steriles deprehenderent, inde ac si esca lenta essent animalia, jugulare, atque edere solebant. Toupinambi non alias ob virtutes se paradiso digno censebant, quam quod perniciosum esset, injurias omnes graviter ulcisci, et multorum quorum hostium carnem corpora sua reciere, et hanc certissimam esse prohibebant ad beatitudinem perveniendi viam. In Turcarum gente qui in sanctorum numerum referant iis sceleribus semetipsos inquinare solent, quae dicere pudor vetat. Sed quorsum ad hanc rem plura conferimus? Galli, Britanni, Batavi, qui aetate nostra remotissimos populos, eorumque vivendi rationem accurate indagarunt, tam horrenda et moralibus nostris principiis contraria facinora communi apud eos consuetudine firmata, descripserunt, ut vix haberi possent illorum scriptis fides, nisi universali probarent summorum virorum authoritate. Ubinam ergo sunt innata ista principia justitiae, pietatis, gratitudinis, aequitatis, castitatis? Ubinam universalis consensus de veritate hujusmodi principiorum? Ubi denique universales isti conscientiae angores, quum praecepta haec non servant?

Instabunt. Non sequitur regulam non esse cognitam, quoniam contra eam peccatur. Ergo non sequitur morales regulas non esse innatas, quoniam contra eas peccatur. Patet satis quotidiana experientia Christianorum, qui vere vivendi regulas cognoscunt, quas tamen frequenter transgrediuntur. Consequentia patet non constat. Sicut non recta Christianorum non probant ipsos ignorare quas sciunt regulas, neque remotarum gentium flagitia evincunt non esse illis naturales innatas probe vivendi regulas.

R. d. ant: Non sequitur regulam non esse cognitam eo quod contra eam peccantes non negent se illam cognoscere conc. si negent se eam cognoscere ne ant. d. n. paris consequens ergo non sequitur morales regulas non esse innatas, si contra eas peccantes non negent pravam vim et certitudinem conc. si in nobis regularum certitudinem, et vim negent, ne consequentia. Legis transgressio non probat eam non esse, transgressio cognitam, nam homines, licet contra legem operent, ejus tamen vim haudquaquam negant, atque qui infamiae, censura, et supplicii metus saltem dicat inesse ipsis aliquam legis reverentiam. Sed qui fieri potest, ut tot gentes, atque integrae nationes eadem publice rejiciant, et aspernentur, ac singuli illorum vim legis habere certo, et infallibiliter sciunt? Fieri quidem potest, ut homines morales aliquando regulas verbis profiteantur, quas tamen non esse veras in animo credunt, ut famam, et existimationem suam apud eos tueantur, qui de illarum veritate persuasi esse noscunt. Fieri autem non potest, ut integrae nationes publice, et unanimi sententia eas contemnant regulas, quas legis habere vim non possunt in animis suis ignorare. Quodcumque practicum principium quam bonum, utcumque ideo servandum concipitur. Quomodo ergo, si aliqua practica principia omnibus hominibus naturaliter sunt insita, si veluti bona per omnes cognoscuntur, quomodo igitur concipi potest ab integris nationibus ea injuriae, publice, et tranquilla fronte conculcari? Si enim etiam nos concedimus regulae violationem non probare illam esse incognitam, sed illud certo probare, et certo habemus, universalem conventionem, qua aliquibus in locis violatur, evidenter probare, non esse ingenitam.

Opponent 3tio. Duo hæc principia . Existit aliquod supremum numen . Supremum numen è colendum : sunt omnibus innata . Ergo etc. Pro. ant: homines universi aliquas divinitates cognoverunt, atque coluerunt, ne exceptis quidem gentibus immanitate barbaris. Ergo etc.

R. ne. ant. ad prob. neg. ant. Si aliquibus exemplis habemus fidem, et si historias generis humani consulimus, valet ut omnes homines, universasque nationes et non cognovisse, et nunc cognoscere, supremum aliquod numen existere, ipsumque esse adorandum. Ex multis, quæ proferre possemus exemplis, duo tantum dabimus. Anno 1694 in nemoribus ad Lithuaniæ, et Russiæ confinia sitis, inter greges ursorum captus fuit, decem circiter annos natus, aspectu ferino, manibus, pedibusque incedens, loquelæ expers, et nullius rationis faciens indicium. Baptizatus illico, et humano vivendi ritui adsuetus, post longum tempus verba quædam pauca protulit inhumana capit proferre, et ea, quæ dicebant intelligere. Interrogatus de vita silvestri, ejus non magis recordabatur, quam nos eorum, quæ infantes contavimus. Describit factum Bernardus Connor, qui aliud simile addit exemplum, ex de Joanne Petri van Derbra[illegible] [illegible] Batavi in Britannia qui anno 1669 [illegible] saviæ vidit hominem silvestrem inter ursos captum. Nam frequens est in Lithuania, ut pueri in agro ab incautis parentibus relicti ab ursis famelicis devorentur. Quod si ursa sit lactans, aliquando eos ad greges ducit, et ferarum more educat. Hoc autem exemplum luculenter probat non habere homines innatas hujusmodi principiorum notitias. Nam cur ea ignorasset silvestris ille adolescens decem annos natus, si scripta a nativitate habuisset illa in animo?

Ut legitur in historia Regiæ Academiæ Parisiensis ad annum 1703 juvenis natus surdus, et mutus a parentibus Catholicis Christiano ritu educatus, adeo ut more nostro se muniret signo crucis, et aqua lustrali frontem aspergeret, et in genua procumbens precantis more, diu esset. Casu campanæ sonitu in aures illapso, auditum recuperavit. Post 4. menses, [illegible] ea [illegible] edere didicisset, accurate a Theologis interrogatus, nullam prorsus notitiam de Deo, de anima, ac honestate actionum se habuisse reperiebatur, sed nec animadvertisse ad ea attendisse, et multo minus eadem meditando examinasse, contentus, tum fa[illegible] videbat, nihil amplius habens, quam [illegible] videbat, intuitionem, et receptionem.

Verum, quid commune notum esse in omni anima principia moralia hæc principia, si tot nationes inventæ sunt, quæ nullam habebant Dei ideam? Multi testio proferunt Atheos, quos nunc [illegible] [illegible] [illegible] veteres Historiarum monumentis consignarunt, Annis posterioribus hoc [illegible] in [illegible] gentes et nationes detectæ sunt [illegible] [illegible], in Soldaniæ, in [illegible] in Groenlandia, et in Insulis Caribes, apud quas nulla erat notio numinis et religionis nulla. Rem hanc testantur accuratissimi scriptores Thevenotus, Joannes de Lery, et [illegible] de la [illegible] et in Historia relatione de rebus Indicis [illegible] hæc scribit ex Paraguaria Nicolaus del Techo. Refert eam gentem nullum nomen habere, ut Deus, et hominis anima significet, nulla habere sacra, nulla idola. Aliud de Toupinambis testatur Lu[illegible] De Lery. Hæc exempla [illegible] a sectis artibus, et literarum plane rudibus. Sed aliæ nationes sunt disciplinis non mediocriter excultæ, in quibus nulla numinis est notio. Recordamini incolas ex hoc esse numero scribit de Regno Siam Tom. I. cap. 9 ser. 5 Dom. de la Loubere ~~[illegible]~~, qui etiam Tom. I. Cap. 20. Sect. 4 refert apud Chinenses idem, non multo secus se rem habere. Et fortasse, inquit Lockius Lib. I. Cap. 4. n. 8, si mores, et sententiones hominum, quos non procul distantium, attente consideraremus, haud sane parvum metuendum foret ne, in regionibus, in quibus homines ad politiorem humanitatem formantur, Dei notitia in plurimorum animis admodum debilis et obscura deprehendatur, nec aliqua ratione est, cur concionatores nostri in aspectu [illegible] atheismo graviter querantur. Licet non nisi pauci quidam has opiniones, [illegible] [illegible] [illegible], fortasse tamen plures in eandem sententiam loquuturi, nisi Magistratus, aut [illegible] censura eos [illegible] [illegible]. Hæc omnia de homi[illegible] fortasse aut [illegible] [illegible] loquens: Quæ quidem notione de suis Deis haberet, si [illegible] tate videret. Cæterum eam non [illegible] [illegible] Dei notitias haberent, non inde sequeretur, ideam Dei esse innatam a natura. Tantum quippe mentis vires [illegible] Deus, ut ipsum [illegible], et meditatione auxilio facile cognosceremus, proindeque et colendum sciremus.

Oppon. 4to. Si aliquæ nationes nullum Deum colant et contra moralia principia universaliter operentur, hæc ex animi pravitate, et corruptione societatis, non defectu innatorum principiorum. Ergo etc. Pro ant. Possunt ingenita principia corrumpi, et obscurari. Ergo etc.

R. ne. ant. ad prob. ne ant. Nam si moralia principia penitus se haberent, ac characteres quidam animis impressi; neque concipi, neque explicari potest quomodo prava educatio, aut improbum hominum consortium ea ita obscurare, et corrumpere queat, ut non cognoscantur a mente. Quamvis, concedere ea possemus illa corrumpi, et [illegible] concedimus. Sed, [illegible], hoc posito universalis est ille consensus, quo veluti efficacissimo argumento, utuntur Cartesiani ad probandam de ingenitis principiis opinionem. Certe, nisi fors in [illegible] [illegible] [illegible], ut eorum opinionem, [illegible] eandem [illegible] [illegible] tam sequuntur, universalis attentus locum obtinere. [illegible] hunc consensionem veram omnia [illegible] sunt necessaria, de quibus omnes conveniunt, licet ex [illegible] nulla sunt, quia prava consuetudine [illegible] sunt corrupta, et depravata, [illegible] ala institutione ex hominum mentibus [illegible] [illegible], [illegible] [illegible] dicerent [illegible] illorum ea conservare multos vero abusu de

sentire

Q. III.

sentire. Quare hoc argumento concludendum esse ducimus. Principia moralia, quae secundum Cartesianos sunt nobis ingenita vel per disciplinam, societatemque obscurari, et obrui possunt, vel non possunt. Si non possunt: in universo itaque genere humano deprehendi debent, et in singulis hominibus aeque clara sunt; necesse est. Si possunt: itaque quo propiora sunt suis fontibus, in puerulis nimirum, atque idiotis, qui alienis opinionibus non sunt imbuti, eo clariora, et magis perspicua reperientur. Utrumque quum experientiae repugnet, fatendum est nulla esse animis nostris ingenita practica principia.

Propositio 6. Duo sunt omnium Idearum fontes, sensatio nimirum, atque reflexio.

Propositio demonstratur. Mens nostra, quae, ut in superioribus propositionibus satis probatum est, sese habet, ac Tabula quaedam, in qua nihil depictum sit, aliunde recipere debet ingentem illam, et quasi infinitam idearum multitudinem. Omnes autem ideae, quibus semetipsam, et corpus, cui unita est organicum intuetur, quibus singulas Telluris partes contemplatur, quibus in altum supra nubes fertur, et ad Caelos usque penetrat, omnes, inquam, oriuntur ab impressionibus, quas externa objecta in sensus nostros faciunt, et ab ipsius mentis circa hasce impressiones operationibus. Nam primo, ut praeclare Lockius Lib. 2 Cap. 1, externi sensus, qui circa particularia sensibilia objecta versantur, in mentem ingerunt eorundem objectorum ideas, et, quoniam ab objectis non eodem semper modo afficiuntur, pro diversitate affectionum, seu impressionum, varias, distinctasque suppeditant rerum perceptiones; quae rerum sensibilium in sensorum organis impressiones, seu diversi motus, a nobis appellantur sensationes. Ab hoc fonte manarunt ideae, quae in nobis sunt, flavedinis, albedinis, caloris, frigoris, mollitiei, duritiei, amaritudinis, dulcedinis, odoris, saporis, soni, omniumque proprietatum, quae sensibiles dicuntur a Physicis.

2do. fons alter, unde in intellectum deveniunt ideae, sunt operationes, quas circa ideas jam a se collectas instituit mens; quae operationes, postquam eas attente contemplati sumus, genus quoddam idearum intellectui suppeditant, quod a rebus externis oriri non poterat. Perceptio enim, dubitatio, fiducia, ratiocinatio, cognitio, volitio, aliique diversi mentis nostrae actus tot fontes idearum sunt. Eorum, quum nobis conscii sumus, ideas quoque distinctas in intellectum recipimus, ac a corporibus, quae in sensus incurrunt. Hunc autem idearum fontem unusquisque in se habet; et quamvis sensus appellari non possit, quum nullum habeat cum externis objectis commercium, ei tamen simillimus est, et nomine satis proprio sensus internus dici posset. Et quemadmodum externum sensum nuncupamus sensationem; ita sensum internum dicimus reflexionem, quum ideae, quas inde procreamus, tales duntaxat sint, quales mens ex sua rerum contemplatione operationum adipiscitur. Ab externis itaque materialibus rebus, tanquam sensationis objectis, et ab internis mentis operationibus, tanquam reflexionis objectis universae hominum ideae sumunt originem. Permittat quisquis, quantum potest, ait eodem Capite n.° 5 Lockius, animos perscrutatus sensus, ideas referat, utrum ideae primigeniae, quas ibi reperit aliunde sint, quam a sensuum objectis, aut mentis operationibus consideratis tanquam reflexionis ipsius objecta. Quamvis fortasse mentem suam magnis inclusam copiis cumulatam esse censeat, post accuratam tamen considerationem comperiet, nullam in animo ideam esse, quae non uno aut altero hoc modo fuerit impressa; quamvis intellectus fortasse infinita varietate illas composuerit, atque ampliaverit.

Verum, ut res evidentius pateat amotis omnibus praejudiciis examinemus infantem. Quid in isto deprehendit intelligentiae? Prater sensuum usum, et partes quasi repente, utut indicium naturam facit idearum, quam bestiam potius diceres quam hominem. Ad vero balbutientem consideremus. Garrit indesinenter, mammas, et tatas dicit, nutrices, et alia ejusmodi nominat, et agnoscit. Cur ita? quia castiesin hora ad aures occinunt hisce nominibus, digito res monstrant, blanditias, et bellarias et animadvertat, alliciunt. Quo vero ... tetigat, ait Aloysius Verneius de re Logica Lib 2, Cap 3, nullam cognitionem e sinu suo educere nullum, sed omnes ab objectis, quae extra sunt, accipere, vel hoc unum animadvertas, puerulos nihil concupiscere aut loqui, nisi de iis quae auditu, visu, ceteris denique sensibus acceperunt. In reliquis quotiunt proprius. Decipiuntur facile, propterea quod ideas deceptionis, et ... delitati nondum habent. Ut corpore, sic mente pro rata augmentum satis magnum est cur dicamus ab sensibus primaevas ideas ducere originem.

Neque pueri duntaxat, sed Adolescentes, et provectae aetate probe totum vitae cursum rerum ideas ... nisi de iis, quae per sensus acceperunt, aut ex accentis collegerunt, loquuntur. Nunquam audivi hominem, qui de rebus loqueretur, quas sensuum exercitatione non acquisiverit. Illi ipsi, qui de rebus loquuntur, quae nec esse intelligi possunt, quaeque vocabula sunt plerumque, quibus nulla significandi vis inducitur, a magistris habuere; quae dicunt, vel ex praeceptorum institutis commentando deduxerunt. Omnes tamen homines ideas suas accipiunt a sensatione, et reflexione.

Opponunt 1. Si sensão, atq reflexio sunt omnium idearum fontes, neãrio consequitur omnes ideas dependere a sensib; sed falsum ē omnes ideas dependere a sensib. Ergo etc. Mi certa ē, quum reflexió nihil aliud sit, quam cógnitio a nobis operaõnes mentis circa ideas jam sensaõnis ope collectas. Pro: mr. Earum duntaxat rerum ideæ habentur p sensus, quæ vel coloratæ sunt, vel sapidæ, vel sonoræ etc sed ~~[illegible]~~ plures res sunt, quæ neq. sunt coloratæ, neq. sapidæ, neq. sonoræ etc Ergo etc. Prob: mr. ens, substantia, causa, et alia hujusmodi neq. colorata sunt, neq. sapida, neq. sonora etc. Ergo etc.

R. dist. mm. Si sensão, atq reflexio etc neãrio consequitur omnes ideas vel mediate, vel immediate dependere a sensib conc: neãrio consequitur omnes ideas immediate dependere a sensib ne. mm. dist. mm sed falsum ē omnes ideas immediate dependere a sensib conc: vel mediate, vel immediate dependere a sensib, ne. mm, et conseq.tm Eodem modo cum proportione distinguenda sunt cæterorum argumentorum mõones. Quia nos, experientia duce, optime novimus n̄ omnes rerum ideas produci a mente immediate p externos sensus, sed fortasse majorem partem immediate oriri a mentis nostræ meditaõne, seu a cogniõne, et consideraõne operaõnum mentis, propterea n̄ diximus unum eē fontem idearum fontem, sensum scilicet, sed duos, sensaõnem nimirum, et reflexionem. Verum eãmen cum Aristotelicis, et Gassendistis fateremur omnes ideas haberi p sensus, n̄ tn̄ aliqd fateremur absurdum. Nam qui putant Entis, substantiæ, causæ, et q hujusmodi rerum ideæ produci a mente dependenter a sensib, n̄ opinantur Ens, substantias, et causam tanquam corporeas aliquas qualitates corporearum imaginum ope percipi a mente; sed asserunt in productione hujusmodi idearum dependere mentem a sensib, ut eas n̄ ex ipsismet sensib immediate hauriat, sed mediate duntaxat, ex ideis scilicet, quas habet rerum sensibilium.

Qd si quærat a Cartesianis, quo demum modo universales illæ ideæ Entis, substantiæ, causæ ex ideis sensibilium producantur, id reflexionis ope a mente præstari demonstramus. Et primo qd attinet ad Entis ideam, quæ notio Entis nihil aliud sit, quam idea rei, cui n̄ repugnat existere quum q res omnes sensibiles a nobis percipiantur veluti res, quib n̄ repugnat existere; potest profecto mens ita plura sensibilia considerare, ut neglectis omnib illis affectionib, p quas inter se differunt, et sola hac attenta negaõne repugnantiæ, universalem sibimet cudat Entis ideam. Percipit E.C mens nostra aquam veluti rem quamdam, cui n̄ repugnat, ut existat. Percipit terram, veluti quidpiam, cui n̄ repugnat, ut reipsa sit: Percipit ignem, veluti aliqd cui n̄ repugnat eē. Hæc ubi de tribus hisce elementis percepit, omnes eorum proprietates, p quas inter se differunt, missas faciens, efformat tandem notionem rei, cui n̄ repugnat existere, proindeq. universalem Entis ideam. N̄ secus de substantiæ idea sentiendum ē. Idea n. substantiæ ē idea rei, quæ ita existit, ut in nullo sit, a quo dependeat. Plures autem sensuum ministerio existere res cognoscimus, quin sint in alio re. entæ, atq in hujusmodi existendi modo eas convenire intelligimus, quamvis sint naã dissimiles. Cæteris enim, p quæ discrepant inter se, prætermissis, et modo duntaxat, quo reipsa existunt, spectato, ex ideis rerum sensibilium producere eam possumus universalem substantiæ notionem. Idea quoq. causæ eamdem habet originem. Mens n. animadvertens n̄nullas ex reb sensibilib ita cum aliis eē connexas, ut una posita, ponat et altera, illa vero sublata hæc quoq tollatur: omnib circumstantiis neglectis, et ipsa rei sensibilitate omissa, talem sibi format ideam, ut duo in planis occurrant, quorum unum ideo poscit eē, quia existit alterum, Quæ idea universalis ē idea causæ, ut liquido constat.

Quæ hactenus diximus de Entis, substantiæ, et causæ ideis, cum proportione dicenda erunt de aliis ideis universalib Generis nimirum, speciei, Differentiæ, Accidentis, Mãæ, Figuræ, Motus, Quietis etc, ita ut nulla sit idea universalis, quæ ex ideis singularib præcisione, adeoq. reflexionis ope, efformari n̄ possit a mente. Nam, ut præclare explicat Cl. Huetius Cap. 3tio censuræ Philosophiæ Cartesianæ Animus in reb multis idem quippiam animadvertens, excerpit illud e multis, in quib inerat divisum, et in unum colligit, atq inde ideam universalem conflat. Velut in Petro, et Joanne, aliisq hoĩb singulis deprehendens, eos eē aã alia raõne præditos, jam neq Petrum, neq. Joannem, neq ullum singularem hoĩem spectans, educit illud, et componit in unum, qd multiplex fuerat, ac generalem ideam, et universalem conflat, et confingit ideam, quiq commendat omnem hoĩem eē aãl raõle

Instavant cum Authore Art. cogitandi. Quamvis ideæ universales Entis, substantiæ etc p præcisionem ex aliis sensibilib imaginaõnib efforment a mente, dici tn̄ nequit hujusmodi ideas dependere a sensib ir ... ant. Ita in productione hujusmodi idearum se habent sensus, quemadmodum in pictura se habet proposita merces, qua Pictor ad pingendum inducitur. sed n̄ ita a proposita mercede ad pingendum inducitur Pictor, ut dici possit Picturam a proposita mercede duxisse originem. Ergo etc.

R. ne ant. ad prob. ne mm. nam mens humana corpori unita ita dependet a sensib, seu a sensibilib imaginaõnib in productione universalium idearum, ut n̄ ipse dependeat, ut placet Authori Artis cogitandi, sed mp, adeout sine sensuum adminiculo neq Ens, neq substantiam percipere ullo modo possit. Contra vero a proposita mercede haudquaquam Pictura dependet, quia ita a proposita mercede ad pingendum indu

citq Pictor, ut sine tn mercede et possit pingere, et sepissime reipsa depingat. Verum, ut opposita contra nos similitudine utam; Quemadmodum, quia ita a colorib habet Pictor, ut pingat, ut sine colorib pingere nullatenus possit, propterea dicitq Picturam dependere a colorib, Ita quia ita a sensib determinetur mens ad universales producendas ideas, ut sine ope sensuum eas cudere nequeat, asserendum e hujusmodi ideas a sensib dependere.

Opponunt 2do. Ideæ veritatis, unitatis, virtutum, atq vitiorum ex ideis rerum sensibilium inferri n possunt. Ergo etc. Pro: ant. Nunquam ex ideis rerum sensibilium pote talis notio p reflexionem desumi, quæ unitatem vel veritatem generatim sumptam menti exhibeat. Ergo etc.

R. ne: ant. ad prob: ne: ant. Hujusmodi eam ideæ produci possunt a mente ex cognitione rerum sensibilium. Et primo quoad veritatis ideam, quum verum sit illud, qd tale e, quale ee debet, illud scilicet, qd cum suo exemplari convenit, n aliud e idea veritatis, quam idea duas res complectens int se omnino conformes. Unam autem rem sensibilem posse alteri ita respondere, ut sibi mutuo consentiant, proindeq conformitatem in reb sensibilib a mente cognosci, certum e. Ex ideis itaq rerum sensibilium meditationis ope, talis notio desumi pote a mente, quæ veritatem generatim sumptam repræsentet. Illud addi pote, qd Cartesio objeciebat Gassendus Dubit. 2. in medit. 3. Inquit n. Vir cl. Si veritas nihil aliud e, quam conformitas judicii cum re, de qua fertq judicium, veritas e quædam relatio, ac proinde nihil distinctum ab ipsa re, ideaq ad se relatis, seu, qd idem e, ab ipsa rei idea; quippe obj et se, et rem, qualis e, repræsentat. Quare et n alia e veritatis idea, quam idea rei, quatenus rei conformis e, seu quatenus ideam repræsentat, cujusmodi e, adeo proinde ut, si idea rei n innata, sed adventitia sit, idea quoq veritatis adventitia sit, n innata. Et quum id de qualibet veritate singulari intelligatq, intelligi eam pote universalitq de veritate, cujus notio, seu idea ex notionib, seu ideis singularium abstrahitq. Hucusq Gassendus.

Eodem pariter modo efformatq a mente idea unitatis. Si enim rem aliquam, qd in se sit indivisa, ... in rebus sensibilib attendatq, et rem quamq ita res sensibiles a mente spectetq, ut ceteris omnib, quæ nobis in illa occurrunt, neglectis, consideretq duntaxat prout in se indivisa e, universalis producitq idea unitatis. De ideis vero virtutum, vitiorumq id sentimus, qd docet Clericus Pneumatologiæ Sect. 1. Cap. 5. Ideas virtutis, ac vitii, ut Vir Cl. neqaquam innatas ee hinc liquet, qd exemplis, et institutione eas a Parentib, Magistris, illisq, quibuscum vivimus, habeamus. Hinc fit, ut apud cultiores sentes sint magis perspicuæ, quam apud barbaras, atq tanta sint in humano genere circa virtutes, et vitia dissensio. Ad disciplinam quidem, et exempla aliorum accedat nostra meditatio necesse e, nisi velimus sæpissime falli; sed hoc ipsum indicium e, nullas nec nobis, neq aliis innatas de hisce ee ideas.

Instabunt. Idea saltem, quam de se ipsa habet mens nostra corpori unita, a sensatione, aut reflexione n dependet. Ergo etc.

R. ne ant. Mens n nostra, quamdiu corpori unita e, n cogitat de se ipsa, nisi quatenus [incipit] se de rebus externis cogitare. Ea autem idea, qua se scit mens se cogitare, mediate quidem a sensatione, immediate vero a reflexione oritq. Quum n sciat mens se cogitare, quatenus nosit se aliqua percipere; ideo cogitat mens se cogitare, quia ad rerum, quas habet ideas, sese convertit, et circa illas, veluti circa objectum versatq. Sed rerum ideæ, ... vel a sensatione, vel a reflexione dependent, ut ... e. Quum igitq a rerum ideis eam idea illa dependeat, qua se cogitare cogitat mens, et de se ipsa n cogitet nisi quatenus cogitat se cogitare, censendum e mentem corpori copulatam a reflexione habere, ut de se ipsa acquirat ideam.

Opponunt 3tio. Ex ideis rerum sensibilium produci n pote a mente idea Dei. Ergo a reflexione n oritq idea Dei. Pro. ant. Deus e Ens infinitum, et perfectissimum, sed ex ideis rerum sensibilium produci n pote a mente idea Entis infiniti, et perfectissimi. Ergo etc. Pro. mr. Res sensibiles imperfectæ sunt, atq finitæ; sed ex reb imperfectis, atq finitis inferri n pote Ens perfectissimum, et infinitum. Ergo etc. Pro mr. Ex opere finito inferri n pote, nisi Artifex virtutis finitæ. Ergo etc.

R. ne: ant. ad prob. conc mjm ne mnm. ad prob: conc mjm ne mnm. ad prob dist. ant. Ex opere finito inferri n pote, nisi artifex virtutis finitæ, si sermo sit de Artifice producto conc. si sermo sit de Artifice primo, et improducto ne ant: et conseqm. Quamvis res sensibiles imperfectæ admodum sint, et finitæ ex earum tn ideis, reflexionis ope, vel p positionem, ut ajunt, vel p negationem, inferre ideam Dei possumus. P positionem quippe Deum concipimus, quum ea, quæ in nobis, ceterisq creatis reb perfectiones redolent, Deo tribuimus, P negationem vero Deum, ut Ens perfectissimum, atq infinitum intelligimus, quum omnes illas imperfectiones, quas in nobis, aliisq reb sensibilib deprehendimus, ab illo removemus. Habemus, inquit ..., Dei notitiam, et manifestam quidem, at n ex idea Dei innatam, sed ratiocinando collectam, et ex

gentium omnium consensu, et ex preclaro Mundi ornatu, et ordine, et ex rerum existentia, earumdemq. motu, aliisq. argumentis, quæ et a Veteribus Philosophis, et a Sanctis Ecclesiæ Patribus feliciter sunt usurpata. Res etenim sensibiles, licet finita sint perfectione donatæ, ducunt nos in cognitionem supremi, et infiniti Artificis, quia totum, ut inquiunt, esse, finito operi concessum, summam, et infinitam Artificis perfectionem demonstrat. Hoc enim intercedit discrimen inter finitum, et infinitum Artificem, ut Artifex finitus, adeoq. productus nihil unquam possit moliri, nisi ex præexistente aliqua materia; Artifex vero primus, et improductus ex nihilo res omnes creaverit, easdemq. conservet. Quare, sicuti productus Artifex, et quia productus est, et quia operi suo totum esse non tribuit, cognoscitur finitus; ita quum primus, et improductus Artifex ex nihilo cuncta produxerit, ex ipsis rebus productis infinita ejus virtus demonstratur.

Instabunt 1. Infinitum ex finito inferri nullatenus potest. Ergo etc. Pro. ant. Res finita nullam habet proportionem cum re infinita. Hoc posito, infinitum ex finito cognosci non potest. Ergo etc.

R. ne. ant. ad prob: dist. mam: Res finita nullam habet proportionem entitatis, et perfectionis cum re infinita, conc: connexionis, et dependentiæ ne: mam. dist. mam: Hoc posito, scilicet quod res finita nullam habeat proportionem connexionis, et dependentiæ cum re infinita, infinitum etc. conc. Hoc posito, quod res nempe finita nullam habeat proportionem entitatis, et perfectionis cum re infinita, infinitum etc. ne mam, et conseq.m. Ut ex rebus finitis eruatur idea infiniti, non ea necessaria est inter rem finitam, et infinitam proportio, quæ a Scholasticis dicitur proportio entitatis, et perfectionis, scilicet non ea proportio necessaria, ne omnes illæ perfectiones, quæ in re infinita continentur, in re quoq. finita debent includi: sed ea sufficit proportio, seu similitudo, quæ connexionis, et dependentiæ nuncupatur. Hanc autem proportionem inter rem infinitam, et finitam, Deum nempe, et Creaturas intercedere, nemo sanæ mentis ibit inficias. Creaturæ enim, eo ipso quod Creaturæ sunt, necessariam cum Deo Creatore suo connexionem habent, quemadmodum effectus necessariam habet connexionem cum propria causa, et res creatæ, eo ipso, quod creatæ sunt necessario a Conditore suo dependent, quemadmodum a causa necessario dependet effectus.

Instabunt 2do. Res creatæ sensibiles sunt contingentes; sed ex rebus contingentibus inferri non potest idea Dei. Ergo etc. Pro mi. Medium contingens non potest ducere nos in cognitionem Entis necessarii; sed idea Dei est idea Entis necessarii. Ergo etc.

R. dist. mam. Res creatæ sensibiles sunt contingentes quoad existentiam conc. quoad essentiam, et connexionem cum Ente necessario, seu Deo ne: mam. dist. mam: sed ex rebus contingentibus quoad essentiam, et connexionem cum Deo, inferri non potest idea Dei conc: sed ex rebus contingentibus tantum quoad existentiam, inferri non potest idea Dei ne: mam, et conseq.m. Ad prob. eadem utendum est dist.e Quum in medio demonstrationis quærenda non sit necessitas existentiæ, sed sufficiat necessitas connexionis cum re demonstranda: Hac enim necessaria connexione posita, statim ac ex iis unum existit, alterius existentia infertur: Necessum minime est, ut Creaturæ necessario existant, quemadmodum necessario existit Deus, ut ex Creaturis inferri possit idea Dei, sed sufficit, ut Creaturæ necessariam habeant cum Deo connexionem. Jam vero creatæ res omnes, licet secundum existentiam contingentes sint, quoad essentiam tamen, et connexionem cum Deo necessitatem habent, quia res contingens non potest, primo ad existendum determinari, nisi ab Ente necessario, et Creaturæ non possunt esse, nisi à Creatore. Hinc ex Creaturis, eo ipso, quod Creaturæ sunt, et existunt, evidenter, ac necessario colligimus Deum existere. Quemadmodum enim, licet possit Artifex domum construere, vel non construere, constructa tamen Domo, recte in hunc modum argumentamur: Existit Domus; ergo ab Artifice constructa est, ita licet potuerit Mundus a Deo produci, et non produci, quum tamen revera productus sit, recte argumentamur: Existit Mundus, et potuit non existere: ergo a supremo, et libero Conditore factus est.

Instabunt 3tio. Cognitio fit ex similibus; sed res creatæ sensibiles non sunt Deo similes. Ergo etc.

R. dist. mam: Cognitio fit ex similibus vel perfecte vel imperfecte, quando hæc sunt aliunde connexa conc: cognitio fit tantum ex perfecte similibus subdist: Cognitio perfecta fit tantum ex perfecte similibus conc. imperfecta ne: mam: dist. mam. sed res sensibiles creatæ non sunt perfecte similes Deo conc. non sunt imperfecte similes Deo, et aliunde connexæ, ne mam, et conseq.m. Duplici modo unamquamq. rem cognoscere possumus, seu duplicem habere possumus rei alicujus ideam, perfectam scilicet et imperfectam. Perfecte rem aliquam cognoscimus, quum percipimus clare, atq. distincte quid res ipsa sit, imperfectam vero ideam habemus, quum tantum cognoscimus rem aliquam esse, sive existere. Porro cognitio utiq. perfecta nisi ex perfecte similibus haberi potest, ideoq. nunquam alicujus rei essentiam perfecte cognoscemus, nisi ideam perfecte sibi similem in mente habeamus. At cognitionem imperfectam habemus ex rebus connexis, licet aliunde dissimilibus. Sic ex fumo ignem, ex motibus corporis existentiam colligimus rationalis animæ, licet inter fumum, et ignem, inter animam, et corpus perfecta non intercedat similitudo, sed sola connexio. Quamvis igitur Creaturæ, utpote finitæ, et imperfectæ, a summa Dei perfectione plurimum distent, quum tamen sint cum Deo connexæ, ex ipsis percipimus Deum existere. Ipsa enim dependentia, quæ est radix omnium imperfectionum in Creaturis, ducit nos in cognitionem Dei, tanquam primæ causæ, a qua cetera omnia dependent. Præterquamquod licet Creaturæ perfecte, et univoce non sint Deo similes, analogice tamen, et imperfecte esse similes, perspicuum est. Omnes enim perfectiones Creaturarum a Deo proficiscunt; proinde eæ in Deo etiam admittendæ sunt, quamvis nobiliori,

ac [illegible] modo. Hinc Creaturæ ratione connexionis certam nobis parant notitiam de existentia Dei, [illegible] tione autem imperfectæ similitudinis possunt eam immediate nobis aliquam imperfectam notitiam de essentia Dei, sive per affirmationem, affirmando de Deo sapientiam, bonitatem, justitiam, cæterasque perfectiones quas in creaturis [illegible], quæ in suo conceptu intellectuali nullam per se involvere imperfectionem: sive per negationem, negando de Deo limitatem, dependentiam, compositionem, aliasque [illegible] imperfectiones, quas in creaturis [illegible] convenire cognoscimus. Hæc dicta [illegible] connexionem, et similitudinem, quam cum Deo habent [illegible] creatæ [illegible] mentum, [illegible] effectum [illegible] ad [illegible] dum Deum, respondendum erit Creaturas esse effectus improportionatos ad [illegible] existentia Dei, [illegible] ad efformandas imperfectas Dei existentis ideas [illegible]

Opponunt 4to. Idea Dei est idea Entis perfectissimi, sed idea Entis perfectissimi neque per [illegible], haberi potest, neque per reflexionem. Ergo etc. Minor certa est [illegible] quoad [illegible] partem constat, quum Deus, [illegible] corporeis [illegible] sensus, qui corporei sunt. [illegible] vero partem probatur. Idea Entis perfectissimi [illegible] sed, [illegible] reflexionem habet, non simplex est, sed composita. Ergo etc. [illegible] Idea Entis perfectissimi neque augeri potest neque minui. Ergo etc.

R. conc: [illegible] neg: [illegible] ad prob: neg: [illegible] [illegible] neg: ant. Hæc Cartesii momenta sunt. [illegible] oppositam sententiam [illegible], ut [illegible] demonstrari existimant ideam Entis perfectissimi [illegible] sensu [illegible]. Atque [illegible], Deum esse corporeum [illegible] Deum incorporeum cognosci [illegible], dependenter tamen a cognitione rerum sensibilium, quemadmodum [illegible], licet incorporea sit anima, ex corpore [illegible], et [illegible] eius ideam [illegible] incorporeus sit Deus, [illegible] corporea, et sensibilia sunt per reflexionem [illegible] ideam Dei. Neque porro necesse est, ut ideam Entis perfectissimi simplicem dicamus; imo [illegible] [illegible] ex [illegible] vel per additionem, vel per detractionem [illegible], [illegible] potest. [illegible], ut [illegible] Cartesius [illegible] ideæ simplicitatem, [illegible] Entis perfectissimi [illegible], respondimus [illegible] contrarium [illegible]. [illegible] ideam Entis perfectissimi positive Deum [illegible], non tamen adæquate, atque perfecte. At, cur, quæso, nihil vel detrahi vel addi potest ideæ, per quam imperfecte rem aliquam attingimus? Cur fieri non potest, ut quod imperfectum est, per aliquid aut additum aut detractum, vel minus imperfectum evadat, vel magis perfectum. Sed vero [illegible] Cartesii [illegible] per suam [illegible] ideam de Deo adæquate, et perfecte concipere, [illegible] perfectissimi aliquid posse nos tum addere, tum detrahere: Idea [illegible] Entis perfectissimi composita est, [illegible] nihil [illegible], quominus a mente producatur reflexionis ope.

[illegible] Deum [illegible] ideas [illegible] omnem [illegible] rum, [illegible], et [illegible] [illegible] imperfectas. [illegible], quod Deus [illegible] perfectissimus [illegible] imperfecto modo, a nobis concipitur. Sed de his satis superque diximus in responsione ad objectionem [illegible] conc. etc.

Opponunt 5. Omnes homines pervenerunt ad rationis usum pervenerunt, debent existentiam [illegible] cognoscere. Ergo Idea supremi Numinis non acquisita est, sed innata. Ant. certum est, quum communiter doceant Theologi, neminem ratione utentem posse inculpabiliter ignorare Dei existere. [illegible] si omnes homines pervenerunt ad rationis usum eam cognoscere tenentur, [illegible] Deus [illegible] notionem impresserit. [illegible], si [illegible] notionem [illegible] impresserit, idea supremi Numinis non acquisita est, sed innata. Ergo etc.

R. conc: ant: neg: conseq.m ad prob: conc: ant: neg: conseq.m Omnes equidem homines, qui rationis usum obtinuerint secundum Angelici Doctoris, cæterorumque Theologorum doctrinam, possunt, et debent unius Dei existentiam cognoscere; adeo ut [illegible] [illegible], in Dei [illegible]. [illegible] merito [illegible] notitiam Dei non esse, [illegible] ac ceteræ ideæ, [illegible] ante omnia [illegible] Creaturæ [illegible] mentis humanæ, [illegible] cognoscere [illegible] existentiam [illegible], [illegible] hominis notionem [illegible], [illegible], [illegible] vocare [illegible] Dei existentiam, atque [illegible] omnium animus [illegible] ideam, [illegible] consentaneum videtur [illegible] Deum [illegible] expressum characterem [illegible] de Deo [illegible], et [illegible] quæcumque vel [illegible], [illegible] tanda sunt, quum id quoque divinæ bonitati consentaneum videatur.

Verum, [illegible] Deus [illegible] hujusmodi [illegible], idea in mente [illegible] divina [illegible] bonitas [illegible], quum [illegible] Deus [illegible] cognoscendi [illegible], haud bonitas [illegible] [illegible] rationis, manum, et [illegible] [illegible]. Sed si integræ nationes hujusmodi sunt, et facultates [illegible] ut superius vidimus; mirum esse non debet. Nam barbaræ illæ gentes facultates [illegible]

[illegible] sed satis habuere [illegible] mores, et res, prout in sua cuique patria [illegible], [illegible] disquisitione amplecti. Noscant fortasse, qui de existentia Dei [illegible], quique earum rationum [illegible] [illegible] admirati; [illegible] de [illegible] [illegible] habeamus [illegible], vel [illegible] [illegible] nati [illegible].

Corollarium.

[illegible] omnes [illegible] ideae [illegible] a sensatione, et reflexione; [illegible] sive [illegible] sive moralia, quae reflexionis adminiculo [illegible] innotescant. Quid [illegible] sunt principia, aut axiomata universalia, [illegible] nihil aliud sunt, quam unio, et connexio quaedam ~~particularium~~ singularium idearum. Quare, si ideae universales, quae ex ~~particularibus~~ singularibus ideis resultant, producuntur a mente per reflexionem; eadem principia, quae componuntur ex particularibus ideis, reflexionis adjumento cognoscentur. Hinc mirum non est, si [illegible] [illegible] principia [illegible] [illegible]. Nam [illegible] a [illegible], quam a Magistris, neque [illegible] temporis, quo haec principia [redacted] didicimus, recordamur, putamus ea nobis esse innata; praesertim quum post diuturnam ~~reflexionem~~ meditationem, et [illegible] examen [illegible] illa corroborari omnium, quibuscum conversamur, aut [illegible], aut tacito assensione.

Propositio 7. Systema Malebranchianum de idearum origine, alienum est a veritate.

[illegible] propositio haec demonstretur, aliqua [illegible] sunt, quae ad ~~[illegible]~~ majorem notitiam [illegible], [illegible] [illegible] itaque Malebranchius [illegible] [illegible] Philosophorum [illegible] [illegible] originem idearum sibi visus est satis confutasse, illud pro certo habet, mentem nostram Deo unitam omnia in ipso Deo videre, seu in Deo cuncta percipere. Hanc autem opinionem ut confirmet, animadvertit esse in Deo mundum intelligibilem, in quo omnium rerum notiones, et rationes continentur, adeo ut, si mens cum Deo uniatur, in illo videat quaecumque intelligit. Uniri vero cum Deo mentem, duobus hisce argumentis ostendere conatur. Primum est, Deum, quum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corpora, [illegible] arctius mentes humanas Deo immenso uniri, quam corpora spatio continentur. Secundum est, unionem mentis, et corporis [illegible] mentis esse [illegible], [illegible] corpori [illegible], [illegible] hujusmodi unionem, [illegible] mentem detrahatur, [illegible] essentialem unionem mentis cum Deo, quam non potest hujusmodi [illegible] [illegible], quin statim mens in nihilum redigatur. Haec est celebris illa sententia Malebranchii, quam Arnaldus, Poiretus, Lockius, Pritius, Author artis [illegible] mentis, Genuensis, omnesque alicujus nominis Philosophi [illegible] [illegible].

Propositio probatur. Quemadmodum cum D. Thoma [illegible] Genuensis Elementorum [illegible] Parte 2 Cap. 3 duobus modis videre aliquid in aliquo dicimur, [illegible] aut [illegible] in [illegible], aut [illegible] in lumine et [illegible]. Primo modo imagines in speculis videmus, 2do modo in axiomatibus conclusiones. Si, ponitis, quaerimus a Malebranchio, quo tandem modo videat mens nostra res omnes in Deo? Si ait, videre primo modo, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idearum; quod tamen [illegible] a veritate [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] maxime [illegible] habent de Deo notitiam, [illegible] [illegible] [illegible], quid sit, dici possit. Deinde, quum Deus, [illegible] [illegible] [illegible] [illegible]. [illegible] mentes nostrae in Deo omnia videant, [illegible] [illegible] nulla [illegible] ratione [illegible], [illegible] [illegible] [illegible], [illegible] et omnium [illegible] [illegible] [illegible] mentem humanam oporteret: quod tamen experientia repugnat.

[illegible] asserat Malebranchius 2do modo [illegible] omnia in Deo videre, [illegible] [illegible] [illegible], cum omnibus philosophis concedimus. Nam ope divini luminis, id est rationis naturalis, intelligere nos quaecumque intelligimus, a nemine in dubium vertitur. Verum, si in hoc sensu loquutus est Malebranchius, jam quisque videt originem idearum non explicari, adeoque [illegible] systema nullum esse.

Dices 1. Mens humana est essentialiter unita Deo. Ergo omnia videt, seu intelligit in Deo. Antecedens patet, omnia omnes [illegible] sunt in Deo [illegible] extenso, [illegible] corpus in spatio. [illegible] [illegible] essentialis [illegible] [illegible], [illegible] [illegible] nostri est [illegible] Deo. Probatur consequentia. In Deo sunt rerum omnium formae, seu ideae. Ergo si mens humana est essentialiter unita Deo, omnia videt in Deo.

R. ~~[illegible]~~ Antecedens [illegible] [illegible] [illegible] [illegible] consequentiam. Quum Deus sit immensus, [illegible] [illegible] [illegible] extensione [illegible], aliquo modo mentes humanas unitas esse cum Deo concedere [illegible], [illegible] [illegible] [illegible], [illegible] essentialis unio non admittatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla ~~[illegible]~~ est substantia sive corporea sive incorporea, [illegible] [illegible] [illegible] in Deo [illegible] [illegible], quam corpora [illegible] [illegible] [illegible]. [illegible], [illegible] mens humana unita [illegible] Deo, [illegible] [illegible] unione, omnia videre mentem in Deo; quod ipse etiam animadvertit Malebranchius, quum ait, [illegible] [illegible] non sufficere, ut mens in Deo videat, quae intelligit, sed necesse praeterea esse, ut ei Deus hujusmodi ideas detegat. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] nobis [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] mentem in Deo rerum omnium formas [illegible] videat. Nam [illegible] unio hujusmodi [illegible] dumtaxat est [illegible], patet ipso Malebranchio, [illegible] [illegible] [illegible] Deus ideas menti detegat; unio [illegible] [illegible] cum Deo, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nostras esse vel Dei [illegible], vel Dei modos [illegible], quod [illegible] nullo modo

potē. Neq. ē cur Malebranch. demonstrare conex. substantialē hanc mentis cum Deo ex communicatione quam in nobis supponit omnium idearum a Deo. Petit manifeste principium vitiose, si ita argumentatur, quod illud, veluti certum, atq. exploratum, supponat, quod in quaestionem revocatur. Transeamus ad Arnaldum, qui unio substantialis, seu essentialis mentis humanae cum Deo admitti non potest, quin ... consequantur absurda. Unio substantialis mentis cum Deo, inquit A. Genuensis, nequit intelligi, nisi in Spinozistico systemate; nam si Deus locus est mentium, et spatium corporum, ita mentes cum Deo penetrantur, quemadmodum ... corpora. Ita ut Dei partes erunt, aut modi, aut Deus ipse. Neq. ego unquam alia ... Malebranchium, et Spinozisticum systema ... tenui distare, revera unum esse ... confidentius dico. Nam veritas potior ē, et antiquior Philosophis. Hactenus Genuensis.

Dices 2do. Ceterorum Philosophorum opiniones quoad originem idearum sunt falsae. Ergo ideae nobis a Deo explicato modo, oriuntur. Confirmatur. Rectae rationi magis consonum ē, nos omnia in Deo cognoscere, quam vel ope sensuum, vel quovis alio modo ~~aut~~ producere, ~~aut~~ haurire ideas. Ergo etc.

R. trans. ant. ne. conseqm ut recte ~~observat~~ animadvertit Genuensis, Elementorum Metaphysicae Parte 2da, Cap 3, Propositione 2 et multo ante Lockius in Examine Sententiae P. Malebranchii, admodum non utilis ē hujusmodi argumentandi ratio. Ceterae ad hanc rem opiniones sunt falsae. Ergo mea sententia ē veritati consona. Et primo quidem, quia reliqua omnia systemata, quae circa originem idearum statuta, et demonstrata fuerunt a Philosophis, rationibus duntaxat probabilibus, non certis probationibus constare ... Malebranchius, ut cuique videre potē in 3tio ejus Libro de inquirenda veritate, atq. ut manifeste patet ex iis, quae in superiori propositione de origine idearum diximus. 2do, quia etiamsi ceterae omnes Philosophorum sententiae essent falsae, nullus tamen Dialecticus recte concluderet Malebranchium non errare, seu, quod idem ē, verum idearum fontem ignoravisse. Ut recte itaq. argumentaretur Malebranchius, debebat positivis, et gravis momentis suam opinionem demonstrare, deinde colligere a veritate abesse Aristotelicorum, Gassendi, et Cartesii sententias.

Ad confirmationem ne. ant. Tantum abē, quod rectae rationi magis consona sit Malebranchii sententia, ut nulla hactenus quoad hanc rem excogitata fuerit ā dissentientibus Philosophorum sectis, quae rectae rationi magis adversetur. In primis n., si conscientiam, seu internum sensum consulimus, clarissime intelligimus, nos quavis potius alia ratione res extra nos positas cognoscere, quam in Deo, cujus claram, distinctamq. ideam non habemus. Deinde, si omnes mentes humanae sunt aeque Deo unitae, adeoq. aeque omnes intelligunt, in ipso Deo intelligunt; cur itaq. non in omnibus hominibus eadem, aut aequalis ē idearum series? Cur nos in pueritia ... obscure cognoscimus, in adolescentia distincte atq. clare, in virilitate vividius, in senectute confusius? Cur eadem objecta pro aetatis, atq. temporum diversitate sub diverso quasi aspectu concipimus? Annon, quum idem semper sit Deus, idem fons, atq. promptuarium idearum, eodem modo suppeditabuntur omnibus rerum formae? Concipi ne potē quomodo contradictoriae inter se rerum notiones in Deo videantur, quin in ipso Deo contineantur? Haec sunt, quae rectae rationi omnino repugnare videntur, quae tamen, ut quisque videt, necessario consequuntur ex hypothesi Malebranchiana.

Et si reponat Malebranchius, necessum non ē, ut omnes mentes aeque intelligant, quia hanc legem sancivit Deus ut non omnibus aeque detegerent ideas, quas in se ipso continet, ... argumentis ... delinat. Primo, licet concedamus, Deum posse omnes, et singulas ideas, aut eandem ... ideam ... mentibus detegere, concipi tamen nequit, quomodo velit Deus de una, eademq. re contradictorias ... mentibus ... detegere ideas. Concipi ... nequit, qui fiat, ut eadem numero res a nobis ... in Deo, et ... speciem virtutis, ab aliis vero tanquam enorme vitium, ut idem objectum detegat ... bonum quod aliis manifestatur deforme, et malum; nisi dicere velimus, unam eandemq. rem ... et ... omnes circumstantias spectatam, habere in essentia divina notionem boni simul et non boni, vitii simul, et virtutis. Deinde, si Deus ea, quae vult, mentibus detegit, ea ... quae ... necessaria, aut non ... utilia. Sed quis non videt, maximam humanarum idearum partem ... inutilem, ... ideas ē nobis noxias? Accedit, ... mentes ... eodem modo ... in Deo ... quomodo ... dicemus, ... summo ... bono ... conjunctas? ... consequuntur ex opinione Malebranchiana ... cum recta ratione, et ipsa evidentia pugnantes, quas consulto ... Pauca tantum addimus cum cl. Genuensi. Si omnia in Deo videmus, omnes rationes ... revelatio externa, et externa legislatio inutiles sunt; ... movent ... ad vim ... et ... tanta sunt, ... aliam, ... cum ... systemate, cum Deo unione.

Dices 3tio. Mentem humanam omnia in Deo cognoscere, consona ē sententia Scripturarum, SS. Patrum et ... Philosophorum. ... 3tio ... docet ... Actorum Cap 17, ... Deus non longe ē ab unoquoque nostrum. In ipso enim vivimus, movemur et sumus. In Epistola Jacobi, Cap 1 ... Deus ē Pater luminum. In Epistola ad Romanos Cap 1 ... et tandem in Evangelio Joannis, Cap 1 ... ē lux vera, quae illuminat omnem hominem venientem in hunc mundum. Ex SS. Patribus Augustinus pluribus in locis docet nos omnia in Deo cognoscere, in Libro vero de Magistro fuse ostendit, ... nihil ... docere posse, nisi ... a Deo ...

in corde [illegible], erudire: adeo verum est [illegible] Scripturae unum esse Magistrum nostrum, qui in coelis est. [illegible] retractaverit, sed tamen in hac re opinionem non mutavit. [illegible] in primo Soliloquiorum Deus intelligibilis lux, in quo, et a quo, et per quem intelligibiliter lucent omnia. Item passim [illegible] de Trinitate, et in Confessionibus. Hanc autem opinionem a Platonicis accepisse Augustinum, probabile [illegible]. Iamblicus [illegible], et Plotinus [illegible] ex schola Platonicorum id expressis verbis tradiderunt. [illegible] Hoc ipsum et Chaldaica [illegible] Philosophia.

[illegible] Et primo, quod attinet ad textus Scripturarum, nimis [illegible] male [illegible], [illegible] sensum [illegible], quam [illegible] inde confirmari suum de origine idearum systema. [illegible] sacr. [illegible] Deum [illegible] nostrum, Deum esse lumen nostrum, a Deo manifestari homini scientiam, Deum denique illuminare mentem hominum, verum hujusmodi lumen, manifestatio, illuminatio, de quibus loquuntur, omnino [illegible] a manifestatione idearum secundum hypothesim Malebranchianorum. [illegible], ut recte [illegible] Author [illegible] mentis, et Antonius Genuensis, duobus modis intelligere debemus, Deum hominum mentes illuminare, ratione scilicet, et revelatione. Ratione nos Deus illuminat, quatenus ratio quae lumen mentis est, a Deo est et conservatur. Illuminat vero revelatione, quum Deus rationem nostram naturalem revelatione, seu prophetia [illegible], atque emendat. [illegible] hinc [illegible], ut lex divina dicatur lucerna [illegible] ante pedes, [illegible] in tenebroso loco [illegible] et Christus lux, veritas, via. [illegible] ergo [illegible], ut [illegible] suo [illegible] rationem [illegible] contoruet.

[illegible] Malebranchius [illegible] auctoritate D. Augustini [illegible], Doctor mentis [illegible] intelligere [illegible] divina, [illegible] Deum mente humana [illegible] omnium notiones [illegible] manifestare [illegible] videre [illegible], et [illegible] intellectu [illegible], quo res [illegible] valemus [illegible] ratione naturali [illegible] quam bonum [illegible] Deinde [illegible] in contrarium [illegible] sententiam Augustinus, [illegible] loco [illegible] Malebranchianus. [illegible] docet Augustinus, nullius hominis authoritati [illegible] esse, nisi quando divina authoritate [illegible] ratione confirmatur. [illegible] ergo D. Augustini authoritas nulla [illegible] falsa [illegible] ratione naturali, systema Malebranchianum [illegible] confirmaret. [illegible] ratione [illegible] adductum ex sententia Platonicorum, aut Chaldaeorum, argumentum.

Si [illegible] omnipotentiam [illegible] Malebranchius, [illegible] Deum omnia manifestare [illegible] [illegible] utro [illegible]. Verum, [illegible] a potentia ad actum, ut aiunt [illegible], non valet illatio, [illegible] conclusio; praesertim quum experientia adversetur, veram omnium magistra, necnon naturalis ratio, ut superius satis probatum est.

Caput 3tium.

De Universalitate Idearum.

Omnes ideae [illegible], vel universales sunt, vel particulares vel singulares, [illegible] quod [illegible] universales et particulares [illegible]. Hoc loco, quid in idea universali magnopere interest distinguere, et quot sint ideae universales observandum est.

Et primo cum Authore Artis cogitandi in idea universali duo accurate distinguenda sunt, Comprehensio scilicet, et Extensio. [illegible] comprehensione veniunt omnia illa attributa [illegible] in idea continentur, et nullum prorsus negligi queat, quin ipsamet idea destruatur. Sic comprehensio e.g. ideae Trianguli includit illius extensionem, [illegible] aequalitatem cum duobus rectis, adeo ut ex hisce attributis nullum demi possit, quin idea destruatur [illegible] triangulorum species sese extendit. Notandum autem est, quod licet idea [illegible] attributis spoliare possimus, quin destruatur, possumus tamen quandam extensionem restringere, illam quibusdam duntaxat [illegible] applicando, quin destruatur.

[illegible] et indeterminate, ut si dicerem Aliquod animal [illegible] idea particularis evadit, quum ad partem tantummodo subjectorum [illegible] omnia prius comprehendebat, se extendat, nec tamen pars illa, ad quam restringitur, determinetur.

[illegible] communiter numerantur ideae universales, Genus scilicet, Species, Differentia, Proprium, et Accidens. Hujusmodi [illegible] universales ideae vocantur [illegible] modum [illegible] vel genus, vel speciem, vel differentiam, vel [illegible] Porphyrii Isagoge inscribitur, quod sit veluti quaedam ad Aristotelis Categorias introductio. Licet autem in eo libello, ut notat Chris-

tianæ Religionis, a qua receperat, inferret in nos hostis, plura ille [illegible] contraria docuerit, [illegible] accu rate universalium idearum numerum, naturamque exposuerit, dignus est qui in hac parte laudetur, propterea quod ab inutilibus veterum sophistarum quæstionibus abstinuerit. Has et singulas breviter explicemus.

Genus definire possumus attributum universale commune pluribus differentibus specie. Sic figura est [illegible] genus respectu parallelogrammi, et trapezii. Et substantia genus est respectu substantiæ extensæ, quæ corpus dicitur, et substantiæ co gitantis, quæ spiritus appellatur. [illegible] quadrilatera communis est parallelogrammo, et trapezio [illegible] differant, quam substantia corpori, et spiritui. Genus dividitur primo in proximum et remotum. [illegible] illud, [illegible] enuntiatur de rebus specie differentibus, et nullum aliud attributum [illegible] rationem [illegible] possit. Remotum vero est illud, quod aliud genus [illegible] continet. Sic quod homo, et bellua [illegible] genere animalis, in vita vero suo genere viventis, animal est genus proximum, vivens remotum [illegible] ad hominem, et [illegible] bestia [illegible] referant. [illegible] dividitur genus in supremum, medium, et infimum. Supremum dicitur [illegible] attributum, cui vera conveniat generis ratio. Medium, [illegible] supra, et infra se alterum [illegible] genus. Infimum vero, sub quo genus aliud non reperitur. Attributum [illegible] entis est genus supremum, quod nullum sit attributum superius, aut uni versalius, cui generis ratio conveniat. Vivens est genus medium quod et [illegible] habeat universalius, et animal particula rius. Animal autem est genus infimum, quia sub animali genus alterum non reperitur.

Species est attributum quod multis individuis, seu singularibus convenit. Homo [illegible] est species, quod sit attributum Petro, Ca rolo, Francisco, et ceteris singularibus, seu individuis conveniens. Si quis quærat, quid sit Petrus, respondebimus esse hominem, idest compositum quoddam ex mente, et corpore. Individuum vero, seu singulare dicitur, quod suo specie [illegible] dividi nequit in plura talia, quale ipsum est [illegible] non potest in duos Platones secari, licet dividi possit in partes. Tripliciter distinguitur species, suprema, media, et infima. Suprema vocatur, quæ supremo generi imme diate subjicitur. Media, quæ sub genere medio posita est: Infima, quæ nullas sub se continet species, sed tantum individua. Sic species suprema appellatur corpus, quia immediate subjicitur substantiæ. Species media dicitur animal, quod positum sit sub genere viventis: Infima vero species est homo, quia singularia tantum, Petrum nempe, Carolum, et Franciscum sub se continet. Notandum tamen est solam speciem infimam, quæ et prædicabilis nuncupatur, pro prie speciem appellari. Soli enim est, cui ratio generis omnino repugnat.

Differentia generatim sumpta est id, quo unum differt ab alio. Duplex autem est, essentialis, et accidentalis. Dif ferentia essentialis, de qua nunc agimus, dicitur attributum illud, per quod una res essentialiter ab alia differt, quacum tamen in genere convenit. Hujusmodi est in homine rationalitas. Per hanc enim homo a belluis distinguitur essentia liter, licet cum iis conveniat respectu generis, scilicet animalitatis. Dividitur primo differentia essentialis in pr oximam, et remotam. Proxima est, quæ genus proximum; Remota, quæ genus remotum dividit. Sic ratio corporis differentia dicitur remota, rationalitas vero proxima, quia illa remotum substantiæ genus, hæc genus proximum animalis distribuit. Dividitur 2do in supremam, mediam, et infimam. Suprema est, quæ genus supremum, media quæ medium, infima, quæ genus infimum dividit. Sic ratio corporis, quæ supremum genus substantiæ dividit, est diffe rentia suprema. Vitalitas, quæ genus medium viventis, est media: Rationalitas, quæ infimum secat genus animalis, est differentia infima. Dividitur postremo in genericam, et specificam. Generica differentia est, quæ ita dividit genus, ut totum ex illa, atque ex ipso genere consurgens, [illegible] quæ subjecta eidem [illegible], comparetur, verum adhu[illegible] generis rationem contineat. Specifica vero differentia vocatur, quæ ita genus distribuit, ut [illegible] speciem constituat. Hinc differentia tam suprema, quam media generica est, Differentia vero infima, semper est speci fica.

Proprium recte definiri posset attributum essentiale 2darium, quod alicui speciei omni, et soli semper convenit. Sed apud Porphyrium Cap. 4. Isagoges quadruplex distinguitur. Primo est aliud proprium, quod soli alicui speciei convenit; non omni, ut soli homini convenit ratio medici, non omni. 2do, quod omni speciei convenit, ut omni ho mini convenit duos habere pedes. 3tio, quod omni, et soli speciei convenit, sed non semper. Ut omni, et soli homini convenit canescere, inquit Porphyrius, non quidem semper, sed in senectute tantum. Quarto denique aliud proprium est, quod convenit omni, et soli alicui speciei, et semper. Ut omni, et soli homini, ait Porphyrius, semper con venit risibilitas. Proprium quarto modo sumptum, de quo duntaxat [illegible] est, dividi solet in genericum, et specificum. Primum dicitur, quod rei convenit ratione attributi generici. 2dum, quod illi convenit ratione diffe rentiæ specificæ. Sic impenetrabilitas generica corporum proprietas est, quia illis inest, quatenus specie sunt corpora, adeo licet specie inter se differant. Vero autem [illegible] cupiditas est proprietas hominum specifica, quod illis conveniat, quatenus ratione donantur.

Accidens definitur a Porphyrio Cap. 5. Isagoges id, quod adest, et abest sine subjecti, quod afficit, sive interitu, cor ruptione. Sic figura rotunda, quod possit adesse ceræ, aut ab illa abesse sine illius corruptione, accidens di citur. Sic, quod cogitatio aliqua [illegible], vel recordatio possit adesse menti, vel ab ea abesse sine ipsius in teritu, accidens appellatur. Quamvis enim fieri non possit, ut aut corpus sine aliqua generatim figura consistat, aut mens sine aliqua cogitatione sit; quod tamen et corpus sine hac, vel illa figura, et mens absque hac, vel illa co gitatione consistat, tam figura, quam cogitatio, accidentia appellantur. Hinc primo dicitur accidens in [illegible]

bile, et inseparabile. Primum est, quod separari potest a subjecto; ut quadrata, vel circularis figura in corpore. 2dum est, quod non potest, nisi in mente, separari a subjecto; ut nigredo respectu corvi, vel Æthiopis, candor respectu nivis. Dividitur 2do accidens in extrinsecum, et intrinsecum. Extrinsecum illud est, quod extrinsecus subjectum denominat, ut quum paries dicitur visus a visione, quæ est ipsi extrinseca. Intrinsecum est illud, quod in ipsa re, seu subjecto recipit, ut amor, qui afficit mentem, motus, qui afficit corpus. Dividitur denique in absolutum, et relativum. Primum est, quod competit ad subjectum absolute spectatum, ut motus, vel situs respectu corporis. 2dum est, quod ad subjectum quoddam pertinet ad aliud comparatum, ut similitudo, æqualitas. Animadvertendum tamen est, quod licet modus seu accidens illud sit, quod naturaliter existere nequit, nisi in substantia, adeoque a substantia quammaxime differt, contingere tamen potest, ut substantia alteri circumposita respectu illius accidentaria sit, quamvis proprie modum, vel accidens dici nequeat. Sic e.g. vestis, tametsi substantia sit, quia ad essentiam hominis non pertineat, eidem accidentaria dicitur, non tamen aut modus, aut accidens hominis. Accidens igitur, seu modus est attributum aliquod universale, quod multis subjectis conjunctum convenire potest, non necessario.

Caput 4tum.

De veritate, falsitate, claritate, obscuritate, distinctione, et confusione Idearum.

Expendendæ nunc sunt præcipuæ idearum proprietates. Atque ut a veritate exordiamur, quum verum, ut ait D. Augustinus, sit illud, quod ita se habet, ut cognitori videtur, si velit, possitque cognoscere, et veritas nostræ cognitionis sit illius conformitas cum re cognita; vera erit idea, si ita se res habuerit, quemadmodum in idea nostra repræsentatur. Quum vero e contrario illud sit falso cognitum, quod non ita revera se habet, quemadmodum cognoscenti videtur; falsa erit idea, si res aliter fuerit in se, ac ipsamet idea exhibetur. Notandum tamen est cum Lockio Libro 2do, Cap. 32, n.o 19, quod licet, secundum communem loquendi modum, ideæ quandoque veræ, quandoque falsæ nuncupentur; re tamen accurate spectata, veritas, et falsitas judiciis tribuendæ sunt, non simplicibus rerum perceptionibus, seu ideis. Quum non tam veritatem, quam falsitatem semper contineat aut tacita, aut expressa aliqua affirmatio, sive negatio, proindeque aliquod judicium; nulla idea, sive sit cum suo objecto conformis, sive ab eo dissentiat, proprie in se dici potest aut vera, aut falsa.

Idea clara dicitur a Cartesio prima parte Principiorum, n.o 45, quæ luculenter, ac sola mentis attentione innotescit et ab Authore Artis Cogitandi Parte 1. Cap. 9, quæ vividum sui sensum nobis imprimit. Idea vero obscura appellatur, quæ menti attendenti non satis liquido apparet. Lockius Lib. 2. Cap. 29. n.o 2do exemplo visus explicat fortasse clarius, quid veniat nomine ideæ claræ, vel obscuræ. Ait n. Quum lux sit illud quod objecta visibilia nobis perspicua reddit, illud dicimus obscurum, quod in luce haud collocatum est clara satis ad res ita illustrandas ut colores, et figuræ ejus accuratissime cerni possint, quæque in meliori luce maxime perspicua forent. Similiter ideæ nostræ simplices claræ sunt, quum tales sunt, quales ab objectis ipsis, e quibus desumptæ erant in sensatione, aut perceptione rite ordinata repræsentant. Dum memoria eas hoc modo retinet, et menti, quandocumque opus fuerit, ita exhibere potuerit, claræ sunt ideæ. Quatenus vero primæ sui fulgoris aliquid amiserunt, aut earum venustas vetustate defloruit eatenus obscuræ sunt. Hactenus Lockius. Disputant hoc loco inter se Cartesiani, utrum aliqua esse possit idea clara, quæ tamen non sit distincta. Cartesius affirmat exemplo ideæ caloris, quam quisque habet de dolore. Hanc n. ait esse claram, et vividam, non tamen distinctam, quum sæpe confundatur calor, qui percipitur, cum eo, quod flammæ inest, confundatur, quum tamen uterque calor sit prorsus dissimilis. Verum ad hanc rem prolixe Author Artis Cogitandi loco supra laudato Dicere possumus, inquit, quod omnis idea sit distincta, quatenus est clara, ideo non aliter obscuræ sunt confusæ, quam quia sunt obscuræ. Sic doloris sensus, qui nos ferit, clarus est, atque etiam distinctus, id vero, quod in eo confusum, doloris nempe in manu inesse, non est clarum.

Distincta idea est quæ evidentiam ab omnibus aliis ita sejunctam exhibet, ut minime cum iis confundi possit. Sic distincta est idea, qua hominem percipimus sub ratione animalis rationalis. Per hanc siquidem convenientiam hominem a ceteris quibuscumque rebus sejunctum. Idea vero confusa dicitur ea, in qua plura diversa nobis occurrunt, seu quæ multa simul præcipit. Sic confusa est idea, qua hominem percipimus sub ratione animalis tantum. Occurrit n. menti nostræ homo, quatenus dumtaxat cum pluribus aliis convenit animalibus.

Plurimas esse in nobis ideas, quæ claræ, atque distinctæ sint omnes fatentur. Licet autem in iis recensendis, maxime inter se differant Philosophi, plerique tamen consentiunt, ideas, quas mens habet, sui ipsius, suarum perceptionum, cogitationum, ideas extensionis, motus, quietis, entis in genere existentiæque, numeri, temporis esse claras esse, atque distinctas.

Causæ obscuritatis in ideis simplicibus, ut recte tradit Lockius, sunt vel organa obtusa, vel species ab objectis levissime in animo impressæ, vel memoriæ debilitas, quæ rerum imagines non tam uti acceperit, retinere potest. Causas hasce auferre, nostrum non est. Sed alia sunt vitia, ex quibus obscuræ atque confusæ ideæ proficiscantur quæ, quum volumus, magna saltem ex parte, tollere possumus. Ea fusius explicat laudatus Lockius et ante Lockium Clericus in suis Tractatu suo Metaphysica Quæst. 3tia. Pro nostris impedimenta organorum omnis idearum confusio ex duplici potissimum capite oritur, nimirum ex conditione, et natura mentis nostræ. Tum ex plus sæpe in modis

Ea est mentis nostræ indoles, ut non progredi, sed evolare sentiat et recentes legit, et [illegible] attingere. Hinc [illegible] in ideis nostris oritur confusio, quod res ipsas inconsiderate, non defixis veluti oculis et attento animo intueamur. Plerumque etiam, quæ pura intellectione assequi tantum possumus, quæque nullum habent impressum in cerebro vestigium, hæc imaginari volumus, et tanquam res corporeas effingere. Ideæ quoque male a rebus abstractæ, nec satis definitæ, aut circumscriptæ, vocum ambiguitas, et alia quamplura magnam in ideis nostris pariunt obscuritatem.

Quare, ut clarius, quo fieri potest, atque distinctius percipiamus, animadvertendum est nobis primo, ut in rebus considerandis summo studio vitetur præcipitatio mentis. Omnes enim, inquit Tullius Lib. 1. de Officiis, Cap. 6. trahimur, et ducimur ad cognitionis, et scientiæ cupiditatem, in qua excellere pulchrum putamus, labi autem, et errare, nescire, et decipi, malum, et turpe ducimus. In hoc genere hoc vitium notandum est, ne incognita pro cognitis supponamus, hisque temere assentiamur. Quod vitium effugere qui volet (omnes autem velle debent) adhibebit ad considerandas res et tempus, et diligentiam. Hæc autem mentis attentio omnibus quidem, potissimum vero adolescentibus est necessaria propter leves, vagasque plerumque eorum cogitationes. Secundo unum tantum objectum, non plura simul contemplari debemus. Quum enim percipiendi vis non infinita tota in nobis sit, verum etiam terrestris undique circumfusa, multisque obstaculis impedita, rerum multitudine adeo opprimitur, ut ad eas distincte percipiendas incapax prorsus sit, et quare [illegible]. Tertio, quum de iis agitur quæ sunt spiritualia, vel tametsi corporea, sensibus percipi non possunt, cavendum est, ne nos quandam sibi in cerebro efformet imaginem, in qua, non secus ac in speculo, res ipsas prodidit. Ita enim non solum rerum omnino dissimilium proprietates confunderentur, verum etiam id earum uni tribueretur, quod illi repugnat. Quarto cavendum est, ne res, quas contemplamur, ideis nostris ita accommodemus, ut certum nobis sit eas revera esse hujusmodi, cujusmodi in ipsis ideis esse videntur. Quia enim non res ab ideis nostris, sed ideæ a rebus ipsis descendunt, nihil fere est quod hac [illegible] licentia Philosopho [illegible]. Quinto ad claritatem, et distinctionem idearum plurimum confert rem, quam consideramus, cum aliis sibi cognitis conferre, easque comparare inter se mutuo, attente perpendendo quid illis omnibus commune sit, quidve singulis proprium. Tandem, ut confusio idearum aut ex abstractionibus, aut ex vocum ambiguitate orta auferatur, premittendæ sunt definitiones, quæ vocum æquivocationes tollunt, et rectæ divisiones adhibendæ sunt, quæ magnam rebus lucem afferre solent. Nam, ut ait Quintilianus Lib. 11 Cap. 2do Qui recte diviserit, nunquam poterit in rerum ordine errare.

Caput 5.

De Ideis Abstractis.

Ea est imperfectio mentis humanæ, ut nequeat ad plura simul unica cognitione diffundi, nec queat multa simul, nisi obscure, et confuse percipere. Quæ sunt in nobis cognitiones, gradatim sunt acquisitæ; nec possumus compositas res alio modo comprehendere, quam eas attente considerando, et per singulas partes contemplando. Hujusmodi autem cogitandi modus Abstractio nuncupatur, propterea quod ea, quæ conjuncta sunt, abstrahimus, seu unum sine altero percipimus. Ita quæ natura individuo nexu conjunxit, ob intellectus imbecillitatem divellere cogimur.

Tribus modis abstractio fieri potest. Primo enim cognoscimus per abstractionem quum partes aliquas, seu partes alicujus rei, quæ integrantes dicuntur, ita percipimus, ut unam sine altera percipiamus. Hoc modo cognoscimus corpus humanum. Illud enim in suas partes dividimus, et singulas partes, caput sine pedibus, manus sine brachiis seorsum consideramus. Vocamus autem hic cognoscendi modus formalis Abstractio a Scholasticis nuncupatur, quum tamen quæ seorsum ita cognoscuntur, realiter ad invicem distinguuntur, absque sola mentis consideratione, improprie abstractio appellatur.

Cognoscimus 2do per abstractionem, quum modum sine re vel rem sine modo consideramus. Quamvis enim fieri nequeat, ut modus sine re subsistat, possumus tamen ad rei modum attendere, quin rem ipsam, cui modus inhæret, spectemus. Sic a Geometris pro objecto Geometriæ statutum est corpus extensum in longitudine, latitudine, et profunditate. Ut enim illud accurate cognoscerent, primus unam tantum ejus dimensionem considerandam susceperunt, longitudinem scilicet, quam lineam nominarunt. Postea binas dimensiones, longitudinem nempe, et latitudinem, quas superficiem dixerunt. Demum considerantes omnes simul tres dimensiones longitudinem, latitudinem, et profunditatem illud corpus, seu solidum appellarunt. Hic autem cognoscendi modus vocatur a Scholasticis Abstractio mo[illegible]

3tio abstractionis ope percipimus, quum universales notiones sine singularibus, naturam humanam sine individuis consideramus. Atque hæc vera, et propria abstractio est, cujus usus non solum in Logica, verum etiam in tota Philosophia, scientiisque omnibus maxima est utilitas. Per hanc enim abstractionem singula rerum attributa clare, atque distincte percipimus, ex particularibus ideis universales ideas efformamus, atque ex universalibus universaliores, uti supra ostensum probatumque est.

Caput 6.

De Ideis rerum, et signorum.

Quum ita mens nostra objectum aliquod considerare possit, ut et illius duntaxat naturam spectare queat, et spectata ipsius natura, ad aliud etiam quodpiam sese possit convertere: hinc ideae rerum ab ideis signorum distinguendae sunt. Idea rei dicitur, quum objectum aliquod in se ipso, et in propria illius natura considerantes, non convertimus mentem ad aliud, quod ab ipsomet objecto possit repraesentari. Hujusmodi sunt ideae solis, Terrae, maris. Idea signi appellatur, quum istud objectum aliquod consideramus, ut propter ipsius objecti naturam, aliquid ab eo repraesentatum recipiamus. Sic idea Regis in tabula depicti idea signi dicitur, quia nos hujusmodi tabulam intuentes, et tabulam depictam concipimus, et Regem per ipsammet repraesentatum. Signum enim duas continet ideas, alteram ejus rei, quae repraesentat, alteram illius, quae ab ista repraesentatur, ipsiusque natura in hoc sita est, ut 2dam ideam per primam excitet.

Signorum divisiones multae fieri solent. Sed, ut praecipuas duntaxat attingamus, Dividitur primo signum in certum et probabile. Sic respiratio in animali est certum signum vitae, pallor autem vultus, probabile signum infirmitatis in homine. In [illegible] considerandae sunt. Utraque enim judicia temeraria [illegible] quod duas has signorum species confundant.

2do alia signa sunt rei juncta, alia a re sejuncta. Symptomata [illegible] signa sunt morborum ac morbis [illegible]

3tio alia signa, ut natura [illegible] illius, quod repraesentat; Alia sunt signa instituta vel remotam habentia cum re figurata relationem, vel nullam, quemadmodum verba signa sunt cogitationum, et characteres verborum.

Traditi hac posita signorum divisione, tria cum Authore artis cogitandi notanda sunt. Primo ex praesentia signi rei significatae praesentiam inferri non posse, quum absentium quoque rerum sint aliqua signa: Ita praesentia pariter signi [illegible] rei significatae [illegible]. Advertendum 2do quod licet res [illegible] repraesentatur; Fieri enim potest, ut res aliqua in quodam statu se ipsam referat in alio statu, quemadmodum fieri potest, ut homo aliquis in proprio cubiculo semetipsum repraesentet concionantem. Sola enim status distinctio sufficit [illegible]. 3tio [illegible] advertendum est, quod quum ea sit signi natura, ut excitet per ideam rei [illegible] rei figuratae, quamdiu [illegible] excitet [illegible] natura fuerit destructa. [illegible] colores in Iride, quos Deus elegit, ut [illegible] humanum genus Diluvio deleturum, reales esse, et veros, dummodo sensus nostri easdem semper [illegible] nobis, easdemque utantur ad Dei promissa concipienda.

Caput 7.

De Categoriis, sive entium Generibus.

Quia [illegible] res [illegible] modos [illegible] modos cum rebus, resque, earum modos, et res modificatas simul permisceamus, et indistincte concipiamus; Inde a fit, ut tanta sit in nobis obscuritas, et confusio idearum. Quare, ut [illegible] claritas, atque distinctio in [illegible] summa [illegible] reducenda sunt [illegible] veluti series rerum, et modorum.

Hujusmodi series, quae a Quintiliano Elementa vocantur, graeca voce dicuntur Categoriae, seu, ut interpretatur Capella, [illegible]cationes. A Boethio autem caeterisque Dialecticis appellantur Praedicamenta [illegible] Aristotele, communes fecit. [illegible]

Decem recensentur a [illegible] Substantia, Quantitas, Relatio, Qualitas, Actio, Passio, Locus, Tempus, Situs, Habitus.

Substantia [illegible] qualitates [illegible] substantiae sunt. Hinc substantia ratione substantiae, quatenus nimirum est Entitas per se subsistens, alteri substantiae contraria esse non potest, sed omnis substantiarum repugnantia, et oppositio oritur ab accidentibus. Ad substantiam, velut varias species referuntur substantia spiritualis, et corporea, vivens, et vita destituta [illegible]

Quantitas est extensio partium substantiae. Dividitur in continuam, et discretam. Continua est ea, quae partes habet inter se connexas: ut linea, tempus; Discreta vocatur, cujus partes sejunctae sunt: ut numerus. Quantitas continua [illegible] dividitur in permanentem, et successivam. Permanens dicitur, quae partes omnes simul existentes habet: ut superficies [illegible] est extensio [illegible] extensio [illegible] sio numerum in longum, latum, et profundum.

Relatio est ordo, sive respectus, sive habitudo unius ad aliud [illegible] ad servum, Principis ad subditum, solis ad Lunam.

Qualitas definitur a Peripateticis accidens modificativum substantiæ, sive accidens, per quod substantia dicitur qualis; ut per calorem calida, per albedinem alba. Dividitur autem qualitas ab Aristotele in Habitum, Potentiam, Patibilem qualitatem, et Figuram. Habitus est facilitas, et propensio firmata ad operandum, quæ frequentatis actibus, vel exercitatione acquiritur, et habetur [illegible]. Quod si habitus debilis adhuc sit, dispositio vocatur. Potentia est vis a natura rei indita ad aliquid agendum, ut potentia visiva; quæ si debilis, et infirma fuerit, impotentia nuncupatur. Patibilis qualitas est illud accidens [illegible], vel [illegible] afficere [illegible], ut calor, frigus; eadem vero affectio [illegible], passio dicitur. Figura denique est extrema corporis [illegible] ordine resultans: ut figura quadrata, vel rotunda.

Actio a Peripateticis concipitur ut accidens [illegible] causæ [illegible] agens. [illegible] calefactio [illegible]. Actio vero [illegible], ut [illegible], [illegible]tare, scire, amare; vel extra se: ut scribere, secare, frangere, manifestare.

Passio est illud, quo res aliqua constituitur patiens, seu effectum recipiens. Sic calefactio [illegible] hominis, vel alterius corporis calefacti dicitur passio.

Locus secundum Aristotelem est determinatio rei locatæ, et duplex distinguitur, definitivus [illegible], et circumscriptivus. Primus convenit substantiæ spirituali, quum ita spiritus sit in loco, ut totus eam sit in qualibet parte loci. 2dus proprius est corporis, quum ita corporea substantia sit in loco, ut ab ipsa loci superficie circumferatur, et contineatur, ita ut [illegible] corporis parte, quæ est in loco, [illegible] corpori.

Tempus dicitur accidens resultans in corpore, quo corpus in aliqua temporis differentia concipitur. Designari autem solet adverbiis heri, cras, et similibus.

Situs, sive Positura est dispositio partium corporis in ordine ad locum: ut situs Urbis, vel Ædificii. Situs [illegible] præcipue competit viventibus, et [illegible] pro dispositione partium [illegible].

Habitus tandem definitur corpus quoddam alteri corpori circumpositum, ut Toga. Ad habitum [illegible] tres requiri conditiones: Prima est, quod corpus adjacens corpori, cui inhæret, utile sit: 2da, quod a corpore circumferatur: [illegible]. Hinc defectu primæ conditionis, compedes ferrei, defectu 2dæ, stragula, defectu 3tiæ, plumæ, crines, ungues a prædicamento Habitus excluduntur.

Hæ sunt [illegible] Aristotelis Categoriæ, de quibus apud Peripateticos magna animorum contentione [illegible] cognitionem omnem verumque scientiam [illegible], vel [illegible] numero aut ordine [illegible]. [illegible] Aristoteles [illegible] gravidæ, parum utiles sunt, tantum abest, ad vitæ formandum, [illegible] tare animadvertit Eduardus Corsinus Logicæ Partis 1. Cap. 19, divisio, et distributio ista paulo liberius ab Aristotele [illegible] continet [illegible], cujusmodi sunt [illegible] Dominus appellatur: aut quæ nova realis entitas in locrate effingi potest, quod in Academia [illegible] vel carcere reperiatur. Si denominationes omnes, vel modi extrinseci admitti deberent, jam non decem, sed infinita propemodum entium genera [illegible]. Illud est a Philosophis Recentioribus observatum est, [illegible] Aristotelis [illegible] ad unum, aut certe ad pauciora numero reduci potuerant.

Recentiores [illegible] sex [illegible] enumerant [illegible] genera [illegible] mensura, motus, positura, quomodocumque ea definiatur. Mensura [illegible] quantitatem [illegible]. Motus est translatio, sive migratio corporis ex uno in alium locum. Positura est [illegible] illa proprietas, quæ intima est, quæque variari non potest, quin eadem substantia mutetur. [illegible] addunt Quietem. Verumtamen quum non sit nova realis entitas; aut realis [illegible] privatio motus, inter Categorias [illegible] collocanda est [illegible] exsurgendas esse [illegible].

Caput 8.

De Idearum signis, seu de natura vocabulorum.

[illegible] ea, [illegible], sola idearum [illegible], ceteris [illegible] sa neque tam nos juvarent, neque tam essent in nobis manifesta, nisi quæ concepissemus mente, promere eas loquendo nossemus. [illegible] cendo serva possumus; idcirco nunc de eis dicenda sunt, de signis idearum, seu de vocibus, quarum adminiculo ideas nostras manifestamus.

De vocabulorum natura, [illegible] Tezure natos [illegible]

[illegible] in quendam [illegible] commoda [illegible] expoliverint. Si homines non aliam habuissent originem, nihil in hac re dici probabilius posset. Alii cum Cratylo docuerunt primos homines sua sponte naturâ fuisse locutos, et [illegible] linguam quandam naturalem. Nec desunt qui putant infantes, si nullo hominum commercio educarentur, hanc linguam lo[quuturos] [illegible] al [illegible] propria naturâ significent.

Certe autem non aliud est vocabula [illegible] et arbitraria nostrarum idearum [illegible] non idem [illegible] hominum docuit multis argumentis [illegible] primo, licet quidam sint vocabula, quae [illegible] significata habere videntur, ut [illegible] murmur [illegible] stridor; haec tamen adeo pauca, et levia sunt, ut immerito inferatur singula vocabula ex ipsa rerum naturâ fuisse exorta [illegible] murmur [illegible] omnes [illegible] contraria [illegible] bus significent. 2do, si ipsamet naturâ naturalem quandam linguam nos edoceret, et qui sine societate educarentur, loquaces essent, et loquerentur surdi, quorum lingua non est impedita, et homines universi eodem sermone uterentur; [illegible] experientiae repugnent, dicendum est vocabula [illegible] articulato [illegible] aut [illegible] quibus animi conceptus, seu ideas pro libito significant.

Errant [illegible] naturâ [illegible] nullo modo linguam loquuti essent. Sed ea lingua [illegible] constabat, et simplicissimis vocabulis, quae duobus illis [illegible] certum est vocabula [illegible] et [illegible] arbitraria [illegible] autoritate.

[illegible] canones ac [illegible] vocum [illegible] vocabula sunt arbitraria [illegible] significare [illegible] vocabulum [illegible] vocabula [illegible] notiones [illegible] quicunque hunc canonem non [illegible] authores non intelligunt [illegible] quam author [illegible] ~~[illegible]~~ recipiunt.

2do propter arbitrarium vocabulorum [illegible] ut [illegible] vocabulis non [illegible] notiones [illegible] Quare cavendum est ne vocabula [illegible] ex propria notione [illegible] errores hoc canone [illegible] haurimus [illegible] secundum nostras ideas, et [illegible] opiniones [illegible] vera accipimus. [illegible] canones servanti [illegible] qui vel authores legunt, vel aliquem [illegible] audiunt, si [illegible] cipi nolunt.

[illegible] autem vel dicturi [illegible] sunt animadvertant [illegible] ideam [illegible] abutentur [illegible] ut homines [illegible] vocabula [illegible] in familiari sermone [illegible] interrogati quid significent, nesciunt explicare.

2do cavere debent, ne cogitationes suas [illegible] exprimant [illegible] curam duntaxat ideam.

3tio, uni vocabulo [illegible] non sunt [illegible] idea [illegible] dicta est, quot [illegible] in scholis [illegible] existere [illegible]

4to cavendum est a vocibus indeterminatis, [illegible] translatis.

Caput 9.

De Speciebus, et Proprietatibus vocum.

Grammatici, [illegible] octo orationis partes [illegible] octo enumerarunt [illegible] terminorum species [illegible] Pronomen, verbum, Participium, [illegible] Interjectionem, et Conjunctionem. Duae tamen ex illis praecipuae sunt, verbum nimirum, et nomen, tum quia [illegible] tum quia ad illas caeterae revocari possunt.

Nomen definitur ab Aristotele vox ex instituto significans sine tempore; significans nimirum simplicitur ideas ac idearum objecta: ut Deus, homo, sol. Idem etiam de Pronomine intelligendum est.

Verbum ab eodem Aristotele definitur, vox ex instituto significans cum tempore [illegible] vox significans affirmationem cum designatione personae, numeri, et temporis. [illegible] verbum ad judicia exprimenda institutum est, atque hujusmodi significandi vi a caeteris orationis partibus distinguitur; 2dario vero temporis etiam, numeri [illegible] ferentias complectitur.

Participium, ut ipsa vox sonat, nomen [illegible] temporis etiam differentias [illegible] significent, sed tempus etiam, in quo [illegible] exercet. Caeterae orationis partes: Praepositio, conjunctio, [illegible] verbum excipias, vel modum rei exprimunt [illegible] modos [illegible] et accidentia [illegible]

significant, quae cogitationes nostras, aut res exprimant. Verum [illegible] omnia clare, distincte [illegible] possunt [illegible] idearum conditio et natura, qua istas voces exprimunt [illegible]. Talis [illegible] natura vocis aut termini [illegible] rei, aut mode [illegible] vocis [illegible] significati. [illegible] plures oriuntur vocum seu terminorum [illegible] quae breviter indicare sufficiat.

Nam primo terminus alius est substantivus seu absolutus, alius connotativus, seu adjectivus. [illegible] substantivus est substantiam significat [illegible] ut homo, prudentia, adjectivus rem modificatam exprimit ut albus, prudens.

2do vel Categorematicus est, vel Syncategorematicus. Primus per se significat ut homo, [illegible] 2dus [illegible] significat quid alteri [illegible]: ut omnis, aliquis, nullus.

3tio dividitur in universalem, seu communem, et in particularem. Universalis dicitur qui aliquid significat commune pluribus ut [illegible]. Particularis, qui aliquid significat [illegible] [illegible] ut Petrus. Terminus universalis dividitur in univocum, aequivocum, et analogum. Univocus est, qui eandem significationem habet in multis, sic [illegible] in significatione animalis homo et brutum [illegible] conveniant. Vox animal univoce dicitur tam de homine, quam de bruto. Terminus aequivocus est, qui res significat omnino diversas, et in solo nomine convenientes: ut Canis, qui dicitur de pisce, de sidere, et de animali domestico. Analogus est qui res diversas significat, id est [illegible] attributionem [illegible], vel aliquam inter se proportionem, et [illegible] habentes. Sic vox sanum analogice dicitur de animali, medicina, et colore, quia animal gaudet sanitate, medicina illam [illegible], eamque color indicat.

4to dividitur terminus in divisivum, seu distributivum, et in collectivum, seu [illegible]. Distributivus est ille, qui pluribus convenit et simul acceptis et seorsum sumptis ut sidus [illegible] omnibus, et singulis convenit sideribus. Collectivus est, qui plura significat solum prout conjuncta sunt: ut Populus, Civitas, exercitus.

Dividitur 5 in simplicem, seu incomplexum et in compositum, seu complexum. Simplex una tantum voce rem unam significat ut Sol, Arbor; Compositus vero plures res vel plures voces complectitur. [illegible] terminus complexus voce, sed non re: e.g. Marcus Tullius Cicero; Alius est complexus re non voce: ut Geometra, quo homo simul, et Geometria comprehenduntur; Alius denique et re, et voce complexus: ut Tullius Orator, qui duas res duabus vocibus indicat.

Dividitur 6 terminus in impertinentem, et pertinentem. Impertinentes sunt, quorum unus [illegible] excludat [illegible] [illegible] non [illegible] ab altero. In hoc [illegible] termino, Philosophus Miles, neque Miles excludit Philosophum, neque Philosophus Militem. [illegible] non [illegible] Philosophus, ergo Miles. Vel [illegible] Miles, ergo Philosophus. [illegible] pertinentes sunt, quorum unus ex altero deducitur. Ut [illegible], et [illegible]. Termini [illegible] pertinentes sunt qui se se invicem excludunt ut album [illegible]. [illegible] termini dicuntur a [illegible] in Dialecticis pertinentes sequela [illegible] unus ex alio sequitur, et pertinentes repugnantia, [illegible] unus alium excludat.

7o dividitur terminus in terminum primae intentionis, et terminum 2dae intentionis. Primus est, qui res significat, prout in se ipsis sunt, quin ab intellectu nostro pendeant; ut homo, lapis: 2dus est, qui res significat a mente nostra pendentes: ut genus, species, modus.

8vo terminus vel concretus est, vel abstractus. Concretus formam, seu modum exprimit simul cum subjecto, cui inheret: ut album, dulce. Abstractus formam, seu modum ab omni subjecto separatum significat. Ut albedo, dulcedo.

9 vel absolutus est, vel relativus. Primus rem exprimit sine ulla ad aliam relatione: ut Circulus. 2dus rem indicat cum relatione ad aliam: ut [illegible], qui [illegible] [illegible] relatione ad patrem. [illegible] a Dialecticis [illegible] seu terminorum species, quas veluti inutiles praeterimus.

Quum plurimis aliis modis voces pro rebus, ipsis in oratione poni, atque adhiberi consueverint, factum est, ut plures distinguerent terminorum proprietates [illegible], [illegible], Restrictio, Alienatio, et Appellatio.

Suppositio nihil aliud est, quam termini pro re significata positio. Haec autem multiplex est. [illegible] terminus universalis pro omnibus [illegible] significatis ponatur, suppositio vocatur Distributiva completa [illegible] ad [illegible] procedat, [illegible] dicat omne animal [illegible]. Incompleta vero, [illegible] conficitur [illegible] diceret omne animal [illegible] ~~Collectiva [illegible]~~ [illegible] terminus ponatur pro [illegible] conjunctis [illegible] ut si quis diceret Partes Orbis sunt quatuor suppositio nuncupatur Collectiva. Si vero terminus [illegible] pro [illegible] duntaxat [illegible] suppositio erit disjunctiva. Ut si [illegible] aliquis homo est Geometra.

Ampliatio est extensio termini ad omnes temporis, loci, et [illegible] differentias, [illegible] jacent ut si diceres Deus pro omni, homo, mortuus est [illegible] non solum de futuris sed de praeteritis [illegible] [illegible], et [illegible], [illegible], atque [illegible] intelligitur.

Restrictio dicitur, quum amplior termini significatio ad pauciora contrahitur: ut quum vocabulum hoc Orator pro M. Tullio ponitur.

Alienatio est translatio termini a propria ad impropriam, seu metaphoricam significationem. Sic quum Scriptura dicit: [illegible] Leo de [illegible] Juda. Terminus Leo, qui proprie animal indicat [illegible] [illegible] [illegible] Christum, qui quum nostrae salutis hostes debellaverit, [illegible]

Appellatio denique, seu denominatio est usus termini tribuentis [illegible] denominationem alteri termino [illegible] Appellatio patebit ex hac Propositione: Mens humana est immortalis in qua [illegible] immortalis [illegible] denominationem menti humanae. [illegible] [illegible] Denominatio [illegible] et Formalis [illegible] [illegible] vox [illegible] homo [illegible] [illegible], [illegible] propositio est [illegible], quum in hac propositione [illegible] homine secundum formam, id est secundum veram, et propriam, quam importat, rationem.

Veteres Dialectici alia etiam plura de speciebus et proprietatibus terminorum fuse et operose tradiderant, quae nos ut investiganda relinquimus; praesertim cum pauca etiam ista, quae in hanc rem diximus, nullius ferme sint usus.

Logicae

Liber 2dus

De Judicio, et Propositionibus.

Caput 1.

De natura Judicii.

Judicium est actus, quo unum de alio vel affirmat mens, vel negat. Deum v. c. esse justum, animam rationalem non esse cum corpore perituram. Tria necessaria sunt, ut rectum de aliqua re judicium proferat. Primo enim necessum est, ut conspicimus duarum idearum, videlicet, ut nobis innotescat tum id, de quo aliquid affirmare volumus, vel negare, tum id, quod illi affirmando conjungimus, vel negando removemus. Sic recte judicare non possumus corpus esse extensum, nisi constet tum quid sit corpus, tum quid extensionis nomine intelligat. 2do ad rectum judicium necessaria est mutua duarum ipsarum idearum comparatio. Nisi enim ideae, quarum una de altera enuntianda est, invicem conferantur, cognoscere non potest mens quae sit earum habitudo, proindeque nec rectum ferre judicium. 3tio necesse est, ut ipsarum idearum habitudo menti reluceat. Nam ex cognitione duntaxat hujus habitudinis determinatur mens ad unam ideam de alia affirmandam, vel negandam.

Hinc judicium vel affirmativum est, vel negativum. Primum est, quum unam ideam alteri convenire affirmamus, ut quum judicamus Plantas esse vita donatas. 2dum est, quum unam ideam alteri non convenire asserimus, ut quum judicamus corpus humanum non esse immortalitate praeditum. Proprietates judicii sunt veritas, et falsitas. Verum erit judicium, si proprio objecto, rei nimirum, quam contemplat mens, dum judicat, consentaneum sit: Falsum erit judicium, si proprio objecto minime congruat. Sic vere judicamus Spiritus non esse extensum, quia substantiae spirituali juncta extensio repugnat. Falsum vero est judicium, quo affirmamus Mercurium, Venerem, caeterasque Planetas lucere lumine proprio, quum revera non proprio lumine luceant, sed reflexo lumine Solis. Judicium itaque a perceptione, seu idea longe diversum est, quum per ideam aliquid duntaxat percipiat mens, nihil affirmando, aut negando, per judicium vero plures ideas vel affirmando conjungat, vel separet negando. Quum autem judicium sit actio mentis duas ideas vel conjungentis, vel separantis, pro certo habendum est illud a mente propria, et congenita sibi vi, produci.

Caput 2dum.

De erroribus in judiciis nostris occurrentibus.

Docent Dialectici, nec immerito, falsa omnia judicia vel ex praejudicatis infantiae opinionibus, vel ex nimis properata, et praecipiti mentis festinatione produci. Ut ergo judiciorum falsitas quoad fieri potest evitemus, hujusmodi errorum fontes accurate examinandi sunt, et quaenam sint adhibenda remedia.

Infantiae praejudicia vocant falsas illas opiniones, quas, cum infantes essemus, ex sensuum praesertim impressionibus hausimus. Nam, ut ait Tullius [illegible] nos simul atque editi in lucem, et suscepti sumus, in omni continuo pravitate, et in summa opinionum perversitate versamur, ut pene cum lacte nutricis errorem suxisse videamur. Quum vero Parentibus redditi, deinde Magistris traditi sumus, tum [illegible] errorum et vanitati veritas, et opinioni confirmatae natura ipsa cedat. Falsis nos pueros opinionibus a teneris usque annis imbutos, experientia constat satis habemus. Nam praestante ad [illegible] ideas, quae ex rebus sensibilibus oriuntur in varios errores adducti fuimus, propterea quod tales esse res judicabamus, quales sensuum ope recipiebant. Hinc graviora, densioraque corpora, aurum scilicet, lapidem, lignum plus continere corporeae substantiae, quam aer, aqua, caeteraque leviora et rariora, putavimus. Hinc Antipodas inverso capite incedere, Solem non esse Tellure majorem, Stellas [illegible] aequales judicabamus. Hinc denum innumera falsa judicia orta sunt, quibus a pueritia praeoccupati falsa ea omnia arbitramur, quae illis consentanea non sunt, ea vero quae [illegible], velut certissima amplectimur, quae ex illis derivantur. Nam

Dedidicit animus sero, quod didicit diu.

Praejudicatis infantiae opinionibus accedit praecipitatio mentis, praecipue nimium, et inconsiderate de re ignota, vel non satis explorata, judicium. Quo certe mentis vitio nullum in nobis frequentius. Quum enim ad opinionis, et scientiae cupiditatem trahamur omnes, morae impatientes sumus res inordinate et confuse consideramus, et longe plura sunt, quae odio, amore, cupiditate, iracundia, dolore, laetitia, spe, timore, errore, aut alia emotione mentis, quam ex veritate judicamus. Apud viros, praeclare Auctor Artis cogitandi, in sinum admittimus promiscuam rationum, et Axiomatum farraginem. Haec malumus pro veris supponere, quam ad examen vocare. Si non cum ipsi, credere volumus ab aliis capi, et sic memoriam infinita rerum falsarum, obscurarum, et non intellectarum suppellectile oneramus, e quibus, tan[quam] indubitatis principiis, conclusiones postea deducimus, nequaquam ad ea attendentes, quae vel dicimus, vel cogitamus. Vanitas praeterea et Arrogantia vires addunt

huic malo. Pudet nos de quovis dubitare, quidvis ignorare. Malumus inconsulte garrire, et casu pronuntiare, quam nosmetipsos agnoscere non satis instructos ad sententiam ferendam. Tot scatemus ignorantiis, et erroribus, quum tamen nihil difficilius sit, quam hanc tam aequam, tam debitam humanae conditioni confessionem extorquere: Nescio, Fallor.

Ut autem duobus hisce errorum fontibus occurramus, Primo ab omnibus opinionibus expurganda est mens nostra, quas ante hac vitae consuetudine temere arripuimus; earumque nulla deinceps pro vera habeatur oportet, nisi maturo prius examini subjecta fuerit, attentoque animo considerata, et aequa rationis lance expensa. Hinc Cartesius meditatione 1. a dubitatione inchoandum esse Philosophiae studium docuit. Quamdiu enim anticipatae opiniones vigent, tamdiu judicia nostra libera esse nequeunt ab omni erroris periculo; Atque ubi omnia simul complexa sunt, discerni vera a falsis vix possunt, nisi singula in dubium revocentur, et rursus de expendantur. Cavendum tamen est summopere, ne per hanc dubitationis regulam in oppositum vitium incidamus: Nulli sunt qui dignoscentes plurima obscura esse, et incerta, gloriae ducunt asserere nihil certi omnino esse, ita ut veritates manifestissimas, atque ipsam adeo Religionem in dubium revocent. Cum his haudquaquam dubitandum est quum plura sint fere nobiscum nata, et absque ullo examine a teneris usque annis menti infixa, quae nobis, vel levi adhibita attentione, manifestissime constant. Terram, solem, lunam existere; totum esse majus sua parte; Impossibile esse idem simul esse et non esse, et alia sexcenta ita certa sunt, ita clara, ut nullus sanae mentis ea veluti dubia habuerit. Ea quoque, quae ad Fidem pertinent, ab omni prorsus dubitatione excipienda sunt. Quemadmodum enim in iis, quae a naturali ratione dependent, evidentia inquirenda est, ita haec ipsa evidentia nimis temere in iis desiderat, quae credenda quidem sunt, sciri autem minime possunt. Merito propterea Author Artis cogitandi quinque [illegible] peccare existimat, qui in judiciis ferendis praecipites sunt quam qui haesitant sunt, res omnes in dubium revocant. Non minus quippe vitium est tantam menti humanae tribuere vim, ut uno vel simplicissimo intuitu omnia possit clare, distincte percipere, quam mentem in tantum adeo dejicere, ut nihil unquam certi possit ab ipsa comprehendi.

Quoniam vero multa sunt praejudicia, quae non ita facile eradicari ex animo possunt, quaedam sunt quae nobiscum quodammodo nata, sensim quoque incrementa in animo cepere. Totis viribus in id incumbendum est, ut ab omni opinione, quam citra justam rationem hausimus, mens exsurgat, assensum nostrum circa eas res de quibus merito dubitari potest, tamdiu sustinendo donec illas recognoverimus, et accurate, ac sedulo ponderaverimus. Quare omnis in judiciis pertinacia vitanda est, ac nequaquam iis inhaerendi qui praejudicia sua acceptione fuerit, et se erudiri a junioribus potissimum, minime patiuntur. Nam ut recte Lactantius Lib. 2 divinarum Institutionum cap. 8. Quum sapere, idest veritatem quaerere, omnibus sit innatum, sapientiam sibi adimunt, qui sine ullo judicio inventa majorum probant, et ab aliis pecudum more ducuntur! Sed hoc eos fallit, quod majorum nomine posito, non putant fieri posse, ut aut ipsi plus sapiant, quia minores vocantur, aut illi desipuerint, quia majores nominantur.

2do, ut errores, qui oriri solent a mentis praecipitatione, excludantur, judicia nostra tamdiu cognitorum sustinere debemus, donec res, in qua versamur, sedulo examine discussa fuerit, satisque perspecta. Quum enim, ut ait Tullius, tam vitiosum est consentire ad assentiendum aut falsum aut incognitum, sustinenda est potius omnis assensio, ne praecipitet, si temere processerit. Quia tamen non omnia ejusdem ponderis sunt, nec omnia eodem modo incerta, pro diversa rerum judicandarum conditione, singula sunt expendenda. Quae igitur magni sunt ponderis, maximeque abstrusa, longa et diligenti mentis attentione sunt perpendenda; Quae vero sunt facilia, parvique momenti, attenta quidem, sed non tam morosa discussione consideremus oportet. Non minus quippe vitium est, in iis quae pro sua natura, ac difficultate longo, attentoque examine indigent praecipitanter versari, quam in iis perscrutandis, quae scitu faciliora sunt, et parum utilia longam operam impendere.

3tio, praemisso sufficienti rei examine, judicium ita ferendum est ut perceptioni communi respondeat, ita ut si perceptio fuerit clara, atque distincta, firmum sit, et stabile judicium, si obscura fuerit et confusa, aut nullum, aut non nisi timidum proferatur judicium! Itaque redarguendi ii sunt, qui de rebus certis, et evidentibus dubitanter et timide judicant, quam qui de rebus confuse tantum, et obscure cognitis absque ulla haesitatione judicium, veluti ex tripode, pronuntiant.

Cognitis falsorum judiciorum fontibus, et regulis statutis ad recte judicandum, inquirendum nunc est, utrum tradita a Cartesio methodus admitti possit. Diximus dubitandum nobis esse, ut quae in nobis sunt [illegible] opiniones auferantur, atque ut inposterum recte judicemus. Statuendum nunc est, utrum modo, quem docet ille, dubitandum sit initio Philosophiae. Inprimis autem notandum est vel late vel stricte sumi posse dubitationem. Late sumpta dubitatio est, quum intellectus ignorat rationes, quibus propositae quaestionis veritas, et certitudo nititur, Atque haec improprie dicitur dubitatio, quum potius ignorantia appellanda sit. Stricte vero sumpta dubitatio est, quum mens nostra accurate perpensa, et libratis utrinque rationum ponderibus, haeret quasi suspensa, et incerta, utrum ad hanc, vel illam partem sese determinet, hoc est, utrum propositam quaestionem affirmet vel neget. Atque haec illa est dubitatio, quam veluti Philosophiae fundamentum olim Sceptici, ex Recentioribus vero Cartesius invexit, quamvis in hoc a Scepticis differat Cartesius, quod illi de rebus omnibus dubitantes nihil assererent, sed semper in quaerendo, considerandoque, ut tradit Tullius toti essent, Cartesiani vero, ut ipsi praedicant, eo fine de rebus omnibus dubitent, ut praemisso diuturno per dubitationem examine, certo, evidenterque omnia cognoscant. Hinc Cartesius meditatione 1. Animadverti, inquit, jam ante aliquot annos, quam multa, ineunte aetate, falsa pro veris admiserim, et quam dubia sint quaecumque illis postea superstruxi, ac proinde funditus omnia semel in vita esse evertenda, atque a primis fundamentis denuo inchoandum, si quid aliquando firmum, et mansurum cupiam in scientiis stabilire. Hoc autem Cartesianae Philosophiae fundamentum quatuor potissimum innixum est argumentis. Primum est, quod sensus fallaces

ẽẽ sæpe experiam, 2dũ, qd plurima in somniis appareant, quæ nusquã sunt, quæq. internoscere ñ possumus ab iis, quæ vigilantes sentimus, 3tiũ, qd obscura sit, et lubrica humana rão, ac ñnullos aliquando in iis errare videamus, quæ pro certissimis, et per se notis admittunt, 4tũ, qd ignoremus, an tales nos voluerit creare Deus, ut semp fallam in iis etiã, quæ nobis videntur ẽẽ notissima. Hujusmodi generalis dubitaõnis fundamenta cum sibi proposuisset, subdit eadẽ meditaõne Vir cl. Quibus sane argumentis ñ habeo, qd respondeã, sed tandem cogor fateri nihil ẽẽ ex iis, quæ olim vera putabam, de quo ñ liceat dubitare, idq. ñ per inconsiderantiam, vel levitatem, sed propter validas, et meditatas raões, ideoq. etiã ab iisdem, ñ minus quam ab aptè falsis accurate deinceps assensionẽ ẽẽ cohibendam, si quid certi velim invenire. Hisce notatis, ut habeamus qd opponamus iis, qui putant Cartesium haudquaquam docuisse de rebus omnibus, semel in vita ẽẽ dubitandum, sit

Proõ Unica. Dubitaõ Cartesiana ad veritatem assequendam adeo inutilis ẽ, ut omnẽ potius eliminet veritatem.

Probaõ probatur. Quamvis multa præjudicia a teneris usq. annis sint menti infixa, adeo ut innumera, veluti certissima habeamus quæ vel falsa, vel ñ satis explorata sunt, manifestissima tñ, et certissimas ẽẽ in nobis quamplurium rerum cogniõnes, verti in dubium ñ potẽ. Enimvero et unum existere supremum rerum universarum conditorem certo scimus, et mundum universum nobis circumfusum pro figmento animi habere ñ possumus, et nosmetipsos cogitare revera et ẽẽ ita pro certo habemus, ut si vel levitr dubitaremus, ut essemus comparandi, quibus se aliquantum comparavit aliquando Cartesius, quibusdam scilicet insanis, quorum cerebella tam contumax vapor ex atra bile labefactat, ut constanter asseverent vel se ẽẽ Reges, quum sunt pauperrimi, vel purpura indutos, quum sunt nudi vel caput habere fictile vel se totos ẽẽ cucurbitas, vel ex vitro conflatos. Animus ad deponendos errores paratissimus, et ad argumenta ponderanda maxime intensus non ẽ, cur statim ab initio, omnibus receptis opinionibus depositis, omnia debeat veluti falsa, aut dubia rejicere. Si decepti fuimus, adhibito accurato examine, cognoscere possumus nos fuisse deceptos, et ne imposterum fallamur, satis nobis erit si successive proloco, tempore et opportunitate singula ad examen revocavimus. Quare qd jubet Cartesius semel in vita ẽẽ philosopho dubitandum, et ita dubitandum, ut universa ñ pro incertis tantum, sed omnino pro falsis habeam quod docet ñ solum quæcumq. antehac incerta, et verosimilia, sed et quæ certissima nobis visa sunt, ẽẽ rejicienda, ea tradit, quæ fingi quidem, fieri autem nullo modo possunt.

Quanquam, etiamsi ita omnes cogniões rejicere posset mens, ut omnia haberet pro falsis, vel pro incertis, quæ quæso, esset hujusce dubitaõnis utilitas pro recta acquisitione veritatis? Quid v. c. proderit dubitanti Circulum ẽẽ rotundum, totum ẽẽ majus sua parte, numerum binarium ẽẽ numerum parem, si hac dubitaõne pacta, eo semp deveniendum ẽ, ut et Circulum ẽẽ rotundum, et totum ẽẽ majus sua parte, et numerum binarium ẽẽ numerum parem pro certo habeat? Ut veritatem assequamur, distinguenda sunt certa ab incertis, vera a falsis, ñ autem ita veritas cum falsitate permiscenda, ut quæ sunt vera habenda sint cum Cartesio veluti falsa.

Verum qd magis evincit periculosam ẽẽ Cartesianam dubitaõnem sunt ipsamet fundamenta dubitaõnis. Profecto si sensus fallaces sunt, si distinguere ñ possumus ea quæ vigilantes sentimus, ab iis, quæ nobis somniantibus contingunt, si obscura, et imperfecta ẽ humana rão, si denique ẽ Deus deceptor: ñ semel in vita tantum, sed semper cum scepticis dubitandum esset de rebus omnibus. Id quum asserere nequeat Cartesius, quin Catholica pietate Fides fatendum ẽ hujusmodi dubitaõnem inutilem ẽẽ, imo et periculosam pro recta veritatis inquisitione.

Opponitur. 1 Quæcumq. hactenus percepimus, sensuum ministerio percepimus. Ergo quæcumq. hactenus percepimus in dubium revocanda sunt. Ant. certum ẽ. Pro conseq. Cognovimus aliquando a sensibus fuisse deceptos. Hoc posito, quæcumq. hactenus percepimus etc. Ergo etc. Min. certa ẽ. Pro: Mr. Summa imprudentia ẽ iis confidere, qui nos vel semel deceperunt. Ergo etc.

R. conc. ant. neg. conseq. ad prob. conc. mm neg. mm ad prob. neg. ant. et conseq. Quanquam fieri potẽ, ut aliquando occasionaliter per sensus decipiamur, ñ propterea de omnibus dubitandum ẽ, quæ sensuum ministerio percepimus. Quum ex iis, quæ novimus per sensus, multa sint, quæ semp ita se habuerunt, et nunc quoq. constanter ita se habent, ñ nisi imprudenter de iis etiam dubitaremus. Ñ nisi imprudenter, inquam. Nam si qd nos aliquando fefellit reviciendum ẽ, cur ñ etiam fidendum vel semp, atq. constanter verum deprehendimus? Num mala unquam rão nos suadet ẽẽ falsum quia Turrim a longe conspicientes saltem judicabimus rotundam, falsum quoq. censendum erit judicium illud, quo eam prope intuentes semp, atq. constanter judicamus quadratam? Parum igitur refert, qd sensus nos aliquando occasionaliter deceperint.

Neq. dicat Cartesius summam ẽẽ imprudentiam nostram iis fidere, qui nos vel semel deceperunt. Quis ñ existimet sibi a vino ẽẽ prorsus abstinendum, qd semel a vino passus sit incommodum? Quis a cibo abhorreat, qd ei illi aliquando nocuerit? Vel: in summa imprudentia ẽ vinum vibere ei, qui aliquando temulentus fuit, summa imprudentia ẽ sumere cibum, a quo aliquando infirmitas principium duxit: Vel prudentis ñ ẽ sensibus fidem habere, licet quandoq. a sensibus nos fuisse deceptos fateam. Sicuti ergo prudentis ẽ ñ omnino cibum, et vinum relinquere, quia aliquando nocuit, sed tantum relinquere qd nocuit, ita summa prudentia erit ñ omnes, quas per sensus habuimus, cogniões in dubium revocare; qd sensus aliquando in suis repræsentaõnibus nos deceperint, sed eas tantum evertere, quas falsas aliquando, aut dubias deprehendimus.

Opponunt 2do. Plura nobis in somniis contingunt, quæ contingere solent vigilantibus Ergo etc. Ant. certum. Pro conseq. nunquam certis indiciis distinguere possumus somnum a vigilia Ergo etc.

R. conc. ant. neg. conseq. ad prob. neg. ant. Libenter fateor cum Cartesio id et D. Augustinus Lib. 15 de Trinitate fatetur vitam scilicet somniantium ẽẽ simillimam vitæ vigilantium, negamus tñ de omnibus quæ nobis

occurrunt est dubitandum quod somnum a vigilia distinguere non possumus, ac certi quandoque sumus, ut semper somniemus. Falsum est eo nomine non posse utrum vigilemus, vel dormiamus. Quilibet experientia constat habet, saepissime evenire, ut statim ac somnia evanuere, considerationes, seu potius illusiones in somniis habitas mente revolvens, se somniasse clarissime sciat. In ipso somno aliquando contingit, ut tantam advertentiam idearum confusionem, deprehendamus vel saltem nos somniare suspicemur. Quae cum ita sint, asserendum proinde est, ex conscientia, seu ex intimo sensu nos saltem de nostra vigilia certos esse. Indignum autem Philosopho, imo a sana mentis homine alienum est de eo dubitare, quod ex intimo sensu evident cognoscit, et talis se in angustias conjicere, ut putet se continuo dormientem, hic iis, quae clare, atque distincte apparent, ac [illegible] Sit praejudicia dormientium sola evigilatione, et rerum evidentia discutiunt, ita digna res est ad dormientibus insomnia conducere, ut vigilantium praejudicia auferant.

Opponunt 2do. Mens nostra finita est, et limitata. Ergo etc. Pro. Conseq. si mens nostra finita est et limitata, non possumus nisi pluribus esse erroribus obnoxii. Hoc posito, de rebus omnibus licet dubitare. Ergo etc.

R. conc. ant. ne. conseq. ad prob. conc. tam ne. tam: vel ita distinguo: Hoc posito, de rebus omnibus falsis et incertis licet dubitare conc. de omnibus, veritatem, et certis ne. tam et conseq. Certum est mentem nostram finitam esse et limitatam, et tamen intellectui imbecille admodum esse, et infirmum: certum etiam est ab hac mentis limitatione et [illegible] se omnes illos errores proficisci, quibus nos quotidie obnoxii vivimus, immerito tamen propterea inter omnia quae hactenus cognovimus, esse in dubium revocanda. Nam si clara clare, atque distincte percipiant [illegible] ita ut capiant, quae non adversent lumini naturali, certa sunt, et evidentia; Haec saltem uti certissima admittenda sunt adeo ut, nobis etiam invitis, ad cogam assentiri. Hinc Cartesius ipse, postquam decrevit de rebus omnibus dubitare, [illegible] est, etiam de iis, quae per se lumine naturali nota sunt, ne exceptis quidem Theorematibus Mathematicis, nec iis principiis, quae [illegible]; Coactus denique est dubitationis suae fundamenta revocare, et nulla nasci veluti certa admittere, hac tantum ratione, quod lumine naturali nota sint. Sic certissime, et sine ulla dubitatione fatendum esse decrevit se esse, quia cogitat, quod repugnet, id quod cogitat, tum quod cogitat, non esse. Quid autem, inquit Huetius, aliud est repugnare, quam adversari [illegible] naturali, et salutari manifesto, ac [illegible] se notas explicare? Ergo quae adversant lumini naturali, et quorum falsitas per se nobis nota est, sine ulla dubitatione repudiari, uti Cartesius omnia ut falsa; quae vero consentiunt lumini naturali, et quorum veritas per se nobis nota est, sine ulla dubitatione admitti ut vera. Non igitur considerandum est ad mentis nostrae limitationes, considerandum non est ad luminis naturalis [illegible] ut omnia, quae a mente percepit, quae lumine naturali nota sunt evertamus.

Instabunt. Nunquam erramus ea certissima, et per se nota admittentes, quae non sunt nisi falsa. Ergo dubitandum de omnibus.

R. conc. ant. ne. conseq. [illegible] quando dicimus ea existimantes certissima quae sunt falsa, [illegible] admittendum est praecipite mentis festinatione in [illegible] de [illegible] ideas. Hinc si quando in hujusmodi vitium provocanti fuimus, [illegible] considerandas esse res et maturius [illegible] esse attendendas, ac de rebus [illegible] nobis, et [illegible] autem consequitur dubitandum esse de omnibus.

Opponunt 3tio. Ignoramus, utrum nos tales fecerit Deus, ut semper fallamur in iis etiam, quae nobis videntur notissima. Ergo etc. Pro. ant. Deus summe potens est; sed summe potens est, ignoramus etc. Ergo etc. Ita Cartesius in meditatione 1 inquiens: infixa quaedam est meae menti vetus opinio, Deum esse qui potest omnia, et a quo talis, qualis existo, sum creatus. Unde autem scio illum non fecisse, ut nulla plane sit terra, nullum coelum, nulla res extensa, nulla figura, nulla magnitudo, nullus locus. Et tamen haec omnia, non aliter, quam nunc mihi videantur, existere.

R. ne. ant. ad prob. conc. tam ne. tam. Non miror audemus Cartesium vedar vere quod [illegible] nisi auribus inauditam posuerit, quum opinatum est Deum posse nos semper fallere, sed hoc tantum [illegible] tenere existimat [illegible] simul [illegible], Deum scilicet, qui summe potens est, esse Deum [illegible] Deum bonum, Deum veracem. Quis si [illegible] intelliget profecto, quemadmodum alibi causale est, [illegible] tantum Christiano, sed Ethnico Philosopho hujusmodi excogitare. Quis non videt veracitati Dei repugnare, ut nos perpetuo, a tali bonitati Dei repugnare ut velit nos in perpetuo errore versari. Sapientiae Dei repugnare sui nullam prorsus nobis scientiam communicet? Num in eo collocanda est summa Dei potentia, ut nos et nobis decipere, et deceptos velit? Num talis est omnipotentia Dei ut repugnantia et impossibilia [illegible] possit efficere? Nemo unquam sentiens hoc ausus est dicere. Deus, inquit D. Augustinus lib. 2 contra Faustum, Deus non potest facere, ut quae facta sunt, facta non fuerint. Et libro de Symbolo haec habet: Multa non potest Deus, sed omnipotens est: et ideo omnipotens, quia ista non potest. Haec in causa fuere, ut Cartesius [illegible] se aliis in locis, et praesertim Principiorum parte 1. can. 29 scripserit Deum esse summe veracem, et dato [illegible] nos omnis luminis, ac proinde plane repugnare, ut nos fallat, sive ut proprie, et positive sit causa errorum. Si ergo, fatente Cartesio, repugnat, quod Deus sit causa errorum, suspicari merito non possumus utrum nos tales fecerit Deus, ut semper decipiamur, imo certi sumus, Deum nolle, ut perpetuo obnoxii simus erroribus.

Urgebit Cartesius. Quamvis suspicari non possimus Deum fontem veritatis nos semper fallere, supponere tamen possumus genium aliquem malignum, eundemque summe potentem, et callidum, qui omnem suam industriam in eo ponat, ut nos perpetuo decipiat. Ergo etc.

R. trans. ant. ne. conseq. Quemadmodum fingere non possumus Deum summe potentem velle nos in perpetuum

errore versari, quia id repugnat bonitati ac veracitati divinæ, ita non possumus suspicari a maligno quodam genio posse nos semper falli, quia repugnat Deum summe bonum atque veracem hujusmodi potentiâ et calliditate genium creasse, qui nos semper deciperet. Nihilominus secus id sibi fingeret Cartesius Cœlum, aerem, terram, colores, figuras, sonos, cunctaque externa nihil aliud esse, quam ludificationes somniorum ut fingeret se falso opinantem habere manus, pedes, oculos, Carnem, et sanguinem; id sibi persuadere voluit de maligno hoc genio, quod nemo antea somniavit.

Opponunt 5. Multa in nobis sunt præjudicia, quæ sunt errorum fontes; sed hujusmodi præjudicia deponere non possumus, nisi per generalem rerum omnium dubitationem. Ergo etc. Pro Minori. Quum multa præjudicia a teneris annis infixa sint menti, non possumus illa distinguere ab iis, quæ vera et certa sunt. Ergo etc.

R. conc. Majorem, neg. Minorem. ad prob: transeat Antecedens, neg. conseq. Innumera esse in nobis præjudicia a teneris usque unguiculis menti infixa; et ab hujusmodi præjudiciis quamplurimos errores proficisci norunt omnes. Summum studium in eo ponendum est, ut omnia, quo fieri potest, præjudicia auferantur, nosque putamus. Verum cavendum est, ne in majus præjudicium præcipites ruamus, dum ea, quæ certa sunt et indubitata cum iis, quæ incerta sunt, aut falsa, confundimus. Exuenda sunt præjudicia, non certæ, evidentesque cognitiones. Sicuti enim pravi humores, non laudabiles sunt evacuandi, Lolium, non frumentum ab agro est evellendum; ita inanes, et pravæ opiniones, non recta, et sana judicia sunt exterminanda. Quamquam, qui fieri potest, ut ea, quæ certa sunt, et evidentia, reputemus veluti falsa? An sibi in animum inducere poterit Geometra Quadratum non constare ex quatuor lateribus, et totidem rectis angulis? An persuadere sibi poterit Arithmeticus, quod bina, et bina non constituant numerum quaternarium? Ut ergo præjudicia auferantur, dubitare nemo potest modo a Cartesianis proposito.

Instabunt. Multa falsa in aliis scientiis supponuntur ad veritatem facilius assequendam. Ergo licet falsum esset, omnia, quæ hactenus percepimus, esse incerta; id tamen supponendum aliquando est, ut securius veritates omnes dignoscamus.

R. dist. Ant. Multa falsa in aliis scientiis supponuntur, quæ tamen falsa appellantur, et uti falsa supponuntur, conc. Multa falsa in aliis scientiis supponuntur, quæ uti vera admittuntur, et supponuntur, neg. Ant. et conseq.^m Quum in aliis scientiis nonnulla falsa supponuntur ad dilucidandas veritates, fatentur omnes ea esse falsa, et tantum supposita. Geometræ v.g. supponentes novas lineas, quæ revera non sunt, et ipsi optime noscunt hujusmodi lineas non esse, sed tantum supponi. At Cartesius, dum vult de rebus omnibus semel in vita esse dubitandum, hanc dubitationem non veluti falsam, sed tamquam veram dubitationem proponit, ut probant sive illius autoritates superius adductæ, sive argumenta, quibus demonstrare contendit universalem hanc dubitationem. Imo tantum abest, quod hæc dubitatio veluti falsa a Cartesio proponatur, ut, si res ita se haberet Cartesius sibimetipsi contradiceret. Doceret enim easdem res esse simul certas, et incertas, de iisdem rebus esse simul dubitandum, et non dubitandum. Præterea, si in aliis scientiis aliqua supponuntur, quæ falsa sunt, ex hac suppositione multa commoda, et utilitates oriuntur, multa explicantur, multa dignoscuntur. Hæc autem commoda, et utilitates ex Cartesiana dubitatione non consequuntur, ut patet ex iis, quæ superius diximus.

Urgebunt. Contraria Contrariis curantur. Ergo quia præcipites judicantes decepti fuimus, dubitandum est aliquando de omnibus.

R. conc. Ant: dist: conseq: Ergo quia præcipites judicantes decepti fuimus, dubitandum est aliquando de omnibus, in quibus decepti fuimus conc. Ergo quia aliquando est dubitandum est aliquando de omnibus omnino, neg. conseq. Quia contraria, ut Medici tradunt, contrariis curantur; recta ratio postulat, ut de iis tantum, quæ falso pro certis habuimus, dubitemus, et quum ob præcipitatem mentis determinationem quandoque decepti fuerimus, attentius consideramus in posterum, præsertim ubi de rebus agitur, quæ claræ, ac manifestæ non sunt. Non enim, quia aliquando erravimus, ea etiam, in quibus non erravimus, evertenda sunt. Quemadmodum enim, quia aliquando ab aliquo cibo sani fuimus incommodum, ab illo tantum cibo cavendum nobis esse præscribit Medicus, non ab omni prorsus, et quocumque cibo; ita, quia contrariis contraria curantur, proponendum nobis est, ut non omnibus statim assentiamur, non autem, ut ea, quæ certa sunt, revocemus.

Corollarium

[illegible] in [illegible] cum [illegible] innomi[illegible] [illegible] semel [illegible] vita [illegible] ut omnia auferat [illegible] non potest, ut omnia a nobis [illegible], quum [illegible] eo nos pervenire, ut omnia, [illegible] quæ mente nostræ [illegible] non [illegible] non omnia [illegible] [illegible] sunt [illegible], ut [illegible] ea [illegible] a mente concutere. Loco ergo, hac [illegible] dubitatione, ut [illegible] intellectum nostrum, quæ certa sunt, et evidentia, [illegible] [illegible] omnia præjudicia [illegible] [illegible], [illegible] mentis [illegible] aliquando [illegible], ut [illegible], et [illegible] [illegible]. Alia [illegible] Cartesii fundamentis [illegible] [illegible] dubitationis [illegible], et [illegible].

Conclusio 3ta

[illegible]
[illegible]

Q. IV.

Unus cum Aristotele Oratio affirmans, vel negans aliquid de alio. Hinc necessario [illegible] doctrinali tribus saltem constare debet omnis Propositio Subjecto scilicet, attributo, et forma, quam copulam vocant. Subjectum dicitur illud est, de quo affirmatur, aut negatur aliquid. Attributum, seu praedicatum est illud, quod de subjecto affirmatur, vel negatur, forma autem affirmatio, vel negatio, forma, seu copula dicitur.

Propositiones vel simplices sunt, vel composite, seu complexe. Simplices dicuntur illae, quae in nullas alias solvi possunt, seu quae nullas alias complectuntur Ut Virtus est nobilis [illegible] est grave. Homo est mortalis, Complexi, seu composite sunt, quae in alias solvi possunt. Ut Galileus Florentinus fuit verus Philosophicarum instaurator. [illegible]

Sed ut clarius appareat quae natura Propositionis, cum multiplex illius divisio, quatuor in Propositione consideranda et cum Dialecticis distinguenda perito sunt. Natura scilicet, Forma, Quantitas, Qualitas. Natura sunt voces seu termini, quibus Propositio, veluti partibus componitur, quae pluribus, diversisque modis inter se convenire, seu connecti possunt. Forma Propositionis est affirmatio, sive negatio unius de alio, quibus eadem Propositio continetur. Quantitas est extensio Propositionis ad plura, sive pauciora significanda, quando nempe idem attributum de pluribus, sive paucioribus subjectis praedicatur. Qualitas denique Propositionis est id, quod Propositionem ipsam jam formatam consequitur, atque in ipsa tanquam adarica quaedam proprietas, et affectio reperitur, aut certe inter consequitur, cujusmodi nimirum est veritas, et falsitas: unde eadem Propositio ab Aristotele definitur oratio susceptiva veri, vel falsi.

Atque ut a Propositionis natura, scilicet a vocibus exordiam, cum ipse voces, seu termini non uno, eodemque modo, sed diversis inter se connectantur, atque conveniant, necessario nempe, contingenter, possibiliter, et impossibiliter, totidem quoque Propositionum genera distingui possunt ratione naturae, ut alia proinde sit Propositio necessaria, alia contingens, alia possibilis, alia impossibilis. Necessaria Propositio dicitur illa, in qua attributum necessario convenit cum subjecto, hoc est ita convenit, ut ab illo sejungi non possit. Hinc necessariae appellantur sequentes Propositiones Deus est immortalis Homo est animal Circulus est rotundus. Contingens Propositio nuncupatur illa, cujus attributum accidentaliter, sive contingenter convenit cum subjecto, ita nimirum, ut possit etiam non convenire. Hujus generis sunt sequentes Propositiones Petrus est justus Lapis movetur. Possibilis est Propositio, quum attributum non quidem convenit subjecto, convenire tamen ei potest, ut quum dicimus omnes homines salvantur. Impossibilis est illa, in qua attributum nulla ratione convenit, aut convenire potest cum subjecto, sed potius illi repugnat Ut Homo est lapis. Spectatae denique quoad naturam Propositiones vel simplices sunt vel compositae, de quibus supra.

Quoniam vero simplices illae Propositiones, ex quibus altera composita Propositio debet constare, quibusdam uniuntur particulis, quae proinde particulae componentes, aut unientes merito vocari possunt. Hinc totidem distingui poterunt genera Propositionis compositae, quot sunt ipsae particulae componentes. Porro unientes hujusmodi particulae, licet modo plures, modo pauciores a variis Auctoribus afferantur, sex tamen communiter distingui solent, copulativa nimirum, disjunctiva, causalis, conditionalis, relativa, discretiva. Propositiones itaque compositae vel erunt copulativae vel disjunctivae, vel causales, vel conditionales, vel relativae, vel discretivae.

Propositio Copulativa, seu Conjunctiva dicitur illa in qua simplices propositiones particulis conjunctivis et atque ac nec necnon, neque, sive, quoque, etiam, quum tum, sive implicite, sive expresse positae fuerint, conjunguntur. Disjunctiva est illa, in qua Propositiones simplices particulis disjunctivis seu, sive, aut, vel uniuntur. Causalis est, quae particulas causales continet, cujusmodi sunt quia ut, quod, ergo, propterea, ideo, idcirco, quandoquidem, nam quoniam, enim, quare, quum. Conditionalis est, quae componitur ex simplicibus Propositionibus particulis conditionalibus si, nisi, [illegible], sin, modo, dum, quando simul unitis. Relativa dicitur illa quae consurgit ex simplicibus propositionibus conjunctis relativis particulis ibi, ubi, ante, prius, postea. Discretiva denique, vel adversativa Propositio vocatur, quae continet discretivas particulas sed, at, atqui, tamen, tametsi, autem, vero, verum, nihilominus.

Praeterea compositio Propositionum vel aperta est potius, vel latens. Propositiones apertam habentes compositionem ad sex illas classes referri solent, de quibus modo loquebamur; Propositionum vero latentem compositionem habentium [illegible] genera recensentur, exclusivae scilicet, exceptivae, comparativae, inceptivae, desitivae, continuativae, reduplicativae.

Exclusiva Propositio dicitur illa, in qua attributum ita cum subjecto conjungitur ut exprimatur inesse ope alicujus particulae exclusivae tantum, tantummodo, solum duntaxat et nulli alteri attributum illud subjecto convenire. Hujusmodi est sequens Propositio. Oculus cernit tantummodo colores. Exceptiva Propositio, quae solo verbo nomine ab exclusiva distinguitur, est, quum attributum de pluribus subjectis, vel de plurium quodam [illegible] praedicatur, exceptis tamen particulas exceptivas praeter, extra et quibusdam ex illis partibus, sive subjectis ut si dicerem. Omnes mundi partes fere sunt a nobis cognitae praeter Americam. Comparativa appellatur illa in qua attributum enuntiatur de aliquo subjecto, quod ordinatur, comparatur, sive refertur ad aliud. Componitur autem comparativis vocibus, vel saltem comparativis particulis quam, magis, quanto tanto etc. Hinc comparativa erit haec Propositio. Quanto ceteris Planetis major est Sol, tanto [illegible]: Philosophi [illegible] Inceptiva est, quae exprimit praedicatum ita convenire subjecto, ut antea non conveniret. Galileus primus detexit solares maculas. Desitiva est, quum aliquid subjecto convenire dicimus, quod amplius illi convenire non poterit: Ut si quis diceret. Joannes Lockius anno 1704. vita functus est. Continuativa est quum attributum non modo prius convenisse subjecto, sed adhuc etiam convenire affirmamus. Talis est [illegible] Copernicus vere Astronomiae fundamenta jecit. Reduplicativa denique est illa in qua non solum attributum [illegible] convenire dicimus, sed insuper particulis reduplicativis prout quatenus, et [illegible]

attributum ideo convenire sub.o, quia sub.m ē raće, n̄ aliud ut omnis proinde rão, cur attributum cui sub.o conveniat, ex indole, sive nāa sub.i oriat. Hujusmodi ē sequens Proōo. Medicus curat morbos, quatenus medicus ē.

In Propoōnib quoq. Compositis distinguendæ sunt propoōnes principales ab incidentib, et accessorias. Cum dicimus e.g. Alexander, qui fuit Rex fortissimus, vicit Darium duo affirmamus, primo scilicet Alexandrum fuisse Regem fortissimum, 2do Alexandrum vicisse Darium. Duarum autem istarum Propoōnum prior incidens ē, posterior principalis.

Spectata Propoō ratione formæ vel affirmativa ē, vel negativa. Affirmativa ē illa, in qua prædicatum cum sub.o conjungimus, et prædicatum ipsum subjecto convenire affirmamus. Negativa vero ē illa, in qua prædicatum a sub.o sejungimus, seu prædicatum ipsum sub.o repugnare dicimus.

Sumpta Propoō quoad Quantitatem vel universalis ē vel Particularis, vel Singularis, vel Indefinita. Universalis ē, quæ afficit signo aliquo universali ut. omnis homo ē mortalis: nemo ē omni ex parte beatus. Particularis ē, quando aliqua vox pro aliquo duntaxat sub.o indeterminate, et confuse ponitur ut si dicerem sunt lineæ quædam incommensurabiles. Singularis dicitur, quando terminus pro aliquo sub.o determinate, distincteque ponitur ut si quis diceret hic homo ē sapiens, vel quando singularis aliqua vox subjecti locum obtinet. ut in hac Propoōne Cicero Romanæ fuit Consul Reipublicæ. Indefinita demum ē illa, quæ nullo afficitur signo quantitatis: ut: Virtus ē vera nobilitas. Circulus ē figura plana.

Ratione qualitatis Propoō omnis aut vera ē, aut falsa. Vera dicitur, quæ aliquid ēē affirmat, quod ē, aut aliquid ēē negat, quod revera n̄ ē; falsa vero appellatur, quæ dicit aliquid ēē, quod n̄ ē, vel negat aliquid ēē, quod revera ē. Hæ sunt præcipuæ, et magis utiles Propoōnum divisiones.

Caput 4tum.

De Oppoōne, et Conversione Propoōnum

Oppoōo Propoōnum ē repugnantia duarum Propoōnum, quæ, idem sub.m idemque attributum habent, sed secundum formam, aut quantitatem, vel secundum utramque simul inter se differunt. Si duæ oppositæ Propoōnes conveniant in forma, ut scilicet utraque vel affirmativa sit, vel negativa, differant autem in quantitate, ut una sit universalis, altera particularis, tunc duæ istæ Propoōnes erunt subalternæ ut. omnis homo ē justus Aliquis homo ē justus. Si duæ oppositæ Propoōnes conveniant in quantitate, differant autem in forma videlicet si ambæ fuerint vel universales, vel particulares, sed una affirmativa, altera negativa, dicentur aut Contrariæ, aut Subcontrariæ. Contrariæ quidem si fuerint ambæ universales ut Omnis homo ē justus. Nullus homo ē justus; Subcontrariæ vero, si ambæ fuerint particulares ut Aliquis homo ē justus, Aliquis homo n̄ ē justus. Si denique duæ oppositæ Propoōnes differant in forma simul, et quantitate, erunt Contradictoriæ. ut omnis homo ē justus. Aliquis homo n̄ ē justus.

Conversio Propoōnum ē inversio, sive reciproca mutaō subjecti in prædicatum, et prædicati in sub.m quando nimirum prædicatum ponitur loco subjecti, et subjectum ipsum loco prædicati, remanente tn̄ ipsius Propoōnis veritate, quamvis aliquando Propoōnis extensio, vel quantitas varietur. Triplici modo Propoōnum conversio fieri potest. Primo. n. alia ē conversio simplex, in qua remanet eadem quantitas Propoōnis cujusmodi ē ista. Triangula æquilatera sunt æquiangula Triangula æquiangula sunt æquilatera. 2do alia ē conversio per accidens, in qua eadem remanet qualitas, veritas scilicet, vel falsitas, mutatur tn̄ quantitas, hoc ē Propoō ex universali fit particularis, vel ex particulari universalis. Hinc per accidens est et sequens Conversio Nullus secundarius Planeta lumine lucet proprio: Aliquis Planeta 2dar. us n̄ lucet lumine proprio. 3tio alia ē conversio per contrapoōnem, per quam termini extrema scilicet Propoōnis, adjecta particula negativa non, ex finitis dicuntur fieri indefiniti, vel potius, ut loquitur Judicus infiniti: ut si diceres Omne corpus ē solidum. Omne n̄ solidum ē n̄ corpus.

Caput 5.

De Definitione

Quanquam Propoōnes omnes, ipsarumque proprietates ad rectam veritatis inquisitionem plurimum conferant; nulla tn̄ fortasse uberiorem in Disciplinis omnibus acquirendis lucem affert, quam ea Propoōnum species, quæ Definitio nuncupatur. ē autem Definitio oratio, seu Propoō per quam exponitur, et explicatur id, quod ē obscurum sive in re, sive in nomine. Hinc duplex imprimis ē definitio, nominis nimirum, et rei. Definitio nominis, quæ etiam etymologia dicitur, ē illa, quæ nomen ipsum, ejusque originem clarius exponit ut si diceres Nuncius ē Nuntius. Definitio rei, sive naturæ ē illa, quæ per nomen ipsum exprimitur, cujusmodi ē ista. Quadratum ē figura quatuor lateribus contenta. Plurimum ēē porro Definitionis usum inde facile cognosci potest, quod neque de rebus disserere, neque errores ullos in disserendo corrigere unquam possemus nisi verborum vi. sensumque perciperemus. Hinc, ut recte monet Tullius Omnis quæ a ratione suscipitur de aliqua re institutio, debet a definitione proficisci, ut intelligatur quid sit id, de quo disputatur.

Definitio rei, quæ optime definiri posset Propoō explicans rei naturam, duplex ē, Essentialis scilicet, ac Descriptiva. Definitio essentialis ē, quæ rem aliquam per suas partes, et attributa essentialia explicat et duplex pariter ē, physica nimirum, et metaphysica. Physica rerum essentiam exprimit per partes essentiales physicas, et realiter inter se distinctas; ut quando definimus hominem compositum quoddam ex mente, et corpore; Metaphysica vero per principia, vel partes metaphysicas, et abstractas rerum essentiam explicat. ut cum homo definitur communiter animal rationale.

Definitio descriptiva ē orāo rē aliquam exponens p. illius accidentia, sive propria, sive communia. Et triplex ē, Propria scilicet, Accidentalis, et Causalis. Propria essentias rerum p. proprietates explicat earundem rerum; ut quum dicit hoīnē eē scientiæ capacem. Accidentalis definit res p. plura accidentia, quæ seorsim sumpta aliis rebus possunt convenire. Hujusmodi ē Definitio illa hoīnis Platonica. Hoō ē aāl pulchrum, implume, bipes, habens caput erectum. Causalis deniq. exprimit res p. causas extrinsecas, efficientem scilicet, exemplarem, et finalem. Sic quum hoō dicit aāl a Deo factum, definit p. causam efficientem. Quum additur ad ejus imaginem, et similitudinem, p. causam definit exemplarem. Quum dicitur, ut eo frui possit, definit p. causam finalem.

Ut autem nihil recte Definitiones a nobis efformentur, animadvertendum ē primo, ut nostræ definitiones constent genere, et differentia, quibus res ipsæ, quas definimus, aut earum naturæ, veluti partibus componuntur. Hoc tñ discrimen servandum ē, ut in definitionibus, quæ essentiales dicunt, exprimat vera differentia, sive intrinsecum illud principium, quo res definita a quacumq. alia re distinguitur. In definitione descriptiva propria veræ differentiæ locum teneat aliqua proprietas, in accidentali accidentia, in causali deniq. causæ.

2do curandum ē, ut res definita a quacumq. alia re p.fecte distinguat. Quare, si definitio ē essentialis, vel propria, sufficit exprimere unicum duntaxat attributum essentiale, sive proprietatem aliquam, quæ inseparabiliter ipsi rei definitæ conveniat. Qd si ponantur accidentia, vel causæ, quum et eadem causa plures effectus producat, et idem accidens in pluribus aliquando subjectis reperiat, tot ex illis accidentibus, vel causis enumerari in definitione debent, quot simul sumpta uni tantummodo rei definitæ conveniant, eamq. a cæteris omnibus distinguant.

3tio advertendum ē, ut Definitio nec superflua sit, nec diminuta. Nam si diminuta erit, res definita a cæteris rebus haudquaquam distinguetur, si vero erit superflua, pariet ambiguitatem.

4to ita construendæ sunt Definitiones, ut sint rebus definitis clariores; secus n. mentis lumen n. juvarent, sed potius obruerent. Hinc plurima, quæ p. se nitida, ac perspicua sunt, definiri n. debent, quum hujusmodi definitiones sint semp. rebus definitis obscuriores.

Postremo reciproca debet eē definitio cum re definita, hoc ē ita se habere debet, ut cum re definita converti possit, ut quidquid nimirum de re definita verificat, verificari eād possit de definitione, et ex secundo vicissim definitioni convenit, conveniat eād rei definitæ. Ut in sequentibus exemplis Triangulum ē figura tribus lateribus circumscripta. Et Figura tribus lateribus circumscripta ē Triangulus. Vel Triangulum tres habet angulos, et Figura tres habens angulos ē Triangulum.

Caput 6.

De Divisione.

Int cæteras Propon.[l] species Divisio supremum obtinet locum. Definit autem orāo dividens totum in partes, sive explicans rē p. partes: et quum totum, qd resolvit in partes, duplici modo partes ipsas continere possit, duplex genus divisionis recensent a Dialecticis.

Itaq. vel partes illæ, quæ numerant, et distinguunt, continent actualiter in toto, ut partes proinde actuales vocari possint, vel tantummodo in potentia continent, hoc ē totum illas, quidem n. habet, habere tñ potest, ut potentiales idcirco dicant. Si partes illæ, quæ totum constituunt, fuerint actuales, divisio, quæ illas ab invicem separat, nuncupabit actualis, physica quidem si partes physicæ fuerint, metaphysica si metaphysicæ, integralis vero, si partes, ex quib. totum resultat, fuerint integrales, hoc ē n. ad essentiam totius, sed ad ejus duntaxat integritatem, et perfectionem p.tinentes. Hinc actuales physicæ divisiones sunt, quibus Domum in tectum, parietes, et fundamenta, Urbem in suas regiones, Regnum in Provincias, hoīnem in corpus, et animam, Corpus in membra dividimus. Hinc actualis metaphysica divisio ē, qua hoīnem dividimus in aālitatem, et rālitatem. Hinc deniq. actualis integralis divisio dicit, qua hoīnem ipsum dividimus in caput, brachia, ~~[illegible]~~, pedes.

Qd si totum dividat in suas potentiales partes, quæ scilicet actu quidem n. continent in toto, possunt tñ contineri, divisio erit potentialis. Triplex autem illa ē, univoca nimirum, æquivoca, et Analogica. Divisio potentialis univoca ē, quando universale dividit in particularia univoce convenientia. Talis ē divisio aālis in hoīnem, Leonem Ursum et. Divisio potentialis æquivoca appellat illa, p. quam totum divisum diverso modo partibus convenit. Ut si dividat Canis in Celestem, Terrestrem, et marinum. Divisio tandem potentialis analoga ē, quum universale dividit in particularia analogice tantum convenientia: ut quum Ens in Deum, et Creaturas distribuit.

Rectæ divisionis regulæ quatuor statui possunt. Prima ē, ut totum divisum majus quam sit qualibet sui parte separatim sumpta, sed omnes tñ partes simul sumptæ æquales sint ipsi toti. Divisio n. partes n. destruit, sed separat duntaxat, unde si partes iterum coalescant, et uniant, debent ipsum totum antea divisum restituere. Hinc n. recte divideret Orbis in Asiam, Africam, et Europam, Deesset n. America absq. qua tres illæ partes simul sumptæ Totum divisum n. æquarent.

2da regula ē, ut una pars n. includat in alia. Sic defectu hujus regulæ male divideret Europa in Italiam, Hispaniam, Galliam, Germaniam, Aquitaniam et quum Aquitania sit una ex partibus Galliæ, pro

indeq. in Gallia comprehensa.

3tio necesse ē ut divisio, quantum fieri potē, brevis sit, ne ex nimio partium numero confusio, et obscuritas oriatr. Nam, ut praeclare inquit Seneca Epist. 89 idem vitii habet nimia, qd nulla divisio: simile confuso ē quidquid usq. in pulverem sectum ē.

4to Divisio fieri debet in membra proxima, et immediata, hoc ē in partes duas, quae proxime, et immediate, proindeq. clarius, atq. distinctius in toto continent. Hinc male divideret ãal in canem, leonem etc; ordinata n. divisio fieri deberet in rãale, et irrãale, deinde irrãale dividi posset in aereum, terrestre et marinum, ac singulae istae species in alias species, donec tandem ad ipsa individua descenderet.

Logicae

Liber 3tius.

De Discursu

Caput 1.

De nãa Discursus.

Intellectus humani imbecillitas, et limitãon necessitatem Discursus, seu Rãocinãonis invexit. Quum n. mens nostra peculiare hoc habeat, ut ideas, quas acquisivit, alias cum aliis comparet, intelligatq conveniant ne an n. conveniant, interdum tn. p obscuritatem idearum continuo hanc convenientiam n. percipiat; idcirco nãa ipsa nos admonet, ut duas obscuras ideas cum 3tia clariori idea ~~conferamus~~ conferamus, et si intelligimus eas cum illa congruere, colligamus eas aliud aliq convenire. Idea v.g. solis, et idea lucis tam perspicue sibi invicem conveniunt, ut, quum eas inter se conferimus, statim judicemus solem ē lucem. Idea tn. solis, et idea ignis n. adeo evidenter conveniunt, ut confestim nos ad judicandum inducant solem ē ignem. Itaq. hac arte nos expedimus. Inquirimus notissimam aliquam ignis proprietatem, comburendi v.g. facultatem, eamq. cum duabus illis solis, et ignis comparamus in hunc modum. Quidquid comburit lignum ē ignis. Solis radii vitrea lente excepti comburunt lignum. Sol itaq ē ignis. Atque haec judicandi rãon, seu procedendi ab uno ad aliud, vocatur rãocinãon, seu discursus. Recte itaq. definires Discursus 3tia quaedam cogitãonis species, qua judicium aliqd ex alio judicio, vel ex pluribus aliis judiciis sibi connexis inferimus.

Judicium illud, qd ē veluti fons, et origo alterius judicii, ex quo nimirum aliud infertr judicium, nuncupatur antecedens: Alterum vero judicium, qd ex primo veluti clarior infertr, vocatur consequens. Siquis v.g. judicaret bonum ē amandum, atq inde inferret amandum ē Deum, ex amabilitate boni, tanquam ex antecedente, deduceret amabilitatem Dei tanquam aliquid aliud illi connexum, ab illo dependens, aut ad illud consequens.

Caput 2dum

De variis Argumentãonis speciebus.

Quemadmodum ea, quae a nobis idearum ope concipiuntur, vocibus, seu terminis exprimere solemus. Et quid quid de re concepta vel affirmando vel negando judicamus variis propositionibus notum facimus; 3tia Discursus omnes a mente formatos variis argumentãonum generibus explicamus, adeoque argumentãon nihil aliud sit quam interna rãocinãon, seu discursus verbis expressus. Porro septem enumerantur Argumentãonis species Inductio nimirum, Exemplum, Dilemma, Sorites, Syllogismus, Enthimema, Epicherema, Prosyllogismus.

Inductio ē Argumentãon, qua ex pluribus particularibus enumeratis aliquid universale omnibus commune concluditr. ex. exemplum. Movetur Tellus nostra, movetur motu aliquo et ipse sol, moventur planetae omnes tam primarii, quam secundarii, moventur Cometae, ipsaeq. etiam, quae dicuntur fixae, sunt aliquo motu donatae. Ergo Orbis movetur universus. Hujusmodi argumentãonis genus in rebus potissimum physicis adhiberi consuevit. Verum curandum ē, ut partes omnes, sive omnia singularia enumerentur; Alioquin inductio nihil concluderet.

Exemplum ē Argumentãon, in qua ex uno singulari aliud singulare illi simile infertr v.g. Franciscus mediocri praeditus ingenio sex mensium spatio totam didicit Logicam. Sex ipse mensium spatio eam comparavit et Petrus eodem ingenio donatus. Hanc Argumentãonis speciem cautissime ē adhibendam demonstrant errores illi, in quos facile incurrimus, dum ex aliquo singulari quodlibet aliud singulare inferri volumus. Maxima tn. ē illius vis, et ipsissime usurpatr in iis, quae ad mores vitae componendos spectant, quum plerumq. mens nostra fortius aliorum exemplis, quam rãonibus moveatr.

Dilemma, qd etiam involutum, et cornutum disserendi genus vocatr, ē Argumentãon, in qua propositis duabus partibus, sive propositionibus, utraq adversarium urgemus, et id concludimus de toto, qd de singulis partibus fuerat conclusum; quando nimirum inter duas propositiones disjunctivam sic proponimus, ut utcumq. illius pars sive negata, sive concessa fuerit, semper qd concludi volumus concludatur. Probaturus v.g. omnes homines ē miseros sequenti utar Dilemmate. Quicumq hanc vitam vivit, vel cupiditati servit, vel obsistit. Si servit miser ē: nam eas explere numquam poterit. Si obsistit, miser quoq ē: nam sibi perpetuo repugnare cogitr. Quivis ergo mortalis hanc vitam vivit, miser ē

Sorites, quem Tullius Acervalem, alii Gradationem vocant, ē Argumentãon ex pluribus propositionibus ita coalescens, ut

attributum praecedentis propositionis sit sequentis subjectum, donec primum subjectum cum praedicato ultimo conjungatur. Si probare e.g. volumus ambitiosos misere vivere, ita per soritem argumentandum erit. Ambitiosi dignitates captant. Qui dignitates captant, ad ampliora contendunt semper. Qui ad ampliora contendunt semper, nunquam honoribus satiantur: Qui nunquam honoribus satiantur, continuis premuntur curis: Qui continuis premuntur curis, animi serenitate carent. Qui animi serenitate carent, miseram agunt vitam. Ergo Ambitiosi miseram agunt vitam.

Quatuor hactenus enumeratae Argumentationis species licet ad syllogismum facile revocari possint, ab illo tamen manifestissime distinguuntur: Quatuor autem, quae explicandae supersunt, syllogismus scilicet, Enthymema, Epicherema, Prosyllogismus unicam fere Argumentationis speciem efficiunt, quum in illis una, eademque syllogismi vis, atque natura reperiatur.

Syllogismus ab Aristotele Lib. 1. Priorum Analyticorum Cap. 1. definitur oratio, in qua quibusdam positis aliud quiddam diversum ab his, quae posita sunt, necessario consequitur, ex eo, quod haec sint; oratio scilicet, in qua positis duabus propositionibus, aliam propositionem ex illis deducimus, e.g. positis duabus hisce propositionibus. Corpora omnia sunt gravia. Sed plumae, atque crines sunt corpora, tertiam hanc propositionem inferimus. Ergo plumae, atque crines sunt graves. Tres igitur in syllogismo sunt propositiones, quarum prima major, 2da minor, ambae autem praemissae solent nuncupari; tertia vero, quae sequitur, quam vel concedit, vel negat, dicitur consequentia, quia distinguitur, consequens appellatur.

Enthymema est syllogismus truncatus, cujus aliqua propositio reticetur, et in mente retinetur. Quamvis enim syllogismus tribus constare debeat propositionibus, non omnes tamen propositiones exprimi solent, sed alterutra ex praemissis, quae clarior est, veluti vera, aut concessa supponitur, et quandoque reticetur. Hinc si ita argumentarem. Deus est justus. Ergo timendus, quia retineo in mente hanc propositionem: Qui est justus est timendus; syllogismo truncato, seu Enthymemate uterem.

Epicherema est syllogismus, cujus alterutri, vel utrique praemissarum probatio, vel confirmatio adjungitur. Hujusmodi est sequens Argumentatio. Omne bonum est amandum; Voluntas enim, et amor nostri ad bonum veluti ad objectum dirigitur. Sed Deus est bonus; Ab ipso siquidem veluti fonte omnia bona dimanant. Ergo Deus est amandus. Hanc argumentationis speciem ab Oratoribus fere semper usurpari conspicimus.

Prosyllogismus denique est, quum uni syllogismo jam formato syllogismus alter ita connectitur, ut prioris syllogismi conclusio fiat major syllogismi sequentis, ut in sequenti exemplo. Omnis spiritus carere debet partibus. Sed animus est spiritus. Ergo animus carere debet partibus; Sed id, quod partibus carere debet, est incorruptibile. Ergo animus est incorruptibilis. Quarta Prosyllogismi propositio vocatur lemma, sive subsumpta minor, sive subsumptum.

Caput 3tium.

De natura, figuris, et divisione syllogismi.

Omnis syllogismus tribus constare debet ideis, proindeque tribus terminis seu, non voce, qui majus extremum, minus extremum, et medius terminus appellantur. Majus extremum est illud, quod est praedicatum in conclusione, et connectitur cum medio termino in majori. Minus extremum est illud, quod est subjectum in conclusione et connectitur cum medio termino in minori. Medius terminus est ille, quocum connectuntur in praemissis illi termini, qui in conclusione sunt subjectum, et praedicatum. Rem exemplo declaremus. In hoc syllogismo Omnis homo est animal Petrus est homo Ergo Petrus est animal, terminus animal, qui connectitur in majori cum termino homo, et est praedicatum in conclusione, dicitur majus extremum. Terminus Petrus, qui connectitur in minori cum termino homo, et est subjectum in conclusione est minus extremum. Terminus homo, quocum connectuntur in praemissis Petrus, et animal est medius terminus, qui in utraque praemissa contineri debet, nunquam vero in conclusione. Praedicatum igitur conclusionis est majus extremum, subjectum conclusionis est minus extremum, terminus autem, quocum in praemissis illa conjunguntur, quasi veluti vinculum utriusque extremi, dicitur medius. Quare ad rectum conficiendum syllogismum omne in eo studium adhibendum est ut aliquod inveniat medium terminum, quocum extrema uniantur. Nam quae sunt eadem uni tertio sunt eadem inter se.

Quia autem quatuor modis collocari potest medius terminus, quatuor a Dialecticis statutae sunt figurae syllogismorum. Prima figura est, quum medius terminus est subjectum in majori, et praedicatum in minori, ut in sequenti exemplo. Omnis homo est animal; sed Petrus est homo Ergo Petrus est animal. 2da Figura est quum medius terminus praedicati munus gerit tam in majori, quam in minori. e.g. Omnia gravia feruntur versus Telluris centrum. Sed ignis fertur versus Telluris centrum Ergo ignis est gravis. 3tia Figura est quum medius terminus est subjectum tam in majori, quam in minori ut in sequenti syllogismo. Nullum rationale est cogitans, sed omne rationale est substantia: Ergo aliqua substantia non est cogitans. 4ta denique figura est, quum medius terminus ponitur ut praedicatum in majori, ut subjectum vero in minori. e.g. Omne animal est corporeum; sed nullum corporeum est spiritus Ergo nullus spiritus est animal. Alia plura traduntur a Dialecticis quoad varios syllogismorum modos, qui a diversa propositionum dispositione oriuntur, quae nos veluti inutilia praetermittimus, praesertim quum in omnibus exercitiis tum possint ac ut, qui

se se delectant in hujusmodi ineptiis.

Syllogismi alii simplices sunt, alii conjunctivi. Simplices dicuntur illi, in quibus medius terminus utrique extremo seorsim est conjunctus in præmissis. Hinc simplex est hujusmodi syllogismus. Omnis virtus est amanda. Justitia est virtus. Ergo justitia amanda. Nam medius terminus, scilicet virtus separatim connectitur in majori propositione cum majori extremo, scilicet cum prædicato amanda, et separatim partim conjungitur in minori propositione cum minori extremo, nimirum cum subjecto justitia.

Syllogismi conjunctivi ii sunt in quibus medius terminus utrique simul extremo connectitur. Talis est sequens syllogismus. Si Regnum electivum factionibus obnoxium est non est diuturnum. Sed Regnum electivum factionibus obnoxium est. Ergo Regnum electivum non est diuturnum. Nam Regnum electivum quod est minus extremum, et diuturnum, quod est majus extremum in majori propositione simul reperiuntur, et cum medio termino factionibus obnoxium connectuntur.

Syllogismi simplices duplicis generis sunt, clari nimirum, seu incomplexi, et implicati, seu complexi. Incomplexi sunt illi, in quibus majus et minus extremum integre cum medio termino connectuntur; ut Omne animal est vivens. Omnis homo est animal. Ergo omnis homo est vivens. Syllogismi vero implicati seu complexi ii sunt in quibus propositionum complexarum, idest ex terminis complexis compositarum subjectum, vel prædicatum secundum partem tantum in altera præmissarum medio termino connectitur, in altera vero quod reliquum est, quod que unius solum termini vices gerit eidem medio termino jungitur ut in hoc syllogismo. Lex divina jubet, ut Principes honoremus; Benedictus XIV est Princeps. Ergo Lex divina jubet, ut honoremus Benedictum XIV.

Caput Lxxm.

De Regulis perfecti syllogismi.

Decem enumerant præcipuas Regulas, quæ si serventur in syllogismorum constructione, iidem syllogismi recte erunt instructi. Ex his duæ pertinent ad extrema, tres ad medium terminum, tres ad præmissas, ad conclusionem duæ.

Prima Regula est, ut in quolibet syllogismo tres duntaxat sint termini. Nam si pauciores sunt, tota corruit Ars syllogistica in eo posita, ut in Conclusione inferatur unio duorum inter se ex unione utriusque cum termino in præmissis. Si vero plures sunt, nunquam majus, et minus extremum erunt quid idem inter se, quum non sint quid idem cum eodem termino. Ut in hoc syllogismo liquet. Omne animal est vivens; sed canis est animal. Ergo Canis mortuus est vivens.

2da Regula edocet nullum terminum in conclusione esse universalius accipiendum, quam fuerit in præmissis. Defectu hujus regulæ rectus non esset hic syllogismus. Omne animal est vivens, sed omne animal est substantia. Ergo omnis substantia est vivens.

Præscribitur a 3tia medium terminum nunquam ingredi debere conclusionem. Medius enim terminus sumitur duntaxat ad probandam connexionem, vel repugnantiam majoris, et minoris extremi, ex quibus Conclusio constat. Deficeret propterea syllogismus iste. Omnis homo est animal. Sed Petrus est homo. Ergo Petrus homo est animal.

Statuit 4ta medium terminum vel in utraque, vel in aliqua saltem ex præmissis universaliter esse usurpandum, ut aliquid concludi possit. Nam medius terminus particulariter semper acceptus non unum, sed duo indicat diversa, ut patet in sequenti. Omnis homo est substantia. Omnis Angelus est substantia. Ergo omnis Angelus est homo.

Quinta docet medium terminum etiam singulariter acceptum concludere posse. Sicut enim quoad rectam illationem Propositiones singulares in syllogismo æquivalent universalibus, etiam terminus singularis æquivalens erit universali. Rectus propterea est hic syllogismus. Franciscus est orator. Franciscus errat. Ergo aliquis Orator errat.

Sexta tradit ex duabus præmissis particularibus rectam minime inferri conclusionem. Sic non concludit sequens: Aliquis homo est animal: Aliquod animal est Leo: Ergo aliquis Leo est homo.

Septima Regula indicat, quod quum singulares Propositiones æquivaleant universalibus, ex singularibus quoque haberi possit legitima conclusio. Id patet in sequenti syllogismo. Petrus est sapiens. Petrus est homo. Ergo aliquis homo est sapiens.

Docet octava ex duabus præmissis negativis nihil concludi posse. Ut enim syllogismi negativi recta sit conclusio, in ea unum extremum debet ab alio separari, ideo ut unum vere de alio negetur vi præmissarum. Id autem fieri non potest, si ambæ syllogismi præmissæ sint negativæ. Exemplum sit hujusmodi syllogismus. Nullus homo est irrationalis. Nullus Canis est homo. Ergo nullus Canis est irrationalis.

Admonet nona Conclusionem sequi debere debiliorem partem, seu præmissam debiliorem propositionem, quia extrema non alio modo in Conclusione conjungi debent, inter se, ac fuerint in præmissis cum termino unita. Quare, quum posita una tantum ex præmissis particulari, extrema particulariter tantum in præmissis fuerint cum medio termino unita, particulariter tantum etiam in Conclusione debent inter se uniri. Irrectitudo regulæ vis in sequenti syllogismo constat. Omne mortale est corporeum; sed aliqua substantia non est corporea. Ergo aliqua substantia non est mortalis.

Postrema Regula est ex duabus praemissis affirmativis, altera negativa, posse conclusionem negantem [illegible], cujus Regulae certitudo et evidentia nascitur ex superius laudato principio, quae sunt eadem uni tertio, sunt eadem inter se. Hinc argumentari non possumus. Omne corpus trinam habet dimensionem, sed lapis est corpus, ergo lapis trinam non habet dimensionem. Hae sunt, quae a Dialecticis appellantur fundamentales syllogismorum regulae, plures aliae afferri solent, quae declarare aiunt, et non raro conferunt ad id ostendendum, quomodo in qualibet Figura rite construi possit syllogismus. Sed eas legere omnes potes apud Dialecticos potissimum Aristoteleos.

Caput 5.

De sophismatibus, seu vitiosis Argumentationibus.

Quia experientia constat esse aliquas nostras inter vere animos exempla [illegible] quae caventes [illegible] sunt, ideirco, [illegible] quaevis recta Argumentationum regula [illegible] causas malarum ratiocinationum, seu sophismata, seu paralogismi [illegible] nosset. Haec autem sunt suprema capita, ad quae reduci possunt omnia sophismata.

Primum est, quod aliud probatur, quam quod est in quaestione. Vitium hoc ab Aristotele vocatur ignoratio elenchi, [illegible] contra adversarium [illegible] valde familiare est in disputationibus. Nam [illegible] saepe incalescimus, ut alter alterum non intelligamus: ex animi perturbatione, quandoque etiam ex mala fraude [illegible] adversarius, quae sunt ab eorum [illegible] [illegible] omnia, quae ad primam sophismatum speciem referri possunt, [illegible] in argumentationibus [illegible] nota, cura et diligentia. Est vitium non tantum Philosopho, sed quovis probo homine indignum.

2da sophismatum species est, quod id supponitur, quod est in quaestione. Vocatur ab Aristotele petitio principii [illegible] ratione adversarii [illegible] in omni [illegible] id quod probare contendimus, [illegible] et clarius esse debet. Hinc merito [illegible] Aristoteleum probantem [illegible] centrum universi [illegible] redarguit petitionis principii in sequenti syllogismo. Gravia ad centrum universi natura ferunt, a quo levia recedunt, sed experientia constat, gravia ad centrum Telluris ferri, a quo levia recedunt. Ergo idem est centrum Telluris cum centro Universi. Nam in majori propositione Aristoteles id supponit tanquam certum, quod versatur in quaestione, gravia scilicet [illegible] ad universi centrum. Mera [illegible] petitiones sunt maxima pars argumentorum, quae [illegible] ad introducendum [illegible] quasdam veras substantias [illegible] formas vocitant, [illegible] esse volunt, quamvis corpora non sint. Ad hoc idem sophisma revocari potest omnis probatio [illegible] disputatione non cadit, sed [illegible] ab adversario negari. Denique huc spectant rationes illae, quibus [illegible] probatur [illegible] per aeque ignotum, aut per ignotius; incertum per aeque incertum, aut per incertius.

3tia fallacium argumentationum origo est, quod causas eas assignamus, quae causae non sunt. [illegible] familiare est Philosophis, et [illegible] Primo [illegible] causarum ignoratione, et [illegible] causas remotas [illegible] [illegible] ad [illegible] [illegible] vel [illegible] 2do [illegible] in hoc genus sophismatis, ut recte notat [illegible] ex [illegible] vanitate [illegible] [illegible] Malumus [illegible] causas effingere [illegible] [illegible] Interrogati [illegible] [illegible] causa, [illegible] respondebant esse virtutem [illegible] [illegible] [illegible] virtute magnetica. Rogati, cur [illegible] respondebant, [illegible] virtute [illegible] [illegible] admirationem [illegible] ab [illegible] horologia [illegible] Dicere [illegible] [illegible] omnia, quae [illegible] demirabantur; [illegible] virtute [illegible] notantes, quae horas demonstrarent et virtute sonorifica, quae [illegible] [illegible] in Horologiorum [illegible]

4to [illegible] ratiocinationes [illegible] ab [illegible] enumeratione, quo certe vitio nullum [illegible] [illegible] frequentius. [illegible] in enumerandis modis, [illegible] temere [illegible] [illegible] vel [illegible] non esse, quia hoc modo non est, [illegible] alio est [illegible] alio, quem nondum consideraverunt, esse queat.

5to erramus [illegible] in nostris argumentationibus, quia de rebus judicamus [illegible] Hoc sophisma in scholis dicitur [illegible] accidente, [illegible] [illegible] conclusio absoluta, simplex, et sine restrictione. Hinc ridicula [illegible] ratiocinatio, qua [illegible] concludebant Deos esse debere hominiformes. [illegible] ratione [illegible] [illegible] [illegible] [illegible] ratione, [illegible] [illegible] humanam formam [illegible] esse Deos [illegible] habere [illegible] quam non videbant [illegible] figura humana, ut constet vel ratione. Ridiculam [illegible] imaginari cogitationem, ratiocinationem [illegible] [illegible] [illegible] [illegible] omnia, [illegible] [illegible] et [illegible] haberent, [illegible] sophismate [illegible] concludebant [illegible] humana tantum forma rationem invenire, [illegible] in homine adjuncta est illi formae.

Ero in sophismata incidimus, quum argumentamur a sensu diviso ad sensum compositum, vel a sensu composito ad sensum divisum. Christus Dominus [illegible] de patratis a se miraculis in Evangelio loquens ait caecos videre, claudos ambulare, surdos audire, quod tamen verum tantum est, si haec sumantur divisim, non conjunctim. Nam caeci non videbant, quamdiu caeci erant; nec surdi, quamdiu surdi, audiebant. E contrario sunt quaedam propositiones, quae verae non sunt, nisi in sensu composito. Hoc sensu e. g. ait Apostolus maledicos, fornicatores, avaros non intrare in Regnum coelorum. Palam itaque est, ab uno sensu ad alium transiri non posse sine sophismate.

Ima species sophismatum est, quum argumentamur ab eo quod est verum secundum quid ad id, quod est verum simpliciter, scilicet quum ex eo, quod verum duntaxat est, positis aliquibus circumstantiis, inferimus quod semper et absolute debet esse verum. En exemplum ab [illegible] [illegible]. Quidquid pulchrius est, debet Deus competere. Sed forma humana pulchrior est; ergo forma humana competere debet Deo. [illegible] [illegible] ratiocinatio, quia simpliciter et absolute forma humana pulchrior non est, sed tantum respectu corporum.

[illegible] causa sophismatum est vocum ambiguitas, quae pluribus modis potest contingere. Primo, quum in syllogismo quatuor inveniuntur termini, sive quia medius sumatur bis particulariter, sive quia in prima propositione idem idem sensus non est qui in 2da, sive denique quia termini conclusionis eundem sensum non habent in praemissis quem in conclusione. Non [illegible] ambiguitatis vocabulum ad ea tantum nomina restringimus, quae crasse, et aperte aequivoca sunt: talia non raro fallunt. Sed ambiguitatis nomine illud omne comprehendimus, quod verborum sensum quovis modo potest immutare. [illegible] [illegible] exemplum, ambiguitatem [illegible] vocis, quae aliquando totum significant, [illegible] collective pro omnibus [illegible] [illegible] [illegible] [illegible]. Hinc dicuntur [illegible] [illegible] mundum esse [illegible] ratione [illegible]. Dicebant [illegible] [illegible] ratione [illegible] [illegible] ratione [illegible] ~~[illegible]~~
terminus [illegible] ~~[illegible]~~, quia Mundo tribuit summe [illegible] quae soli convenit Deo: ~~[illegible]~~ [illegible] de creaturis tantum sermo est, nihil [illegible] [illegible] [illegible] [illegible] universitate rerum a Deo creatarum. Inde autem inferri tantum potest Mundum ratione praeditum esse secundum [illegible] partes, Angelos nimirum, et homines, non vero mundum conjunctim esse [illegible] rationis usu donatum.

[illegible] denique causa fallacium argumentationum est inductio vitiosa, ex qua universalem inferimus conclusionem. [illegible]

Caput 6.

De Locis, seu de inventione argumentorum.

Loca illa, ex quibus argumenta inferri possunt, quaeque ab antiquis Dialecticis tam fuse pertractata fuerunt, vel Grammatica sunt, vel Logica, vel Metaphysica.

Grammatica loca dicuntur illa, quae vel ab etymologia vel a conjugatis ducuntur. Argumenta ab etymologia [illegible] [illegible], quum nominis [illegible] [illegible] [illegible], [illegible] [illegible] etymologia, [illegible] [illegible] [illegible], aut [illegible] in sequenti argumentatione. Consul est, ergo consulere debet [illegible] [illegible] [illegible]. Ergo amator sapientiae. Aut [illegible] Consulere debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo est Philosophus. A conjugatis autem argumenta ducuntur, quum [illegible] conjugatis de [illegible] [illegible], vel negant, [illegible] [illegible] [illegible] [illegible] [illegible] (conjugata [illegible] [illegible] vocabula a nomine etymologica derivata) ut in sequenti exemplo. [illegible] [illegible] [illegible] [illegible] [illegible] fidem non habuit. Ergo fuit infidelis.

Loca Logica sunt termini universales Genus, Species, Differentia, Proprium, Accidens, [illegible] [illegible] divisio, de quibus jam [illegible] [illegible], non est cur [illegible] [illegible] tradantur. [illegible] [illegible] [illegible] locis hisce logicis [illegible] axiomata communia, ut [illegible], [illegible]. [illegible] [illegible], [illegible] [illegible] affirmat, aut negat de genere, affirmat, aut negat de specie. Destructo genere [illegible] [illegible]. Destructa [illegible] [illegible] destruitur genus. Si de re qualibet affirmari, vel negari poterit [illegible], [illegible] negari, vel affirmari poterit species. Si de re qualibet affirmari, vel negari poterit proprium, affirmari, vel negari poterit species. Affirmat, vel negat definitum, de quo affirmat, vel negat definitio.

Loca metaphysica sunt illa, quae deducuntur ex principiis, seu proprietatibus, quae in Metaphysica exponi [illegible] [illegible], [illegible] [illegible] in physica [illegible] [illegible]. [illegible] vero principia [illegible] in genere, ejusque proprietates, et affectiones respiciunt, cujusmodi sunt veritas, et falsitas, Causa et effectus, Paria et Dispa[illegible] Similia, et Dissimilia, Relata, Antecedentia, Consequentia, Contraria, Privativa, contradictoria, Majora, Minora, Authoritas, et Testimonium. [illegible]

Ab idea [illegible] haec consequuntur, et alia consimilia [illegible], quae nostrarum argumentationum sunt [illegible] fundamentum, nimirum [illegible] [illegible] [illegible] [illegible] potest simul esse et non esse. [illegible] in idea rei clare, distincteque [illegible], [illegible] rei convenit. [illegible] [illegible] clare, distincte [illegible] [illegible] non potest convenire. [illegible] veritatis [illegible] [illegible] [illegible]. Verum non potest [illegible] [illegible] ex vero, et [illegible] ex vero [illegible] [illegible] potest. Ab idea autem [illegible] [illegible] [illegible], vel [illegible] non potest [illegible] ex [illegible] [illegible] [illegible] non potest; [illegible] [illegible] causae et effectus [illegible] [illegible] sequentia axiomata. [illegible] [illegible], [illegible] res aliqua operari non potest, quia existat! Causa quae producit effectum semper praecedit effectum. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

rior. Causa nobilior nobiliorem, ceteris paribus, producit effectum. Nobilior, sive praestantior effectus a nobiliori causa produci debet. Causa causae est etiam causa effectus, quem ab illa producitur. Nemo potest producere se ipsum, sive esse causa sui ipsius. A nihilo nihil fit. Nemo dat, quod non habet. Effectus propria causa nobilior esse non potest. Effectus in causa aliqua ratione contineri debet. Posito effectu, poni, vel admitti debet sua causa.

A pari, sive similium. Similibus similia, paribus paria conveniunt. A dispari, sive dissimili. Dissimilibus dissimilia, disparibus [illegible] conveniunt. A relatis. Posito sive sublato alterutro relativorum, ponitur, sive aufertur et aliud. Ab antecedentibus et consequentibus. Cui antecedentia, simulque consequentia conveniunt, convenit etiam id quod illa consequitur. A contrariis, privativis, et contradictoriis. Contraria, sive privativa, sive contradictoria simul esse non possunt [illegible] si unum est verum, aliud est falsum. A majori ad minus vel a minori ad majus. Qui [illegible] facere potest, aut cui convenit majus, facere etiam poterit, sive illi conveniet etiam minus: et e contra, cui minus [illegible], repugnabit et majus. Ab auctoritate, et testimonio. Quod a Deo revelatur, debet esse certissimum. [illegible] testimonio vel communi hominum [illegible], est certum [illegible] ab omnibus hominibus [illegible] nullo affectu, nulla utilitate [illegible], est verum [illegible] ab antiquis [illegible] sinceri, genuini [illegible], candidi, [illegible] monumentis [illegible] est certum.

Haec, et alia id genus innumera principia sunt, ex quibus veluti fontibus immensa sane nostrarum argumentationum series oriri potest. Qui haec ipsa fusius, aut plurima fortasse alia desiderat, eos adire poterit, qui longa oratione de iis edisserunt.

Logicae
Liber IItus
De Methodo
Caput I.
De methodi natura, et divisione.

Qui veritatem inquirunt, plures res concipere debent, plura de rebus conceptis ferre judicia, plures ex institutis judiciis discursus, seu argumentationes formare. Sed ne ingens illa idearum varietas, judiciorum, et ratiocinationum quam maximus numerus, tanta denique illa argumentorum series obscuritatem [illegible] pareret, factum est quod veterum quam recentiorum Dialecticorum sapientissimo consilio, et ceteris Logicae partibus, [illegible] idearum, judiciorum et argumentationum leges, natura et ratio demonstrant, [illegible], qui omnia apto ordine [illegible]. Hujus [illegible] hanc [illegible] ut occulta veritas [illegible] inveniatur aut [illegible] jam [illegible] ceteris ostendatur et [illegible] errores qui aut in inveniendi aut in demonstrandae veritatis studio irrepere possunt, declinamus.

Vocatur autem pars illa methodus: et definitur via brevis, aut ordinata ratio inveniendi veri, ipsiusque, quum inventum fuerit, exponendi.

Dividitur methodus in Analyticam, sive Resolutivam, et Syntheticam, seu Compositivam. Methodus Analytica dicitur illa, in qua a cognitione [illegible] descendimus ad [illegible] cognitionem, ex cognitione effectus ad cognitionem [illegible] causarum, a quibus ille producitur, ex cognitione [illegible] ad cognitionem [illegible] singularium, et universalium. [illegible] ex cognitione [illegible] ad cognitionem [illegible] ex cognitione [illegible] ad cognitionem causarum [illegible] ad cognitionem omnium [illegible]. Hac methodo in scientiis, ~~[illegible]~~ [illegible] uti solemus, quod plerumque nobis esse [illegible] posita, vel singularia cognita, et efficacissima sunt; illorum vero causae sint longe obscuriores, occultioresque, uti experientia constat.

Synthetica Methodus, sive compositiva [illegible], in qua a [illegible] a [illegible] a causis ad effectus [illegible] gradatim [illegible]. Hanc methodum adhibemus, quum inventam jam veritatem docere, et ostendere volumus. [illegible] Analysi [illegible], ut ad difficiliora paulatim progrediatur.

Quoniam vero utraque haec methodus [illegible] demonstranda veritate [illegible], non erit abs re, si antequam methodi utiliores leges proponamus, aliqua de ipsa veritate dicamus. Frustra siquidem methodi naturam [illegible], quam in inquirenda veritate [illegible] veritas [illegible], aut quid sit veritas ipsa, cognosceremus.

Caput 2dum.
De veritate.

Vocabulum hoc veritatis non unam, eandemque habet notionem, sed diversas. Alia enim veritas [illegible] moralis, alia realis; seu naturalis, alia metaphysica, alia logica. Veritas moralis est concordia sententiarum animi cum [illegible] [illegible] autem [illegible] ad [illegible] aut voce aut [illegible] quae animo sentiunt, [illegible] appellant [illegible] mendaces, [illegible], vel dissimulatores [illegible]. [illegible] veritatem [illegible] mendacium, et [illegible] non [illegible] non [illegible] veritatis notitiae [illegible], fallaces [illegible], veteratores [illegible]

Veritas realis, seu naalis ē, quā res ita se habet, quemadmodum eē in naā debet, et quā eas habet proprietates, affectiones, aut relaōnes, quas habere naā debet: seu, ut clarius loquar, ē ipsa existentia, essentia et ratio rei, prout in naā ista statuta reperitur. Hanc veritatē habent hujusmodi Pnōnes. Existit res quædam cogitans. Datur res aliqua extensa. Aliquid ē grave. In Triangulo tres anguli æquales sunt duobus rectis. Si existit motus, existit causa motrix.

Veritas metaphysica ē convenientia rerum aut factarum aut possibilium cum ideis Dei æternis et immutabilibus. Duas hasce veritatis, naali scilicet, et metaphysicę nulla ē opposita falsitas, quā quælibet res sicuti ratione sui nāa ēē debet, ita æternis Dei, et immutabilibus ideis congruere debeat; Deus quippe sapientissimus, et potentissimus est, ac mundi opifex, atq. conservator.

Veritas Logica ē convenientia nostrorum judiciorum cum veritatibus ipsis naalibus et realibus, quā scilicet id nos judiciis nostris affirmamus, aut negamus, qd naā ita sese ē, aut n̄ ē. Falsitas autē logica ē discordantia judiciorum nostrorum a veritatibus naalibus, et realibus, nempe quā judiciis nostris affirmamus, qd se ipsa rerum naā [illegible] [illegible], vel negandum, aut negamus id, qd [illegible] affirmandum. Vocatur autē hæc veritas logica, quia quemadmodum Philosophi [illegible] ē veritates naāles investigare, ita ad Logicam pertinet [illegible] canones, quibus hujusmodi veritates certa via, et ordine [illegible] possint. Porro de veritates dividuntur a Logicis Pnōnes evidentes, aut per evidentes, saltem certas. Quod autem Pnōnes ad varias humanæ eruditionis partes pertineant, inde fit, ut appellentur Physicę, Theologicę, Juridicę, Ethicę, Historicę, Mathematicę etc. Sed et ipsę veritates naāles, prout pertinent ad varia objecta idearum nostrarum, variis vocabulis nominantur. Hinc dicimus investigare veritatem physicam, quā causas motuum cœlestium proximas, aut attractionis magneticę quærimus: Geometricam vero quā aut Problematum geometricorum solutionem invenimus, aut theorematum demonstraōnem. [illegible] eodem modo ē ratiocinandum

Dari veritatem negarunt olim cum Pyronicis, sive scepticis Academici, quamvis n̄ eodem modo omnes. Vetus Academia, quę authorem habuit Aristoclem Atheniensem ob frontis latitudinem a Socrate Præceptore suo Platonis nomine appellatum, docuit dari veritatem de rebus duntaxat intelligibilibus. De rebus n. sensibilibus in utramq. partem disputare solebat [illegible] Socrate, ut verum inveniret, [illegible] [illegible] [illegible], ut notat D. Augustinus l. 3 contra Academicos, et patet ex ipsius Platonis Tymæo. 2da Academia, authore Arcesilao, Socratico dicto abusa, ē quidquam, qd sciri posset, negavit, sed omnia in occulto latere, et incerta ēē asseruit, neq. illo excepto, qd omnia sint incerta. 3tia Academia, cujus Princeps fuit Carneades Cyrenæus, teste D. Augustino loco superius laudato, veri ēē aliquid n̄ negavit, percipi tn̄ posse negavit. Carneades n. ita in phylosophando fuit inconstans, et occultus, ut ne quis de eo, qd statueret, certi sciret, modo hanc, modo illam tueretur sententiam. Quarta demum Academia, quę Principem habuit Philonem ob sermonis elegantiam, et morum suavitates celeberrimus, asseruit quędam comprehendi posse, sed n̄ tam certo, ut nihil omnino obiici possit. Hinc Tullius Philonis Auditor in libro 2do Academic. Quæst. Ubi, inquit, omnis cognitio multis ē obstructa difficultatibus, eaq. ē et in ipsis rebus obscuritas, et in judiciis nostris infirmitas, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reperiri, diffisi sint; tn̄ nec illi defecerunt, neq. nos [illegible] [illegible] exquirendi cum studio relinquemus, neq. nostræ disputaōnes quidquam [illegible] agunt, nisi ut in utramq. [illegible] [illegible] [illegible] [illegible] eliciant aliquid, quod aut verum sit, aut ad id quamproxime accedat. Neq. inter nos, et eos, qui se scire arbitrantur, quidquam interest, nisi qd illi n̄ dubitant, quin ea vera sint. Nos probabilia multa habemus, quę sequi facile, affirmare vix possumus. Hanc deinde Academicorum sententiam [illegible] [illegible] [illegible] a Pyrrone [illegible] nomen sortiti, qui a philosophandi raōne Aporetici etiam, sceptici, Ephectici, ac Zetici dicti sunt. Docuerunt n. nihil prorsus sciri posse, sed in utramq. partem disputandum de omnibus ēē.

Caput 3tium

De Scientia

Scientia definitur a Philosophis cognitio certa, [illegible] [illegible] per demonstraōnem acquisita. Dividitur in metaphysicam, physicam, et moralem. Scientia Metaphysica ē adhæsio mentis objecto [illegible] ita [illegible] certo, et immutabile, ut ne divinitus quidem mutari possit. Scientia Physica illa ē, quę talem [illegible] intellectu nostro parit certitudinem, atq. evidentiam, ut certo [illegible] liceat objectum cognitum, secundum leges consuetas naæ [illegible], tali semp debere existere modo; Deo tn̄ supra naām operante, posse aliter se habere. Moralis deniq. scientia ē, qua mens nostra adhæret alicui objecto, qd licet absolute, attento eōd naālium rerum ordine, ē possit aliter, ac dicitur, atq. cognoscitur, n̄ tn̄ aliter ēē solet; adeo ut de illo dubitare hoī prudenti n̄ liceat.

Sceptici, qui, ut diximus, cum 2da Academia docuerunt de omnibus ēē dubitandum, omnia ēē ambigua, et obscura, et nihil ab intellectu percipi, aut comprehendi, certitudinem, proindeq. scientiam omnem sustulerunt. Sit itaque adversus Pyronismum

Pnōo Prima. ē in nobis aliquarum rerum scientia Physica

Pro Pnōo. Fatentibus, consentientibusq. Philosophis [illegible] de aliqua re [illegible] dicimus habere scientiam, quam eam demonstraōne ope, secundum naæ leges immutabiles certo, evidenterq. cognoscimus. Porro de rebus sive physicis, sive metaphysicis, sive Mathematicis quamplures sī in nobis certas [illegible] [illegible] cognitiones [illegible] [illegible] certissimis demonstraōnibus partas, quę, servatis naæ legibus, ita semp se habere debent; nemo prudens dubitaverit. Nos vivere, et existere, quadratum Hypothenusæ æquale ēē quadratis laterum, corporum [illegible] cadentium vires ēē in raōne duplicata distantiarum [illegible] obliquam [illegible] [illegible] linea recta, [illegible] [illegible] [illegible], et alia sexcenta velut naāles immutabiles certo, atq. evidenter et demonstraōne [illegible]. Certe [illegible] [illegible] [illegible], quā animus, qui de certitudine [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] ē idea de certitudine hujusmodi Pnōnum, [illegible] [illegible] [illegible] naæ [illegible] [illegible] [illegible] possit, [illegible]

velit: Cognoscunt evidenter, quia ex principiis certis, et evidentibus ratione recta, et infallibili deducuntur. Nos vivere e.g. certo scimus, quia per intimum sensum ita vivere nos judicamus, ut dubitare merito non possimus, quamvis conemur, nos autem vivere scimus evidenter, quia cognitionem nostrae vitae inferimus ex hisce duabus propositionibus: Omne, quod cogitat vivere est, sed ego cogito ergo. Quidem propositiones adeo certae, atque evidentes sunt ut non indigeant probatione: sed nimis inutile est, ut in re tam certa, tamque clara demonstranda immoremur diutius: Illud duntaxat de insana Scepticorum sententia obiter animadvertimus, quod habet apud Ciceronem Lucullus Lib. 2. Academ. Quaest. Qui negant, quidquam posse comprehendi, totam vitam evertunt funditus, ipsumque animal orbant animo, ut difficile sit de temeritate eorum, perinde ut causa postulat, dicere.

Opponunt 1. Nulla est in intellectu nostro cognitio certa et evidens ergo nulla est in nobis scientia Physica. Pro ant: Quaelibet nostra cognitio innititur principio fallaci; sed cognitio, quae innititur principio fallaci, non est certa, et evidens ergo etc. Pro: mi. Quaelibet nostra cognitio dependet a sensibus. Sed sensus sunt fallaces. Ergo etc.

R. neg: ant. ad prob: neg: min. ad prob: conc. mai: neg. min. Omnes nostrae cognitiones vel mediate, vel immediate dependent a sensibus; nec dependent tamen a fallaci principio. Enimvero si sensus, quorum ope producit mens ideas rerum, bene dispositi sint, vividi nimirum constantes, et diuturni, certae omnino erunt ideae. Ratio autem est, quia posita hujusmodi sensuum dispositione, ideae seu cognitiones omnes nostrae clarae erunt, atque distinctae descendentes ab alia clara et distincta idea, quam habemus de divina providentia, ad quam pertinere censemus, aliquam in nostris cognitionibus tribuere nobis certam regulam, qua verum a falso discernamus. Talis non potest ut oculus e.g. quando est vividus, et [illegible], perspicax nimirum, et in objecto illuminato attente fixus, atque ad aliquid sensus ibi applicatus, decipiatur, et falsum percipiat; alioquin conqueri merito possemus de divina providentia, quod tam fallacia instrumenta pro veritatis acquisitione nobis suppeditaverit. Ordiar a sensibus inquit apud Tullium Lucullus Lib. 2 superius laudato quorum ita clara judicia, et certa sunt, ut, si optio naturae nostrae detur, et ab ea Deus aliquis requirat, contentane sit suis integris, incorruptisque sensibus, an postulet melius aliquid, non videam quid quaerat amplius. Et paulo inferius: Meo autem judicio ita est maxima in sensibus veritas, si et sani sunt, et valentes, et omnia removentur quae obstant, et impediunt.

Instabunt 1. Sensus nos saepe decipiunt. Ergo sunt fallaces. Pro ant. Saepe res exhibent nobis sensus aliter, ac sunt in se. Ergo etc. Ant. patet. Nam remum in aqua immersum repraesentant inflexum, et turres [illegible] se moventes, solem sub mensura unius pedis, stellas sub forma exigua facis. Confirmatur authoritate D. Augustini, qui Lib. 15. de Trinitate sermonem instituens de cognitionibus, quas non habemus per sensus, inquit: nec in eis utique hoc habemus, quae objiciunt extrinsecus, ut in eo se fallat oculus, quemadmodum fallitur, quando in aqua remum videt infractum, et navigantibus turres moveri, et alia sexcenta, quae aliter sunt, quam videntur.

R. conc. ant. dist. conseq. Ergo sensus semper sunt fallaces neg. Ergo sensus sunt aliquando fallaces judicii occasionaliter conc. proprie, et per se neg. conseq. Etiamsi nonnunquam per sensus decipiamur, non est detrahenda fides sensibus, quia si aliquando objecta aliter, ac sunt in se, repraesentarint, inferendum non est eos ita semper repraesentare. Decipiunt enim aliquando sensus nostri, quia ad eos [illegible] ob aliquas circumstantias [illegible] non sunt; adeo quod hujusmodi deceptio vertenda non est sensuum vitio, sed prorsus occasioni, aut cuipiam alteri externo impedimento. Parum igitur refert, etiamsi sensus nos aliquando deciperent. Ceterum a veritate alienum est, quod in objectis recipiendo fallantur sensus nostri. Nam quum in sensibus, utpote externis, sola externa, atque sensibilis objecti apparentia recipiatur, ut immunes a deceptione sint, sufficit, quod istas apparentias attingant. Hinc non decipiuntur navigantium oculi remum in aqua immersum curvum, atque inflexum percipientes, et turres se se movere, atque recedere. Tunc enim clare objecta attingunt juxta illas apparentias, secundum quas ipsis repraesentantur, proinde et debito suo funguntur modo, et verum cernunt. Ulterius deciperent, sensus nostri, nisi illis ita apparerent, objecta [illegible]. Injusta est, inquit D. Augustinus Lib. 3 contra Academicos, a sensibus exigere aliquid plus quam possunt. Quidquid autem possunt videre oculi, verum vident. Ergone verum est, quod de remo in aqua videtur? Prorsus verum. Nam causa accedente, quare ita videretur, si demersus unda rectus appareret remus, oculos meos falsae prenuntiationis arguerem, si non viderent, quod talibus existentibus causis videndum fuit. Quid multis opus est? Hoc de turrium motu, hoc de pennulis avium, hoc de ceteris innumerabilibus dici potest. Hactenus D. Augustinus, ex quibus patet, utrum existimaverit sensus esse fallaces. Quapropter in opposita authoritate hoc sensu duntaxat contendit decipi oculus in suis perceptionibus, quia nimirum est occasio potest, ut mens fallatur, si eadem sensus perceptioni innixa judicet, remum in aqua immersum revera infractum esse, et turres moveri.

Instabunt 2do. Tametsi non decipiant sensus nostri in suis perceptionibus, praebent tamen occasionem, ut mens secundum apparentias judicans fallatur in proferendis judiciis. Ergo nunquam dependenter a sensibus haberi potest cognitio certa, et evidens.

R. conc: ant, vel modo superius assignato dist. neg: conseq. Nam si sensus nostri recte dispositi fuerint, ideae, seu cognitiones rerum a talibus sensibus transmissae erunt omnino certae, utpote conjunctae cum idea clara atque distincta divinae bonitatis, quae nullo modo pati debet ut semper decipiamur, adeoque potest tunc mens nostra absque ulla deceptione formare suum [illegible] cognitionibus praestare assensum. Sed si constat sensus esse occupatos, deficiet certe a veritate mens, si judicaverit rem aliter non se habere, ac per sensus [illegible]. Verum ne tunc quidem deciperetur mens a sensibus. Talis enim deceptio non sensibus foret imputanda, sed praecipiti determinationi mentis, quae de re non satis explorata judicium ferre non dubitavit. Nam, ut praeclare ait D. Augustinus Lib. de vera Religione, cap. 33 Corporea species, quia nullam voluntatem habent, non mentiuntur, sed ne ipsi quidem oculi fallunt: Non enim renunciare possunt

animo, nisi affectionē suam. Qd si ñ solū ipsi, sed eā omnes corporis sensus ita renunciant, ut afficiunt, quid abeis amplius exigere debeamus, ignoro.... Si quis remū frangi in aqua opinatꝫ, ñ malum habet internunciū, sed malus ē judex, nā ille pro sua nāa ñ potuit aliṭ in aqua sentire, nec aliṭ debuit. Si ñ aliud ē aer, aliud aqua, justū ē, ut aliṭ in aere, aliṭ in aqua sentiaṭ. Quare oculus recte videt; Ad hoc ñ factus ē, ut tantū videat, sed animus pperse judicat, cui ad contemplandam summam pulchritudinē mens, ñ oculus factus ē.

Instabunt 2do. Sensus nostri, licet vere dispositi, et suffulti idea clara, atq distincta divinę veritatis, percipiunt obª aliṭ, ac sunt in se. Ergo etc. Pro ant. Nobis sæpe vigilantib, atq optima oculorū acie preditis, proindeq claras, atq distinctas rerū ideas habentib, oculi percipiunt pennas in collo columbę versicolores, remū in aqua immersum veluti fractum, et alia sexcenta, quę talia in se ipsis ñ sunt. Ergo etc.

R. dist ant. Sensus nostri, licet vere dispositi percipiunt objecta aliṭ, ac sunt in se, quū sunt extrinsecus impediti conc. quū ñ habent aliqd extrinsecum impedimentū ne. ant. et conseqᵐ. Ad prob. eadē utendū distinctione. Licet sensus nostri, posita eā recta ipsorū dispoñe, percipiant quandoq res aliṭ, ac revera sunt in se, falsa tñ hujusmodi pceptio ñ ab ipsis est sensib sed ab externo procedit impedimento, a diversa scilicet refractione lucis in remo, et a diversa ejusdē lucis reflexione in pennis columbę; quę quidē impedimenta, quū nobis comperta sint, dubitare utiq debemus, num res ita se habeant, quemadmodū a sensib attinguntur, ñ autē sensus ipsos veluti fallaces redarguere. Sensus siḍ, quando sunt integri, incorrupti, ac vere dispositi, et quū omnia removent, quę obstant, et impediunt, maximā in se habent veritatē. Quare, ut errores vitenṭ, tandiu assensus noster cohibendus ē, quandiu attente consideraverimus, utrū sani, et valentes sint sensus, et utrum ab aliqua extrinseca re impediantṭ. Insuper quamvis etiamsi ex parte objecti aliqd occurrat impedimentū in sensuū pceptionib, semp tñ certū ē et remū v.g. in aqua immersū nobis videri curvum, et pennas in collo columbę exhiberi versicolores; proindeq certū ē rerū saltē secundū apparentiam aliquā, ē in nobis scientiā physicā. Dicere ñ quis posset: Scio remū immersum in aqua mihi apparere, et videri curvū, cui sane argumento ñ habent Pyrrhonici, qd respondeant. Propterea D. Augustinus ad convincendos pertinaces Academicos quū adversus semetipsū hanc objectionē instituisset. Ergo tñ fallor, si assentiar ita respondet Noli plus assentiri, quā ut ita tibi apparere psuadeas, et nulla deceptio ē. Ñ ñ video, quomodo refellat Academicus eum, qui dicit Hoc mihi candidum videri scio. Hoc auditum meū delectare scio. Hoc mihi jucundū olere scio: Hoc mihi sapere dulce scio Hoc mihi frigidū ē scio. Dic potius, utrum per se amaræ sint oleastri frondes, quas caper tā pertinaciṭ appetit.

Opponunt 2do. Nulla ē in intellectu nostro cognitio certa, et evidens rei naalṭ immutabilis. Ergo etc. Pro ant: Nulla res creata ē naalṭ immutabilis. Ergo etc. Pro ant Nulla res contingens ē naalṭ immutabilis, sed quælibet res creata ē contingens. Ergo etc. Confirmatꝫ. Si aliqua ē in nobis scientia physica, vel ē de reb singularib, vel de universalib, sed neq de singularib, neq de universalib haberi potē scientia physica. Ergo etc. Pro mī. Ñ de singularib, quū contingentes sint, ñ de universalib, quū pcipi a sensus ñ possint. Ergo etc.

R. ne. ant. ad prob ne. ant. ad prob dist mam. Nulla res contingens sive quoad essentiā, sive quoad existentiā ē naalṭ immutabilis conc. Nulla res contingens tantū quoad existentiā ē naalṭ immutabilis ne: mam: dist mīm sed quælibet res creata ē contingens quoad existentiā conc. quoad essentiā ne mīm et conseqᵐ. Contingentia Creaturarū ñ obstat, quominus naalṭ dici queant immutabiles. Res siquidē creatę, ut alibi diximus, duplici modo spectari possunt, quoad existentiā scilicet, et quoad essentiā. Res productas secundū existentiā consideratas mutabiles ē, ambigi ñ potē qd ñ contingens tantū existit, potē ñ ē, ac destrui. Spectatas vero quoad essentiā, naalṭ immutari ñ posse, inquidē patet quū omnis res creata secundū essentiā necessaria sit, ñ contingens, ~~adeo ut~~ adeoq essentialib attributis ita constituatꝫ, ut servato presenti rerū ordine, naalṭ fieri ñ possit, qd diversā habeat essentiā. Quamvis hoō v.g. potuerit a Deo produci, et ñ produci, et possit nunc eā in nihilū redigi; essentia tñ hoīs in naalitate, et raalitate consistens semp eadē ē, sive eā spectemus ut existentē, sive ut futurā, sive ut possibilē. Fingamus ñ, qd Deus velit hoīnē desinere, imo et destruat. Nunc rursus potē illū producere. Negabit nemo, quū ita res creatę in nihilū redigantꝫ, ut earū possibilitas ñ auferatꝫ. Si ergo rursus potē Deus creare hoīnē, destructa hoīs existentia possibilis adhuc remanet illius essentia. Qd si quis asserat, mutata hoīs existentia, ñ eandē, sed aliā quā tantū possibilē remanere illius essentiā, respondendū ē eandē prorsus semp ē possibilē. Si ñ Deus destructo hoīe, illū denuo produceret, ut naaliṭ operaret, deberet illū producere, servato presenti rerū ordine sed in presenti rerū ordine hoīs essentia in eo consistit, ut sit aāl raōne preditū, Deus ergo, si denuo hoīnem produceret, cū hac ipsa essentia produceret. Creatę ergo res, licet quoad existentiā mutari possint quoad essentiā tñ naaliṭ sunt immutabiles. Ad confirmaōnem conc mām ne mīm. Et modo superius assignato dist ad prob primā partē antecedentis, nego vero 2dam.

Instabunt 1. Est aliqua ē in nobis cogñio certa certitudine physica, pręsertim ista Circulus ē rotundus sed neq ista. Ergo etc. Pro mī. Ut certi physice simus omnē circulū ē rotundū, debet prius fieri singulorū circulorū enumeraōo: Hęc fieri nequit. Ergo etc. Pro: mī: Ut certi physice simus omnē hoīnē ē album, debet prius fieri singulorū hoīnū enumeraōo. Ergo etc.

R. conc: mām: ne: mīm ad prob: ne: mīm. ad prob: conc: ant: ne: conseqᵐ Disparitas ē, quia ipsa idea clara, atq distincta Circuli hoc nobis representatꝫ, qd nimirū Circulus debeat ē rotundus, qd autē in idea clara, atq distincta alicujus rei continetꝫ, neārio illi convenit, adeo ut de ea re eād generatī sumpta certo affirmari possit certitudine physica, ommissa singulorū enumeraōne. Verū in idea clara, atq distincta hoīnis

n̄ continet albedo, aut alia quæpiam exterior determinata corporis affectio, nullus proinde certus ē nosse physice omnes hoīes ē albos, nisi facta singulorum hoīum ennumeratiōne.

Instabunt 2do. Si aliqua ē in nobis scientia physica, præsertim de nostra cogitatiōne, et vita. Sed neq. de cogitatiōne, et vita nostra. Ergo etc. Pro mr. n̄ aliunde certi ē possumus nos vivere, quam quia cogitamus, sed quum nos cogitare putamus, somniamus fortasse, aut deliramus. Ergo etc.

R. conc. mm: ne mm. ad prob: conc. mm, et mm: ne conseqm. nihil hoc argumento infulsius ē nosse. Somnium n., atq. delirium in hoīne sine aliqua mentis operatiōne, adeoq. sine aliqua cogitatiōne ē n̄ possunt. Si ergo dum cogitamus, vivimus; quum somniantes, et delirantes cogitemus, tam in somnio, quam in delirio certi physice sumus cogitare nos, et vivere.

Opponunt 3tio. Sacrarum scripturarum authoritates probant nullam ē in nobis scientiam physicam. Ergo etc. Pro ant: Ecclesiastes Cap. 1. vers. 8. inquit. Cunctæ res difficiles. n̄ potest hōo eas explicare sermone. Et Cap. 3. v. 11. mundum tradidit disputatiōni eorum, ut n̄ inveniat hōo opus, qd operatus ē Deus ab initio usq. ad finem. Tandem Cap. 8, v. 17: Intellexi, qd omnium operum Dei nullam possit hōo invenire ratiōnem eorum, quæ fiunt sub sole et quanto plus laboraverit ad quærendum, tanto minus inveniat: Etiamsi dixerit sapiens se nosse, n̄ poterit reperire. Ergo etc.

R. ne ant. ad prob: conc. authoritates, ex quibus tn̄ nihil contra nos. Primam siquidem, ut præclare explicat Dionisius Cartusianus in expositiōne ejusdem Libri, innuit duntaxat cunctas res ē difficiles, ut perfecte intelligantur, nec posse hoīem eas explicare expressionibus perfecte res ipsas nosificantibus. In hoc eōdem sensu exponit laudatus author 2dam authoritatem, qd nimirum percipere n̄ possit hōo opera Dei cogniōne perfecta, et omnino comprehensiva. Ad 3tiam authoritatem qd attinet, idem Dionisius eandem interpretatur de ignorantia hoīum quoad judicia Dei circa res creatas. Nam vers. 16, qui immediate præcedit, ait Salomon Apposui cor meum, ut scirem sapientiam, et intelligerem distensionem, quæ versatur in terra ubi per illud vocabulum distensionem legit Cartusianus cum aliis distinctiones, idē discretiones, variumq. eventum, qui contigit hoīnibus, ita qd unus prosperatur, alter adversis affligitur; unus prævenitur a Domino, et gratiis impletur ab eo, alter indesinenter peccare, atq. obdurari permittitur; Quo utiq. sensu certum ē, qd invenire nequit hōo ratiōnem operum Dei, clamante Apostolo ad Romanos 11. O altitudo divitiarum sapientiæ, et scientiæ Dei, quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus. Cæterum, n̄ desunt Scripturæ testimonia, quæ aptissime indicant aliquam ē in nobis scientiam physicam. In Libro n. Job Cap. 22. v. 2do legitur Numquid Deo nosse comparari hōo, etiamsi perfectæ fuerit scientiæ? Et Cap. 6 supra trigesimum, v. 6. juxta vigesimum Ecce Deus magnus vincens scientiam nostram. Docet itaq. Scriptura aliquam ē in nobis scientiam. Quommodo n. scientiam nostram Deus vinceret, si in nobis nulla esset?

Quæ contra Scioōnem hanc opponi ulterius possunt, confutata sunt, quum de Cartesiana dubitatiōne actum est.

Corollarium 1.

Illud primo ex dictis hactenus inferendum ē, certitudini scilicet physicæ n̄ obstare pravas illas contentiones quas ēnt se habent Philosophi de rebus nāalibus disputantes. Nam ea, de quibus disputant, vel hujusmodi sunt, ut de iis clara n̄ sit in nobis, atq. distincta idea, vel talibus innixa sunt principiis, quæ aut falsitati sunt obnoxia, aut n̄, ut pate, [illegible]; Illa vero, de quibus physicam ē in nobis scientiam asseveramus, adeo certa, et inconcussa sunt, ut nemo hactenus in solidam disputatiōnem vocaverit.

Corollarium 2dum.

Inferendum ē 2do argumentum illud desumptum ab hoīum diversitate, qd nimirum talis sit inter illos corporum temperamentorum, affectuumq. discrepantia, ut una, eademq. res variis varia videatur, nihil omnino evincere. Vel n. nonnulli vina e.c. habeant in deliciis, nonnulli vero abstineant quammaxime; qd alii quasdam arenti-borum species, quas gustare alii nullo modo possunt, sed plerique nonnullum recreent odoribus, quos alteri ferre nullatenus queunt, probat duntaxat in solis sensibus statuendum n̄ ē veritatis judicium, n̄ autem nullam a nobis cognosci veritatem. Nam etiamsi concedamus, ex sensuum testimonio certo nos judicare n̄ posse ita se habere res, quemadmodum per sensus repræsentantur, eo tn̄ semper deveniendum ē, ut de rerum saltem apparentia certos nosē nos certo habeamus. Vel si proposita hactenus momenta n̄ tanti roboris videantur, ita cum Tullio, et D. Augustino contra pertinaces scepticos argumentandum ē. Vel scitis nullam dari scientiam, vel nescitis, si nescitis, qua temeritate id proponitis? si autem scitis: Ergo de hoc saltem datur scientia, qd sciatur nihil.

Quærendum nunc ē, utrum præter scientiam physicam, aliqua sit in intellectu nostro scientia metaphysica. Negant Cartesiani, qui tametsi Academicorum insaniam detestantes ostendere pro viribus nitantur quamplurium creatarum rerum existere in intellectu hoīnis viatoris scientiam physicam, eo tn̄ audaciæ devenere, ut nullam ē[illegible] nobis in hac mortali vita dependentem de iisdem rebus creatis certitudinem metaphysicam constantissime asseverent. Ajunt n. Deum contulisse nobis infallibilem regulam, qua de iis rebus, quæ in universo nāaliter eveniunt, absq. erroris formidine judicium ferre possemus; sed nullum fuisse nobis inditum lumen, quo certe, atq. dijudicare ea iam cognosceremus, quæ Deus, ut supernāalis author, præstare solet. Id ut confirment ad fidei nostræ mysteria confugiunt asserentes plura Deum efficere, quæ communem hunc nāæ ordinem superant, quæq. impossibilia existimamus, proindeq. summam in hac re pietatem affectantes, n̄ solum a recta ratiōne alienum; verum et impium et sacrilegum ē asseverant, si hoc a Deo posse fieri, illud vero in brachio eōdem extenso fieri n̄ posse, ē prop:

terea in nobis scientiam metaphysicam contendamus. Ita enim, inquiunt, divinæ providentiæ omnem intelligentiam nostram longe antecellenti leges, atque limites, quod indignum est, imponunt. Ut autem pateat, quinam magis a recta ratione, et Christiana pietate aberrent.

Animadvertendum est primo essentiam cujuslibet rei creatæ nihil aliud esse, quam participationem quamdam divinæ essentiæ divinæ. Fons enim omnis bonitatis Deus cum summe, ut ajunt, sui ipsius communicativus sit, ipsius divina essentia infinitis exigit participari, et communicari modis, non solum ad intra, ut inquiunt scholæ, per processiones divinarum, verum etiam ad extra per productionem creaturarum. Hinc licet creata omnia, quæ fuerunt, quæque existunt, finito nobis comprehendantur numero, et finita in omnibus sint, creaturæ tamen possibiles tam quoad numerum, tam quoad species sunt infinitæ, quia et in numero, et in specie infinitis sunt illi modi, quibus perfectissima divina natura extra se diffundi potest, et participari. Hinc etiam possibilia dicuntur ab æterno, non quia essentiæ rerum possibilium tales sunt in se ipsis, sed quia essentia divina, quæ cumulatam semper habuit in se quamcumque perfectionem, semper quoque, et ab æterno potuit hoc, vel illo modo communicari. Varii enim modi communicabilitatis divinæ constituunt essentiam cujuslibet rei creatæ, quæ fuit, est, aut esse potest, quin ideo aliquid possibile sit, quia tali modo divina natura est participabilis. Id confirmari potest paritate divini Decreti. Quemadmodum enim Decretum divinum causa est, et origo futurorum, quia nihil est futurum, nisi ab efficaci, et infallibili Decreto Dei ad existendum pro aliqua temporis differentia determinetur, ita essentia divina causa est, et origo possibilium, quia nihil est possibile, nisi illud, quod dicitur possibile, sit aliquis modus quo eadem essentia divina potest communicari. Ex his autem consectarium fit, quod si aliquo modo incommunicabilis concipit Deus, quia alioquin aliqua imperfectio, vel contradictio in ipsum caderet, illud quod diffundi ab ipso nequit, dicitur impossibile. Tametsi enim essentia divina infinitis participari possit modis, semper tamen participabilis est modis perfectis, hoc est connexionem servantibus, non imperfectis, idem contradictionem, et repugnantiam involventibus.

Animadvertendum est 2do nullam unquam rem posse Deum producere, nisi secundum aliquem ex illis modis, quibus ab æterno cognovit essentiam suam esse communicabilem. Sicuti enim in humanis conficere opus externum Artifex nequit, nisi ad normam alicujus exemplaris ideæ, ita neque summus rerum conditor Deus rem ullam producere potest, quæ conformis non sit illis ideis, quas ab æterno in mente habuit. Sed Deus non aliter cognovit ab æterno res omnes, quæ determinato tempore possunt existere, quam in essentia sua, veluti in prima rerum omnium causa, et origine, quatenus perfectissima cognitione comprehendens naturam suam, vidit etiam omnes illos modos, quibus participari eadem potuit, et in iis etiam omnes vidit, et singulas creaturarum essentias. Non alia igitur ratione potest Deus rem aliquam producere quam conformiter ad illos modos, quibus ab æterno novit essentiam suam esse communicabilem. Ex hactenus autem dictis consequitur essentiam cujuslibet rei ita esse necessariam, et immutabilem quemadmodum necessaria, et immutabilis est essentia Dei. Quia essentiæ rerum creatarum sunt effectus necessario procedentes ab essentia divina. Consequitur etiam, quod sicuti essentia divina ad intra necessario communicatur, ita et ad extra debet posse communicari, quum sit necessaria proprietas Entis summe boni, ut summe sit sui ipsius diffusivum, cum hoc tantum discrimine, quod necessaria divinæ essentiæ communicatio ad intra est actualis, ad extra vero possibilem tantum respicit rem, proindeque essentia divina in creaturarum productione debet necessario infinitis modis posse communicari, non necessario actu communicari.

Neque est, quod inquiunt Cartesiani, Deum non habere perfectissimam in omnibus libertatem, si essentia divina infinitis necessario participari modis. Nam essentiæ rerum præcedunt divinam hanc libertatem. In primo siquidem rationis signo concipitur Deus ut perfectissime comprehendens essentiam suam, et in ea necessario videns scientia simplicis intelligentiæ omnia possibilia, omnes nimirum modos, quibus natura divina est communicabilis ad extra. In sequenti autem signo concipitur Deus per liberum suæ voluntatis Decretum aliqua ex cognitis possibilibus determinare ad existendum, et alia in eorum possibilitate relinquere. Quum ergo essentiæ rerum liberum præcedant divinæ voluntatis Decretum ita sunt necessariæ, ut neque ab ipso Deo possint mutari: Et liberum hujusmodi Decretum determinat quidem eorum existentiam, quæ proinde est semper contingens, non autem essentiam, quæ immediate ac necessario ab essentia divina procedit. Hinc sequitur, quod quum essentiæ rerum sint ipsæ communicationes divinæ naturæ, quæ semper, et necessario sunt tales, et determinatæ, ita sint necessariæ ut in iis producendis nullo prorsus modo possit Deus illas mutare. Non enim potest Deus ipsas producere aut difformes ab illis ideis, quas ab æterno habuit, aut difformes ab iis modis, quibus ab æterno cognovit essentiam suam summe communicabilem. His prænotatis sit

Conclusio 2da. Est in nobis aliquarum rerum scientia metaphysica.

Probatur: 1. Probatio. Est in nobis hujusmodi cognitio. Hoc est ad rationis particulas Ergo est in nobis scientia aliqua metaphysica. Probatur consequentia scientia metaphysica est cognitio certa certitudine metaphysica, sed talis est hujusmodi cognitio. Ergo etc. Maior patet. Probatur Minor. Illa cognitio est certa certitudine metaphysica, cujus objectum est supernaturaliter immutabile; sed objectum hujusce cognitionis est supernaturaliter immutabile. Ergo etc. Probatur Minor objectum hujus cognitionis est essentia hominis, sed essentia hominis, sicuti ac cæterarum creaturarum essentiæ, supernaturaliter est immutabilis. Ergo etc. Probatur Minor non potest Deus, supernaturaliter etiam agens, mutare essentias rerum creatarum, quin simul mutet essentiam suam sed Deus nulla sua virtute mutare potest essentiam suam. Ergo etc. Maior est certissima etiam apud Cartesianos, qui ob immutabilitatem essentiæ divinæ admittunt circa Deum scientiam metaphysicam. Minor itaque probatur. Effectus necessario, et immediate procedens ab aliqua causa mutari nequit, quin et causa mutetur; sed essentiæ rerum creatarum sunt effectus necessario, et immediate procedentes ab essentia divina, tanquam a causa propriam cuique rei essentiam communicante. Ergo etc. Minor inductione probatur. Sic quia perfecta rerum omnium cognitio est effectus necessario consequens perfectissimam divinam naturam, mutari non potest, quin divina simul natura mutetur. Sic quia potentia discursiva necessario, et immediate provenit a spiritualitate, nequit illa mutari, quin et ista mutetur.

sic demum quia sensibilitas a corpore, humor ab aqua, calor ab igne, lux a sole necessario, et immediate profluunt, tales hujusmodi effectus, aut mutari nequeunt, quin natura in propriis [illegible] causis [illegible], atque mutetur. Sic Mi. Essentiae creaturarum sunt participationes essentiae Dei, sed quaelibet hujusmodi participatio ab essentia divina necessario, et immediate procedit: Divina n. natura est necessario extra se [illegible] participabilis, [illegible] debent res, quibus eadem communicari potest; Aliunde vero necessaria est relatio communicabilitatis alicujus naturae ad terminum talis communicabilitatis. Cum igitur natura divina omnis bonitatis fons, et necessario extra se communicabilis, necessario quoque ab ipsa procedere debent innumerae participationes, quae nec efficacissima quidem Dei libertas mutare potest, utpote quae per signum rationis ipsam antecedunt, nec ab ea ullo modo dependent.

Praeterea, cum essentia divina non solum extra se necessario sit communicabilis, verum etiam talibus, ac determinatis modis exigat communicari, eorum quamvis participationes non solum ab eadem divina essentia necessario procedere, sed etiam talem, ac determinatam necessario procedere. Rursus, cum in participatione divinae naturae cujuslibet rei essentia consistat, sequitur quod omnes rerum essentiae ita sint necessariae, et immutabiles, ut nulla sua virtute efficere Deus possit, quod sint, et non sint tales, quales a divina essentia procedunt, et a nobis cognoscuntur. Cum ergo essentiam alicujus rei creatae clare, distincteque novimus, habere nos scientiam metaphysicam [illegible], cum talis cognitio sit de objecto supernaturaliter immutabili.

Pro: 2do Prob. Mutari nequit aliqua imago, quin et archetypum, exemplar primum talis imaginis mutetur; sed omnes Creaturae quoad essentiam, sunt imagines divinae naturae, et divina natura est exemplar harum imaginum. Non ergo possunt mutari essentiae rerum quin in divinam naturam mutatio cadat, [illegible] de Deo, apud quem [illegible] non est transmutatio, nec vicissitudinis obumbratio. Mi. certa est, quia est imago et archetypum, [illegible] signum et rem signatam, est necessaria relatio; imago n. est illud, quod archetypum nobis repraesentat, quemadmodum signum est illud, quod ducit nos in rei signatae cognitionem. Quod autem creaturae omnes quoad essentiam sint imagines divinae naturae et divina natura exemplar sit harum imaginum, [illegible] ratio, tum scriptura suadet. Ratio quidem, quia Deus in productione creaturarum manifestat nobis [illegible], quamvis inadaequate, quum ... tantummodo, non omnes [illegible] infinito [illegible] modo exhibeant nobis divinas perfectiones; Scriptura vero, quum Joannis primo habeatur omnia per ipsum facta sunt, quibus verbis significatur Deum omnia fecisse per verbum, veluti per causam exemplarem, nempe omnia fecisse quae in universo circumspiciuntur, ad normam, et exemplar perfectissimae [illegible] naturae, quae in divino Verbo continetur. Mutari ergo nequeunt creaturarum essentiae, quin divina natura mutetur, quae perfectissimum est illarum exemplar. Enimvero si essentia alicujus rei creatae, essentia v. g. hominis mutaretur, mutari minime posset, nisi redderetur impossibilis; ex eo siquidem quod aliquid modo existat, modo non existat in rerum natura, solum mutatur illius existentia, non autem essentia, quae eadem semper est, sive sit rei praesentis, sive praeteritae, sive futurae, sive possibilis. Porro si essentia hominis evaderet impossibilis, impossibilis quoque evaderet necessario ille modus, quo essentia divina potuit ab aeterno extra se in productione hominis communicari et illa exemplaris idea, ad cujus normam ab aeterno potuit homo produci. Quemadmodum, quia impossibilis est alter Deus, nec potest essentia divina tali modo communicari, nec in ea contineri aliqua exemplaris idea, secundum quam alter Deus quodammodo producatur. Si ergo impossibilis fieret essentia hominis, non amplius esset in Deo aut ille modus, quo Deus essentiam suam diffundere poterat in productione quidem hominis, aut exemplaris illa idea, ad cujus normam poterat homo produci, quum neque communicabilitas essentiae divinae neque ideae divinae mentis habere possent terminum impossibilem, utpote repugnantem, atque implicantem. Igitur, si mutaretur essentia hominis, aut alia quaevis essentia, mutaretur etiam ipse Deus, siquidem non destrueretur ex divinis ideis, nec amplius divina natura perfectissime esset communicabilis.

Opponunt 1. Esto essentiae rerum creatarum a divina natura necessario procedant, et tales sint, ac non [illegible] a eadem divina natura procedant, proindeque supernaturaliter etiam immutabiles; non inde tamen sequitur metaphysicam esse nobis in certitudinem [illegible]. Sic ar. Esto ita se habeant rerum essentiae, metaphysice certi non sumus, quod a nobis cognoscantur, sicuti sunt in se ipsis. Ergo etc.

R. [illegible] ad prob. [illegible]. Enimvero statim ac aliquae rerum essentiae apparent nobis in idea clara, atque distincta, certi metaphysice sumus hujusmodi res ita esse in se ipsis, sicuti nobis apparent, quum fieri non possit, ut aliquam rem claram, atque distinctam ideam cognoscamus, quin illud evidenter [illegible]. Quemadmodum [illegible] claram, atque distinctam ideam objectum aliquod naturaliter immutabile novimus, scientiam ob [illegible] scientiam physicam habemus, ita quando clare, et distincte [illegible] evidenter rem aliquam supernaturaliter etiam mutari non posse cognoscimus, [illegible] in intellectu nostro [illegible] scientia metaphysica. [illegible] quum evidentia [illegible] sit scientiae utriusque physicae, et metaphysicae discrimen non ab evidentia sumatur, sed a certitudine objectiva, ab objecto scilicet vel naturaliter, vel supernaturaliter immutabili, illa evidentia, quae [illegible] in nobis scientiam physicam, sufficit, ut scientiam quoque metaphysicam comparemus. Id confirmat magis ex ipsis principiis Cartesianorum. Inquiunt n. Cartesiani esse in nobis scientiam metaphysicam de rebus divinis, quia evidenter cognoscimus supernaturaliter esse immutabiles. At ignari sunt, et hujusmodi evidentiam, qua rerum divinarum immutabilitatem [illegible] non alia [illegible], quam quae habetur ex idea clara, atque distincta. Si ergo, ut docent Cartesiani, certi metaphysice sumus de rebus divinis, quia [illegible] nobis apparet in idea clara, atque distincta Dei supernaturaliter etiam non posse Deum mutare, quum non minus in clara, atque distincta idea nobis appareat essentia rerum creatarum a Deo supernaturaliter etiam operante mutari non posse, fatendum est non solum de rebus divinis, verum etiam de aliis rebus creatis esse in nobis scientiam metaphysicam.

Instabunt. Dubitare merito possumus, utrum perfectissimus Deus mutare possit hominis essentiam [illegible]. Sic ar. Sicut perfectissimus, fortasse in essentia divina plures sunt modi, plures ideae, ad quarum normam potest [illegible] homo a Deo produci. Hoc posito Dubitare merito possumus [illegible] ex [illegible] Dei perfectione, et communi

capabilitate. Pro 2a. Poti fortasse Deus agens supra naturæ ordinem destruere hominem secundum unam essentiam eundemque producere secundum aliam, quæ correspondeat alteri ex illis modis, atque ideis, quas habet in mente. Ergo etc.

R. neg. ant. ad prob: transm. min. neg. mm. ad prob. neg. ant. Nam etiamsi in essentia divina plures illi modi atque ideæ respectu ejusdem rei continerentur, adhuc tamen mutari res quoad essentiam non posset, quin aliqua imperfectio atque mutatio in Deum caderet. Si n. supernaturaliter agens Deus hominem tam quoad essentiam, tum quoad existentiam destrueret, illumque produceret nova alia essentia, quæ non esset aliud realiter, sed solum corresponderet alicui ex aliis modis, atque ideis, quibus divina essentia in productione hominis adhuc poterit communicavisse, vel prior ista essentia, quæ in aliam [illegible] mutata foret, esset adhuc possibilis, vei facta esset impossibilis. Si adhuc esset possibilis, sola igitur existentia, de qua non controvertitur, mutata esset. Si facta esset impossibilis, tunc mutari ergo divinam essentiam necessum esset, quum non amplius esset in Deo ille modus, quo se [illegible] diffundere poterat in productione hominis [illegible] illa idea, secundum quam ab æterno erat homo producibilis. Cæterum plures illi modi, atque ideæ, ad quarum normam eademque res produci à Deo possit, immerito excogitantur. Nam ad ideas possibiles quod attinet, vel essent in specie similes, vel dissimiles. Si dissimiles ad unam et eandemque rem pertinere non possent; quum plures res specifice diversas respicerent: Si omnes essent similes essent inutiles superflua, quum una eandem atque eam sufficeret. Praeterea atque, si plures illæ ideæ essent similes destrui, ac mutari deberent omnes destructa, ac mutata essentia illius rei, ad quam pertinerent, quum omnes, utpote similes, eandem essentiam pro termino haberent. Quemadmodum, quia particulares hominum essentiæ cum essentia hominis in genere specifice similes sunt, mutata essentia hominis in genere, singulæ quoque in particulari hominum essentiæ mutari deberent.

Quod si adhuc urgeant Cartesiani inquientes summam esse divinæ potentiæ vim, et fieri propterea posse, ut quæ menti nostræ impossibilia, et contradictoria videntur, a Deo fortasse perficiantur; respondendum est hoc argumentum vel nihil probare contra nos, vel scientiam Cartesianorum metaphysicam impugnare. Nam si Deus, utpote omnipotens, efficere potest quæ nobis videntur impossibilia, efficere eam fortasse poterit, ut ideæ mentis nostræ claræ, atque distinctæ nihil aliud sint, quam somnia, ac deliria, fieri propterea fortasse poterit, ut quum clare, atque distincte res divinas percipimus tanquam supernaturaliter immutabiles, non scientiam de iis metaphysicam habeamus, sed somniantes, et delirantes perpetuo decipiamur. Nutat ergo omnis in nobis scientia admisso illo fortasse Cartesianorum. Quare, vel Deus non potest omnipotenti virtute sua efficere impossibilia, et contradictoria: nec potest ea patrare, quæ in clara, atque distincta idea apparent nobis impossibilia, vel nulla prorsus in nobis est aut physica, aut metaphysica scientia.

Opponunt 2do. Nulla est in nobis cognitio, cujus objectum supernaturaliter immutabile sit. Ergo etc. Pro ant. Nihil est in nobis quod certos nos reddat, objectum aliquod supernaturaliter esse immutabile. Ergo etc. Pro ant. Si aliquid est, quod certos reddere possit, naturalis ratio seu idea clara, atque distincta essentiæ alicujus rei; sed hæc non sufficit. Ergo etc. Min. patet. Imprimis n. nihil certius existimamus principio illo: quæ sunt eadem uni tertio, sunt eadem inter se: et tamen hujusmodi principium quod clare distincteque veluti certissimum percipimus, et arbitramur, supernaturali Dei virtute falsum fuisse redditum, docet aptissime fides nostra in Mysterio Trinitatis, in quo tres divinæ personæ sunt quid idem cum tertio, hoc est cum divina natura, nec sunt idem inter se. 2do clarum, distinctamque ideam certam, atque indubitatam omnino est totum esse majus sua parte, et tamen aliter se rem habere fide credimus in Eucharistiæ Sacramento, in quo corpus Xti totum est in tota Hostia, et totum parit in qualibet sensibili hostiæ parte. 3tio clare, distincteque percipimus esse impossibile, ac manifeste repugnare, quod duo corpora esse possint in eodem loco et tamen id pluries contigisse tradit Scriptura exemplo Xti Domini, qui in apertam lucem venit, intacto Virginis utero, quum fores essent clausæ, intravit in Cenaculum, et immoto lapide exivit de monumento. Nihil ergo est, quod certos nos reddat aliquod objectum esse supernaturaliter immutabile, quia, ut ait Scriptura Lucæ I. Non est impossibile apud Deum omne verbum.

R. neg. ant. ad prob. neg. ant. ad prob. conc. mm. neg. mm. Ex illo principio: quæ sunt eadem uni tertio, sunt eadem inter se, non recte infertur ea quoque esse incerta, quæ in clara, atque distincta idea nobis apparent. Nam Axioma illud ad res duntaxat creatas extenditur, non ad Deum, qui longe altiori ordine est. Sicuti n. [illegible] apud Philosophos obtinet locum hujusmodi axioma ex nihilo nihil fit; nemo tamen audet transferre illud ad Deum; ita clare distincteque percipimus ea, quæ in creatis sunt eadem uni tertio, esse eadem inter se, quin tamen principium illud ad Deum extendamus. Quamquam, in Trinitatis eam Mysterio sua locum veritatem [illegible] principium. Nam Filius, et Spiritus Sanctus, qui in natura cum Patre conveniunt, adeo sunt quid idem cum tertio in natura [illegible] sunt quid idem inter se, quia vero quoad personalitatem non sunt quid idem cum tertio, quoad eandem personalitatem non sunt quid idem inter se. Si [illegible] si probare possent Cartesiani Deum reddidisse falsum illud principium in Mysterio Trinitatis, sequeretur non tantum scientiam metaphysicam, sed scientiam quoque physicam esse excludendam. Non n. mutasset Deus principium illud supernaturali virtute sua, sed per potentiam naturalem, quum personæ divinæ naturaliter, et necessario, non supernaturaliter potentia scilicet extraordinaria, sint quid idem cum divina natura, et realiter distinguantur in personis.

Ad 2dum dicendum est Corpus Xti existere in Sacramento Altaris modo spirituali, non corporeo. Quod autem res, quæ spirituali existit modo, tota sit in toto, et tota parit in qualibet loci parte, nullam involvit repugnantiam, aut contradictionem, sed proprium hoc est, et naturalis modus, quo res spirituales existunt in loco. Quare principium illud: Totum est majus sua parte non ita accipiendum est, ut in quacunque hypothesi locum habeat, sed in ea tantum, quod corpora existant modo sibi proprio, modo videlicet corporeo.

Ad 3tio denique loco oppositum fuit, nihil omnino evincit. Etenim naturaliter est impossibile, quod duo corpora existant in eodem loco, non supernaturaliter. Etiam omnes ferme Philosophi contendunt corporum compenetrationem, ut naturaliter [illegible], [illegible] supernaturalem hanc compenetrationem corporum explicant, quomodo corpus Xti exierit in lucem, servata materni uteri integritate, quomodo, immoto lapide, exierit de monumento. et quomodo, januis clausis, intraverit

ad Discipulos.

Quæ dicta sunt de triplici principiis, de aliis consimilibus quæ opponi possunt, in exorditione in ista sunt duæ penitus n. Deus agens supra nãe ordinem videt reddidisse falsa quædam principia quæ nos habemus ut certa, et evidentia, haudquaquam contra nãam suam operatur è impossibilium. Rão autē ē, quia principia illa, ad quorum normam n̄ operat Deus, dum agit supra nãam n̄ sunt principia absolute universalia quæ proinde in quacunq sive nãali, sive supnãli providentia infallibilem habeant veritatē, sed, quæ vera sunt, ne dato duntaxat communi nãæ ordine. Quare, quum Deus supnãaliq agens secundum ea principia n̄ operat, ea n̄ reddit falsa operatur n̄ extra illum ordinem, in quo tantummodo principia illa suam habent veritatem. Id confirmari potē exemplo lucis Antipodes, si obūm coloratum proponitur oculo in proportionata distantia, necrio illud videtur quæ falsa n̄ redditur, tamen si nocturno tempore n̄ verificetur. Quemadmodum ergo talia n̄ evadit absoluta Rdõ, quia ad obūm duntaxat illuminata extenditur, n̄ ad corpora luce carentia; ita prædicta principia n̄ redduntur falsa, quia in ordine tantum nãali prosequuntur a Philosophis veluti certa, et infallibilia. Conclusionem itaq, primo ē, qd ut probent Cartesiani Deum falsa reddidisse illa principia, ostendere deberent Deum contra ea operatum ē in illo eodem ordine, in quo illa tantum obtinent veritatem. 2do supnãali virtute operatum fuisse, aut operari posse Deum contra illa principia quæ in clara, atq distincta idea apparent nobis absolute universalia quæ talia proinde sunt in quacunq sive nãali, sive supnãali ordine, cujusmodi sunt ista: Idem n̄ potē simul ēē, et n̄ ēē. Idem est vel ē, vel n̄ ē. Effectus nequit ē prior sua causa.

Neq. obstat scripturæ authoritas ex Cap. 1 Lucæ desumpta. Aliud n̄ ē, qd n̄ sit impossibile apud Deum omne verbum, et aliud ē, qd nullum verbum apud Deum sit impossibile. Primum verum ē fatem, quum plura re vera sint, quæ licet evidenter concipiamus ut impossibilia, ac fieri nãaliter n̄ possint, supnãaliter tñ a Deo fiunt, ut patet in illo principio Totum ē majus sua parte, qd tamen nãaliter falsum reddi n̄ possit, potē tñ supnãaliter, ac revera falsum redditur in Venerabili Eucharistiæ Sacramento. 2dum vero falsum ē quia sunt n̄nulla, quæ neq supnãaliter fieri possunt cujusmodi sunt ista Deus ē creatura. Circulus ē quadratus, et alia, quorum intrinseca repugnantia in eorum clara, atq distincta idea evidenti sine percipitur, et a lumine intellectuali apertissime indicatur.

Opponunt 3tio. Si essentiæ rerum supnãaliter essent immutabiles, nulla esset dependentia Creaturarum a Deo, adeoq nullum esset Dei dominium in Creaturas; Hoc ē maximum absurdum. Ergo etc. Pro mr. Dependentia n. Creaturarum a Deo in eo sita ē, ut possint ēē, et n̄ ēē ad arbitrium supremi rerum omnium Conditoris, possint idcirco mutari, et destrui. Nam si in humanis ita ab Artifice dependet Artefactum, ut ab ejus libitum destrui possit; multo magis poterunt mutari a Deo essentiæ Creaturarum, quum omnes res creatæ necrio dependeant a Deo tum quoad essentiam, tum quoad existentiam.

R. ne mm, et ejus probatione. Quamvis n. nec creatæ quoad essentiam Creaturæ supnãaliter mutari nequeant, servatur nihilominus earum dependentia a Deo eas quoad essentiam, quum omnes essentiæ creaturarum procedant ab essentia divina tanquam a propria causa, et origine. Necessum autē sit id omne, qd ab alio procedit, ab eo dependere, a quo procedit. Neq obstat, qd essentiæ creaturarum ita procedant a divina essentia, ut procedant necrio, quia hujusmodi necessitas easdem constituunt quidem immutabiles, minime vero independentes. Effectus quippe alii sunt necrii, alii contingentes. Necessarii necrio procedunt a propria causa, et semper eodem modo immutabiles perseverant, quamdiu immutabilis perseverat eorum ipsorum causa. Contingentes autē possunt ēē, et n̄ ēē, atq, etiamsi sint, immutata nãa propriæ causæ, possunt mutari, destrui. Neq. novum alicui videatur, qd effectus necrio procedens, n̄ sit tñ independens. Lucem siquidem a sole, calorem ab igne, humorem ab aqua, et alia, excepta a propria causa necrio procedere certum ē, quia ab iisdem causis constituunt independentia. Quamvis igitur creaturæ quoad essentiam consideratæ necrio a divina essentia procedant, ac proindeq mutare nullatenus possint, independentes tñ n̄ sunt. Nam quia a solo Deo procedunt, ab ipso Deo necrio dependent, quia vero tales, ac determinatæ necrio procedunt, sunt omnino immutabiles. Hinc patet, cur Artifex in humanis aliquid rei habens dominium eam ad libitum mutare possit, Deus autē, qui rerum omnium absolutus ē Dominus, rerum essentias n̄ possit. Nam homo liberum habet arbitrium supra res illas, quæ sui juris sunt, quæq ab ejus voluntate dependent, At Deus ē quidem Dominus Creaturarum eas quoad essentias, verum n̄ liber, sed necrio ē Dominus, quia ipsæ essentiæ rerum antecedant quodcunq liberum divinæ voluntatis Decretum.

Instabunt 1. Si Deus supnãaliter eas possit mutare nequit essentias creaturarum, propterea quia sunt participationes divinæ nãæ, et ipsius Dei imagines. Hæc rão nulla ē. Ergo etc. Pro mr. Nam si probari inde posset creaturarum immutabilitas, consequeretur eas Creaturas ēē debere undequaq pfectas, tum quia participationes divinæ nãæ necrio et immediate a divina essentia procedunt, a qua omne datum ē optimum, et omne donum pfectum; tum quia quælibet imago Dei debet ēē Deo similis, nullaq in pfectum, et impfectum ē similitudo potē.

R. conc mm ne mn. et prob. Enimvero, quum omnium creaturarum essentiæ participatione sint divinæ nãæ, ejusdemq imagines secundum duntaxat eas ē supnãaliter immutabiles minime vero ēē debere absolutas pfectas. Rão autē ē, quia divina nãa, ēto infinitas exigat extra se communicari modis, hujusmodi tñ infinitudo neq communicat, neq potē communicari quum secus alter admittendus esset Deus. Quare, quia essentia divina n̄ omnimode, sed secundum aliquas tantum pfectiones extra se diffundit, consectarium fit n̄ omnibus Creaturas carere imperfectionibus, imo plures in iis ēē, tot nimirum, quot sunt reliquæ pfectiones, quæ a divina essentia n̄ participantur.

Instabunt 2do. Si creaturæ quoad essentias supnãaliter essent immutabiles, immutabiles eas forent quoad existentias. Hoc dici nequit. Ergo etc. Pro mr. Creaturæ tam quoad essentias, quam quoad existentias participationes sunt divinæ nãæ, eidemq imagines. Ergo etc.

R. ne mm, et affero disparitatem, quæ inter rerum essentias, et existentiam latissima intercedit. Nam tametsi creaturæ tam quoad essentias, quam quoad existentias sint imagines Dei, ejusdemq pfectissimæ nãæ participationes, earum tamen

existentia non a divina natura, sed a libero divinae voluntatis decreto proprie dependet, a quo Creaturae determinantur ad existendum, vel non existendum. Essentia vero liberum Dei decretum antecedit, et necessario procedit a divina essentia. Quamobrem mutari libere possunt rerum creatarum existentiae, mutari autem non possunt essentiae, quia et divina essentia mutetur.

Instabunt 3tio. Si essentiae rerum creatarum supernaturaliter mutari non possent, quaelibet Creatura quoad essentiam esset ~~ipse~~ ipse Deus. Hoc repugnat. Ergo etc. Probo majorem: quaelibet enim Creatura esset a se, ac independens, quemadmodum ipse Deus non alia ratione est a se, ac independens, quam quia necessario existit.

R. dist. majorem: Si essentiae rerum creatarum etc. quaelibet Creatura quoad essentiam possibilem esset ~~ipse~~ ipse Deus conc. quoad essentiam existentem esset ~~ipse~~ Deus neg. majorem. dist. cum proportione minorem, et nego consequentiam. Essentiae rerum creatarum vel considerantur ut possibiles, vel ut existentes. Si considerantur ut possibiles, aliud non sunt, quam ipse Deus, quum possibiliter ete spectata sint ipsa divina essentia, quatenus hoc vel illo modo est sui ipsius ab aeterno, et necessario extra se communicabilis. Si vero sumantur essentiae, prout existentes sunt, non possunt dici Deus ipse, quum omnis Creatura quoad existentiam dependeat a divina omnipotentia, tanquam a praeexistente causa, vel aut ab alio, tanquam a praeexistente causa dependet, Deus non sit. Accedit, quod eamsi Creaturae quoad essentiam consideratae sint necessariae, hanc tamen necessitatem non a se ipsis habent, sed a Deo, quum tales sint ob necessariam ipsius Dei immutabilitatem. Tandem, ut alia multa faciam, aliud est habere essentiam necessario immutabilem, aliud est necessario existere. Primum convenit rei possibili, et hoc modo immutabiles sunt essentiae rerum, 2dum vero convenit soli Deo, quum necessaria existentia, ut sacrae literae, et SS. Patres testantur, sit illud praedicatum, quo Deus ab omni eo, quod Deus non est primo secernitur, et a quo, veluti ex fonte, ceteras divinas perfectiones profluere intelligunt.

Opponunt 4to quasdam Scripturae, et SS. Patrum authoritates. Ac primo occurrit testimonium Apostoli. ad Corinth. 1. dicentis. Stultam fecit Deus sapientiam hujus mundi. 2do D. Jo. Chrysost. hom 17. in Epist. 1 ad Corinth. inquiens non est Deus adeo egenus, ut ea sola operetur, quae possint comprehendi imbecillitate tenuium rationum. 3tio D. Ambrosius Lib. 1. de interpellatione, Cap 9 haec habent: Non tibi licet scire, o homo, alta sapientiae ideo tibi scrutandum noli altum sapere. Qui id curiose quaeris investigare, quod tibi non conceditur scire, nec cognoscere datur Imperatoris hujus in terris non tibi licet scire consilia, et vis scire divina. Ultimo tandem D. August., qui Epist. 2a ad Volusianum ait: Demus aliquid Deum posse, quod nos fateam investigare non posse.

R. nihil ex adductis authoritatibus contra scientiam metaphysicam inferri. Et primo, quod spectat ad testimonium Apostoli. Stultam fecit Deus sapientiam hujus mundi, non mutando prima illa principia, quae universaliter evidentia sunt, atque spectata, neque illa operando, quae fieri, atque distincte cognoscimus velut impossibilia, sed Apostolis praedicantibus, et mundo revelantibus passionem, et mortem Xti Domini, quas corrupti hujus saeculi amatores nisi insaniam reputabant. Non aliorsum accipiendum esse laudatum testimonium, ex contextu patet. Ait in eodem Cap. 1 Apostolus: Verbum enim Crucis pereuntibus quidem stultitia est, iis autem qui salvi fiunt, idest nobis, Dei virtutem. Et paucis interjectis. Nos autem praedicamus Xtum Crucifixum, Judaeis quidem scandalum, Gentibus autem stultitiam: Quod et praeclare explicat sequenti Capite inquiens. Animalis autem homo non percipit ea, quae sunt Spiritus Dei. Stultitia non est illi, et non potest intelligere, quia spiritualiter examinantur.

Ad authoritatem D. Jo. Chrysost. facilis, et obvia responsio. Probat non duntaxat Deum plus posse quam nos imbecillitate mentis nostrae aut argumentari, aut conjicere possimus; quod nos ultro, libenterque fatemur. Divinam quippe potentiam longe esse majorem, quam cognoscere homo possit, nemo est sanae mentis, qui dubitet. Hinc nusquam contendit Deum posse ea efficere reddere falsa, quae nobis evidenter apparent ut vera tam in ordine naturali, quam supernaturali. Ut enim divina omnipotentia incomprehensibilis, et infinita sit, necesse non est, ut ad impossibilia extendatur. Non potest omnipotens fallere, ut alio in loco Chrysostomus, et ea, quae vera sunt, falsa sint, quia ipsa veritas Deus non potest adversari, in quo est ipsa summa, et incommutabilis veritas. Deus enim, ut summe potens sit, sufficit quod plures alias et pene infinitas producere possit creaturas, quas nos non solum ignoramus, sed ne concipere quidem possumus. Neque adversatur nobis Ambrosii testimonium, imo id ipse contendit, et nos contendimus. Viatori homini non licet scire alta sapientiae, quum nobis datum non sit praedestinationis et [illegible] arcanum cognoscere, aut praedestinatorum numerum, ordinemque investigare, scriptum enim noli altum sapere. Et sacramentum Regis abscondere bonum est. Tandem cum D. Augustino fatemur et nos Deum aliquid posse, quod nos non possumus investigare. Sed cum eodem Doctore asserimus, Deum, quia omnipotentem non posse efficere impossibilia. Haec est communis omnium SS. Patrum sententia quam praeclare explicat Hugo Victorinus Lib 1 de sacramento fidei inquiens: summe potens est, qui potest omne, quod possibile est, nec ideo minus potest, quod impossibilia non potest, quia impossibilia posse non est posse, sed non posse.

Sed si aliquis Cartesianus urgeret, Deum posse mutare rerum creatarum essentias, nam ut videre est, et mutavit et mutat quotidie essentiam panis, et vini in naturam corporis, et sanguinis Xti: respondendum esset, existentias utique panis et vini essentiam mutari, minime vero possibilem essentiam, de qua sermonem instituimus. Certum itaque est de rebus quoque creatis aliquam esse in nobis scientiam metaphysicam.

Caput 4tum

De Criterio Veritatis

Qui nullam esse in nobis scientiam opinati sunt, nullum quoque autumarunt esse in nobis veritatis criterium, seu certam et infallibilem regulam, qua verum a falso discernere possimus. Quamvis autem Philosophi omnes, Academicis duntaxat exceptis aliquam admittentes scientiam, admittant etiam veritatis criterium, quaerentes tamen in quonam hoc criterium, seu regula veritatis posita sit, quammaxime inter se dissentiant. Plato enim duplex statuit criterium in sensibus scilicet et ratione. Dialo 7 de Rep. inquiens sensus, quae exposita sunt, partim non provocant intelligentiam ad considerationem, ut quae satis sensu judicentur; partim illam considerare jubent, quoniam nihil mage hoc, quam contrarium judicant. Duplex tradit

et ab Aristotelicis, quorum alterum sensibus nimirum, rebus sensibilibus agnoscendis inserviat, alterum vero, scilicet intelligentia, rebus intelligibilibus. Duae tandem veritatis regulae excogitatae fuerunt ab Epicureis, quarum unam decipien in sensibus, alteram in praenotione collocarunt.

Recentiorum Philosophorum duae potissimum in hac re sententiae sunt. Prima est Petri Gassendi, qui Epicurum se reddere quatus, duo contendit esse criteria, sensus scilicet, et praenotiones: nomine autem praenotionis intelligit verum praecognitiones, seu ideas, quas medius externis sensibus mens nostra efformat. 2da est Renati Cartesii, qui unum tantum statuit, et non fuit Criterium hisce verbis expressum: Quidquid in idea clara, et distincta rei alicujus continetur, id de ea re, tanquam ei naturaliter conveniens, potest certo affirmari. Ut autem quae nobis sententia verosimilior videatur, aperiamus, sit:

Propositio unica. Duplex est naturalis [redacted] veritatis Criterium, idea scilicet clara, atque distincta, et externi sensus.

Probatur: Propositio quoad primam partem. Illud est naturalis cujuslibet veritatis criterium, quod est regula apta ad cognoscendam quamcumque naturalem veritatem, sed idea clara, atque distincta hujusmodi est. Ergo etc. Major Propositio in dubium revocari non potest. Probatur Minor. Ut aliqua regula sit apta ad cognoscendam quamcumque naturalem veritatem, debet esse regula certa, cognata, et generalis. Ita se habet idea clara, atque distincta. Ergo etc. Major ab omnibus Philosophis admittitur. Minor demonstratur quoad singulas partes. Imprimis idea clara atque distincta est regula certa, tum quia nos errores facit circa aliquam quamcumque naturalem veritatem, tum quia est immutabilis. Cujuscumque naturalis veritatis certitudinem ab hac regula pendere ex eo patet, quod nulla res inveniri potest, quae huic regulae comparata non sit eidem conformis. Non alia de causa nos certo scimus, nisi quia id clare, atque distincte intelligimus. Quare, cum verum nequeat esse falso conforme, et certum nequeat incerto congruere, necessario asseramus oportet certam esse hanc regulam, cui omnes comparatae veritates, inveniuntur cum ita convenire. Sed hujus regulae certitudo ex ipsiusmet immutabilitate probatur. Siquidem quod est immutabile, certum sit necesse est. Sic quia prima principia, Deo etiam supra naturam operante, sunt immutabilia, evidenter sunt certa. Quia Deo l. g. etiam supra naturam operante fieri non potest ut idem simul sit et non sit, evidenter cognoscimus veritatem hujus principii: non potest idem simul esse, et non esse. Sed ideam claram, atque distinctam immutari, est impossibile. Secus eadem simul esset idea clara, atque distincta, et non esset idea clara, atque distincta. Cum igitur idea clara, atque distincta immutabilis sit, est regula certa.

2do idea clara, atque distincta est Regula cognata, hoc est ejusdem rationis cum iis, quae examinanda assumit. Nam sive idea clara, atque distincta, sive cognitiones illae, ad quarum examen adhibetur, sunt quidnam spiritale, et incorporeum. Quum non quaecumque cognitiones nostrae spiritualis substantiae affectiones sint, necesse est, ut ipsae quoque sint spirituales, adeoque ejusdem naturae cum idea clara, atque distincta, quae spiritualis substantiae operatio nuncupatur.

3tio clara, atque distincta idea est Regula generalis. Nulla non assignari potest naturalis veritas, cui talis regula aptari nequeat; Summo nihil est verum, nisi ob conformationem, quam habet cum idea clara, atque distincta: Quum claritas, et distinctio sint proprietates solius, et cujuscumque naturalis veritatis. In dubium ergo revocari non potest ideam claram atque distinctam esse regulam certam, cognatam, et generalem, proindeque naturalis esse cujuslibet veritatis criterium.

Probatur Propositio quoad 2dam partem. Illud, a quo naturalis [redacted] dependet veritas, est naturalis [redacted] veritatis criterium, sed a sensibus [redacted] naturalis dependet veritas. Ergo etc. Major certa est. Minor vero patet ex iis, quae Libro primo dicta sunt. Nullae sunt in nobis verum ideae quae non producantur a mente dependenter a sensibus, nullae erunt in nobis cognitiones, quae non ab iis habeantur e sensibus, atque adeo naturalis [redacted] veritas pendebit a sensibus.

Opponunt 1. Illud non est veritatis Criterium quod non est regula vera. Sed idea clara, atque distincta non est regula vera. Ergo etc. Probatur Minor. Idea clara, atque distincta opponitur veritati, sed verum nunquam opponitur veritati. Ergo etc. Probatur Minor. Idea clara, atque distincta opponitur veritati fidei. Ergo etc. Probatur antecedens. Qui videt hostiam consecratam, et ductus ab idea clara, atque distincta quae ex ea provenit, judicium, judicat ibi adesse substantiam panis, sed substantia panis, docente fide, non est in hostia consecrata. Ergo etc. Confirmatur. Si non quis videat hostiam consecratam l. g. in altera, ubi omnes circumstantiae suadeant eam non esse consecratam, visis accidentibus panis, certissime existimabit ex tare et ibi substantiam.

R. conc. Majorem. Nego Minorem. ad probationem Nego Majorem. ad probationem conc antecedens. ad probationem dist. Majorem. Qui videt hostiam consecratamque judicat ibi adesse substantiam panis servato naturali rerum ordine conc. non servato naturali rerum ordine Nego Majorem. dist Majorem. Sed substantia panis atque non est in hostia consecrata naturali ordine non servato conc. naturali ordine servato Nego Majorem et conseq. Ex quibus patet, quod immerito argumentantur Adversarii, cum idea clara, atque distincta sit regula cujuscumque naturalis veritatis, minime vero supranaturalis, supranaturalis siquidem veritatis regula in hac mortali vita est lumen fidei, et lumen gloriae in Patria. Quare qui videt, et scit hostiam esse consecratam, non ducitur, nec duci debet ab idea clara, atque distincta ad judicandum ibi adesse substantiam panis; si non scit hostiam esse consecratam non amplius habet ideam claram, atque distinctam de existentia substantiae panis. Ratio autem est, quia tunc habemus ideam claram, atque distinctam alicujus rei, quando talem rem adeo clare, atque distincte percipimus, ut nullus errandi timor, nulla ratio opposita, nullum nobis occurrat dubitandi fundamentum. Sed in hypothesi, quod quis videat, et sciat hostiam esse consecratam, nunc ac merito dubitare potest, imo certum est in ista hostia non adesse substantiam panis. Nam iisque [...] substantia panis in ista hostia consecrata, non habet ideam claram, atque distinctam. Non alia ergo ratione qui videt hostiam consecratam prudenter judicabit ibi adesse substantiam panis, nisi sub conditione, videlicet, servato naturali rerum ordine. Quod si asserat, non asserit profecto aliquid, quod fidei veritati opponatur, sed tantum aliquid diversum ab eo, quod docet fides. Diversae enim propositiones sunt, non contradictoriae hujusmodi propositiones. In ordine supranaturali cum

sunt accidentia panis sine substantia panis in ordine naturali existere nequeunt accidentia panis sine substantia panis.

Ad confirmationem. Licet in facta hypothesi, quod quis videat hostiam consecratam in platea, vel eo loci positam, ubi omnes circumstantiæ suadeant eam non esse consecratam, ex mentis judicio nihil sequitur contra fidei veritatem. Enimvero, ut recte mens judicet secundum claras, distinctasque ideas, hunc in modum ratiocinandum est. Ubi sunt accidentia panis, ibi sit quoque panis substantia necesse est, nisi Deus supra hunc naturæ ordinem operans aliter disponat; sed hic sunt accidentia panis. Ergo ibi esse panis substantia oportet, nisi a Deo supernaturaliter aliter statutum; atque ita nullus erit error in proferendo judicio. Quod si contingat eum qui videt hostiam consecratam, visis accidentibus panis, absolute judicare adesse ejusdem panis substantiam, dubium non est, quod ille decipiatur; verum hæc deceptio adscribenda non est ideæ claræ, atque distinctæ, sed præcipiti mentis judicio, et nimiæ temeritati, qua absque diligenti examine judicium ferre non dubitavit. Ceterum hoc argumentum retorqueri potest contra eos, qui pro veritatis criterio admittunt vel solos sensus, vel solum lumen intellectus.

Opponunt 2do. Criterium naturale cujuslibet veritatis debet esse certissimum; sed idea clara, atque distincta hujusmodi non est. Ergo etc. Pro Mr. Multi per claras, atque distinctas ideas in errorem inducuntur. Ergo etc. Pro ant. Multi sunt somniantes, multi amentes, multi paralogismo, seu falsa ratiocinatione decepti; sed hi omnes in errorem inducuntur per ideas claras atque distinctas. Ergo etc. Mr. ex eo constat, quod si ex his plures interrogemus, num in suis opinionibus, judiciis habuerint ideas claras, atque distinctas, statim respondebunt, se ideas habuisse.

R. conc. Mn. ne. Mn. ad prob. ne. ant. ad prob. conc. Mn., et ne. Mn. quoad omnes partes. Homines in errorem inducuntur vel ab ignorantia, vel ab inconsiderantia, vel a propria æstimatione, quum semper id esse verum dicant, quod clare atque distincte non percipiunt, nunquam vero ab idea clara, atque distincta. Atque in primis ad somniantes quod attinet, ii fere semper claris, atque distinctis ideis destituti sunt, cum non inordinatum spirituum animalium motum et per confusas, quæ in eorum cerebro fiunt, impressiones, excitentur fere semper confusæ duntaxat, et obscuræ ideæ. Quod si quandoque contingit, ut aliqua ipsis occurrat idea clara, atque distincta tunc non decipiuntur somniantes, sed veritatem attingunt. Ut cum v. g. judicant circulo convenire rotunditatem, imparem numerum non esse numerum parem, et alia hujusmodi. Idem sentiendum de amentibus, nunquam siquidem, vel raro admodum claræ, atque distinctæ ideæ iis obviæ fiunt. Nam insania in maxima cerebri perturbatione, vehementique spirituum animalium inordinato motu sita est, quæ propterea nonnisi obscuras, et confusas parere potest ideas. Tandem qui aliquo sophismate decepti, sermones præbent assensum falsæ conclusioni, non a clara, atque distincta idea, qua destituti sunt, decipiuntur, sed vel ab ignorantia, vel a æstimatione, qua temere nimis, et inconsulto de re judicant, cujus evidentem non habent, neque habent ideas. Quod ex eo manifestum fit, quod si errorem his ostendat, ipse quos agnoscit, et fatetur, se ideas claras, atque distinctas non habuisse.

Parum autem refert, somniantes, omnesque paralogismo delusos asseverare, se clara, atque distincta idea esse usos. Eam non si habent, nonnisi in existimatione habent. Mirum propterea non est, si decipiantur, quum pura existimatio de rei veritate certos eos reddere nullo modo possit. Deinde, si errent idcirco non potest idea claras atque distinctas certam non esse veritatis regulam. Quemadmodum non, si Architectus ad dimoscendas unius anguli cum altero æqualitatem, falsam admoveat regulam, existimans se veram præ manibus habuisse, deinde atque, hic error omnis Artificis inconsiderantiæ tribuendus est, non veræ regulæ, quæ adhibita non fuit, nisi in existimatione, adeo ut risu digna res esset, si quis inde vellet concludere certam non existere Architecturæ regulam. Ita quum aliquis obscuras haberet et confusas ideas, quas tamen claras, atque distinctas reputabat, de re aliqua inconsiderate judicavit, judicium falsitas judicantis inconsiderantiæ, et temeritati adscribenda est, non claræ, atque distinctæ ideæ, quæ adhibita non fuit, nisi in æstimatione, adeo ut inferendum non sit claras, distinctasque ideas non esse certam, et infallibilem veritatis normam. Tur id tantum postulant somniantium, et paralogismo deceptorum exempla, ut ancipiamus ideas, quæ solum in existimatione clara est, atque distincta esse tantum existimatæ; seu apparentis veritatis regulas.

Si vero quærant Adversarii quomodo scire possimus, num idea, quam habemus, sit vera clara atque distincta nobis inducta, respondendum est, illam mentis attentionem esse cognoscenda [illegible], quæ tamen necessaria est ad hoc, ut ab omni inconsiderantia, et præcipitatione abesse, citra aliud errandi periculum, et ipsæ procedentes luminis rationem, cum summa tranquillitate cognitæ veritati acquiescamus, certamque, et firmum de ea judicium proferamus. Hanc si mentis attentionem adhibeat Philosophus, certus erit se claras habere, atque distinctas ideas, et quidem veras, non autem solummodo putatas.

Opponunt 3tio. Illud certum non est cujuslibet veritatis criterium, quod ab alio dependet, sed idea clara, atque distincta ab alio dependet. Ergo etc. Pro: Mr. Idea clara, atque distincta dependet ab hac propositione Deus existit, quod patet. Ideo enim certi sumus nos in eis non decipi, quæ clare, atque distincte novimus, quia scimus Deum existere, qui sua tanta bonitate est, ut non patiatur nos decipi in nostris cogitationibus.

R. conc. Mn. ne. Mn. ad prob. ne. ant: et ejus probationem. Quum idea existentiæ Dei non sit nobis innata, sed ducatur a mente nostra demum a cognitione rerum sensibilium, tantum abest, ut ab ista propositione Deus existit ideæ claræ, atque distinctæ dependeant, ut potius demta revelatione, ideo certi simus Deum existere, quia ex productione Creaturarum supremum aliquem Artificem necessario existere clare atque distincte cognoscimus. Fateor quidem ex cognitione existentiæ Dei augeri, magisque roborari criterii nostri certitudinem, quum Dei bonitatem considerantes certi simus ab eo nobis esse suppeditatam certam regulam, qua verum a falso dignoscamus, et clara, distinctaque idea nulla animari certior posset, verum hoc non probat ideam propositionis Deus existit primam esse cognoscendæ veritatis normam.

Q. V.

Instabunt 1. Admissa hac doctrina, sequeretur veritatem hujus propositionis: Deus existit a nostris ideis pendere. Hoc e absurdum. Ergo etc.

R. dist. maj.: Admissa hac doctrina, sequeretur veritatem hujus propositionis Deus existit a nostris ideis pendere ut cognoscatur conc. ut reipsa sit, ne. maj.: dist. parit. min. Absurdum e veritatem hujus propositionis a nostris ideis pendere, ut reipsa sit conc. min. ut a nobis cognoscatur, ne. min. et conseq. Distinctio adeo clara e, ut non indigeat interpretatione.

Instabunt 2do. Si idea clara, atque distincta e regula vera; vel ejus veritas cognoscitur per aliam regulam, vel non. Si primum: Ergo e aliud verum antecedens ideam claram, et distinctam, per quod veritas innotescit ideae clarae, atque distinctae, nobis innotescit. Si 2dum: veritas ipsius ideae clarae, atque distinctae sine ullo fundamento asseritur, quum nulla regula probetur. Nulla enim res potest esse regula sui ipsius, quemadmodum nihil sui ipsius potest esse causa.

R. ideam claram, atque distinctam et reliquas omnes veritates, et simul seipsam nobis manifestare. Nam veritas ideae clarae, atque distinctae per ipsam ideam claram, atque distinctam a nobis deprehenditur, non veluti per normam, sed per simplicem sui ipsius manifestationem. Neque id mirum alicui videatur. Quemadmodum enim Lux et alia corpora, et seipsam simul manifestat; ita idea clara, et distincta et alias veritates, et seipsam simul satis aperte ostendit. Quare sicuti, ut videamus lucem, non indigemus alia luce, quia lux claritatem suam oculis nostris sufficienter exhibet: ita ut ideae clarae, atque distinctae veritatem agnoscamus, nulla indigemus regula praeter ideam claram, atque distinctam, quae satis, superque veritatem suam mentibus nostris manifestam reddit. Ideae igitur clarae et distinctae innotescunt nobis per conscientiam, seu per intimum sensum. Quod enim quis sentit in intimo sensu se ideis claris, et distinctis collustrari de earum veritate, adhibita simplici suae mentis attentione, adeo certum e, ut nulla alia indigeat ratione, per quam certior evadat. Et sane, quis unquam, qui immediata evidentia rem aliquam cognoverit, aliam requiret evidentiam, qua de prima illius rei evidentia certior esse possit? Nemo profecto; tum quia secus daretur processus in infinitum; tum quia evidentia nullum relinquit dubium, imo necessario impellit intellectum ad assensum. Idem ergo dicendum de idea clara, atque distincta, quae ab evidentia non distinguitur, nisi concipiendi modo, quo a definito distingui solet definitio. Ceterum, oppositum argumentum nimis probat. Probat enim nullam admittendam esse generalem cujuslibet veritatis regulam, quum de quavis eadem institui argumentatio possit.

Opponunt 4to. Idea clara, atque distincta e naturalis cujuslibet veritatis criterium. Ergo sensus externi non sunt veritatis criterium. Pro conseq. Ideo primum quia ideae clarae, atque distinctae conveniunt Criteria proprietates, sed sensibus non conveniunt Criteria proprietates. Ergo si primum, repugnat 2dum. Min. certa e. Sensus enim neque dici possunt regula certa, neque cognata, neque generalis: non certa, quia nos plerumque fallunt, non cognata, quia non ejusdem generis sunt cum nostris cognitionibus; non generales, quum non omnis veritas probetur per sensus: Vel igitur clara, atque distincta idea non e criterium veritatis, vel a criterii ratione excludendi sunt sensus.

R. dist. ant.: Idea clara, atque distincta e naturalis cujuslibet veritatis primum, ac praecipuum Criterium conc.: e unicum cujuslibet veritatis criterium ne. ant. dist.: conseq. Ergo sensus externi non sunt primum, ac praecipuum criterium conc.: nullo modo sunt naturalis veritatis criterium, ne. conseq. Eodem modo cum proportione distinguenda sunt 2di syllogismi propositiones. Quum enim asserimus in sensibus statuendum esse naturalis veritatis criterium, non ita fieri nobis esse sensibus judicamus, ut eorum perceptionibus, seu repraesentationibus acquiescendum sit, et existimandum non aliter se habere ea quae ab illis nobis attingunt. Primam habet universalem ejusque omnis veritatis normam sicut in idea tantum clara atque distincta collocandam esse, cum proprium sit solius mentis de rebus clare distincteque ... proferre judicium. Tantummodo criterium tribuimus externis sensibus, quod rei sensibili, et corporeae convenire potest, 2darium dicimus, et minus praecipuum. Nam ... ea e conditio mentis humanae unitae corpori organico, ut quae ... sensus. Et si ita se habeant sensus, ut cum recte dispositi et ordinati sunt, ac nullum occurrit impedimentum non possunt nos decipere in suis perceptionibus, ... sensus recte dispositos, et non impeditos statuendum erit aliquod criterium. Hinc ... Dominus Lucae Cap. 24 n. 29, ut Discipulos dubitantes de resurrectione sua certos faceret, ... perceptione, tanquam certam, et infallibilem regulam, ... Videte manus meas, et pedes, quia ego ipse sum. Palpate, et videte quia spiritus carnem, et ossa non habet, sicut me videtis habere.

Quod autem ajunt Adversarii, sensus neque esse regulam certam, neque cognatam, neque generalem, falsum e. Nam imprimis, ... valentes, et omnia removent, quae obstant, et impediunt, maxima e ... in sensibus veritas: 2do, ... et sensus ... cognati ... sunt. 3tio, nostris ... sensibilium certa sunt, et generalis regula. Ceterum haec necessaria sunt primo, praecipuo, et universali criterio, ideae scilicet clarae, atque distinctae, non 2dario, et particulari Criterio.

Aliqui opponunt authoritates SS. Patrum, qui videantur indicare collocandum non esse veritatis judicium in sensibus, ... de judicio ..., sed solius mentis e operatio, non de ... naturali veritatis criterio, quod in sensibus admittendum putamus. ... asserunt, sensus a clara, distinctaque idea ... et ... cognoscant, id concedendum e, ... Haec non ... alia regula requirat quidem primo, et praecipuo naturalis veritatis criterio, ... idea clara, atque distincta, non 2dario, cujusmodi sensus sunt.

Corollarium 1.

Ex hactenus dictis patet, quam absurda sit eorum sententia, qui in solo humano intellectu collocant criterium ... veritatis. Hac enim posita sententia, quis non videt, de una, eademque re idem posse affirmari, et negari?

Corollarium 2dum.

Patet etiam, ex illa propositione: Ego sum substantia cogitans vel ab illa: Ego existo ideam claram, atque distinctam non dependere. Nam, si de prima loquamur, ex quo nos sumus substantiae cogitantes, recte inferre non possumus, verum id quidem de quo cogitamus. Ex quo tamen substantiae sumus clare, atque distincte quandoque cogitantes, recte inferimus id esse non alibi verum, quod clare, atque distincte percipimus. Si sermo sit de 2da propositione, licet existentia praecedat cogitationem, non alibi tamen nos existere certe scimus, nisi quia id clare, atque distincte percipimus.

Caput 5.

De Methodi analyticae legibus.

Ut occultam veritatem investigemus, assequamurque, aliqua nobis est necessaria propter infirmitatem mentis sive analytica, sive synthetica methodus, uti superiori Capite 1. dictum est. Quamvis autem occulta veritas aliquando synthesi, aliquando analysi exploretur, frequentius tamen, atque facilius analytica utimur methodo, quum de veritate invenienda agitur, synthetica vero, cum jam inventa veritas est demonstranda. Nobis itaque philosophantibus, et naturales veritates investigare incipientibus statuendae sunt cum recentioribus majoris nominis Dialecticis praecipuae methodi analyticae leges, quarum profecto maxima futura erit utilitas, ubi accurate serventur.

Ac prima lex sit. Propositae quaestionis nodum quam clarissimis verbis explicato. Etenim, nisi apte statuatur quid quaerendum sit, quidve demonstrandum, incerta omnis vacabit oratio, inutiles orientur controversiae, altercationes, lites. Quoniam vero quaestio omnis vel a nobis proponi potest, vel ab aliis, summopere curandum est, ut si nobis ipsi quaestionem proposuerimus, claram, distinctamque illius notionem in animo efformemus, si vero ab aliis quaestio fuerit proposita, rogemus illos humanissime, ut mentem suam clare, atque distincte explicent. Plura ad hanc rem legere quisque potest apud Malebranchium Lib. 6. de inquisitione veritatis, Authorem Artis cogitandi parte 4, Clericum Logicae parte 3, Corsinum Logicae parte 4, Vernejum De re logica Lib. 5. parte 2da, caeterosque quamplures.

2da lex sit: Expendito, utrum ita sis animo praeparatus, ut ei veritati inveniendae, aut solvendae quaestioni aptus sis, ne aut inutiliter divagaris, aut inepta, et ridicula effutias. Saepe e.g. contingit, ut res Astronomiae, Medicinae Geographiae proponantur, quas nos vel omnino ignoramus, vel summis duntaxat delibavimus labiis. Nimis temerarius, atque ridiculus est sine necessariis earum Disciplinarum notionibus Astronomum agere, aut Medicum, aut Geographum. Nihil tamen hoc vitio frequentius, in Adolescentibus potissimum, qui non animadvertunt quid valeant humeri, quidve ferre recusent.

3tia lex erit. Expendito sedulo, simplex ne quaestio sit, an composita: Quod si fuerit composita, eam accurate in omnes simplices dividito, minutatim examinato, et in eam primum inquirito quae lucem aliis praeferre possint. Quaeritur e.g. quot sint species colorum, et quaenam eorumdem origo. Duae itaque proponuntur quaestiones, quarum intérim 2da ad examen revocabitur, quia non explicata colorum origine, idest scilicet primigeniis solaribus coloratis radiolis, nunquam diversae intelligentur colorum species, aut mire eorum compositiones. Quod si propositae quaestionis partes talis naturae fuerint, ut una explicata, quam facillime, et necessario intelligatur altera, ab illa initium faciendum est. Quaeritur v.c. utrum subtilis existat materia Cartesianorum atque utrum existat in universo spatium aliquod omni corpore destitutum. Jam quisque videt a prima parte faciendum esse initium, posita quippe materia subtili Cartesianorum, quae omnia repleat, quae omnes meatus, poros, atque vacuolos quamcitissime penetret, palam est nullum esse in universo spatium corpore destitutum. Illa vero negata et in terrestribus corporibus, et in spatiis caelestibus infinita consequuntur loca corporibus carentia.

4ta lex erit: Diligentissime perquirito quaecumque cum proposita quaestione connexionem aliquam habent. Comparato quaecumque ei lumen aliquod afferre possunt: possibiles quaslibet confingito hypotheses. Hoc modo unidemque praesidia comparantur, quibus solvendis quaestionibus, et veritati detegendae aptiores evadere possumus. Hanc tamen legem ii duntaxat servare possunt qui secundam non transgrediuntur.

Sequitur Quinta. Quaestionem corrige, et exacte, et quam simplicissime exprime, idest resecato ab ea, quae collectis superioribus regulis, intelligis, nullum tibi afferre praesidium.

Praecipit 6ta. Principia solida, quibus veritatem invenias, aut quaestionem expedias, perquirito et veluti faces perpetuo ante oculos habeto. Hujusmodi lex facile quidem praecipitur, difficillime vero servatur. Inutiles sunt Loci communes, quos nonnulli dederunt, nisi 2dae regulae praesidio suffultus sit Philosophus.

Hae generales sunt Methodi analyticae leges. Ex his autem plures aliae consequuntur, quae minus generales sunt, quarum prior est: Quaestionem utrum quaestionis solutio pendeat ex ratiocinio, an ex experimentis an ex authoritate; eamque definire conator eorum principiorum ope, quae aut ratiocinium, aut experimenta, aut authoritas suppeditant. Caveto ne tria haec misceas. Adversus hanc legem peccare plures Philosophos, experientia satis compertum habemus. Nam quae pura theoremata sunt, ex aliorum authoritate repetere conantur. Quae sola authoritate definienda sunt, ratione volunt intelligere et ubi experimentis est opus, ad abstractas quandoque ratiocinationes confugiunt.

Itaque si quaestio fuerit physica, ita ratiocinationes nostras confingere debemus, ut experimenta praecedant, et ratiocinium experimentis inhaereat.

Si vero quæstio ab authoritate pendeat, inquirendum imprimis est, utrum autoritas sit infallibilis, an fallibilis. Si autoritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tanquam demonstratæ propositiones; atque ita certæ, uti axiomata. 3tias. Quæ aut illis axiomatibus, aut his consequentibus propositionibus clare adversantur, falsa reputanda sunt. [illegible] [illegible] [illegible]

Quod si autoritas sit fallibilis, hi statuendi sunt canones. Quæ omnes, aut plures narrant [illegible] [illegible] ne refragante, certa sunt habenda; si autem unus, aut alius adversus plures testificentur, [illegible] [illegible] [illegible]

Quæ facta unus, aut alter ocularis narrat historicus, nemine contra scribente, proxima sunt certitudini, dummodo hujusmodi historici veras habuerint historicorum dotes.

Qui aliquid tacet, is id non negat. Ergo quæ historici narrant coævi in dubium vocanda non sunt ex hoc tantum, quod alius, aut alii eam coævi taceant. Qui non tacet, aut oscitantiæ, aut ad summum malitiæ accusari duntaxat potest.

Quæ facta testes non coævi, neque oculares magna consensione narrant, in dubium sunt vocanda, si nemo coævorum, et ocularium historicorum memoret, quum memorandi opportunitas erat.

Si nulli extent coævi, [illegible] [illegible] [illegible] [illegible] [illegible] di argumenta.

Historia; quæ claris rationibus repugnat, falsa est reputanda

Historia dicenda non est ratione contraria, quod moribus, et opinionibus præsentibus adversetur: opiniones quippe, atque mores mutantur.

Non ideirco falsa habenda est historia, quod res enarret, quarum nos non intelligimus causas.

Quod attinet tandem ad veritates, quæ ratiocinii usu acquiruntur, præter ea, quæ tota hac in Logica docuimus, tria hæc axiomata advertenda sunt. Primum est. Quæ in idea clare, atque distincte contineri cernimus, de ea affirmare debemus. ea vero negare, quæ illi adversari clare, atque distincte cupimus. 2dum. Quæ non percipimus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mus, neque illud intelligimus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] volumus esse ridicule [illegible] [illegible] [illegible]

Hæ sunt præcipuæ methodi analyticæ leges: Has servetis oportet, si occultas veritates citra erroris periculum cognoscere vultis. Syntheticæ methodi canones vos [illegible] legere poteritis apud recentiores notissimum Dialecticos, quum iis erit opus; sat eos scire, atque tenere in præsentiarum ad vos non attinet; fortasse tamen aliquos post annos (quod de majori saltem vestrum parte sperandum est) [illegible]. Sed in rebus hujusmodi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod tamen non modo vertendum est vitio, sed scholasticis conjecturis quum [illegible] [illegible] [illegible] [illegible], aut [illegible] mutatæ neque [illegible] est, neque, hisce temporibus utile. Illud certum est, in præceptis Dialecticis [illegible] exiguas nos [illegible] [illegible] mentium partem, nec alia tradidisse, quam quæ cum summis viris judicavimus utiliora. Nunc ad alteram partem Philosophiæ transitum faciamus.

Philosophiæ

Pars 3tia

Metaphysica.

Ea Philosophiæ pars, quam modo [illegible], ab ~~[illegible]~~ antiquis [illegible] [illegible] [illegible] nomen accepit [illegible] quod de rebus materia [illegible] [illegible] [illegible] contemplationes, [illegible] [illegible] [illegible] [illegible] [illegible] qui metaphysici inscribuntur, ab iis, qui eos collegerunt, et in certum ordinem digesserunt, post physicos libros [illegible] [illegible], atque ob hanc causam [illegible] Metaphysici. [illegible] [illegible] [illegible] nominis origine observandum est, [illegible] [illegible] [illegible] [illegible] [illegible] in Metaphy. [illegible] [illegible] [illegible] Theo[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bibliothecæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libros [illegible] [illegible] in terra [illegible] [illegible], donec post multum temporis eruti sunt blattis, atque tineis pene corrupti. Hos quum [illegible] quidam [illegible] emisset, [illegible] [illegible] emendare, et in ordinem [illegible] conatus est [illegible] [illegible] Græcia Romam vexit, Tyrannioni cuidam Grammatico demandata cura, et eosdem corrigeret. [illegible] denique Rhodius illos recensuit, atque [illegible] [illegible] [illegible] [illegible] [illegible] detraxit. Hi itaque tres [illegible] [illegible] correctores quum ea, quæ [illegible] Dialecticas, moralem philosophiam [illegible] [illegible] in unum [illegible] corpus redegerint, quæ [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Physicis libris [illegible] re, eaque, quod post Physica essent collocata; metaphysica dixere.

Verum quæcunque sit hujusce nominis origo; metaphysica est scientia, quæ res contemplatur ab omni materiæ commercio secretas, earumque primas causas, atque principia: Hujus scientiæ est [illegible] generatim sumptum [illegible]

usq. proprietates examinare. Hic Deum simplicissimum, sapientissimum, immensum, æternum, ubiq. et rerum omnium authorem, ~~[illegible]~~ rectoremq. contemplatur. Hinc cœlestium et ... naturas mentium considerationem vertit, et hanc demum ad nosmetipsos convertit, nostram ... corpoream ... ... accidentium noscimus, quam ... ... conversionem, ... Hinc non immerito sapientes viri scientiam hanc omnium præstantissimam, atq. utilissimam judicarunt: Hinc quoque hanc Philosophiæ ... ... vel scientiam generalem dixerunt, primam quippe Philosophiam, quod prima omnium Disciplinarum principia complectatur, et quasi summa capita, in quæ omnium scientiarum contemplationes, et ... quasi ... resolvuntur, scientiam vero generalem, quod tractat causas, atq. rationes generales rerum omnium, æternarum ..., ..., et ... .

Ut erudite more suo, observat ... Genuen ... in Prolegomenis Elementorum Metaphysicæ, Pythagoras primus fuisse videtur, qui hujus scientiæ fundamenta ... ... ad Platonicos et Eleaticos ..., hos ... navit. Multa profecto in Eleaticorum fragmentis ad hanc scientiam spectantia leguntur: ~~multa~~ longe etiam plura in libris tum Platonis, cum Platonicorum, ... , Alcinoi, Plotini, Jamblici, Porphyrii, ... Primus tamen qui res metaphysicas in ordinem ac, artis artem referre conatus est fuit Aristoteles, quamvis successu ... felici: nam præter Aristotelem ... metaphysicorum ... notias, ac specimina ... ... judicanti se exhibent, quam ... , et ... ... , et ... ... Philosophorum commentis, at ... ... ad ... usq. decimum septimum ... duntaxat ... ... Metaphysicam, donec primum Verulamius, ac postea Cartesius, ut alia studia, hæc quoq. summopere promovere cœperant.

Itaq. ab initio sæculi decimiseptimi ad nostra hæc usq. tempora plures floruerunt, atq. etiamnunc florentissimi metaphysici. Præcipui autem sunt ex secta Cartesianorum Sylvanus Regis, Joannes Claubergius, Benedictus Spinoza, Nicolaus Malebranchius: ex iis vero, qui Cartesium non omnino sequuntur, Gassendus, Du-hamelius, Lockius, Newtonus, Clarkius, Parkerus, Cudworthius, Clericus, Leibnitius, Wolfius, Bulfingerus, Genuensis. Quid ergo responderunt nunc ... ..., atq. etiam nostri ordinis delicatiores Philosophi, qui totam in rebus physicis putant versari debere nostram Philosophandi rationem, quiq. metaphysicas quæstiones vel non tractandas putant, vel cursim atq. postremis tantum diebus, quibus Philosophiæ datur opera? An hi sapientiores fortasse sunt, atq. doctiores celeberrimis, qui hactenus ... Europæ sapientiæ ... ? An reprehendemus omnium Academiarum in hac re consilium, ... ~~[illegible]~~ vel alterius præjudicium ... ? Sed pudet in re manifesta rationem, et demonstrationes quærere.

Ut itaq. redeamus unde discessimus, universam Metaphysicam in duas dividimus partes, quarum primam nuncupabimus Ontologiam; aliam Pneumatologiam.

Metaphysicæ

Pars I.

Ontologia.

Ontologia, quæ secundum nominis ethimologiam, nihil aliud est, quam Entis generatim accepti tractatio, et cui, si proprie loqui volumus, primæ Philosophiæ, sive Metaphysicæ nomen duntaxat convenit, definitur a Wolfio, cæterisq. Philosophis scientia Entis in genere. ~~[illegible]~~ ~~[illegible]~~. Atq. ut in re tam ampla, tamq. fuse a Metaphysicis pertractata minus utilia missa faciamus, et nonnisi necessaria consideremus sit.

Caput I.

De notionibus Rei, Entis, Nihili, Possibilis, Impossibilis, Necessarii, Contingentis.

Quidquid aliquando extitit, existit, futurum est, aut possibile est, sive illud substantia sit, sive modus, Res nuncupatur a Philosophis. Hoc vocabulo nullum est apud latinæ linguæ scriptores universalius, neq. aliud excogitare possumus, ut opinor, quod ampliorem habeat notionem.

Entis nomine intelligimus quidquid existit, sive illud substantia sit sive modus. Sunt qui rei atq. entis unam eandemq. esse notionem putant. Nos tamen malumus duo hæc vocabula distinguere, ut commodius cogitationes nostras explicemus, præsertim quum nomen Entis, ut patet ex nominis ethimologia, apud Latinos existentiam significet, vocabulum vero rei quidlibet etiam non existens.

Vocabulum Nihili duas habet notiones, unam sibi et Entis alteram privationis alicujus rei in quomet ente, vocabulum non nullo negativum est. Vocabula autem negativa, si recte demonstravit Lockius lib. 2 de intellectu humano, ~~[illegible]~~ Cap. x, sect. 5, absentiam idearum positivarum explicant. Quum asserimus e. g. ante conditum mundum fuisse nihil, duas subjicit notiones, Mundi scilicet, et absentiæ Mundi. Hinc non recte Wolfius post ... definivit nihilum veluti illud, cui nulla respondet notio.

Possibile est illud, quod neq. existit, neq. certum est, utrum aliquando existet, sed tantum non repugnat existere. ... e. g. homines, hoc est in Luna incolæ neq. existunt, neq. certum est, utrum futuri quandoq. sint; quia tamen non repugnat incolæ Lunam, possibiles dicuntur habitatores in Luna. Atq. hoc loco animadvertendum est ... ut aliqui facere solent, probabilia cum possibilibus confundantis. Nam probabilitas spectat rationem, qua aliquid vel affirmamus, vel negamus, ponderamus; possibilitas autem ipsam rei naturam

Impossibile ē illud, q̄d existere repugnat ut Circulus quadratus: Mens corporea. idē simul eē, et n̄ eē.

Ens necessarium ē illud q̄d fieri nunquā potē, ut n̄ existat. Dividit̄ autē in necessarium existentiæ, necessarium essentiæ, necessarium ad existentiā, et necessarium ad essentiā. Primū, q̄d proprie necessarium dicit̄, ē illud, q̄d existentiæ suæ n̄ habet causam, seu q̄d æternum ē; Atq. hoc modo necessarium ē solus Deus. 2dum ē, q̄d essentiā habet immutabilem, q̄d solum, ut ait Plato, æternum ē. Hoc modo rerum creatarum essentiæ quæ æternæ sunt, necessariæ dicunt̄. Necessarium ad existentiā dicit̄ illud, sine quo aliud nequit existere. Ita si n̄ existente A nequit existere B. A necessarium nuncupabit̄ ad existentiā B. Necessarium ad essentiā, seu, ut loquitur Wolfius, essentiale, ē illud, sine quo essentia rei haberi nequit. Ita soliditas dicit̄ necessaria ad essentiā corporis, æqualitas circumferentiæ a centro ad essentiā circuli.

Ens contingens vocat̄ a Philosophis, cujus essentia ab alio dependet, quales sunt omnia [illegible] et possibilia quæ necessitate nullā n̄ existunt. Ita contingens, et necessarium opponi dicunt̄, ut q̄d unum ē nequeat eē alterum:

Caput 2dum

De Relatione, Subjecto, Adjuncto, Substantia, Attributo, Modo

Relaō ē qualiscumq. nexus unius rei cum alia. ē autē hujusmodi nexus vel realis, vel moralis, vel intellectualis. Nexus realis in ipsa rerum naā consistit, cujusmodi ē nexus int̄ Patrem, et Filium: nexus moralis [illegible] [illegible] [illegible], et int̄ uxorem, et virum: intellectualis denique [illegible] cogitaōne comprehendit̄; Atq. hujusmodi sunt relaōnes int̄ [illegible] principia, atq. inde deductas conclusiones, int̄ [illegible], quorum tñ unum ab altero n̄ dependet.

Subjectum ē illud, cui aliquid inhærere potest; Adjunctum vero, q̄d subjecto inhæret. Sic tela [illegible] ē Picturæ, pictura autē adjunctum telæ.

Substantia ē primum subjectum illud, q̄d ē, aut sit, q̄d primum subjectum ita existit, ut intrinsecus aliud [illegible]. Modus autē ē q̄d, in tali substantia, q̄d tñ ad illud n̄ [illegible] essentiā, [illegible] intrinsece ab essentia substantiæ pendeat, nec eē sine substantia possit.

Attributum ē illud, q̄d licet n̄ sit primum in essentia, necario tñ, et intrinsecus convenit ab essentia, ita ut [illegible] essentia; illud consequ. distinguit a modo, q̄d modus abeē a re potest, attributum autē necario rei inhæreat. Dividunt Philosophi attributa in affirmantia, et negantia. Illa explicant quid res sit, hæc quid n̄ sit. sic extensio in corpore attributum dicit̄ affirmativum, Impenetrabilitas vero in eōd corpore [illegible] dicit̄ attributum negativum.

Caput 3tium

De essentia, naā, et subsistentia

Essentia ē forma rei intrinseca, qua res talis potiusquā qualis, seu, ut nonnullis placet, ē illa, qua posita, res ponit̄ [illegible], destructa vero re ipsa destruit̄. Essentiæ vel reales sunt, vel nominales. [illegible] dicunt, quæ ipsa constituunt res tales [illegible], nominales [illegible] notiones nostræ circa essentias rerum [illegible] vocabulis expressæ. Porro essentiæ rerum reales vel [illegible] sunt [illegible] contineri in mente Dei: facti extra Deum existunt.

Essentia atq. naā duo nomina sunt apud Philosophos eandē [illegible] significaōnem, verum [illegible] cum de rebus physicis loquunt, vel de moralibus. ē autē apud physicos naā vis, seu [illegible], apud Ethicos vero norma humanarum actionum ab Authore Naā promulgata. Leges naæ vocant physici normas, secundum quas in hac rerum universitate motiones provenire statuit author Deus. Leges naæ vocant ethici normas, secundum quas ut suas liberas actiones homines conformet, q. lumen raōnis docet, atq. præcipit Deus.

Quoniam vero præcipua Religionis nostræ Mysteria, sacrosancta videlicet, et individua Trinitas, necnon admirabilis verbi divini incarnaōne, n̄ [illegible] [illegible], quæ de subsistentia [illegible] consueverunt Philosophi explicari [illegible] [illegible]. ideirco ea consideranda nunc sunt, quæ captu quidē [illegible], semel tñ [illegible], et memoria retenta tam Philosopho, quam Theologo usu sunt [illegible]. Sed si in hac re Philosophi limites [illegible] excedere videbimur, nullus nobis succenseat. Cum n̄ sit subsistentiæ naō cognosci n̄ potē, nisi ex iis, quæ nos edocet Fides. Quare inquiremus [illegible], quænam sit [illegible], et [illegible] vocabuli substantiæ. Deinde in quo eadē sita sit.

Q̄d attinet ad [illegible] vocabuli originē certum ē, n̄ solum veteres ethnicos Philosophos, verum eām Christianos n̄ brevi temporis intervallo, subsistentiæ nomen [illegible] Ecclesiæ seculis ignorasse. Cumvero [illegible] Patres sanctum [illegible] ad explicandum sive Trinitatis, sive Incarnaōnis Mysterium hypostasis vocē assumpserunt; quæ tñ hæc vox hypostasis æquivoca in temporis foret, et a Latinis Patribus usurparet pro substantia, quæ naā nullatenus distinguit; propterea nonnulli Patres, int̄ quos Hieronymus, noluerunt tres cum Græcis in Deo hypostases admittere; ne pares cum Idololatris [illegible] Deos [illegible]. At quum postea [illegible] [illegible] [illegible] Concilio, constitutum fuit, ut nomine hypostasis n̄ substantia, [illegible] naā [illegible] persona intelligeret, quam optime noverant Latini, substantiæ nomen, quo [illegible] utebant, [illegible] convenire q̄d Græci ō hypostasis accipiebant, ut aliqd excogitarent vocabulum, q̄d idē ac hypostasis;

gnificaret, subsistentię vocē invenerant. Patet itaq. subsistentiā significare Psonā, cum Catholica deinde ecclesia tres in Deo fassa sit hypostases, sive tres subsistentias. Id cū ex eo constat, qd cum Catholica fides doceat duas ē in Christo Domino nāas, unicā vero duntaxat Verbi divini Psonā, omnes pro[r]sus modū unanimi consensione pro certo habuerint unicā ē in Xto Hypostasim, seu unicā subsistentiā. Hec quoad originē vocabuli subsistentię.

Si autē de vera, et propria illius significatione loquam, certū ē p subsistentiā nihil aliud vere, et proprie intelligi, quā ultimū nāę terminum, seu complementum, quo eâdē nāa omnino in se ipsa sistit, et alteri constituit incommunicata. Hinc n̄ immerito ajunt subsistentiā ita se habere respectu nāę, quemadmodū se habet figura respectu corporis. Nā sicuti figura in corpore efficit, ut corpus ultra ulteriorē n̄ habeat extensionē, ita ā subsistentia habet nāa, ut in se sistat, atq. ulterius n̄ extendatur! Animadvertendū n ē, qd quelibet nāa tametsi n̄ destituat propria actuali essentia, et existentia, indifferens tn̄ adhuc ē vel ut cū altera uniatur subsistente nāa, dependens a cujus subsistentia suas exerceat actiones, ut patet in humana Xti nāa vel ut sibimetipsi relinquatur, sitq. proinde ex se integrum suarum actionum principium. Quare nāa alteri subsistenti nāę unita propria quidē essentia, et existentia donatur, propriam tn̄ n̄ habet subsistentiam nāa vero sibi relicta, et alteri incommunicata prętr actualem essentiam, et existentiam propriam quoq. habet subsistentiam. Ex his autē manifeste consequitur substantiam a subsistentia distingui, quod substantia sit illud omne, qd existit per se, n̄ vero alterius entis ope; subsistentia vero sit ultimum substantię complementum eam reddens alteri substantię incommunicatam, adeo proinde ut ipsa sit totum, et integrum suarum operationum, si quas exercet principium, aut passionum, si quas recipit subjectum.

Quamvis autē subsistentia secundum vocabuli vim nihil aliud significare videatur, quam modum, quo quelibet substantia sive completa, sive incompleta existit, usus tn̄ invaluit, ut subsistentię nomen substantię tantum completę Petro e. g. vel Paulo tribueretur. Nā si subsistentia ē terminus nāę incompletę, talis nāa subsistens duntaxat appellatur. Hinc anima rationalis a corpore separata, licet in se subsistens, et avere conjuncta n̄ sit, nunquam tn̄ aut subsistentię, aut Psonę nomine appellatur. Qd si subsistentia nāę completę terminus sit, qd complete subsistit vel suppositum dicitur, vel Psona, suppositum quidem, si nāa completa sit irrationalis, ut Leo, equus, Psona vero, si nāa completa sit rationalis. Cum n. Psonę nomen ad dignitatē ptineat, ideo (ut praeclare ait rō noster Severinus Boetius) homines dicimus ē Psonas, dicimus Deū, dicimus Angeli, n̄ arboris, n̄ equi.

Quoniam vero subsistentia, ut diximus, significat Psonā, opere pretium ē, ut Psonę definitionem afferamus. Porro hęc definitur a Boetio rationalis nāę individua substantia. Dicitur primo rationalis nāę substantia, quia res omnes rationis expertes suppositum appellatur, n̄ Psona, cum Psona dignitatem, et excellentiam exprimat. Definitur quoq. individua substantia nāę rationalis ad significandam singularitatem, et integritatem illius nāę, de qua Psona enunciatur. Singularitatem, inquam, cum Psona n̄ dicatur aut de pluribus, aut de uno generatim sumpto. Hinc idē Boetius Nusquam, inquit, in universalibus Psona dici potē, sed in singularibus tantum, et individuis. Animalis n. vel generalis hominis nulla Psona ē, sed vel Ciceronis, vel Platonis. Integritatem denique vocat illam individuam expressionem, quia totum, et integrum illud sit oportet, qd Psona nuncupatur, adeo propterea ut oculo, manui aut pedi in homine subsistentię, suppositi, aut Psonę notio aptari n̄ possit, cum sint partes duntaxat corporis humani. N̄ omnia ergo, quę existunt in se ipsis, eodem modo possunt nominari subsistentia. Nā illud omne, qd Psonę notionem habet, ē quoq. subsistens, et suppositum, n̄ vicissim omne suppositum, et subsistens vocari potē, aut ē Psonam, sive subsistentia. His positis

Ppōo 1. Subsistentia in divinis virtualiter distinguitur ā nāa

Pro Ppōo. Docet Fides subsistentias, seu Psonas divinas ē quid unum realiter cum divina nāa. Quamvis n quelibet divina Psona realiter distinguatur ab altera, certum tn̄ ē quamlibet divinam Psonam ab essentia, seu nāa divina realiter n̄ distingui. Si aliqua igitur int subsistentiam, et divinam nāam admittenda ē distinctio, quemadmodum admittenda ē, ea profecto nonnisi virtualis ē potē. Id autē ut clarius pateat, ea breviter sunt argumenta quib. Sabellius olim, et Arius errores ancipites. N̄ aliunde profecto eorum circa Trinitatis mysterium orti sunt errores, quam qd nullam int divinas Psonas, et nāam, existimaverint intercedere distinctionem. Nulla in quiebat Sabellius, nulla distinctio int Psonas, et nāam sed in Deo una ē nāa. Ergo nonnisi una ē in Deo Psona. Psona, ajebat Arius, nullo modo distinguitur a nāa. Tres sunt in Deo Psonę. Tres ergo sunt in Deo naturę. Quare cum Catholica Fides n̄ rationum subtilitate, sed Scripturarum, et traditionis autoritate doceat unā ē in Deo nāam, et tres Psonas, cumq. certum sit, Psonas, seu subsistentias divinas realiter n̄ distingui a divina nāa, sed ē unum, et idem realiter, ne in Sabellii, et Arii errores incidamus, statuendū ē subsistentias, seu Psonas divinas ratione, sive virtualiter distingui a divina nāa

Ppōo 2da. ē valde fidei consentaneum, si in creatis realem int subsistentiam, et nāam distinctionem admittamus.

Pro Ppōo. Si subsistentia in creatis realiter n̄ distingueretur a nāa, difficile admodum esset ea explicare, atq. tueri, quę docet Fides circa Mysterium Incarnationis. Certum n ē Verbum divinum humanam assumpsisse nāam, n̄ assumpsisse humanam subsistentiam, seu Psonam. Hęc autem, nonnisi reali posita distinctione, possunt explicari. Enimvero si virtualiter tantum humana nāa distingueretur ab humana subsistentia, inde consequeretur Verbum divinum aut assumpsisse nāam humanam dimidiatam, et imperfectam, aut una simul cum nāa humanam quoq. assumpsisse Psonam; quę ut ... repugnant, quę edocet fides. In Symbolo n̄, qd D. Athanasio adscribitur, Xtus dicitur perfectus homo et Catholici omnes unanimi consensione fatentur a Verbo divino illud omne fuisse assumptum, qd pertinet ad humanę nāę perfectionem. Nā vero hec omnia immerito doceret Ecclesia, si Verbum divinum imperfectam assumpsisset humanam nāam. Deinde Arianos et Nestorius et Eutyches suorum errorum primum duxerunt ... ab eo prejudicio, quo opinabantur creatam subsistentiam nullatenus distingui a creata nāa. Ea argumenta, quib. totā pror

sus suarum heresim vis erat innixa. Nāa, argumentabat Nestorius, n̄ distinguit a Psona; Quum itaq. duę sint in Xto nāę, duę pariter sunt in Xto Psonę: Eutyches contra arguebat Psona n̄ distinguit a nāa; Consequentē ergo, qd quot in Xto unica sit Psona, unica eād in Xto sit nāa. nunquam autē aut Nestorius, aut Eutyches hęc ausi fuissent asserere, si recte, ut par erat, expendissent eam, quę inter creatam subsistentiam et nāam intercedit, distinctionem. si ergo adversus Nestorianos, et Eutychianos in pluribus Conciliis definitum fuit duas ē in Xto nāas, et unicam tantum Psonam, si in Symbolo, qd D. Athanasii appellat, Xtus dicitur unus omnino n̄ confusione substantię, sed unitate Psonę; hę, secus ac Catholica fides Ecclesia, sentiamus, concedendum profecto ē creatam subsistentiam, seu Psonam a nāa vere, et proprie, ideoq realiter distingui.

Parum autem, seu nihil ponderis habent ea quę Durandus, ejusq. sectatores adducunt, ut probent sufficere virtualem distinctionem inter nāam, et creatam subsistentiam. nam, ut praetermittam, opinionem hanc ut fidei Catholicę non satis accommodatam communiter ab Orthodoxis Auctoribus n̄ admitti, quia, posita virtuali tantum distinctione probari nollet in Xto Domino perseverasse humanam subsistentiam; n̄ ē, cur ad omnipotentiam divinam confugiat Durandus, qua ea omnia facta sint, quę in Mysterio Incarnaōnis docet fides. Supflum omnino ē tales nos in angustias conjicere, ut asseramus, subsistentiam a nāa humana p mentem solummodo distinctam, omnipotente Dei virtute fuisse ab eādem nāa vere, et proprie sejunctam; Quum realiter ab invicem distinctis subsistentia, et nāa in creatis, ea, quę spectant ad precipua fidei nostrę Mysteria conciliari commode possint.

Quęrendum nunc ē, in quonam subsistentia creata consistat, utrum scilicet in positivo aliquo, vel potius in aliquo negativo. Formalem subsistentię raōnem in creatis superaddere nāę aliquid positivum contendunt Thomistę. Eam in puro negativo consistere, docent Scotistę. Nos 2dam hanc sententiam, quę probabilior ē, et apud recentiores Philosophos communior, demonstrandam suscipimus. Itaq. sit

Ppōo 3tia. Subsistentia in creatis in puro negativo consistit.

Pro: Ppōo. Subsistentia aliud n̄ ē, quam ultimus nāę terminus, seu ultimum nāę complementum. quo ipsa sit sui juris; sed evadere nāam sui juris contingi optime potē sine aliquo positivo nāę superaddito. Ergo etc. Mr apud omnes ē certissima. Mr probat. Corpus p figuram terminari atq. compleri contingi optime potē sine aliquo positivo eidem corpori superaddito. Ergo a pari. Antecedens certum ē debet, quia corpus p figuram terminari, atq. compleri n̄ aliud ē, quam negare, seu impedire, ne figuratum corpus ulterius extendat, sed eām evadere nāam subsistentem, seu sui juris, n̄ aliud ē, quam ipsam reddi incommunicabilem alteri, tanquam supposito, sive negare communicaōnem cum altera subsistente nāa. Ergo si primum, eām 2dum. Quum autem aliunde melius dignosci causę nequeant, quam ex propriis earum effectibus, subsistentię effectus perscrutem, ut liquido appareat utrum positivum vel negativum aliqd appellanda sit. Jam vero subsistentię positivus effectus nullus ē! Hujusmodi n̄ esse posset vel ē independentiam a subo vel reddere nāam singularem, et existentem, vel eandem eadem constituere nāam alteri n̄ communicabilem. Porro neuter ex his effectibus est positivus subsistentię effectus potē recenseri. N̄ primus, quia nāa omnis eo ipso, qd ē [illegible] substantialis, ē eām independens a subo citra subsistentiam; Independentia enim a subo ē quidem effectus substantię, n̄ subsistentię. N̄ 2dus: Natura siquidem, eo ipso qd ē actu producta, habet a sua entitate, ut sit singularis, seu individua, atq. in se ipsa existens. Hinc nāa humana in Xto Domino, licet in se n̄ subsistat, sed in Verbo divino, cum ē unita, ē tamen, utpote propria n̄ carens hęc ea entitate, singularis, seu individua, atq. in se ipsa existens. Tertius denique effectus negativus ē, n̄ positivus. Nam, ut patet ex iis, quę supra diximus, reddere nāam incommunicabilem, seu n̄ communicabilem alteri, idem omnino ē, ac negare ejus communicaōnem cum altera superiori, aliqd proinde negativum. Dum itaq. omnes hos effectus adduci alter nequeat vere positivus a subsistentia proficiens, inferendum ē subsistentiam n̄ superaddere nāę aliquid positivum, sed in puro negativo consistere.

Id autem eo vel magis asserendum ē, si eā attente perpendamus, quę docet Fides in admirabili Mysterio Incarnaōnis. Nam si docente fide, fateri Xtum Dominum ōe perfectum hoīem; fateam quoq necesse ē Verbum divinum humanam assumens nāam eām omnia assumpsisse, qd spectat ad physicam, et positivam hoīs perfectionem. sed certum ē Verbum divinum n̄ assumpsisse humanam subsistentiam. si ergo Xtus Dominus totum omne, qd in humana natura physicum, ac positivum ē, assumens, humanam n̄ assumpsit subsistentiam; creata subsistentia n̄ ē aliquid positivum. Si n̄ in aliquo positivo creata subsistentia consisteret, vel sicuti nāa positiva perfectio foret, aut Verbum divinum hoc quoq. positivum assumpsisset, quum hōo nasci singulare ē, adeoq duę essent in Xto Psonę, aut n̄ omnes physicam, et positivam hoīs perfectionem assumpsisset, adeoq. n̄ esset perfectus hōo. Primum asserere ē in Nestorii heresim incidere, quam proscripsit C. tertia in Concilio Ephesino. 2dum dicere ē contra Apostoli, et universalis Ecclesię Doctrinam. Ex Mysterio itaq. Incarnaōnis liquet subsistentiam in creatis n̄ superaddere nāę aliquid positivum.

Neq. solum ex Mysterio Incarnaōnis nostra confirmat assertio, verum eām, posita nostra sententia, hoc Mysterium, quantum homini licet, facilius explicat. Intelligitur n. expresius, quomodo Xtus perfectus sit hōo, licet humana careat subsistentia. 2do ex eo tantum qd humana nāa sit unita Verbo divino, recte concipit mens humanam nāam n̄ ē amplius integrum suarum actionum principium, nec amplius ē sui juris, sed sub jure Verbi divini, quin tamen eidem humanę nāę aliqua desit positiva perfectio. Nam quum inferior aliqua nāa alteri superiori subsistenti nāę jungitur, jam desinit ē sui juris, et evadit juris alterius, ut patet in aquę gutta quę Oceano mixta, atq. conjunctam fit juris alieni, ita tamen, ut nihil rei physicum, et positivum perdat. Quę quidem doctrina tota desumpta ē ex Concilio Francofordiensi tempore Hadriani Primi Papę, et Caroli Magni Imperatoris coacto, ubi ex Epistola Paschasii Romanę Ecclesię Diaconi in Libello de Spiritu sancto Cap 4. hęc habentur. In Deo hoīne persona substantia ē, n̄ persona Psona. Nam Psona Psonam consumere potē, n̄ substantia substantiam,

quia Persona vel juris, substantia vel naturae. Persona igitur, seu subsistentia secundum adductam auctoritatem nihil aliud supponit naturae, quod est sui juris, et nihil eidem naturae potest detrahere, vel physicum, aut positivum sit: ideo natura humana in Christo nata, quod Verbo divino fuerit unita, nihil physicum, aut positivum ad propriam entitatem pertinens amisit. Quare si haec omnia melius, atque facilius explicantur, posita subsistentiae notione in puro negativo, citra ullam dubitationem asserendum erit formalem subsistentiae rationem in Creatis non superaddere naturae, quemadmodum immerito contendunt Thomistae, aliquid positivum.

Opponunt 1. Subsistentia in divinis est aliquid positivum. Ergo etiam in creatis. Probatur consequentia. Subsistentia in creatis est participatio subsistentiae divinae. Ergo si subsistentia in divinis est etiam in creatis. Probatur consequentia. Quia creata intellectio, et volitio sunt participationes divinae intellectionis, et volitionis, sunt aliquid positivum. Ergo similiter et.

R. concedo ant. nego conseq. Disparitas est, quia tres divinae Personae, seu subsistentiae, ut Catholica nos docet Fides, realiter ab invicem se distinguunt, non per naturam, quae una eademque est in tribus omnibus divinis Personis. Adeoque assignari debent tres subsistentiae relativae, quae sint tres positivae entitates relative realiter inter se, et virtualiter tantum a natura distinctae, per quas tres in Deo Personae constituuntur, et vere, ac proprie inter se distinguuntur. Verum aliter omnino se se res habet creatis in rebus omnibus. Quum natura in rebus creatis natura finita, et alteri misime communis sit, ideirco in rebus creatis una Persona distinguitur ab altera per propriam naturam, non per subsistentiam. Caeterum a divinis ad creata non [illegible] recta est argumentatio potest. Et si inde aliquid probari volunt Thomistae, asserant quoque necessitatem, quod quemadmodum in divinis subsistentia virtualiter tantum distinguitur a natura, et necessaria, atque immutabilis est; ita quoque se habeat in creatis.

Parum autem refert, creatam subsistentiam divinae esse subsistentiae participationem. Nam ut aliquid sit, ac dici possit participatio divinae naturae, et divinae perfectionis, necesse non est illud omnimodam, et perfectam habere similitudinem cum ente perfectissimo, Creaturarum quippe sanctitas, et sapientia sunt et dicuntur participationes tum sanctitatis, tum sapientiae divinae, neque tamen aut perfectae sunt, aut necessariae, et immutabiles; sed satis est, si aliqua duntaxat similitudo intercedat. Quae vero aliqua est similitudinis inter divinam, et creatam subsistentiam, certum est. Sicuti n. subsistentia in divinis est ultimum complementum naturae divinae in tres Personas distinctae, ita subsistentia in creatis est ultimum cujuscumque naturae tam rationalis, quam irrationalis complementum. Ratio igitur ex eo desumpta, quod subsistentia in creatis sit participatio subsistentiae divinae nihil omnino evincit.

Nec porro tantum habet roboris, quod ex creata intellectione, et volitione objiciunt. Non ideo n. intellectiones, et volitiones nostrae aliquid positivum sunt, quia divinae intellectionis, et volitionis sunt participationes, sed quia ut aliquid revera positivum, atque ut positivi actus a nobis concipiuntur, quae omnia, re bene discussa, de subsistentia creata, dici nequeant, sed illam in puro, ut ajunt, negativo esse collocandam. Verum si nostrum oppositi argumenti falsitatem magis infirmare [illegible], ita contra Adversarios argumentandum est. Quamvis creata intellectio, et volitio sint participationes divinae intellectionis, et volitionis, actus tamen intelligendi, et volendi in homine sunt pura accidentia, in Deo autem sunt substantia. Ergo a pari licet subsistentia in creatis sit participatio subsistentiae divinae, subsistentia tamen creata est quid negativum, divina vero positivum.

Opponunt 2do. Quod consumi et suppleri ab alio potest, requirit esse, nisi aliquid positivum, sed SS. Patres asserunt Verbum divinum humanam assumens naturam quoad humanae naturae consumpsisse subsistentiam, eamque per propriam supplevisse subsistentiam. Ergo etc.

R. dist. mm.: Quod proprie consumi, et suppleri ab alio potest, requirit etc. conc.: quod improprie consumi et suppleri ab alio potest, requirit etc. neg.: mm. dist.a cum proportione maj. neg. conseq. Quum SS. Patres asserunt Verbum divinum humanam consumpsisse subsistentiam, eamque propria subsistentia supplevisse, nobis haudquaquam adversantur. Non n. in sensu physico, et proprio locuti sunt SS. Patres, quatenus Verbum divinum humanam assumens naturam, et humanam naturae deferens subsistentiam, entitatem aliquam, et rem positivam, quae ad humanam pertineat naturam, destruxerit; sed in sensu improprio duntaxat, et morali hoc asseruerunt, quatenus scilicet impedivit, ne humana natura in se ipsa sisteret, ne esset sui juris, atque interius ex se suarum actionum principium. Atque in hoc etiam sensu intelligendi sunt SS. Patres, quum ajunt Verbum divinum supplevisse humanam Personam. Nam ita natura, quae per unionem hypostaticam unione ceu incompleta a Patre, fuisset perfecte completa, adeoque interius ex se principium suarum operationum, a Verbo divino obtinuit complementum, et simul cum eodem Verbo interius evadit agendi principium. Haec autem omnia non alicujus subsistentiae detractione fiunt, sed potius additione, Verbi scilicet divini, sicut egregie innuit Doctor Angelicus 3 parte, quaest. 4. art. 2do ad 2dum his verbis: Dicendum quod naturae assumptae non deest propria personalitas propter defectum alicujus, quod ad perfectionem naturae humanae pertineat, sed propter additionem alicujus, quod est supra humanam naturam. Quod est unio ad divinam Personam. Humana igitur subsistentia in Christo nec proprie consumpta nec proprie suppleta fuit, quum illud solummodo, quod est esse sui juris, adjunctam proinde negationem humanae detraxerit naturae a Verbo assumptae.

Quamquam, etiamsi voces illae consumi, atque suppleri in proprio, ac rigido sensu accipiantur; explicari tamen ne ab ipsis quidem Adversariis potest, quomodo Verbum divinum humanae naturae consumpserit, atque suppleverit personalitatem. Nam ad primum quod attinet; quomodo naturae humanae subsistentia, esto positivum aliquid esset, a Verbo divino proprie consumi potuit, si humana Christi Domini natura fuit semper Verbo divino unita, et nullo umquam vel minimi temporis intervallo, in se subsistens? An verum hoc consumi dici potest de eo, quod numquam praeextitit? Eadem omnino dici possunt de verbo illo supplere stricte, et in proprio sensu usurpato. Nam si proprie loqui volumus, alterius vices supplere significat, et omne praestare quod praestaret alterum, si foret. Quum vero, praeterea dicatur, si in humana natura esset humana Persona, eadem humanam naturam redderet Verbo divino non communicatam,

sistentē in se, et ab alia Psona ñ dependentē; Hic eadē efficere deberet Verbi divini Psona ad supplendas vices humanæ subsistentiæ. Sed hæc a subsistentia Verbi divini ñ præstarī. Secus nulla esset hypostatica unio. Humana ergo subsistentia proprie suppleta ñ ē a Verbi Psona.

Opponunt 3tio. Si Psonæ formalis rãō in alio sita ñ esset, quã in negãōne communicaōnis, seu conjunctio[nis] cū superiori nãa, id certe ñ ignorassent Patres rē contra Nestoriū agentes idq. Nestorio opposuissent; sed de hac negãōne nulla prorsus apud ipsos fit mentio. Ergo &.

R. ne: mm. Quamvis concedamus Patres, qui Nestorianā hæresī profligarunt, ignorasse seu non satis expressisse verbis ñ asseruisse subsistentiā consistere in sola negãōne communicaōnis cū altera superiori subsistente nãa; ñ idcirco consequitr eā in positivo ēē collocandā. Nā, ut jam demonstratū ē, natura creata subsistentiæ positivū affertur, et nostra sententia quam maxime cohæret Mysterio Incarnaōnis.

Instabunt. Ab omni rãōne abhorret tot Concilia adversus Nestoriū fuisse congregata, si de sola negãōne erat agendum. Ergo &.

R. conc: ant. ne: conseq.m Controversiæ int Catholicos, et Nestorianos ñ in eo versabant, ut dijudicarent, num subsistentia collocanda esset in positivo, vel potius in negativo. Superior erat contentio Hæreticorū, et majoris momenti prætendebat. Siquidē Nestorius eo impietatis devenerat, ut illā negaret humanæ nãæ cū Verbo divino unionē, quā Fidei Mysteriis edocti certā nos credimus, unionē scilicet physicā, et substantialē. Contendebat ñ hujusmodi unionē fuisse tantū accidentalē, & aliquam similem speciale Verbi inhabitationē in ipsa humanitate, aut p peculiarē amicitiā, adeo ut [illegible] hõm in Xto esset tantummodo instrumentum Verbi, et Verbū divinū ita assumpta humanitate uteret, sicuti Artifex utit instrumento, cui hac ceden[s] unit. Quare ideo tot Concilia fuere congregata, ut contra Nestoriū definiret Ecclesia verā, physicā, et substantialē fuisse unionē nãæ humanæ cū Verbo divino, et ita nãā humanā fuisse Verbo unitā, ut desierit ēē sui juris, seu in se subsistens. Ñ ig. ut de sola gratis negãōne tot fuerunt Concilia adversus Nestoriū congregata.

Opponunt 4to. Posita hac sententia, sequeret humanā nãā a Verbo divino assumptā ex eo duntaxat propriā amisisse subsistentiā, qd Verbo divino fuerit unita. Hoc dici nequit. Ergo &. Pro mr. Hoc posito, quælibet nãa desineret ēē subsistens eo ipso tantū, qd uniret cū altera, sed si quælibet nãa, qm Verbū divinū assumpsit humanā nãā, eidemq. fuit intime conjunctū, desiisset ēē Psona. Ergo &.

R. conc. mm ne: mm. ad prob. dist mm. Hoc posito, quælibet nãa desineret ēē subsistens, eo ipso tantū, qd uniret cū altera præstantiori et digniori, atq. tali, ut in suis actionib ñ dependeat ab inferiori conc. Hoc posito, quælibet nãa desineret ēē subsistens, eo ipso tantū, qd uniret cū altera utcumq. nãa ne: mm: et distincta cū proportione mai ne. conseq. Ex nostra utiq. sententia sequit humanā in Xto Domino nãā propriā amisisse psonalitatē, seu subsistentiā, eo ipso tantū, qd fuerit Verbo divino unita. Quum enim unio nãæ humanæ cū Verbo divino sit unio inferioris cū superiori, recte intelligit, quomodo suā amiserit subsistentiā, seu sui juris ēē desierit. Nā sicuti, ut familiarib utar exemplis, hõo liber evadit servus, eo ipso, qd alterius hõis subjiciat imperio. Regnū, quod prius dicebat Nunen, et propria gaudebat subsistentia, p hoc duntaxat, qd in Ocëanū intret, eidemq. idcirco conjungat, propriā amittit suæ subsistentiæ, sub denominaōnem; ita humana nãa p hoc duntaxat, qd Verbo divino fuerit intime conjuncta, propriā, qua fruita esset, si eidē ñ fuisset unita, hõis nimirū deperdidit Psonā, et evasit Psona Verbi, a cujus dependebat imperio, cujus juri subjacebat ac potestati a quo, tanquā a nobiliori Psona perficiebat.

Neq. dicant Adversarii, hac posita doctrina, quamcumq. unius nãæ cū altera unionē efficere, ut prior natura desinat ēē subsistens, et subsistat subsistentia alterius nãæ. Certū ñ ē id tantū eo tunc contingere quum una nãa alteri unit præstantiori, atq. digniori, et tali insup, ut in suis actionib ñ dependeat ab inferiori. Hinc humana in Xto nãa desiit ēē subsistens, quia unita fuit alteri subsistenti nãæ præstantiori atq. digniori, Verbo scilicet divino, a quo in agendo dependens fuit n̄ nō, et nunc usque dependet. Verbum autē divinum propriā ñ amisit subsistentiā, quia post unionē ab humana nãa ñ dependet, sed semper ē ex se suarum actionum principium.

Sed si quis urgeat paritate desumpta ab unione corporis cū anima rãli inquiens, qd quemadmodum in hac unione sequitur neutrā hõis partem ēē sui juris, licet corporis præstantiorem longe antecellat ita animæ, ita de hypostatica unione dicendum sit; respondendū ē latissimā intercedere disparitatē. Ideo n in unione corporis cū anima rãli, neq. corpus, neq. anima rãlis sui juris dicit, quia corpus cū tali nãa, seu substantia unitr, quæ eā post unionem independens a corpore ñ ē, nec integra per se, et totale principiū humanarū actionū. Nā ñ solū corpus humanum in suis motib, et operaōnib a concursu pendet et imperio rãlis animæ verū et ipsa quoq. anima rãlis in suis perceptionib, volitionib, et nolitionib ab ipsomet corpore dependet, a quo, nempe sensus et phantasia suppeditant objecta. Quum autem alia omnino se res habeat in casu nostro Verbum quippe divinum ab humanitate nullum obtinet adjumentum. Ex nostra sententia humana nãa consequitur, qd Verbum divinum desierit ēē sui juris, proindeq. in se subsistens.

Opponunt 5. Nãa humana in Xto vel aliquid amisit vel nihil, si nihil; Ergo adhuc subsistit in se. Ergo frustra dicitr Verbum divinum ñ assumpsisse humanā subsistentiā, idē ē ac dicere ñ assumpsisse nihil, et ñ assumpsisse negãōnem: si aliquid amisit, Ergo hoc debet ēē positivum, Ergo subsistentia in positivo consistit.

R. naam humanam in Xto nihil penitus amisisse, quod ad physicam sui ipsius entitatem pertineret, sed novum aliquid positivum fuisse adeptum, divini scilicet Verbi Personam, atque naturam, adeo ut natura humana, quae citra hujusmodi unionem fuisset sui juris, atque in se subsistens, unita Verbo divino facta sit juris divini, ejusdemque Verbi subsistentia completa. Positivum ergo nihil amisit humana in Xto natura, imo adepta potius est, negativum vero aliquid perdidisse ambigi nequit; Deperdidit non negationem conjunctionis cum superiori natura, qua sublata, non amplius est sui juris, ideoque caret subsistentia. Neque inde infertur, uti existimant Adversarii, Verbum divinum non assumens humanam subsistentiam non assumpsisse aliquid, quod sit nobile. Non a Verbo assumptum non fuit nihil positivum humanam constituens Personam, non autem nihil esse morale.

Instabunt. Hac posita explicatione inferendum esset Mysterium Incarnationis non esse amplius admirabile aut ineffabile; quod enim naturalis rationis lumine attingitur, mysterium dici non potest.

Verum respondendum est non ideo unionem naturae humanae cum Verbi Persona ineffabilem dici, ac mysterium nuncupari, quia ob substantialem inter utramque nexum propriam natura humana deperdidit subsistentiam: Hoc enim naturali ratione attingi facillime potest; sed quia percipere non potest mens, quomodo Deus, et homo, qui infinite inter se distant, potuerint adeo intime conjungi, quin Verbum naturae humanae contraheret imperfectiones, et, non secus ac ipsa, mutabile evaderet. Haec sunt, quae naturaliter cognoscere non possumus, sive utrum subsistentia aliqua sit vel positiva, vel negativa entitas.

Opponunt 3tio. Si creata subsistentia esset mera negatio, sequeretur humanitatem in Xto esse aeque completam ac naturam cujuslibet hominis; sed, hoc posito, unio Verbi divini cum humanitate non esset vera, et substantialis unio. Ergo etc. Minor probatur et patet. Pro: Maj: uti communis sententia docet, inter duo completa nequit esse vera, et substantialis unio. Ergo etc. Hinc in Symbolo, quod D. Athanasio adscribitur, profitemur, quod sicut anima rationalis, et caro unus est homo, ita Deus, et homo unus est Xtus. Quemadmodum non anima rationalis, et caro, ut unum hominem constituant, debent esse partes incompletae; ita humanitas a Verbo assumpta debet esse incompleta, ut unum valeat Xtum constituere.

R. dist: Maj. Si creata subsistentia esset, sequeretur esse in ratione naturae, seu substantiae conc: in ratione Personae, sive subsistentiae neg: Maj: dist: Min. Sed, hoc posito, scilicet si humanitas esset aeque completa in Xto sive in ratione naturae, sive in ratione personae, ac esse unio Verbi divini esset conc: secus neg: Min. et sub allata distinctione conseq.m ad prob: ratione utendum est distinctione. Licet formalis subsistentiae ratio in negativo sita sit, completa nihilominus est Xti humanitas in ratione naturae, seu substantiae, quum constet ex vero corpore et vera mente humana: Completa autem non est in ratione Personae, quum unita Verbo eidem subdatur, nec amplius sui juris sit. Hinc primo vera dicenda est, et substantialis unio humanae naturae cum Verbo divino, quia ad hujusmodi unionem habendam, sufficit, humanitatem in Xto iis non destitui, quae pertinent ad physicam, et positivam humanae naturae perfectionem. Hinc 2do eadem superius adducta distinctione facile explicatur, quomodo inter duo completa esse non possit vera, et substantialis unio. Certum, nam completa est amygdala in propria arboris specie, non completum est flumen in ratione aquae: Et tamen si prima inseratur malo armeniae, 2dum in oceanum intret, vera fit inter ista unio. Igitur etiam ex duabus naturis, quarum altera licet propria careat subsistentia, ambae tamen secus. Secus completam habeant, vera esse potest, et substantialis unio. Ceterum antiquiorum Philosophorum axioma nimirum, inter duo completa vera esse nequit, et substantialis unio est ex numero illarum sententiarum, quae verae sunt cum de rebus naturalibus modo evenientibus sermo instituitur, non cum agitur de iis, quae Deus supranaturaliter efficit. Complures enim quae inverso neque verbis satis exprimi, neque ratione satis possunt intelligi. Ex auctoritate desumpta ex Symbolo Athanasiano inferre licebat, quod sicuti ex anima rationali, et corpore unus vere, ac substantialiter fit homo, non per inhabitationem tantummodo, aut per affectum, ita ex Verbo divino, et humana natura, non accidentaliter, aut affective, ut contendebat Nestorius, sed unus vere fit, ac substantialiter Xtus. Quare similitudo illa animae rationalis, et corporis indicat solum, quod sicuti vera est, ac perfecta unio animae cum corpore, ita vera est, ac perfecta unio Verbi divini cum humana ab ipso naturae assumpta natura.

Instabunt .. Si creata subsistentia non esset aliquid positivum, Xtus Dominus non esset nobiscum univoce homo. Ejus enim Persona esset quid positivum, nostra vero non esset, nisi mera negatio.

Verum respondendum est Xtum esse nobiscum univoce hominem, eamsi humana subsistentia sit aliquid negativum. Univocatio quippe hominis se se tenet penes naturam, quae in Xto a nostra non est dissimilis, non penes Personam, quae quum, utpote Verbi divini, divina sit, esse nobis univoca nullatenus potest.

Instabunt 2do. Humana Xti natura est libera in suis actionibus. Ergo est sui juris, proindeque subsistens. Antecedens est Pro: Conseq. nam ut aliqua res sui juris dicatur, non aliud requiritur, quam ut independenter ab alio, adeoque libere suas efficiat operationes.

R. dist: ant. Humana Xti natura est libera in suis actionibus veluti pars conc: veluti totum neg. ant. et sub allata dist.ne conseq. Quum humana in Xto natura non ex se, sed unacum Verbo sit integrum suarum actionum principium, et in suis exercendis operationibus dirigatur, et pendeat a Verbo divino, est quidem in suis actionibus libera veluti pars, non autem veluti totum, adeo ut ad bonum simul, et malum efficiendum sit expedita. Nam si malum aliud patraret humana Xti natura, illud Verbo divino fuisset adscriptum, quum actiones, ut ajunt, sint suppositorum. Quare si ad bonum tantum vel efficiendum, vel non efficiendum libera est humana in Xto natura, et libera est dependenter a supposito Verbi divini, profecto humana Xti natura non est omnimode sui juris, neque propterea in se subsistens.

Haec sunt, quae ex intima Theologia petita nobis obiiciuntur. Alia etiam ex Metaphysica congerunt Thomistae argumenta

qu[illegible] [illegible] nāa [illegible] [illegible] [illegible]
sunt [illegible] [illegible] nāa [illegible]
[illegible]
[illegible]
[illegible] vero positivo, ut patet in [illegible], in quo [illegible]
[illegible]
pta: Et modi terminativi in continuo positivum aliqd [illegible]

Lr. atq. ad primum qd spectat; Si subsistentia evadit nāa [illegible] [illegible] mentis ē, qd ab Adversarius infert, operaones scilicet a [illegible] [illegible] [illegible] lophi, Operari sequitr adēe, adeoq. sola posita nāa, seu essentia alicuju [illegible] ad physicas, et positivas quidem sui operaones. Quare, licet operāo sit aliqua physica, et [illegible] sicut quoq. atq. positivum debeat ē illud principium, a quo eadē procedit, n sequit tn [illegible] [illegible] in Subsistentia ēe statuendum, quod, ut patet ex superius d [illegible] [illegible] [illegible] sisteri. Ab essentia ejus, seu a nāa operaones habent, ut physicas sint, ac po[illegible] [illegible] adeoq. humana [illegible] humana [illegible] nāa efficiebat, denominative tantum, et moralit. Deo [illegible] tribuebant in eas physica n influen[illegible] ti, proprie autem humanae [illegible] naturae. [illegible]

[illegible] si quis opponeret, nāa, licet agendi [illegible] sit virtute, nunquam suas exercere functiones, nisi vel in se vel [illegible] [illegible] [illegible] Subsistentiā [illegible] [illegible] [illegible] [illegible] Quare, sicuti, quia approximāo requirit tantum veluti nāria conditio, ut ignis calē in- [illegible] [illegible] solo igne proficiscitr; Ita quia subsistentia requirit ut nāria tantum conditio ad operaones efficiendas, subsistentia n ē physicum illud principium, a quo operaones [illegible] [illegible] [illegible] [illegible] nāa [illegible] [illegible] [illegible] [illegible] [illegible] ac physice procedant, nec tn [illegible] subsistentiae [illegible], nisi moraliter, ac denominative [illegible] intelligendum ē Axioma illud: Actiones sunt suppositorum. Acquirit itaq. nāa jus, atq. dominium in suas acti- ones [illegible] qd evadit subsistens; sed nihil inde positivum eidem advenit: Quum hoc jus, atq. dominium physica n sit aliqua [illegible], [illegible] moralis [illegible], moralis nimirum quidam respectus, seu relāo, qua operaones ad [illegible] tanet nāae referunt, veluti ad integrum, a quo procedunt, principium; relāo autem unius ad alterum nihil supad- dat positivum, ut patet in hoine, qui fameticum altera hoine similitudinis relaones habeat, neuter tn ex hac relaone [illegible] [illegible]. [illegible], sicuti alicujus [illegible] [illegible] quae ad nāae [illegible], [illegible] evadimus; Ita nāa ē domina poti [illegible] actionum, quin physice, et positive [illegible] [illegible] augeat. Tandem, sicuti recte [illegible], nāae amittere jus, atq. dominium in suas actiones p hoc [illegible] qd [illegible] alteri [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nāa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superiori [illegible] imperio subdat, ac potestati, a qua habeat, ut agere possit, [illegible]. positivum aliqd, et physicum n [illegible]

Ad 2dum; Aliud ē loqui de negaone dependentiae physicae, aliud de negaone dependentiae, quae sit tantum moralis [illegible] in [illegible] consistere [illegible] [illegible] [illegible] negamus. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible] subsistentiae nāa [illegible] [illegible] [illegible] [illegible] [illegible]
ab alio, tanquam a [illegible] [illegible] nāa [illegible] [illegible]
quit independentia a [illegible], aut independentia a Sub.o a substantiae nāa. Ceterum [illegible] [illegible] du- plicem, secundum scholasticos Philosophos, ēe negaonum genus; Alterum nimirum earum, quae sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] negāo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] negāo [illegible] [illegible] [illegible]
[illegible] [illegible] nāa [illegible] [illegible] [illegible]
sumat.

Neq. demum ex duobus aliis momentis colligi aliquid pote, quo subsistentia [illegible] [illegible] [illegible] trict. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] te, sed hujusmodi perfectior existendi modus n provenit a supposito, quatenus [illegible] [illegible], sed naturae nāae seu substantiae [illegible] nec alia eā de causa accidens [illegible] a supposito, [illegible] ē perfectissimum in toto genere substantiae, nisi quia supposit nāae continet veluti substantiam singularem, atq. completam. Ad 2dum: Mo- di terminativi in continuo positivum aliquid sunt, quia [illegible] [illegible], constituunt continuum; sicuti [illegible] continuum aliqd ē positivum, ita positivum aliqd ēe debent modi [illegible], [illegible] [illegible] continuum. Verum n ita se res habet in Subsistentia, quae ē modus terminativus moralis tantum [illegible] adveniens, n ipsam physice constitu[illegible] [illegible]

Corollarium I.

Ex dictis [illegible] [illegible], primo humanam in [illegible] nāae ēe indi[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nāa [illegible] [illegible] [illegible], tali nimirum anima, tali ac determinatum corpus; n [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

cui non obtineat, sed ad personale individuum

Corollarium [illegible]

[illegible] creatae res omnes, [illegible] a Deo ad omnes concurrente [illegible] actiones [illegible] [illegible] quantum in omnes res [illegible] Deo, [illegible] ultimo [illegible] possunt, [illegible] humanae [illegible] [illegible] tanquam a proprio [illegible] posito regebat [illegible] ad bonum eliciendum, vel suspendendum.

Caput 4tum

De Distinctione

Distinctionis nomine nihil aliud venit, quam negatio identitatis, seu separatio unius ab alio. Porro variae sunt secundum Scholasticos distinctionis species. Alia n. est distinctio realis, qua unum, nemine cogitante, cum altero idem non est, sive res sint ab invicem separatae ut Cicero, et Demosthenes, sive sint conjunctae, ut anima, et corpus. Alia est distinctio rationis, qua unum aliud non est sola intellectus nostri consideratione, quatenus nempe res in se unica in varios conceptus mens nostra distinguit.

Distinctio realis [illegible] [illegible] et tunc distinctio [illegible] [illegible] realis major [illegible] [illegible] et tunc distinctio modalis, seu realis minor [illegible]. Ad realem distinctionem [illegible] distinctionem virtualem [illegible] distinctionem, quam [illegible] [illegible] mente nostra [illegible] tes concipiendi.

Distinctio rationis duplex partis est. Prima est cum fundamento, quam nempe mens nostra excogitando ponit in aliqua re virtualiter multiplici. Sic, quia homo e.g. inquantum est corpus, aequivalet ligno, lapidibusque, inquantum vero vivit [illegible] mens nostra [illegible] distinguit in homine [illegible] [illegible] Scholasticis distinctio rationis [illegible]. Altera distinctio rationis est, [illegible] distinguerent a Cicero [illegible] haec distinctio dicitur a Scholasticis distinctio rationis ratiocinantis.

Hanc [illegible] omnes [illegible] [illegible] distinctionem realem et distinctionem rationis [illegible] formalem vocavit ex natura rei: formalem quidem, quia non inter res diversas, sed inter ejusdem rei formalitates, ut ipse explicat, intercedit; ex natura vero rei, quia [illegible] rationis, [illegible] ex propria earum natura. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporis, et viventis, quorum alia quidem superiora sint, alia inferiora, ea idcirco formaliter distingui docent Scotistae, nec verentur [illegible] formalitates [illegible] distinctas [illegible] cinere.

[illegible] [illegible] repugnare distinctionem formalem ex natura rei, quia, si accurate [illegible] distinctio realis [illegible] extrema distinctionis formalis [illegible] [illegible] [illegible] tinctionis formalis sunt duae res; ac propterea distinctio formalis eadem est cum distinctione reali. Quare, [illegible] ita nec admittere debent distinctionem formalem ex natura rei.

[illegible] formalitates, quas [illegible] intellectus nostri operationes [illegible] distinctionis virtualis [illegible] [illegible] ex natura rei [illegible] [illegible] [illegible] [illegible] re contradictoria [illegible]. Porro hoc omnia solius virtualis distinctionis ope commode haberi possunt. [illegible] res pluribus aequivalent, inferre [illegible] uno definiat modo, quatenus vero aequivalet alteri, definiatur [illegible] valet alteri, [illegible] contradictoria [illegible] distinctionis formalis naturam con-sideramus, [illegible] [illegible] stantia.

Metaphysica

Pars 2da

Pneumatologia, seu Scientia Spirituum.

De Spiritu generatim sumpto

Quamvis vox ista Spiritus, si Graecum vocabulum consideremus, proprie halitum significet, saepe accipitur pro anima, nonnunquam pro animo, quandoque etiam pro vento, ut patet ex Latinis scriptoribus. Apud Philosophos tamen usus invaluit, ut, quam Spiritum dicunt, substantiam exprimant cujuscumque materiae expertem. Nos, quamdiu in terris vivimus, Spiritum ita sumptum nimis imperfecte, et obscure cognoscimus, verum, quia de Spiritu cogitantes, cogitationem duntaxat in nostro animadvertimus, Spiritus naturali ratione cognitus substantia cogitans definitur. Quoniam vero multa de Spirituum natura opinati sunt absurda tam Veteres, quam plurimi ex Recentioribus Philosophi, non erit abs re eorum hypotheses recensere, ut iis, quae nimis falsa, et commentitia sunt, rejectis, clara, atque distincta Spirituum natura magis elucescat.

Atque ut ad antiquorum Philosophorum opiniones veniamus primi sese nobis offerunt Chaldaei, qui quemadmodum duo excogitarunt diversa rerum principia, lucem scilicet, et tenebras, ita et diversa Spirituum genera inde promanasse arbitrati sunt. Namque Spiritus ex luce promanantes intelligibiles, vel intellectuales dixerunt, putantes quemcumque ex hisce Spiritibus praeditum tum Dei, tum sui ipsius, tum aliarum rerum cognitionem [illegible] esse. Quinque autem lucidorum Spirituum constituebant species. Ex his primos vocabant Cosmagogos, quorum munus esset providis suis motionibus Mundum regere. 2di dicebantur Azoni, atque hi Zonarum potestate deferentes, supra Caelum, et Planetas incolere volebant. 3tii nuncupabantur Zonaei, qui Zonas in Caelo necessario circumvolverent, et quae in iis Regionibus necessaria sunt, administrarent. Quarti ordine veniebant Daemones boni, qui quasi [illegible] ac Ministri Dei hoc etiam munere fungerentur, ut nobis hominibus praesto essent, eorumque animas ad loca beata educerent. Quinti demum erant mentes humanae, quas ex sede lucida varias ob causas demissas credebant in corpora terrestria; ita tamen ut pro ratione patratorum operum vel in priorem locum essent rediturae, vel in sedes deteriores cucurrendae.

Quemadmodum autem lucidos hujusmodi Spiritus immortales dixerunt, et intelligibiles, ita e contrario Spiritus ex tenebris ortos materiales appellabant, ac tantum eorum esse numerum docebant, ut aer, terra, mare, omnia denique, quae circumspiciuntur, iis essent referta. Horum materialium Daemonum sex praecipue numerabant genera: Primo scilicet Ignei, qui superiores aeris regiones obtinerent. 2do Aerei, qui inferiores. 3tio Terrestres, qui in Terrae superficie habitarent. 4to Marini, qui aquas incolerent: 5to Subterranei, qui in Terrae visceribus latitarent. 6to Lucifugi, seu Terribiles, qui lucis inimici noctu debaccharentur. Ad duo haec postrema Daemonum genera pertinere asserebant, hominum viscera occupare, phreneses, variosque morbos producere; In eo tamen omnes convenire putabant, ut odio erga Deos, hominesque flagrarent, et varias animalium formas, aliorumque corporum figuras possent induere. Tandem id sibi [illegible] voluere, ritus scilicet theurgicos, precationes nempe vocum murmurationes, aliisque ridiculis characteribus, bonos Daemones e sua sede posse trahi, malos vero a nobis expelli. Haec de natura, numero, et proprietatibus Spirituum Chaldaei omnium Philosophorum antiquissimi.

Post Chaldaeos nonnulla pauca de Spiritibus tradiderunt Pythagorei. Hi tres esse docuere Spirituum species, Divos scilicet, Daemones, et Heroes, Huic autem postremo Spirituum generi dabant, ut munera ad hanc Terram pertinentia obirent. Ab iis somnia, signa, morbos sanitatemque hominum immitti arbitrabantur. Credebant etiam cuilibet homini a nativitate assignatum fuisse Genium bonum, et malum, quorum hic ad malum, ille vero ad bonum inclinaret humanum genus.

Tria etiam a Platonicis statuta sunt Spirituum genera ex magna mundi anima profecta, Aetherea nimirum, aerea, et Terrestria. Aethereos Spiritus nuncuparunt Divos, aereos Daemones, Terrestres hominum animas. Ex hisce principiis Platonicae deinde Philosophiae sectatores novas sequentes Theses pronuntiavere. 1ma. Spiritus Aetherei sunt sanctissimi, atque ideo in statu beatissimo versantur. 2da. Spiritus aerei vel boni sunt, et in felici; vel mali, et in infelici statu collocati. 3tia. Animae humanae a corpore sejunctae si heroicis virtutibus sint praeditae, Aethereis Spiritibus junguntur; si secus, Daemones evadunt. 4ta. Spiritus Aetherei sunt primarii ministri summi numinis, Daemones autem sunt ministri 2darii. 5ta. Spiritus aerei habent inter se Politiam, et certo regimini non solum sunt subjecti, verum etiam in diversas provincias dispartiti. 6ta. Maligni Daemones ad bonam frugem possunt redire, si velint; et si in dies profecerint Aethereorum Spirituum numero adscribi. 7ma. Aerei Spiritus possunt ad aliquod tempus corpus assumere ex aere compositum, et in illo apparere. 8va. Apparitiones, et

prælia militum ex nubibus sunt a Spiritibus aereis, qui pro libito ita figurare aerem possunt. Gra. Animæ vita functorum, non secus ac Demones, per somnia, vel alias apparitiones possunt videri.

Spiritum ex Elementis compositum, et ignem naturam finxerunt Zeno, Chrysippus, et Stoici fere omnes: Alii naturam aqueam, ut Heraclitus, Thales, Hypparchus. Alii terream, ut Anaximander. Alii aeream ut Anaximenes. Aqueam simul, et terream naturam voluit Xenophanes: Terream, et igneam Parmenides; ex quatuor omnibus elementis conflatum putavit Empedocles.

Inter Recentiores non desunt Philosophi nimium Heterodoxi, qui Spiritum materialem dicunt. Nam Rudigerius et Fridericus Gentzkerius Spiritum definiunt substantiam vivam, adeo ut per vitæ duntaxat rationem a cæteris rebus materialibus differat. Hinc dividunt Spiritus in mentes hominum, in animas brutorum, et in naturam plasticam. Sunt etiam qui contendunt Spiritus naturam nos latere, ut inter cæteros Lockius.

Superest nunc, ut, quantum nobis sinit infirmum rationis lumen, Spirituum naturam, atque ordinem secundum nostrum systema statuamus. Itaque imprimis certum est Spiritum non esse ex materia compositum, sed definiendum esse, substantiam cogitatione donatam. Deinde quatuor enumerentur Spirituum ordines. Primus Deus est, a quo cæteri Spiritus, et Mundus universus producti fuere. Alii sunt Spiritus puri a corporibus secreti, mentes scilicet Angelicæ. Alii sunt mentes humanæ: Alii demum Brutorum animæ. Hisce quæ ad genericam Spiritus notionem pertinent, præmissis; rectus ordo postulat, ut de singulis Spirituum generibus sermonem agamus, et primo loco de Deo, a quo cæteri quicumque Spiritus habent, ut Spiritus sint.

Pneumatologiæ

Liber Primus

De Deo

Caput I.

Quid Dei nomine omnibus in mentem veniat.

De Deo naturalibus tantum rationibus, non sacrorum librorum autoritate disputantibus investigandum initio est, quid, natura duce, veniat omnibus in mentem nomine Dei. Deos enim, præclare Tullius, lib. I Tusc. Quæst. Deos esse natura opinamur, quales sint ratione cognoscimus. Id autem imprimis pro certo habendum esse ducimus neminem scilicet esse, qui non fateatur, se, dum de Deo cogitat, substantiam intelligere spiritualem, simplicem, a se ipsa existentem, æternam, immensam, infinitam, omnipotentem, omnia videntem, omnia continentem, gubernantem, moventem, uno verbo, substantiam omni perfectionum genere cumulatissimam. Nam et ipsi, qui nudum existere Deum voce tantum tales sunt contra animi sententiam si interrogati fuissent, quid esset Deus, quem ipsi existere negarent, respondissent profecto esse substantiam spiritualem, æternam, immensam, uno verbo infinite perfectam. Deus igitur si naturali rationis lumen consulamus, et si quod animo concipimus, camente verbis exprimere velimus, Deus inquam, est substantia perfectissima, omnes scilicet in se continens cogitabiles perfectiones, sive formaliter, ut ajunt, sive eminenter. Formaliter primo sunt in Deo perfectiones quæ vocantur simpliciter simplices, quæ videlicet in suo conceptu nullam involvunt imperfectionem, quæque ita in Deo continentur, ut de ipso absolute possint prædicari, cujusmodi sunt bonitas, sapientia, justitia, aliæque perfectiones, quæ Dei attributa solent appellari. Eminenter vero, seclusa nimirum imperfectione, in Deo sunt etiam cæteræ quæcumque perfectiones, quæ alicui imperfectioni sunt admixtæ, quæque dici solent perfectiones simplices secundum quid. Sic Planta, homo, lapis, et alia hujusmodi, quæ perfectiones sunt, eminenter duntaxat continentur in Deo, quia neque planta, neque homo, neque lapis de Deo prædicantur, sed tantum in Deo sunt per æquivalentiam, seu per virtutem, quam habet ad ea producenda. Quare si, teste superius laudato Tullio, nulla gens tam fera, tamque immanis, cujus mentem non imbuerit Deorum opinio. Si omnes esse vim, et naturam divinam arbitrantur, omnes profecto naturaliter cognoscant oportet, hujusmodi divinam naturam esse perfectissimam. Sit itaque.

Propositio unica. Omnibus naturaliter in mentem venit Deum esse ens perfectissimum. Propositio demonstrata est.

Dices I. cum Hobbesio. Deus concipi nequit. Sed quod concipi nequit definiri non potest. Ergo Deus definiri non potest substantia perfectissima. Pro majori. Deus est infinitus. Sed infinitum concipi non potest. Ergo etc. Pro minori. Quod nullis comprehenditur est limitibus, comprehendi non potest a mente nostra. Sed infinitum est. Ergo etc.

R. dist. maj. Deus concipi nequit adæquate conc. inadæquate neg. maj. dist. min.: sed quod concipi nequit sive adæquate, sive inadæquate definiri non potest conc. quod concipi nequit adæquate definiri non posse neg. min., et consequentiam. Ad prob. conc. maj., dist. ut supra dictum est, min., et sub allata distinctione neg. consequentiam. Nemo sane mentis est, qui cum scelerato Hobbesio brutum sive etiam limat, quod nulli unquam Ethnicorum Philosophorum, imo, nulli unquam sententiam placuisse fuit. Itaque statuit Hobbesius, Atheus, nunquam verbis non animo, nullam nos ob mentis imbecillitatem, et limitationem formare posse Ideam Dei, adeo, ut ita

tantum possit Deus definiri, quod scilicet neque comprehendi possit, neque definiri. Quamvis enim et nos libenter fateamur Deum esse substantiam infinitam, nostramque proinde perfectiones, quae finitae sunt, superantem, non inde tamen inferemur ducimus, Deum infinitum nullo modo posse comprehendi. Objectum siquidem infinitum mentis cognosci potest comprehendi tamen aliquo modo potest. Adaequate igitur, idest quoad omnes, et singulas perfectiones Deus, utpote infinitus, non percipitur; inadaequate tamen, idest imperfecte, quoad aliquas perfectiones et intelligi potest, et ab omnibus perfectionibus earum oppositis hominis sola naturali ratione intelligitur. Verum, ut magis pateat, quam infirma sint opposita ab Hobesio momenta; ex ipsa sua argumentatione demonstrandum est, Deum naturaliter concipi, et definiri Ens perfectissimum. Deus, inquit Hobesius, concipi nullo modo potest. Cur, quaeso, concipi non potest? Quia, inquis, ens infinitum est Deus. Jam ergo intelliges Deum esse substantiam infinitam. Cur ergo nullam de Deo ideam formare nos possumus, si tu Deum concipis veluti infinitum? Cur naturali ratione nescimus, utrum Deus sit Ens perfectissimum, si a te pronoscitur ut Ens infinitum? Num forsasse est aliud Deus infinitus, quam in omnibus suis perfectionibus sit infinitus? Asserendum igitur est, Hobesi, aut Deum a te non percipi infinitum, aut Deum etiam a te, et a nobis cognosci ut Ens perfectissimum.

Dices 2do. Omnes naturaliter Deum non cognoscunt. Ergo omnes naturaliter non cognoscunt Deum esse Ens perfectissimum. Probo ant. Plures fuerunt Athei tum antiqui, tum nostris etiam temporibus. Pro ant. Ex antiquis enim sunt Protagoras, et Diagoras, teste Tullio Lib. 1. de natura Deorum, Theodorus Cyrenaeus, Leucippus, atque Democritus, et nostris etiam temporibus celebriores sunt Hobesius, Spinoza, et Vaninus. Quod autem humanae historiae praebent, divino etiam testimonio confirmari potest. Psalmo quippe 13, n. 1. ajunt Regius Vates: Dixit insipiens in corde suo: Non est Deus, et Psalmo 78 n. 6 effunde iram tuam in gentes, quae te non noverunt. Apostolus etiam ad Ephesios 2do, n. 12 ait. Eratis illo tempore sine Deo in hoc mundo. Athei superius recensitis addi possunt Brasilienses, Peruani, et alii populi, qui nullum Deum cognoverunt, imo nullam, sive de vero, sive de falso numine ideam habuere, adeo ut ne nomen quidem apud ipsos esset, quo exprimi Deus posset.

Resp. ad ant: ad prob. dist: ant. Plures tum antiqui, tum nostris temporibus fuerunt nomine, et corde Athei conc. fuerunt revera, et intellectu Athei neg. ant: et conseq. Esse revera Atheos nullo certo argumento potest probari, nisi in horum numero non habeantur, quos veteres, eo quod vulgares Deos, et eorum simulachra non colerent, Atheos nuncupabant. Sic Atheus dictus est Socrates, quia Athenienses suos contemnentes Deos multa multa[illegible] Sic Athei appellati sunt Pythagoras, Plato, aliique quamplures. Sic Judaeos, atque Christianos tanquam in Atheismum prolapsos variis tormentorum generibus interfecerunt Romani, et Graeci idololatrae. Veros Atheos in stricto sensu accepti qui nimirum non verbis tantum, aut pravo affectu, sed in intellectu sibi suadeant nullum esse Deum, neque fuerunt unquam, neque ullo tempore esse poterunt. Hinc, ut ad opposita exempla veniamus, Protagoras, Diagoras, caeterique sive antiquiores, sive recentiores Athei, non ideo se Atheos professi sunt, quod nullum revera Deum admitterent, sed quia impii, scelestique homines optabant non esse Deum, ut mala impune patrarent. Si enim interrogati fuissent, quid esset Deus, quem ipsi existere negarent, profecto respondissent, Deum esse, substantiam scilicet perfectissimam. Quod si ex his nonnulli, ut inter caeteros Vaninus, vel inter flammas Atheismum professi sunt, id ad ostentationem inanis gloriae, et vanae cujusdam fortitudinis laudem est referendum. Intelligitur hominum impiorum, praeclare ad rem nostram Lockius Anglus in instructione Juvenis nobilis, parte 2da, dial. 5to, possunt quidem aliqui jactare, et pejerare se non nosse Deum, et furentes in hac eorum insania intus etiam quandoque audacius provocare, Hoc tamen nihil aliud est, quam strepitus vocis. Hujus enim rei negatio solum est sub lingua eorum At hoc est potius desiderium quoddam, quod cupiunt non esse Deum, quam vera conclusio, quam credant ipsum Deum non esse. Quin ipso eodem tempore, quo asserunt hoc, quod nihil esse dicunt, maxime contremiscunt, quam ipsum conclamant, paveantque suam vindictam, dum ipsius negant existentiam.

Scripturae testimonia nobis non adversantur. Nam primus textus ex Psalmo 13 desumptus, et 3tius ex Epistola ad Ephesios allatus id tantum probant, quod hactenus diximus, scilicet nonnullos esse, qui corde, idest pravo affectu, et desiderio Deum esse nolunt. Haec est SS. Patrum interpretatio. Ait enim D. Augustinus in Psalmum 13 Qui amant hoc saeculum, et non amant Deum, ipsae sunt affectiones, quae corrumpunt animam, et sic excaecant, ut possint etiam dicere insipientes in corde suo: Non est Deus. Clemens vero Alexandrinus, aliique Ecclesiastici Scriptores testantur in hoc tantum sensu fuisse Ephesios appellatos ab Apostolo sine Deo, adeoque Atheos. 2dus textus ex Psalmo 78 desumptus probat duntaxat, solos Judaeos eo tempore vero Deo veram exhibuisse cultum, Alii quippe Nationes in Idololatriae tenebris versabantur. Idololatria autem non prorsus Deum eliminat, sed falsos tantum Deos admittit, et colit, atque communem omnibus ostendit divinitatis sensum, tametsi ait D. Augustinus, multum falsitatibus obrutum, et contusum, quo factum est, ut homo, quamvis naturae suppositis, se se rebus vilissimis, veluti numinibus, subjicerit, et maluerit divinitatem rebus indignissimis adscribere, quam omni Deo carere.

Quod spectat ad Brasilienses, Peruanos, aliosque Americanos Populos; tam variae, atque inter se dissentientes sunt Recentiorum etiam Historiae, ut nihil certi statui possit, quemadmodum viri eruditi opinantur, atque ii equidem non pauci. Nam Doctor Stidingfleetus in suo [illegible]

scriptione promontorii Bonae Spei: Dominus de-la-Croze L. 6. 7. de Christianitate Indiarum: Ziegenbalg maximae fidei scriptor, qui jussu Regis Borussiae per decem annos versatus est in regionibus, quarum incolae Athei dicuntur, in narratione historica conversionum Paganorum in orientalibus Indiis. Dominus de Rochefort. D. du Tertre, aliique satis apte testantur nullas nationes vel in Africa vel in Asia, vel in America inventas fuisse gentes sine aliqua opinione Divinitatis. Riccardus autem Cumberlandus et Barbeyracus, recentissimi summae fidei scriptores, falsum esse tradunt, quae de Atheis Soldaniae Populis nonnulli non satis accurate narrarunt.

Dices 3tio. Esse notitiam in nobis aliquam divinitatis notitiam, quam tamen conjunctam Deum veluti Ens perfectissimum. Ergo etc. Probo: ant. Idololatrae aliquam divinitatis admiserunt, non tamen omnimode perfectam. Ergo etc. Probo ant. Idololatrae plures agnoverunt Deos. Ergo etc. Probo conseq. Pluralitas non Deorum summae perfectioni repugnat, quandoquidem, si plures essent Dii, non essent omnes summe perfecti.

R. neg. ant. in prob. neg. ant. ad prob. dist. ant. Idololatrae plures agnoverunt Deos, ita tamen, ut unum tantum agnoscerent inter illos summum, ceteros vero, tanquam illius ministros, haberent conc. Idololatrae plures agnoverunt aequales Deos neg. ant: et sub addita dist. conseq. Quamvis ea fuerit antiquorum temporum caecitas, ut, excepta Gente Judaeorum, universus Terrarum Orbis post Diluvium Deorum turbas agnosceret, non eo tamen insaniae Idolorum cultores devenere, ut omnes prorsus, quos vocabant Deos, existimarent aequales. Summum unum quendam statuebant, a quo ceteri omnes Dii ortum ducerent. Huic summo, et soli Deo perfectiones omnes attribuebant, ceteros vero inferiores tantum Deos et veluti summi Dei ministros venerabantur. Id probant tum veteres historiae, tum carmina vetustiora Poetarum. Quid non indicant sententiae illae: Ab Jove principium. Jovis omnia plena. Divum Pater atque hominum Rex: Hominum, Divumque aeterna potestas. Quid, inquam, indicant, si hoc non indicant, unum summe dumtaxat perfectum, summumque Deum inter eas Idololatras cognovisse? Hinc in Concilio Carthaginensi sub Cypriano Saturninus Confessor dixit. Gentiles, quamvis Idola colant, tamen summum Deum Patrem, et Creatorem cognoscunt, ac confitentur. Et Horosius L. 6. Historiae Cap. 1 Paganos, quos jam declarata veritas de contumacia magis, quam de ignorantia convincit, cum a nobis discutiuntur, non se plures Deos, sed sub uno Deo magno plures ministros venerari fatentur. Si quis autem quaerat, cur Idolorum cultores unum revera summum, et perfectissimum numen cognoscentes, innumeros alios Deos, et inter quos aliarum Figuras adoraverint, respondendum est, id contigisse tum fraude daemonis, qui corruptam primi Parentis lapsu humanam naturam a Creatore avertere, et ad Creaturas convertere studuit, tum ipsorum hominum malitia, qui vel Divitias, vel errando voluntates Deos proprius libidinibus accommodatos finxerunt, vel non sub iis elati sibi, aut suis divinos honores arrogarunt. Praecipue vero id contigisse certum est, ipso justo Deo in scelerum vindictam permittente. Sicut, ut ait Apostolus ad Romanos 1: Quia, cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt, sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum. Dicentes enim se esse sapientes stulti facti sunt, et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentium. Propter quod tradidit illos Deus in desideria cordis eorum. Igitur vel in ipsis deterioris Idololatriae tenebris satis clara, atque distincta Divinitatis notitia minime defuit, adeo ut merito affirmare possimus, et unum ubique Deum, ratione duce, fuisse cognitum, et plures simul Deos, ex voluntatis malitia, et corruptione fuisse adoratos.

Dices 4to. Ens perfectissimum a nobis neque videtur, neque tangitur, neque auditur, neque odoratur, neque gustatur. Ergo Idea entis perfectissimi naturaliter nobis in mentem venire non potest. Probo: conseq. omnis nostra cognitio pendet a sensibus. Ergo etc.

Resp. conc. ant. neg. conseq. in prob. dist. ant. Omnis nostra cognitio vel mediate, vel immediate pendet a sensibus conc: immediate tantum neg: ant. et conseq. Nihil hoc argumento validius afferre Athei possunt. Non enim pecudes sumus, ut ea tantum, quae videmus, aut tangimus, cognoscamus. Inest nobis ratio, qua ad altiora consurgere possumus, et debemus. Ipsa siquidem Creaturarum opera, quae oculis conspicimus, ingerunt menti notitiam invisibilis Creatoris, quemadmodum motus visibiles corporis ducunt nos in cognitionem latentis animae. Hinc D. Augustinus in Psalmum 73 Atheum dicentem: non video quid credituros sim, praeclare ita refellit inquiens: Stulte, corpus tuum videtur: Animam tuam quis videt? Cum ergo corpus solum videatur, quare non sepeleris? Miratur, quia dixi: Quare non sepeliris? et respondet (sapit non in hoc) quia vivo. Unde scio, quia vivis, cujus animam non video? Unde scio? respondebis, Quia loquor, quia ambulo, quia operor. Stulte, ex operibus corporis agnosco viventem, ex operibus Creaturae non potes agnoscere Creatorem? Haec D. Augustinus, ex quibus liquido constat, quam inania sint omnia ista argumenta, quibus ibi frustra probare conantur Athei, nullam existere, aut naturaliter concipi posse Substantiam omnimode perfectam.

Caput 2dum.

De existentia Dei.

Existentiam Dei non posse in dubium revocari, probatum aliquo modo superius est. Fieri enim non potest, ut Deus naturaliter ab omnibus percipiatur veluti Ens perfectissimum, quin simul habeatur existens. Nunc ea afferenda sunt argumenta, quae ad Dei existentiam demonstrandam fiere a Philosophis excogitata. Haec autem tria sunt, Moralia scilicet, Physica, et Metaphysica. Moralia argumenta illa appellant, quae a doctis simul, et indoctis percipiuntur, et quia in communem sensum magis incurrunt, adeo efficacia sunt, ut ab homine, qui sana utitur ratione, nequeant in dubium verti. Cum non tantam non postulent attentionem neque reconditam scientiam excitant, sed omnibus sint obvia, atque oculis omnium subjecta, certam apud omnes, et inconcussam obtinentur auctoritatem. Hujusmodi argumenta duo praecipua sunt, Mundi scilicet creatio, ejusdemque gubernatio.

Argumenta physica nuncupantur, quae ex rerum physicarum contemplatione desumpta sunt. Et tria con-

munitis recensent. Primum infert ex variis affectionibus, quas in nobis per corpora excitari sentimus. Sic quia nullis rei corporeæ nos recreant, nullis tedio afficiunt, et quia optime intelligimus res corporeas non esse primas, et effectrices causas. Aliam generalem rerum omnium causam excogitamus, a qua corporeæ res habeant, ut voluptatem, vel dolorem, vel tedium, tanquam secundariæ causæ in nobis producant. 2dum physicum argumentum desumitur ex motu corporum. Si non omnibus evidens est in corporibus naturalibus esse motum aliquem, ex hujusmodi motu intercedendo, et esse supremum aliquem motorem existere. 3tium argumentum ex causarum efficientium serie ducitur. Quæcumque non tantum se operari, et effectus producere videntur in rerum aspectabilium natura, et ab aliqua suprema causa debent adjuvari: nam fieri non potest, ut solus homo V.C. alteri homini existentiam largiatur, cujus fabricam, vires, et organorum conformationem penitus ignorat.

Metaphysica demum argumenta ea sunt, quæ ex intima metaphysica depromta Deum existere probant, velut causam rerum omnium effectricem. Etenim ex rebus, quæ contingentes, factæ, dependentes, et finitæ sunt, evidenter demonstratur existere ens absolute necessarium, increatum, independens, et infinitum.

Ut a metaphysicis argumentis exordiar; tria proponit Cartesius. Primum est: Extat in nobis idea Dei seu idea Entis summe perfecti. Sed idea Entis summe perfecti aliunde, quam ab ipso Deo, proficisci non potuit. Ergo idea Entis summe perfecti ~~ab ipso Deo~~ a Deo est, proindeque existit Deus. 2dum argumentum ita instituit. Quidquid in idea clara atque distincta rei alicujus comprehenditur, id de ea re certissime potest affirmari; sed actualis existentia Dei continetur in idea clara atque distincta Dei, seu Entis summe perfecti. Ergo eo ipso, quod hujusmodi clara, atque distincta idea nobis est indita, actualis existentia Dei certissime de Deo potest affirmari. 3tium argumentum ex [illegible] exponit in hunc modum. Plura sunt Entia contingentia, sed Entia contingentia nisi ab Ente necessario in rerum natura collocari potuerunt. Ergo existit Ens necessarium. Sed Ens necessarium est Deus. Existit ergo Deus. Postremum hoc argumentum efficacissimum ad Dei existentiam demonstrandam nos quoque cum Cartesio, et Philosophis omnibus probabimus. Primum vero et 2dum tanquam efficacia merito negamus. Iis itaque, quæ de origine idearum in Logicis tradita sunt, in memoriam vocatis, sit

Propositio 1. Argumenta metaphysica primo, et 2do loco a Cartesio proposita non probant actualem existentiam Dei.

Probatur Propositio quoad primum argumentum. Idea, quæ in nobis est, Entis summe perfecti aliunde, quam a Deo orta est; sed si hæc idea aliunde orta est, ex indita idea non infertur Deum existere. Ergo ex indita idea Entis perfectissimi non probatur Deum existere. Major Propositio constat. Si enim idea Entis perfectissimi producitur a mente nostra dependenter a sensibus, profecto hæc idea non est nobis indita, seu ab ipso Deo animis nostris impressa. Minor quoque Propositio est certissima. Nam quemadmodum, si dependenter a sensibus nulla mens produceret ideam Entis perfectissimi, ex adventitia idea Entis perfectissimi inferre non possemus Deum re vera existere, ita si idea, quæ in nobis est, Entis perfectissimi, non est innata, ex innata idea probare non possumus Entis perfectissimi existentiam. Confirmatur. Ubi nullus adest effectus, ex effectu assurgere non possumus in causæ cognitionem. Sed eo ipso, quod nulla est nobis ab ipso Deo indita idea Entis perfectissimi, hæc idea non est effectus Dei, saltem immediatus, ut contendunt Cartesiani. Ex idea igitur Entis perfectissimi, quæ congenita nobis non est, merito inferre non possumus Ens perfectissimum existere. Hinc corruit argumentum Cartesianorum asserentium, quod quum Deus nihil unquam in hac rerum universitate frustra operetur, suique ideam ab ipso nostro exordio tribuerit, eam non alia de causa tribuerit, quam ut eum existentem cognosceremus. Siquidem probatum est nullam fuisse nobis inditam a Deo ideam, frustra non operatur Deus, sed ut supremum rerum omnium Artificem decet, operatur, cujus ex Creaturis, quæ sua in nobis pariunt ideam, ideam quoque existentiam omnibus proposuit cognoscendam.

Probatur Propositio quoad 2dum argumentum. Atque imprimis, licet et nos cum Cartesio sentiamus, quidquid in idea clara, et distincta rei alicujus continetur, id de ea re certissime posse affirmari, non tamen propterea concedendum ducimus in idea Entis perfectissimi, eo sensu quo ipse contendit, Dei existentiam contineri. Ut probet Cartesius se clare, atque distincte percipere existentiam pertinere ad Ens perfectissimum, evidenter prius demonstrandum illi est, se esse consecutum claram; atque distinctam ideam Entis perfectissimi, atque claram hanc, distinctamque ideam sibi revera fuisse ab Ente perfectissimo insculptam. Dici enim non potest rem aliquam clare, atque distincte in idea contineri, nisi certum sit ideam illam claram esse, atque distinctam. Jam vero, si indita nobis esset idea Entis perfectissimi, perciperemus utique possemus existentiam Entis perfectissimi clare, atque distincte contineri in illa connata nobis idea; quum tamen hujusmodi idea non sit, nisi quoddam Cartesianorum figmentum, neque clara profecto est, neque distincta, adeoque Entis perfectissimi existentiam, ea, quæ nostra est, evidentia non includit.

Verum, demus aliquando Cartesio ideam Entis perfectissimi, qua donatus est, claram esse, atque distinctam. Illam ne ipse ideam fatetur ex rebus creatis non esse deductam, probavimus nos ab ipso Deo non fuisse impressam. Hæc igitur idea est a Cartesio animo tantum efficta. Porro, quum duplex sit rerum genus, alterum scilicet earum quæ pendent a mente, nec extra mentem ullibi sunt, planeque sunt commentitiæ, alterum vero earum, quæ re ipsa sunt, atque nemine eas de iis cogitante, in rerum natura existunt; si a mente duntaxat Carte-

cianorum pendet idea Entis perfectissimi, ab eorum cum mente pendebit existentia Entis perfectissimi adeo ut in illa eorum mente Dei existentia contineatur. Quod ut clarius innotescat, exemplo confirmetur. Quando clare, atque distincte percipimus montem aureum ex auro constare, quando ratione cum praedictis rationem, si nostras consulamus ideas, et in statu ideali maneamus. Verum, ubi ad statum realem et ad experientiam nos conferimus, aureum montem nihil in mente nostra existere certum est, quod vero ratio non tantum in nostro intellectu, sed re ipsa, et in statu reali existentiam includere. Hoc autem modo investigare quid Deus sit, non est, divinam naturam, ut est in se ipsa, investigare, sed tantum ut est in idea nostra, adeo ut adhuc Atheo a Cartesianis expectandum sit, ut probent Deum in se revera existere, quemadmodum in eorum idea proponitur existens. Quod si nihilominus contendant existentiam Entis perfectissimi in ipsorum idea expressam accipiendam esse pro existentia Entis perfectissimi in se ipso, eodem modo quis affirmandum erit montem aureum in se ipso, et in statu reali existere, quia clare, atque distincte intelligimus montem in mente nostra, et in statu ideali nihil ex auro constare, et aureum existere. Quare, quum hic quaestio instituatur non de ideali, sed de actuali existentia Dei, et a statu ideali ad statum actualem non teneat, ut inquiunt, illatio, idcirco fatendum est, Cartesiana argumenta non idonea probare existentiam Dei quae contra Atheos est demonstranda.

Opponunt 1. Quod in idea rei alicujus continetur affirmari de ea re potest, sed in idea Entis summe perfecti existentia continetur. Ergo etc. Probatur maj. Quod summe perfectum est necessario existit. Ergo etc.

R. dist: maj. Quod in idea rei alicujus continetur affirmari de ea re potest in statu ideali conc. in statu reali ne: maj: conc. min. et dist: conseq. et prob. eodem modo. Quum totum hoc de quo contenditur, idea tantum sit a Cartesio efficta, ex cujus natura probare conatur Deum revera existere; hinc in idea, quam sibi finxerit inditam rei infinitae, et summe perfectae, in statu tantum ideali, seu, ut Scholastici loquuntur, a parte intellectus summa perfectio continetur. Et quemadmodum in hac idea Entis summe perfecti non continetur summa perfectio in statu reali, sive, ut ajunt, a parte rei; ita in re idea infinita, et summe perfecta cujus ideam in mente habent Cartesiani, continetur utique necessaria existentia a parte intellectus, sed non a parte rei. Neque asserant Adversarii Ens perfectissimum sine existentia intelligi non posse. Hoc enim qui ajunt, manifeste petunt principium, atque id ponunt pro concesso, quod controversum est. Demonstrandum enim est hoc Ens perfectissimum revera existere, quum haec controversia sit, an detur Ens perfectissimum. Probare autem non possunt Ens perfectissimum existere ex idea tantum entis perfectissimi, secus idem per idem probarent. Asserere non Ens perfectissimum existere, quia habent ideam Entis perfectissimi, idem prorsus esset, ac dicere: existit Ens perfectissimum. Ergo Ens perfectissimum existit.

Ceterum, si libet, hoc modo distingui eam potest superius argumentum. Quicquid in idea rei alicujus continetur in statu reali, affirmari de ea re potest in statu reali conc. Quidquid in idea rei alicujus continetur in statu tantum ideali, affirmari de ea re potest in statu reali ne: maj. dist. min. Sed in idea Entis summe perfecti, quam habent Cartesiani, existentia continetur in statu ideali conc. in statu reali ne: min., et sub allata dist.e conseq.m

At inquiunt Cartesiani, in argumentatione Cartesii non sumi ut concessam rei infinitae, et summe perfectae existentiam. Quod autem ut probent, in exemplum proponere solent hunc syllogismum. Quidquid clare et distincte cognosco in idea rei alicujus contineri, id rei illi adscribendum est; Atqui in idea Trianguli clare, et distincte cognosco tres angulos contineri. Ergo tres anguli adscribendi sunt Triangulo. Sed contra. Inter syllogismum hunc. Quidquid clare, et distincte cognosco in idea rei alicujus contineri, id rei illi adscribendum est. Atqui etc. Ergo etc. et hunc syllogismum, quem, et syllogismum superius a Cartesianis propositum latissimum intercedit discrimen. Nam in illa minore primi syllogismi, quae ita se habet. In idea Trianguli clare, et distincte cognosco tres angulos contineri id Triangulo tribuitur, sine quo Triangulus esse non potest, quodque Trianguli naturam constituit. Verum in minore 2da 2di syllogismi hoc posito ponitur. In idea rei infinitae, et summe perfectae clare, et distincte cognosco existentiam contineri. id rei infinitae, et summe perfectae tribuitur, quod cujusmodi sit, et utrum ad ejus naturam pertineat, certo non constat. Nunc non illis ipsis a Cartesianis quaeritur, utrum scilicet ad naturam rei infinitae, et summe perfectae, cujus habent ideam, pertineat existentia, et cujusmodi sit haec existentia. Quare, quum hoc sit, quod ab Adversariis quaeritur, manifestum est eos pro concesso sumere, quod adhuc quaeritur, et tanquam certum supponere, quod in dubium vertitur.

Opponunt 2do. Argumentum Cartesii. Quidquid clare, et distincte cognosco et revera est demonstrationum, sine dubio, quod ad illius conclusionem assumitur, evidens est, et infallibile. Atqui medium, quod assumitur, evidens est et infallibile. Ergo etc. Maj. certa est, quum nihil evidentia, et infallibilitas requiratur ad demonstrationem alicujus conclusionis. Pro. min. Medium, quod ad conclusionem Cartesiani argumenti assumitur, est notitia, seu intellectualis visio Entis existentis conjuncta cum notitia, seu visione pariter intellectuali Entis summe perfecti. Sed hujusmodi notitiae, seu visiones, eo ipso quod sunt mere intellectuales, evidentes sunt, et infallibiles. Ergo medium etc. Pro. min. quia notitiae mere intellectuales, neque ab aliquo corporeo sensu, neque ab ullo imaginationis conatu originem ducunt, adeo ut nec decipere nos ullo modo possint. Hinc D. Augustinus Lib. 12 de Genesi ad literam, Cap. 14 et 6 corporales visiones, et 6 imagines corporalium, quae demonstrantur

in spiritu, et boni instruunt, et mali fallunt; intellectualis autem visio non fallit. Aut enim non intelligit, qui aliud opinatur quam est; aut, si intelligit, continuo verum est. Et Epistola 222 "At vero in illis intellectualibus visis non fallitur (anima). Aut enim intelligit, et verum est, aut verum non est, et non intelligit.

R. conc. maj. neg. min. ad prob. conc. maj. neg. min. et conseq. Licet notitiae, seu visiones mere intellectuales quae scilicet nullo modo a sensibus dependerent, aliquo modo dici possent evidentes, quia se se offerrent evidenter apprehendendas; nihilominus velluti infallibiles habendae non essent in ipsa Cartesianorum sententia. Ratio autem est, quia a si de aliqua re mere intellectualem notitiam haberemus, inferri ad summum posset rei ideam evidentem, atque infallibiliter in mero nostro intellectu existere, non extra mentem nostram infallibilem existentiam habere. Caeterum argumentum hoc ex visione mere intellectuali desumptum nullius roboris est contra nos, qui nullas in mente humana corpori unita cognitiones, seu visiones admittimus mere intellectuales. Dicimus enim nullas esse menti nostrae inditas a Deo ideas, nullasque propterea esse in nobis notitias mere intellectuales, quae infallibiles sint, propterea quod neque falli, neque fallere potest Deus.

Ad auctoritatem D. Augustini fatemur, si quae essent notiones a Deo mentibus nostris inditae, illas a mente nostra vere apprehendi; fatemur etiam, quod quamvis primae illae apprehensiones verae essent, falsa quoque non essent lata de illis judicia. Id verum non propterea ex D. Augustino probabunt Cartesiani allatum ab ipsis argumentum esse demonstrativum. Contra Atheos, qui entis summe perfecti existentiam negant, probare imprimis debent se hoc ens summe perfectum vere intelligere, et hujusmodi notitiam animis a Deo fuisse inditam. Hoc autem ab ipsa indita idea probare non possunt, secus ut diximus, idem per idem probarent. Hinc D. Augustinus, qui Confessionum Lib. 7. fatebatur. Facilius dubitare vivere me, quam non esse veritatem, protinus adoedat, quae ea, quae facta sunt, intellecta conspiciuntur, ut intelligeremus apprehensionem primae veritatis ex rebus creatis sedulo esse explorandam. Manifestum est igitur non sufficere Cartesianis, ad demonstrandam existentiam Dei, veram esse ideam Dei, et existentis Dei, sed ut eorum argumentum vere demonstrativum sit ulterius requiri, ut veritas suarum idearum aliunde, quam ab ipsis ideis demonstretur.

Opponunt 3tio comparationem ex Triangulo sumptam, et hoc modo a Cartesio institutam. Attendenti fit manifestum, non magis posse existentiam ab essentia Dei separari, quam ab essentia Trianguli magnitudinem trium ejus angulorum aequalium duobus rectis, sive ab idea montis ideam vallis. Adeo ut non magis repugnet Deum cogitare, hoc est ens summe perfectum, cui desit existentia, hoc est, cui desit aliqua perfectio, quam cogitare montem cui desit vallis.

R. et primo cum Viro Cl. Petro Gassendo animadvertendum existimo non satis justam esse comparationem a Cartesio institutam. Nam, ut recta esset comparatio, comparare debuisset existentiam entis summe perfecti cum existentia Trianguli, aut proprietatem entis summe perfecti cum proprietate Trianguli, quemadmodum entis summe perfecti essentiam cum essentia Trianguli comparavit. Dicendum erat, non posse magis separari ab essentia Dei omnipotentiam, quam ab essentia Trianguli magnitudinem trium ejus angulorum duobus rectis aequalium, vel certe, non posse magis separari Dei existentiam ab ejus essentia, quam ab essentia Trianguli ejus existentiam. Hoc modo recte fuisset instituta comparatio, quamvis non propterea probasset, Deum; seu ens summe perfectum necessario existere. Quemadmodum enim licet existentia Trianguli separari re ipsa ab ejus essentia non possit, non tamen necessario est Triangulum, ita ex hac comparatione inferendum esset ens summe perfectum necessario non existere, quamvis illius essentia, et existentia separari nullatenus possint. Deinde, vel Cartesius enumerare non debuisset existentiam inter divinas perfectiones, vel inter perfectiones Trianguli, et montis collocare debuit existentiam, quando utrobique videatur perfectio. Videtur, inquam, perfectio. Nam revera perfectio non est, sed illud, sine quo res nec perfecta esset, nec imperfecta. Siquidem res illa quae non existit, neque perfectiones, neque imperfectiones habet. Et quod existit, pluresque perfectiones habet, non continet existentiam ut singulares perfectiones, et ex earum numero unam, sed eam tantum continet, veluti illud, quo tam id quod existit, quam illius perfectiones existentes sunt, et sine quo neque illud, quod existit, habere perfectiones, neque in eo, quod existit, perfectiones contineri dicuntur. Hinc neque existentia, perfectionum instar, in re dicitur existere, neque, si res careat existentia, carere dicitur perfectione existentiae, sed affirmatur duntaxat rem ipsam non existere. Quare, quemadmodum Cartesius enumerando perfectiones Trianguli non recenset existentiam, neque proinde concludit Triangulum existere, ita enumerando perfectiones Dei non debuit inter illas ponere existentiam, ut concluderet Deum existere, nisi principium petere vellet.

Sed concedamus Cartesio existentiam Dei tam esse illius perfectionem, quam sit Dei perfectio omnipotentia, et perfectio Trianguli aequalitas trium ejus angulorum duobus rectis. Non propterea consequitur ex notione entis summe perfecti demonstrari illius existentiam. Ait enim Vir Cl., quod quemadmodum cogitando Triangulum, non est necesse cogitare quod tres angulos habeat pares duobus rectis, licet id minus verum non sit, ut attendenti postea patet, ita posse quidem cogitari alias Dei perfectiones, non cogitata existentia, sed illam propterea non esse minus veram, quam attendenti perfectionem esse. Porro ex hisce Cartesii verbis haec contra ipsum inferri possunt quod quemadmodum aequalitas trium angulorum duobus rectis, licet perfectio Trianguli sit, non tamen concepto, aut viso Triangulo, statim cognoscitur, sed postea demonstratione probatur; ita licet existentia in Deo revera sit Dei proprietas, atque perfectio, non propterea concepto Deo, aut ente summe perfecto, ejusdem existentia cognoscatur, sed alia demonstratione a sensibus ducta sit inferenda. Comparatio igitur ex Triangulo desumpta non probat actualem existentiam

tiae entis perfectissimi ex sola entis perfectissimi idea.

Corollarium.

Ex hactenus dictis patet, quomodo respondendum sit Cartesianis asserentibus ideam entis summe perfecti esse evidentem, et indubitabilem, quia ens summe perfectum sit ens summe intelligibile, et ratione contineat omnium evidentissimam intelligibilitatem. Nos non minime impugnamus veram esse ideam entis summe perfecti, quin et veram esse ideam entis necessario existentis comprehensam in idea entis summe perfecti; sed negamus argumentum desumptum a summa perfectione Dei esse demonstrativum, quia ad demonstrandam Dei existentiam probanda prius sit veritas hujusmodi idearum.

Nunc praecipuum argumentum ex rebus creatis contingentibus proponendum est, in quo continentur celebriores demonstrationes ad Atheos convincendos a Philosophis excogitatae. Sit autem

Propositio 2da. Argumentum desumptum ex contingentia, et productione Creaturarum demonstrat existentiam Dei.

Pro. propositio conficiendo argumentum in hunc modum. Existunt in hoc mundo multa contingentia, et producta. Ergo existit ens necessarium, et improductum; sed ens necessarium, et improductum est Deus: Existit ergo Deus. Primum ant. immediata evidentia certum est. Consequentia probatur. Ens contingens indifferens est ad existendum, vel non existendum. Ergo ut existat ab alio debet determinari. Sed non ab alio aeque indifferenti, et contingenti. Quod enim contingens, et indifferens est ipsum quoque determinari indiget. Ergo ab aliquo ente non indeterminato, et necessario. Similiter omne productum ab alio productum est. Nam, ut ait autor Libri de triplici habitaculo in opera S. Augustini; Nihil se ipsum creat. Qui enim potentia qui omnino non erat se ipsum crearet? Neque productum ab alio quoque producto affirmari potest productum, quia eadem quaestio initium semper nouet; adeo ut, etiamsi infinita series rerum productarum supponeretur, tota ista rerum productarum collectio producta esset. Sed non a se ipsa producta esset. Ergo ab aliquo ente necessario, et improducto.

Confirmatur. Si omnia essent contingentia, et producta, nulla sequeretur contradictio in hypothesi quod omnia non essent. Sed maxima sequeretur contradictio in hypothesi, quod omnia non essent. Ergo non omnia sunt contingentia, et producta, proindeque admittendum est aliquod ens necessarium, et improductum. Major patet quia contingens dicitur illud, quod potest non esse, unde, si omnia forent contingentia, omnia possent non esse absque ulla contradictione, cum, ut Theologi aiunt, illud possibile [est] quo posito in actu nullum sequitur inconveniens. Probatur minor. In hypothesi quod omnia non essent, omnia forent possibilia simul, et impossibilia; possibilia, quia supponuntur contingentia, impossibilia vero, quia negato ente necessario, et improducto, nulla esset causa a qua possent produci quum entia contingentia supponantur non existere; quod autem non existit causa esse non potest. Certum itaque est non posse existere entia contingentia, et producta, nisi supponatur ens necessarium, et improductum existere.

Hoc autem ens necessarium, et improductum esse Deum, demonstratur. Ens necessarium, et improductum debet esse optimum. Sed ens optimum est Deus. Ergo ens necessarium, et improductum est Deus. Major patet: Nam ens necessarium, et improductum a nullo coarctari potest ad certas tantum perfectiones. Non coarctari potest a se ipso quia sui causa non est; et quamvis causa sui esset, omnes sibi conferret perfectiones, sicut homo sibi ipsi [illegible]. Non potest coarctari ab alio, quia ens necessarium, et improductum non habet superiorem causam a qua ad certum perfectionis gradum possit determinari. Non demum ex conditione naturae suae [illegible] perfectionum limitibus subesse potest, quia potius ex propria naturae necessitate omnes excogitabiles, veras perfectiones debet continere. Omnis enim excogitabilis, et vera perfectio, vel est necessaria, et improducta, vel producibilis, et contingens. Si necessaria, et improducta, jam est proprietas entis necessarii, et improducti. Si producibilis, et contingens, jam virtute contineri debet in ente necessario, et improducto, tanquam in prima omnium producibilium, et contingentium causa.

Hinc ens necessarium praeditum esse debet consilio, et intellectu [illegible] perfectiones, et quidem omni sensibili perfectione nobiliores. Has autem perfectiones in ente necessario agnoscendas esse, mirum in modum mundi universi dispositio testatur, in quo res omnes, et singulae ad suos fines sunt ordinatae [illegible] plurima, et admiranda media [illegible]. Spectant Celestium corporum sive amplitudinem, sive constantes motus. Spectant rerum Terrenarum variètatem, tempestatum vicissitudinem, animalium, arborumque structuram, [illegible] perfectiones in quibus enarrandis, explicandisque etsi plurima ac volumina conscripta sint, semper tamen nova et mirabiliora occurrunt consideranda. Atque hic quidem rerum creatarum ordinata dispositio [illegible] intelligentiam tam apte praedicat, ut nemo sit, nisi stolidus, qui eam possit ignorare [illegible], et pulchrum opus sine perito aliquo artifice producit, quomodo mundum universum alia intelligente causa fieri possibile censebimus? Et ea, quae cognitione carent, non tendunt in finem, nisi directa ab aliquo cognoscente, et intelligente sicut sagitta non tendit in scopum, nisi directa sit a sagittante, quomodo mundanas res tanto ordine suum in finem conspirare intuebimur, quin supremam causam intelligentem agnoscamus cujus consilio et mundus productus sit, et mirabilis rerum mundanarum ordo perpetuo servetur, ac dirigatur.

Opponunt 1. Mundus, si naturalem rationem consulamus, aeternus est. Si mundus aeternus est, nullum existit secundum naturalem rationem ens necessarium. Ergo nullum existit ens necessarium. Prima certa est, quia hypothesis de aeternitate mundi chymerica non sit. Aristoteles enim, et plerique Philosophorum opinati sunt mundum esse aeternum quorum

Q. VI.

opinionem evidentis falsitatis convinci non posse naturali ratione plures docent Theologi cum S. Thoma. Pro 2ª. Si mundus æternus esset, non repugnat processus infinitus in causis conservantibus, et productis. Sed admisso huiusmodi processu, nullum existit hac ratione ens necessarium. Ergo etc. 1ª constat, quia, posita semel mundi æternitate, unum ens conservans, et productum habetur ab alio ente conservante, et producto, et hoc ab alio in infinitum, vel per rectam lineam semper ascendendo, vel per mutuam causalitatem, et quasi circulum, quatenus A producat B, B C, et C reproducat A. 2ª etiam patet, quia si unum ens conservans, et productum ab alio ente conservanti, et producto dependet, et aliud ab alio in infinitum, nunquam devenimus ad ens necessarium, et improductum, quod sit omnium conservantium causa.

R. trans. maj.: neg. min. ad prob. dist. maj. Si mundus æternus esset, non repugnat processus infinitus in causis conservantibus, et productis subordinatis per se neg.: maj. In causis subordinatis per accidens subdist. Admisso ente necessario, et improducto conc.: exclusio ente necessario, et improducto neg. maj. dist. eodem modo min., et neg. conseq. Duplex solet distingui genus causarum, quæ subordinatæ appellantur, causæ scilicet subordinatæ per se, et causæ subordinatæ per accidens. Causa subordinata per se dicitur illa, quæ ita a superiori causa dependet, ut sine actuatio eius influxu nec esse, nec conservari, neque ullo modo operari possit. Sic motus 2dæ rotæ in Horologio ita a motu primæ dependet, ut, hoc cessante, etiam 2da rota quiescat, nec possit alias inferiores rotas movere. Causa subordinata per accidens dicitur illa, quæ ab alia tantum pendet quoad primam suam productionem, non autem quantum ad suam conservationem, et operationem. Sicuti in humanis se habet Filius respectu Patris. Jamvero in causis subordinatis per se processus infinitus omnino repugnat. Quum enim in istis causa proxima non operetur, nisi per actualem influxum causæ mediæ, et causa quoque media non operetur, nisi per actualem influxum superioris causæ, admisso processu infinito, actu deberent existere infinitæ causæ, quod sanior Philosophorum pars negat possibile. Deinde, si infinitus hic processus in causis per se subordinatis admitteretur, nullus omnino haberi posset effectus. Quum enim causa proxima nequeat operari, nisi moveatur a media, et causa pariter media non operetur, nisi a superiore causa moveatur, nunquam causam illam attingeremus, a qua prima esset determinatio effectus, proindeque nullus omnino haberi posset effectus. Id exemplis confirmatur. Quia conclusio non potest ostendi vera, nisi per præmissas, si præmissæ per alias præmissas deberent ostendi, et illæ per alias in infinitum, quia aliquando deveniendum esset ad priores primas, et per se notas, nunquam profecto scientiam aliquam consequeremur. Si navis moveri debet a remis, remi a nautis, nautæ a Duce navis, Dux navis ab Imperatore classis, Imperator classis ab alio, et alius ab alio in infinitum, nunquam deveniendo ad supremam jussionem Regis, nunquam moveretur navis. Ergo a pari, si una causa ab alia, cui per se subordinatur, moveri deberet, et hæc ab alia in infinitum, nullus unquam a causa proxima produceretur effectus. Verum superfluum omnino est ad exempla confugere, ut demonstretur infinitum processum repugnare in causis per se subordinatis. Ut aliqua causa per se subordinata sit, infinitus processus ne excogitari quidem potest, quum ordo in supremum exigat, medium, et infimum quæ in infinito locum habere non possunt. Certum itaque est ex causarum per se subordinatis per se inferri existentiam primæ causæ. Si enim indicavimus omne potentia ens contingens non solum a se ipsis non posse existere, verum neque semper servare, aut operationes efficere, quum deficere singulis momentis queant; necesse est quandam existere superiorem causam, a qua eorum productio, conservatio, et operatio dependeat.

Quod attinet ad causas per accidens tantum subordinatas, non desunt Philosophi gravissimi, qui in ipsis etiam possibilem judicant infinitum processum, existimantes veterum Philosophorum opinionem de mundi æternitate etiam secluta fide, evidentis falsitatis posse convinci. Horum argumenta utrum exploratissima sint, neque in præsentiarum affirmamus, neque negamus. At certe probant in generationum, causarumque infinito processu majorem obscuritatem incidendi, gravioresque difficultates offendi, quam in admittenda aliqua prima, et necessaria causa, quam Deum appellamus. Quum tamen Athei dictitent, se Deum negare, quod res obscurissima, et difficilis admodum sit Deum intelligere. Verum ut eos efficacissimo argumento convincamus, damus ultro in causis subordinatis per accidens infinitum processum non repugnare, ita tamen ut ens necessarium admittendum sit, et concesso etiam hoc infinito processu, Dei existentia evidenter demonstretur. Hoc enim modo ratiocinor. Illud omne quod mundus in præsumpta æternitate, infinitoque processu complectitur, vel factum est, et conservans, vel non. Si non factum est, neque conservans: jam ergo admittitur aliquod ens necessarium, et a se ipso existens, si vero illud omne quod est infinitum, factum tamen est, et conservans: quum nihil possit se ipsum facere, neque res conservans possit se ipsam ad existendum determinare, extra illum rerum productarum, et conservantium infinitum processum, necesse erit improductam, et per se necessariam causam admittere.

Neq. ad declinandam hujus argumenti vim dicere possunt Athei, quod singulæ quidem mundi partes factæ sint, non autem tota mundi collectio. Quum enim partes sint intrinseca causa totius, utpote quæ totum ipsum constituunt, si partes productæ fuerunt, necessum est, ut totum quoque ipsum fuerit productum. Si singulæ Templi partes factæ sunt, eo vel magis asserendum erit totum Templum fuisse factum. Quoniam vero in animum sibi induxerunt Athei, effictam mundi æternitatem, et infinitam effectuum conservantium seriem causam necessariam, et improductam eliminare, ostendendum est in hac etiam falsa ipsorum opinione ad aliquod tandem improductum ens deveniendum esse. Nam si, ut supra demonstravimus, res conservans, utpote quæ potest existere, et non existere, se ipsam ad existendum non potest determinare, sed alia determinante causa indiget, quo magis rerum conservantium numerus augetur, major concurrit necessitas primæ, et improductæ causæ, a qua producantur, atque serventur. Quemadmodum

dum n., quia ferrea catena se ipsam per aerem sustinere non potest, quanto plures addemus illi annulos, tanto crescet indigentia firmioris fulcri, a quo teneatur, quia dum annulos addimus, pondus catenae non firmitatem addimus. Quemadmodum insuper, si duo sint pauperes, qui ad famem expellendam vel modico pane destituti sint, hi quidem ad vitam conservandam sibi nullatenus sufficient, sed minus sufficient, si tertius ejusdem conditionis homo illis adjungatur, et si infiniti addantur, infinita quodammodo erit panis indigentia, adeo ut infinita duntaxat alicujus divitis liberalitate ali possint. Ita quum unaquaeque res contingens neque se ipsam producere, neque se ipsam queat conservare, quanto plures colligantur, eo indigentior collectio instituetur, adeo ut, si infinitam collectionem effingamus, infinitam quoque rerum contingentium indigentiam necesse sit admittere, atque id tandem fateri, res scilicet contingentes, et productas a se ipsis existere non posse, sed tantum beneficio alterius causae, quae contingens non sit, et infinitam contineat essendi plenitudinem.

Quae dicta hactenus sunt contra infinitum contingentium causarum processum, aptari possunt contra mutuam causalitatem, et fictum causarum gyrum. Mutua n. causalitas, per quam duo contingentia se se invicem primo producant, evidenter chymerica est. Nam duo illa deberent simul existere, et non existere; existere, ut producerent, non existere ut producerentur. Gyrus autem causarum, in quo reproductio diverso tempore fiat, saltem connexus est cum existentia Entis necessarii: Quum n. singulae illae causae, in quibus reproductio fingitur, contingentes essent, et factae, ac tota proinde collectio contingens esset, et facta, extra illam collectionem necessario admitti deberet causa improducta, et necessaria.

Instabunt. Non tenet argumentum a distributivo ad collectivum. Ergo ex quo singulae mundanae res sint contingentes, et factae, inepte colligitur totum mundum esse contingentem, et factum. Ant. pro exemplis. Inepte n., ac sophisticae sunt hujusmodi argumentationes: singulae unitates non sunt numerus; ergo unitatum collectio non est numerus. Singula possibilia seorsim possunt produci; ergo et omnia simul.

R. dist. ant. Non tenet argumentum a distributivo ad collectivum aliquando in praedicatis accidentalibus conc. per se in praedicatis proprietatibus essentialibus ne: ant. et conseq. Argumentum a distributivo ad collectivum per se rectum, et efficax est, quia collectio non est aliqua res existens extra sua membra, sed nam sua nihil aliud est, quam membra simul sumpta, ideoque quod singulis individuis collectionis convenit, necesse est toti collectioni conveniat, atque e contrario, quod nulli collectionis individuo convenit, necesse est, ut toti eadem non conveniat collectioni. Sic evidenter concludunt hujusmodi argumentationes. Quilibet lapis est corporeus ergo lapidum acervus est corporeus. Nullus lapis est rationalis ergo neque acervus lapidum est rationalis. Per accidens tamen argumentum a distributivo ad collectivum quandoque efficax non est, quando scilicet praedicata accidentalia sunt, et partibus conveniunt praecise ut separatis a consortio aliarum partium. Hinc inepta sunt opposita argumenta: singulae unitates etc.: singula possibilia etc. siquidem unitas solum ut ab aliis unitatibus sejuncta, numerus non est, at ipsa unitatum collectio numerum constituit. Quod plura, et plura possibilia producantur, divina potentia non exhaurit, quae tamen penitus exhausta intelligeretur, si omnia prorsus possibilia producerentur. Verum non ita se habet propositum a nobis argumentum. Singulae mundi partes productae sunt: ergo totus productus est mundus. Ens n. contingens, et productum non ideo sibi ad existendum non sufficit, quia seorsim ab aliis tantis, et contingentibus accipitur, sed quia secundum propriam essentiam contingens est, indifferens scilicet sive ad existendum, sive ad non existendum, ideoque indiget ab alio determinari; quae quidem indigentia ex multorum collectione non tollitur, quia, quum indigenti semper quae indigens addatur, indigentia augetur, non minuitur, ut superius dictum est.

Opponunt 2do. Etiamsi aliquod Ens necessarium, et improductum existeret, non tamen sequeretur Deum existere. Ergo etc. Pro: ant. quia Ens necessarium, et improductum possunt esse Atomi, quae quum per infinitum tempus, et per immensa spatia vagatae sint, atque in novas semper, infinitasque complexiones convenerint, mirum non est, quod aliquando praeclarum Mundi opus effecerint.

R. ne ant. Argumentum illud ab Atomis desumptum adeo a veritate alienum est, tamque apertam praefert insaniam, ut, quum Democritus Concivibus suis illud suadere conaretur, illi loco objiciendi rationes, quibus errantem convincerent, Hypocrati potius Medico veluti insanientem elleboro sanandum commiserint. Neque immerito. Namque ait Aristoteles 2do Physicorum: Ridiculum est velle rem tam apertam demonstrare, Mundum scilicet fortuito non esse factum, sed certa quadam naturae lege, atque ordinatissima ratione gubernari. Et Lactantius Lib 3. divinarum institutionum Cap 17 Lubricam illam de Atomis opinionem somnium appellat, et insaniam inquiens Nemo ista, praeter unum Leucippum somniavit, a quo Democritus eruditus hereditatem stultitiae reliquit Epicuro. Sed ut errorem hunc insanorum hominum etiam argumentis confutemus, illud primo reprehendimus, quod scilicet nobilissimum attributum Entis improducti solius Entis optimi proprium ejus, minutissimis corpusculis tribuat. 2do, quod temere asserat, nec ulla ratione probari possit, unde tam varii motus Atomis impressi fuerint ut ex tam varia corpora cohaerere potuerint, quum aliunde clare, atque distincte mente concipiamus veluti inertem quandam substantiam ex qua omnia fiant, non autem talem substantiam, quae omnia vi, et arte sua possit efficere. 3tio, quia caeco casui tribuatur opus adeo praeclarum, quod peritioris artis superat intelligentiam. Nam si, quum Spheram, Horologium, aliaque permulta rite elaborata conspicimus, non dubitamus, quin opera sint rationis, Quis stupore, quum multo mirabiliora naturae opera et in nobis, et extra nos undique intueamur, num haec caeco casu, an excellenti quadam divinaque ratione facta sint haesitare? An vero, ut praeclare Balbus apud Tullium loquitur, alia quidam natura mentis et rationis expers haec efficere potuit, quae non modo, ut fierent, ratione eguerunt, sed intelligi qualia sunt, sine summa ratione non possunt? Praeterea, nihil incerto per casui, et fortunae magis oppositum est, quam aeternus ordo, et rei alicujus in eodem statu perpetua, fixaque stabilitas. Unde ergo constans caelestium corporum motus, perpetuaeque generationum series, fixae ubique naturae leges consistunt? Si ex fortuita Atomorum concur-

sione nascunt omnia, cur ñ ex omnib.? Cur ñ e mari hoĩes, e terra pisces, e cœlo pecudes? Deniq. ut ait Tullius Lib. 2do de nāa Deorum, si mundum efficere potuit concursus atomorum, cur templum, cur domum, cur urbem ñ potē, quæ sunt multo minus operosa, et multo quidem faciliora? Certe ita temere de mundo effutiunt, ut mihi quidem nunquam hunc admirabilem cœli ornatum suspexisse videant.

Instabunt; rerum ordinem, et determinatos nāalium causarum effectus a necessitate nāæ ortum ducere; quod ignis v.c. nāa sua comburat, et ea, quæ gravia sunt, nāa sua deorsum cadant.

Sed contra. A necessitate nāæ falso putant Athei profectum fuisse mirabilem hunc rerum creatarum ordinem. Hujusmodi n. nāa, cujus tanta virtus ē, vel ē nāa quædam particularis, prima scilicet bonitatum radix quæ in unoquoq. corpore, seu substantia reperit, vel ē nāa universalis, mundi scilicet universi. Tam vero rerum ordo, et determinati nāalium causarum effectus a nāa particulari oriri ñ possunt, quia, quum particulares nāæ factæ, et contingentes sint, possunt quidem ēē causa proxima, ñ autem causa prima effectuum naturalium. Deinde, quum particulares nāæ cognitione destitutæ sint, ñ possunt tam ordinatos, tamq. varios effectus producere, nisi a sapientissima intelligentia dirigant. Præterquamquod, quia duplex ordo in corporeis reb. conspicit, unus nempe partium uniuscujusq. corporis ad bonum singulorum corporum, alter vero singulorum corporum ad bonum totius universi; esto primus ordo a nāis particularib. haberi possit, id tñ de 2do excogitari ñ potē. Ñ n. ad particulares causas attinet mundi universi bonum prospicere, neq. particulares nāæ, quæ sæpe int se confligentes sunt, atq. contrariæ, effectuum tanto ordine constitutorum prima causa possunt appellari. Nam hæc ipsa mutua pugna, et particularium nāarum repugnantia efficeret, ut vel in dissociationem suapte nāa abirent, vel perturbatam confusionem parerent, nisi supremi artificis intelligentia coarctarent, ut præclare disputat Boetius Lib. 3. de consolatione Philosophiæ, Prosa 12 inquiens. Mundus hic ex tam diversis, contrariisq. partib. in unam formam minime convenisset, nisi unus esset, qui tam diversa conjungeret. Conjuncta vero nāarum ipsa diversitas invicem discors dissociaret, nisi esset unus, qui quod nexuit contineret. Ñ tam vero certus nāæ ordo procederet, nec tam dispositos motus explicaret, nisi unus esset, qui has mutaōnum varietates manens ipse disponeret. Hoc, quidquid ē, quo condita manent, atq. agitant, usitato cunctis vocabulo, Deum nomino. Quod si ad Dei notitiam eliminandam, infitiandamq. nāæ cujusdam universalis larvam Athei velint inducere, ad lubricam vocis ambagem solvendam hæc una sufficiet interrogaō. Nāa illa universalis, a qua omnia dicunt profecta, vel facta ē, et mente caret, vel improducta ē, et mente prædita? Si mente destituta, et facta ē; ergo nec illam optimæ mentis conditor agnoscendus ē, a quo creata fuerit, et gubernet. Si vero improducta ē, et mente pollet? Ñ intelligis, ait Seneca Lib. 4. de beneficiis, Cap. 7. te mutare nomen Deo? Quid n. ē aliud talis nāa, quam Deus? Quum igit, concludit ex eodem Seneca Lactantius Lib. 2 divinarum institutionum, Cap. 8 quum ipsi ortum rerum tribuit nāæ, ac detrahit Deo in eodem luto hæsitans versuram solvit. A quo n. fieri mundum negat, ab eodem plane fieri, mutato nomine, confitetur.

Opponunt 3tio. Nāa universalis, quæ improducta sit, et mente prædita, Deus ñ ē. Ergo etc. Pro ant: quia ut antiqui quidam Philosophi opinati sunt, nāa hæc vel ē Anima mundi, vel ipsa universi māa, ac substantia, ut contendit Spinoza, qui unam tantum docet existere substantiam, quæ Deus, et māa ē, cujus modificaōnes sunt extensio, et cogitaō, quæq. nāali necessitate omnib. illis mutaōnib. ē obnoxia, quæ in hoc mundo solent contingere.

R. neg. ant. Nāa prima, et universalis vel improprie tantum anima mundi appellat, quatenus Deus in genere efficientis causæ reb. creatis vitam, et motum, conservaōnem, et operaōnem largit. vel proprie dicit anima mundi, quatenus scilicet Deus forma sit mundo, secus ac māæ alligatam. Si in primo sensu id de Deo asserat, error nullus ē, quia, ut ait Apostolus, Vere in Deo ipso vivimus, movemur, et sumus. Si autem in 2do sensu, absurdus omnino error ē. Omnis n. forma quum a subo aliquid accipiat, repugnat Deum, qui optimus ē, a mundo, tanquam a proprio subo, vel minimam perfectionem emendicare; quumq. forma se habeat veluti pars, aliud proinde incompletum, raōni nāali repugnat, ut Deus in rigido sensu mundi anima nuncupet. Deinde, si Deus esset anima mundi, adeoq. forma mundi, conciperemus Deum ita mundo alligatum, ut simul cum eo esset, Deum a mundo dependere. Qui autem fieri potē, ut ens necessarium, improductum, optimum, independens ab ente contingente, et producto censeat dependens? Quod si Deus nequit ēē forma, et anima mundi, multo minus erit māa, quum hæc multo ignobilior sit et anima, et forma. Præterea nos clare, atq. distincte māam concipimus veluti quandam inertem substantiam, ex qua omnia fiant, unde secernenda ē a prima causa, et artifice, qui omnia produxit. Deniq. ñ potē dici Deus ipsum totum, seu rerum universitas. Nam, ut ait Origenes 1. contra Celsum: Deus ñ ē pars, imo neq. totum proprie, quia utrumq. dicit imperfectionem. Nam pars ē aliquid alterius, totum vero ē aliqua ex aliis coalescunt, ac proinde emendicant aliunde suam perfectionem. Confirmat. Prima causa causam habere non potē: Universitas autem rerum causam habet sive componentem, nempe res illas, ex quib. coalescit, sive efficientem. Si n. certum ē, mundanas res et multas ēē, et diversas, aliqua sane assignanda erit causa, quæ illas simul collegerit, ordinateq. disposuerit. Universitas igit rerum neq. prima causa, neq. Deus ē. Quod si adhuc pertinaciter contendant Athei universam hanc mundi machinam Deum ēē, hoc contra ipsos conf.

ciendū ē argumentū. singulæ universi partes vel sunt a se, vel ab alio. si sunt ab alio: ergo universum quoq., qd ex illis componitr, ē ens ab alio, adeoq. Deus n̄ ē. si sunt a se: singulæ ergo potius universi partes erunt Dii, quam totum, qd ex illis coalescit, universum, sicq. n̄ unus erit optimus Deus, sed multi, atq. imperfecti.

Cetera, quæ veterum Philosophorū figmento addidit Spinoza adeo turpia, et insana sunt, ut ea exposuisse, confutasse sit. Quis n̄ n̄ videat monstruosam hoīs inscitiam, qui pro impii systematis fundamento statuit unicam ēē in mundo substantiam, et plures repugnare, quum tot vīdē. substantias oculis, atq. mente intueamr sive diversorum inter se attributorū, ut sunt lapis, et lapis, corpus, et spiritus, sive ejusdem attributi, ut sunt plures homines, et plures lapides numero invicem distincti: Quis n̄ rideat delirium asserentis rem nullam in mundo de novo fieri, quum tantam rerum vicissitudinem, dum alię intereunt, oriuntur aliæ, continuo experiamr: Qd si dicat in hac rerum vicissitudine rem novam n̄ fieri, quia quæ mutantur formæ, n̄ res sunt, sed rerum modi, saltem in hoīs generaōne rem novam fieri concedat, necesse ē, quum cogitaō, quæ humano competit animo, mæ modus ēē n̄ possit. Toto siquidem cælo distant mæ extensa et spiritus cogitans. Deinde, si tanta in modis mutaō sit, novos usq. modos accipiendo, mæ, et Deus continuo mutatur, qd enti nēario repugnat. Demq., quis horrendas ferat blasphemias, qua tot sive næ infirmitates, atq. miserias, sive nostra vitia, et enormia delicta à Deo, et in Deo ēē sacrilegus ille pronunciat: Hæc profecto tam aperte falsa sunt, ut in iis refellendis supfluum omnino sit immorari. Nam, ut recte ait Aristoteles apud Stobæum sermone 4. Qui res manifestas demonstrare conantur, similes faciunt ac si soles adhibitas lucerna, vellent ostendere.

Opponunt 1mo. Deus dicitr ens optimum. Sed ens optimum repugnat. Ergo Deus repugnat. Pro: ant: 1. quia quolibet dato, melius ē conjunctum illud cum alio, quam ipsum solum. 2do, quia si daretr ens optimum, excludere deberet omne malum sibi contrarium, sicuti summus calor omne expelleret frigus. 3tio, quia ens optimum deberet ēē infinita substantia; substantia autē infinita n̄ compateretr alias extra se substantias, sicuti infinita quantitas n̄ alias extra se compateretr quantitates: 4to demum, quia ens optimum omnes includere deberet pfectiones; plures autē pfectiones invicem pugnant, cujusmodi sunt immutabilitas, et libertas, pfecta, et beata quies, ac sollicita rerum creatarum providentia.

R. conc: mm. ne: mm. ad primam prob: dist: ant. Quolibet dato, qd conjunctum sit ex duob. imperfectis, melius ē quolibet alio imperfecto seorsim sumpto conc. Quolibet dato, qd conjunctum sit ex duob., quorum unum sit pfectissimum, melius ē ipso ente pfectissimo seorsim sumpto, ne: ant: et conseqm. Quum res creatæ admodum imperfectæ, et finitæ sint; idcirco majorem in se continent pfectionem duæ creatæ res, quæ invicem sint unitæ, ac alia res creata seorsim sumpta contineat. Verum aliter se res habet in Deo, qui ens optimum dicitr. Quum n. ens optimum simplicissima unitate omnem in se contineat bonitatem, nequit ejus pfectio ex alterius consortio augeri, sicuti æterna duraō p additionem temporaneæ duraōnis augeri n̄ potē. Quare, quia Deus pfectissimus ē, conjunctum ex Deo, et Creaturis involvit quidem plura numero, sed n̄ propterea aliquid melius ē solo Deo.

Ad 2dam prob: dist: ant. si daretr ens optimum, deberet excludere omne malum sibi contrarium a semetipso conc. in aliis rebus a se disjunctis, seclusis effective, et libere conc: absolute ne: ant: et conseqm. Quamvis Deus, ut optimus nullum emittere potē, nō et emittit in Creaturis mala sive physica, sive moralia; tamen p tā, utilitate, et sapientissime, ut ex emissione mali eruat aliquid melius. Sic corruptiones rerum, aliosq. defectus physicos n̄ tantum emittit, verum eas indirecte efficit ad varietatem, vicissitudinem, et pulchritudinem Mundi: sic peccata triplex potissimum ob majus bonum emittit. Primo ad ostensionem misericordiæ suæ, dum parcit, patientiæ dum tolerat, justitiæ dum punit. 2do ad exercitium humanæ libertatis. Deus n., utpote universalis provisor, debet creatis rebus secundum earum conditionem providere; ac propterea, quemadmodum corporearum formarum sinere debet corruptiones, quia nā sua corruptibiles sunt, ita Deus debet in creatam voluntate sinere peccata, quæ, utpote ex nihilo facta, in malum labilis ē. 3tio, ut virtutum nitor in bonis fulgeat illustrius, quando inanu adversiatur. Deus n̄ exclusit mala, ait Lactantius Lib. 1. divinarum institut. Cap. 1., ut raō virtutis constare posset. Quomodo n. patientia vim suam, nomenq. retineret, si nihil esset, qd pati cogerem: Quomodo laudem mereretr devota Deo fides, nisi esset aliquis, qui a Deo vellet avertere: Nam et ideo potentiores ēē injustos pmisit, ut cogere ad malum possent, ideo plures ut virtus esset pretiosa, qd raro ē. Porro ex quo Deus mala in bonum convertat, magis ejus bonitas resplendet, quam si nulla ēē mala emitteret, ut Augustinus, aliiq. Patres frequenter docent. excellentissimæ siquidem bonitatis, potentiæ, ac sapientiæ ē, eā eas, quæ mala facta sunt, in bonum convertere, et quæ nos deformia fecimus, ea in pulchram formam redigere, et pfecta exhibere.

Ad 3tiam, ideo infinita quantitas alias extra se n̄ emitteret quantitates quia ex omnib. quantis, veluti ex partib. constituentib., constare deberet. At Deus, qui in raōne substantiæ infinitus ē, ex aliis substantiis n̄ constituitr, sed eas continet eminenti, indivisibili ac simplicissima unitate, idcirco Deus nihil de suæ substantiæ infinitate amittens potē extra se alias substantias producere.

Ad ultimam prob: omnes in Deo continentr pfectiones sed n̄ eadem raōne nam, ut supra dictum ē, aliæ sunt pfectiones simpliciter simplices quæ nullam in suo conceptu involvunt imperfectionem, atq. istæ formaliter in Deo existunt; aliæ vero sunt pfectiones simpliciter tantum secundum quid, quæ scilicet alicui imperfectioni admixtæ sunt, et istæ in Deo continentr eminenti tantum raōne omni semper detersa imperfectione, et contrarietate,

quas involvunt dum in rebus creatis, et imperfectis existunt. Hinc nulla est in Deo perfectionum repugnantia. Atque, ut ad opposita exempla veniamus; solicita rerum providentia cum animi tranquillitate consistere nequit in causa creata, et imperfecta quae absque studio, et labore non potest res prospicere. Verum Deus, qui infinitae virtutis, et sapientiae est, sicuti absque ullo labore rerum omnium habet cognitionem, ita absque ulla difficultate cunctis rebus providet, sibique simul ad perfectam, quietamque sufficit beatitudinem. Si non ipse inter homines cernere animadvertimus ea, quae levati, et inerti sed non afferunt, viro sapienti, et ingenioso sunt voluptati, a eo vel magis de Deo asserendum est, cui omnes conveniunt excogitabiles perfectiones. Perfectio autem libertatis non in eo consistit, ut quis semel conceptam voluntatem possit mutare. Haec non creatae potius voluntatis imperfectio est quae ab imperfecta mentis cognitione ducit originem; sed libertatis perfectio in eo posita est, ut cum determinatione ad unum libera sit potestas faciendi opposita, quae certe libertas soli Deo convenit. Ita non Deus in indivisibili, et semper praesenti aeternitate quoad res producendas voluit potuit nolle, non per aliquam mutationem in ipso Deo, sed per solam indifferentiam ad diversa objecta, seu effectus creatos. Ideirco in se sive ut scholastici loquuntur, ab intra, quidquid in Deo est necessarium est, et immutabile, ab extra vero, sive relate ad Creaturas, Deus liber dicitur, cunctaque in se immutatus mutabilia variat, atque disponit.

Opponunt 5. Capi nequit, quomodo Deus qui aeternus est, mortalem fecerit mundum et solum post infinita saecula quietis se se dederit operi. Deinde, si Deus mundum condidit, vel illum condidit propter se vel propter homines? Non propter se, alioquin ante mundum voluptate aliqua caruisset, et latuisset in tenebris. Non propter homines tum quia plurima in mundo sunt, quae hominum incolumitati adversantur ut terrae sterilitas, belluarum immanitas, aeris intemperies tum quia hominis conditio caeterorum animantium conditione multo deterior videtur ut testatur capitis infantium humani corporis nuditas, et imbecillitas, vestium, alimentorum domorumque necessitas. Vel si hominum causa conditus est mundus, vel propter sapientes factus est, vel propter stultos. Non propter sapientes, quia paucissimorum causa non est tantus rerum apparatus; non propter stultos, quia ii potius deberent tanto beneficio privari. Accedit, quod si omnes mundanas res Dei sapientia gubernaret, nihil usquam fortunae, et casui adscribendum foret, et nihil in mundo inordinatum, et monstruosum cerneret. Quum tamen aliter se res habere, experientia nos quotidie edoceat.

R. Deus aeternus in tempore condidit mundum, vel quia Creaturae aeternitas repugnat, vel quia, quum Deus non necessitate sed libera voluntate extra se operetur, eidem placuit mundum temporaneum condere. Neque inde sequitur, otiosam in aeternitate fuisse virtutem Dei. Quamvis enim externus mundi effectus in tempore caeperit, voluntas tamen, qua conditus fuit, aeterna est. Creavit autem mundum Deus tum propter semetipsum, non quidem ut melior fieret (hoc enim fine causa duntaxat imperfecta operatur, non Deus, qui omnem in se solo perfectionem, et beatitudinem continet) sed ut suam extra se diffunderet bonitatem; tum propter homines, quorum potestati, et commodo corporea omnia subjecit, praesertim vero propter sapientes, quorum nomine non, superbia inflati Philosophi, sed probi, justique viri designantur. Neque tanto beneficio privantur impii, imo quandoque terrenis bonis copiosius ditantur, vel ut beneficiis allecti ad Conditoris erigant amorem, vel ut, si ingrato persistant animo, bona in hac vita recipientes, gravioribus poenis in altera juste corripiantur. Non enim terrena felicitas debitum est virtuti praemium, aut transitoria adversitas statutum est peccati supplicium. Parum autem refert, quod multa in hoc mundo sint, quae hominum incolumitati adversantur, aut quod in multis deterior videatur hominum, quam pecudum conditio. Quae enim homini noxia videntur poena sunt peccati primi Parentis, cui solum post transgressionem dictum est a Domino: Maledicta terra in opere tuo, in laboribus comedes ex ea: Spinas, et tribulos germinabit tibi. Deinde, seclusa etiam labe originalis noxae, novimus ita providentissime ordinari potuisse, quia hujusmodi calamitatibus vel corripimur, ne cum hoc mundo damnemur, vel probamur, ut patientiae reportemus coronam, vel admonemur, ne vitam istam calamitatibus obnoxiam, sed aliam, quae felicissima est, diligamus, et pietatis operibus comparemus. Ita rectis corde, et diligentibus Deum omnia cooperantur in bonum, ut ait Apostolus ad Romanos 8. Hinc multo potior est hominum, quam pecudum conditio. Ut enim inquit Lactantius in Lib. de opificio Dei: Unumquodque animal vel a conditione naturae vel a ratione instrui debet. Brutis, quum ratione careant, naturalia praesidia largius concessit Deus hominibus vero rationem dedit, qua non modo necessaria, sed meliora, ac commodiora sibi compararent, adeo propterea ut nemo, si sibi daretur optio, eligeret potius brutorum feritatem sine ratione, quam hominis sapientiam cum corporis imbecillitate.

Ad ea, quae ultimo loco opposita sunt; si causae primae ordinem spectemus, nihil revera casui, aut fortunae tribuendum est, quum omnia, quae in mundo contingunt, a divina sapientia et optime praevisa, et optime fuerint disposita. Verum respectu nostri, et spectato ordine quarundam particularium causarum, quaedam videntur casu tantum, et fortuito evenire, quia praeter expectationem nostram, et particularem causae 2dae ordinem solent cernere. Id confirmari potest exemplo ex Angelico Doctore desumpto. Quemadmodum enim, si Dominus diversas peregrinationes duobus servis ita seorsim demandet, atque ita eorum viam dirigat, ut aliquando nescientes sibi invicem occurrant; occursus hic respectu duorum famulorum inopinatus quidem est, et fortuitus, respectu tamen Domini praevisus, et recte dispositus,

Ita licet aliquando multa fortuito contingere videantur, respectu quidem nostri fortuita sunt, sed relate ad causam primam neque fortuita, neque inordinata sunt appellanda. Spectato paritur fine, quem in rerum gubernatione divina sibi statuit providentia, nihil in hoc mundo aut superfluum est, aut inordinatum aut monstruosum. Verum quia nos imbecilles, et obtusae mentis acie nati sumus, occultiores divinae providentiae fines prospicere non possumus. Ideirco plura in hoc mundo superflua aut etiam noxia, et inordinata videre quae tamen, si recta, prudentique ratione uti velimus nunquam audebimus condemnare. Siculi enim qui ex pluribus operibus affabre elaboratis alicujus Artificis fictiam optime conditam haberet in qua ad in qua officina instrumenta videat, quorum rationem ignorat, aut opus aliquod intueatur rudius adumbratum, non statim illa tanquam superflua, hoc tanquam deforme vituperat, sed, si prudens sit, et illa Artifici utilia, et hoc suo fini accommodatum esse non dubitat. Ita et nos qui ex tot tamque miris Dei operibus sapientissimam, et infinitam ejus providentiam clarissime dignoscamus, si aliqua identidem in mundi gubernatione nostro captui impervia occurrant, non insipientium more illa condemnabimus sed certa nobis erit persuasio, illa eadem, quae nobis inutilia, aut deformia videntur, respectu Dei omnia apta, omnia pulchra, omnia ordinatissima ratione esse disposita. Exemplum desumptum est ex D. Augustino Lib. 1 de Genesi contra Manichaeos

Caput 3tium

De Unitate Dei.

Demonstrata Dei existentia contra pervicaces Atheos, divina attributa perpendenda sunt, quae quidem licet numero sint infinita, et humanum superent intellectum, ea tamen, quae cum existentia creaturarum necessariam connexionem habent, difficile non erit investigare. Quoniam vero inter divina attributa praecipuum locum unitas obtinet, de hac inprimis agendum est. Superius diximus vel ipsos Ethnicos unum tantum cognovisse summum Deum; quae quidem non eo dicta sunt, quo existimemus nullos fuisse in Idololatriae tenebris versatos, sed ut pro certo haberent Gentiles et unum simul Deum cognovisse, et pluribus simul Diis divinos honores contulisse; certum namque est Idola, Bruta, et plura etiam insensibilia pro Diis fuisse habita, licet sapientes viros plures admisisse Deos credendum minime sit, quum templa erigi, ac sacrificia Idolis fieri eo tantum fine permiserint, ut Deorum metu vulgares homines coercerent. Quare sit

Propositio unica. Rationi naturali repugnat plures Deos admittere.

Probatur 1. Propositio ex ipsa notione Dei, ut monet Tertullianus Lib. 1 contra Marcionem inquiens Deum ut unum esse deberet, quaere quid sit Deus. Nos autem quum Deum intelligimus, ens a se, adeoque summum, optimum, et infinitum mente concipimus. Porro, si Deus summus est, parem habere non potest, quia si aequalem haberet, hoc ipso summus esse desineret. Et si Deus optimus, et infinitus est, non potest dividi in plures Deos, quia ex pluribus Diis unus non contineret perfectionem alterius, sed ad summum perfectionem similem perfectioni alterius, adeo ut neuter ex illis dici posset ens optimum, adeoque Deus. Praeterea, si plures essent Dii, aliquid assignari deberet, in quo a se invicem differrent, atque id, in quo differrent, aliqua esse deberet perfectio, et quidem infinita, quum in ente optimo, et infinito neque minima fingi possit imperfectio, neque aliquid finitum. Si vero, si plures hujusmodi Dii infinita perfectione ad invicem differant, neuter ex illis erit optimus. Nam quilibet ex illis totidem careret infinitis perfectionibus, quot sunt numero alii Dii. Merito propterea Athanasius contra Gentiles inquit: Deos multos admittere idem est, quod nullum agnoscere. Et Tertullianus Lib. 1 contra Marcionem: Deus, si non unus est, non est.

Probatur 2do Propositio ex unitate, et optimo regimine universi. Quaecumque enim existunt, etsi diversissima, ordinem quendam habent inter se, cujus ordinis ratione unicum Mundum constituunt. Ergo, quemadmodum unus est Mundus, unus pariter esse debet mundi conditor, et gubernator Deus. Siquidem multa et diversa in unum ordinem non ab alio melius redigi possunt, quam ab uno, quum unum per se sit causa unius et multa non sint causa unius, nisi per accidens, quatenus scilicet aliquo modo unum constituunt. Hinc ut ait Athanasius Oratione contra Gentes Nec navis a multis gubernata recto cursu ferri potest, nisi quis clavum unus gubernator tenuerit, nec lyra a multis pulsata perfectum concentum efficiet, nisi Musicus unus eam pulsaverit. Idem pluribus exemplis confirmat Lactantius Lib. 1 de ira Dei inquiens Non possunt in hoc Mundo multi esse Rectores. Nam nec in una Domo multi Domini, nec in navi una multi Gubernatores, neque in armento, et grege Duces multi, nec in uno examine multi Reges, sed ne in Caelo quidem multi Soles esse potuerunt, sicut nec animae plures in uno corpore, adeo in unitate natura universa consistit.

Probatur 3tio. Si plures essent Dii, vel omnes uni summo Deo subjicerentur, vel pares essent inter se potestate praediti. Si primum asseras, nisi divina res est ut Dei nomen illi tribuatur; qui alteri subditus est. Cogitant omnes, inquit D. Augustinus Lib. 1. de Doctrina Christiana, Cap. 7, pro excellentia Dei certatim dimicant, nec quisquam inveniri potest, qui hoc Deum credat esse, quo melius aliquid sit. Quod si plures Dii nullum supremum Deum agnoscentes pari potestate singuli suum exerceant dominium, aliqua saltem inter ipsos

oriretur opinionum discordia, proindeque mundanae res in turbatam confusionem abirent. Oriretur, inquam, aliquando opinionum discordia, quia in Creaturarum productione, mundique administratione tum diversi fines prudenter possunt constitui, tum ad eos fines consequendos diversa media prudenter possunt eligi. Quis autem Diis illis propria essent singuli libertate praediti, quis eos impediret, ne in diversas abirent sententias, aliosque sibi aut fines constituerent, aut alia media seligerent? At denuo nullas actu esse inter ipsos dissensiones. Nemo profecto negabit eas saltem esse posse, quum singuli propria gauderent libertate. Si autem fieri potest, ut plures hujusmodi Dii sint invicem discordes; vel tunc posset unus alterius dispositioni resistere: vel non posset? Si posset: Imbecillis igitur esset Deus ille, cujus voluntas et dispositio everteretur: si non posset? Imbecillis ergo esset Deus iste, qui nequit alterius potestati resistere. Ergo neuter esset Omnipotens, proindeque neuter esset Deus. Rursus si plures essent Dii, id sequeretur, quod maxime absurdum est; quodque nunquam ausi sunt Polythei asserere. Divina nempe progenies in infinitum abire deberet, quia si divina natura in unitate non sistit, sed in multos fecunda dividitur, quum infinita sit, nullus unquam esset ejus diffusionis, ac propagationis finis. Quare Octavius apud Minutium Felicem lepide Gentiles irridet inquiens: Cur, si nati sunt Dii, non hodie nascuntur? Nisi forte Jupiter senuit, et partus in Junone defecit, et Minerva canuit, antequam peperit... Ceterum si Dii creari possent, et interire non possent, plures totis hominibus Deos haberemus, ut jam eos nec Caelum contineret, nec aer caperet, nec terra sustineret. . . . .

Pro ultimo communi hominum, adeoque naturae ipsius judicio. Unum enim esse Deum summae apud Gentiles authoritatis Sybillae tradiderunt, unum probarunt Philosophi, qui eo nomine fuerunt digni, scilicet Trismegistus, Plato, Aristoteles, Cicero, Seneca, et alii; licet, ne populares invidias in se concitarent, communem errorem disertis verbis condemnare ausi non fuerint. Unum denique Gentilium ipse vulgus, quamvis falso Deorum cultui addictus, ex errore quandoque resipiscens fatebatur. In repentinis nempe casibus, ubi praejudicium animus non attendit, totusque ad se ipsum rediens naturae vocem audit, unum Deum solebant invocare, ut testatur Tertullianus Libro de Testimonio Animae inquiens: Consiste in medio Anima. Sed non eam te advoco, quae scholis formata, Bibliothecis exercitata, Academiis, et Porticibus Atticis pasta sapientiam ructas. Te simplicem et rudem, et impolitam, et idioticam compello, qualem habent, qui te solam habent, illam ipsam de compito, de trivio totam. Imperitia tua mihi opus est ... Deum naturae Dei nec te latet: Deus bonus est, Deus benefacit, tua vox est. Et in Apologetici Cap. 17: Haec est summa delicti nolentium recognoscere quem ignorare non possunt. .. Vultis ex Animae ipsius testimonio comprobemus? Quae licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus et concupiscentiis evigorata, licet falsis Diis exancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, Deum nominat hoc solo nomine, quia proprio Dei veri. Deus magnus: Deus bonus. Et quod Deus dederit omnium vox est... O testimonium Animae naturaliter Christianae. Hactenus Tertullianus. Jamvero ex hoc communi hominum, adeoque naturae ipsius judicio Dei unitas invicte demonstratur, quia, ut praeclare ait Gulielmus Parisiensis in Libro de Virtutibus Cap. 2: Quod natura universaliter, et naturaliter confitetur necesse est verum esse. Naturam enim naturaliter, et universaliter mentiri impossibile est.

Opponunt 1. Si repugnat plures Deos admittere, propterea quia singuli non essent optimi; sed non repugnat plures esse optimos Deos. Ergo etc. Pro Minori: si plures essent Dii, singuli haberent omnes perfectiones simpliciter simplices; Hoc posito, non repugnat etc. Ergo etc. Minor probatur, quia ita fingi possunt plures Dii, ut singuli habeant sapientiam, bonitatem, potentiam, ceterasque perfectiones, quae ab omni imperfectione sunt immunes, nec alteri perfectioni opponuntur, ita ut per individuales tantum perfectiones inter se differant, quae certe perfectiones, quum ad invicem repugnent, simpliciter simplices dici non possunt. Minor probatur, quia ad rationem Entis optimi sufficit habere omnes illas perfectiones, quae simpliciter simplices appellantur.

R. conc. Maj.: neg. Min. ad prob. neg. Min. Etiamsi concederemus perfectiones simpliciter simplices Ens optimum constituere, eo tamen deveniendum semper foret, ut, pluribus admissis Diis, fatendum esset nullum ex iis esse optimum. Si enim Deorum turbam inducimus, qui fieri potest, ut in singulis Diis omnes hujusmodi perfectiones contineantur? Nonne simpliciter simplex est illa perfectio, qua Ens aliquod ita a ceteris quibuscumque sublimius distinguitur, ut extra ipsum melior, aut perfectior natura excogitari non possit? Haec tamen perfectio si plures essent Dii, singulis deficeret Diis. Semper enim suspicari possemus naturam aliquam existere tanta essendi plenitudine praeditam, ut extra illam nihil omnino esset, quod suam ab illa non duceret originem. Deinde, si plures essent Dii, natura in illis divina careret unitate exclusiva. Unitas autem exclusiva, fatentibus omnibus, est perfectio simpliciter simplex. Nam, ut ait Lactantius Lib. 1. Institutionum, Cap. 3 Melius est non habere parem, quam habere: Melius super omnes esse, quam consortem pati: Melius in alium dominari, quam cum alio. Melius denique nihil eximi a suo imperio, quam eximi aliquid, et hoc summum. Quae igitur erit in singulis Diis summa perfectio? Cur singuli dicendi erunt optimi, si tanta, et ita simpliciter simplici perfectione sunt destituti? Verum, quod impossibile est, concedamus Polytheis, Adhuc tamen probandum erit, quomodo singulae in singulis Diis simpliciter simplices perfectiones habeantur. Nam, si plures essent Dii, et distincti Dii, unus ex iis non haberet omnes perfectiones simpliciter simplices, quas cont-

neret alter, sed tantum perfectiones similes perfectionibus alterius, neuter propterea omnes perfectiones simpliciter simplices haberet. Ex his patet, quomodo Deorum multitudo repugnet in ea eadem hypothesi, quod perfectiones simpliciter simplices sufficiant ad ens optimum constituendum.

Negamus modo ens optimum finitis adeo limitibus contineri. Nam, ut alibi dictum est, ad rationem entis perfectissimi, adeoque optimi spectat, ut omnes omnino in se contineat perfectiones tam simpliciter simplices, quam simplices duntaxat, seu secundum quid, quanquam illas formaliter, istas vero eminenter. Tum vero, si plures essent Dii, fieri non posset, quomodo ex illis unus individualem contineret perfectionem alterius. Nam si eam contineret formaliter; non ergo plures, sed unus tantummodo erit Deus: si vero eam contineat eminenter, unus ergo ex illis Diis sublimior erit, atque perfectior quia ut dici possit rem aliquam eminenter continere perfectionem alterius, oportet hujusmodi rem esse nobiliorem, atque perfectiorem, adeo ut ratione hujusce nobilitatis, et majoris perfectionis rem alteram possit efficere. Sed nullus esse posset inter plures Deos ceteris perfectior, quique reliquos Deos posset producere; secus ille tantum verus esset Deus, ceteri vero, secus ac aliae creatae res, essent habendi. Nullus ergo in pluralitate Deorum summe perfectus esset Deus; proindeque nullus omnino foret vere, et proprie Deus.

Instabunt. Secundum Christianorum fidem plures sunt divinae Personae, et tamen singulae sunt optimae. Ergo plures etiam esse possunt Dii, et singuli optimi. Consequentia probatur. Ideo singulae divinae Personae sunt optimae; Pater e.g. est perfectissimus, et optimus Pater, quamvis non habeat perfectionem filiationis, quia haec cum Paternitate componi non potest, sed etiam individuales perfectiones, quibus plures constituerentur Dii, non possent invicem componi. Ergo etc.

R. ne ant. ad prob. ne: maj, et assero disparitatem. Singulae namque Personae Divinae optimae sunt, ac perfectissimae ratione perfectissimae divinae naturae, quae in singulis Personis una, et eadem est, non ratione personalium proprietatum, quibus ab invicem differunt, et quibus plures divinae Personae constituuntur. Nam personales hujusmodi proprietates sunt meri quidam respectus, qui licet in re sint perfectissimi ob identitatem cum eadem perfectissima divina natura, ab ea tamen si praescindantur, a perfectione, et imperfectione praescindunt, ut plures, gravesque Theologi arbitrantur. Quod si aliqua relativa perfectio illis concedenda videtur, ea non est simpliciter summa, eidem propterea distinctio, et numerus non repugnat. Si Paternitas v.g. a divinitate praecisa aliquam importat perfectionem, eam importat solummodo in ratione optimi Patris, unde excludit tantum plures a Divinitate Patres, sed non excludit, imo aliam in Deo infert Personam, quae Filius optimus, adeoque unicus sit. Praeterea, licet una ex divinis Personis relativam perfectionem alterius formaliter non contineat, eam tamen identice, et virtualiter continet in natura divina, a qua omnes profluunt relationes, quaeque in singulis divinis Personis tota reperitur; propterea singulae divinae Personae optimae sunt. Aliter autem se res haberet, si plures admitterentur Dii. Natura siquidem divina in multis Diis divisa foret, et multiplicata, ideoque unus ex illis nec formaliter, nec identice, seu eminenter individuales aliorum perfectiones haberet. Tantum ergo abest, ut ex notione entis optimi inferri possit, Deorum multitudinem non repugnare, ut hac potissimum de causa statuendum sit vel nullum esse ens optimum, adeoque vere et proprie Deum, vel non plures, sed unum tantum esse Deum.

Opponunt 2do. Plures in Mundo creaturae conspiciuntur. Ergo plures admittendi sunt Dii. Probatur consequentia. Plures, et inter se contrarii effectus nonnisi a pluribus, et contrariis causis produci possunt. Sed plures sunt etc. Ergo etc.

R. conc. ant. ne. consequentiam ad prob. dist. maj. Plures, et inter se contrarii effectus nonnisi a pluribus, et contrariis causis produci possunt, si sermo sit de causis particularibus conc. si de prima, et universali causa ne maj, et distincta eadem propositione min. ne. conseq. Quamvis multae partesque diversae sint ex quibus, veluti ex suis partibus, Mundus universus componitur, quum tamen rerum ipsa diversitas in unum eundemque pulcherrimum ordinem conspiret, recta ratio docet omnia ad unum referenda esse principium, quemadmodum disputat superius laudatus Boetius lib. 3 de Consolatione Philosophiae, prosa 12. Id autem eo vel magis attendendum est, si humanae naturae conditionem inspexerimus. Homo enim ita a Supremo Conditore productus fuit, ut sua sibi ad vitam non sufficerent sine Elementis, sine motu et influentiis siderum. Non ergo homo, Elementa, et sidera peculiarem sibi conditorem habent, sed qui author est hominis, dominus est etiam aeris, terrae, ignis, Caelorum, siderum, aliarumque rerum, quae operi sub hominis mirifice necessariae sunt. Quemadmodum enim, licet in corpore animalis diversae sint partes diversis usibus accomodatae, tamen quia omnes, et singulae unius animalis commoditati inservire constat, non dicimus aliud esse animal capitis, aliud pedum, sed potius unum esse totius animal colligimus, ita licet diversae sint Mundi partes, quia tamen unus est ordo, nonnisi unum intelligimus esse Mundi authorem, atque principium. Praeterea, creatae perfectiones, quum participatae, dependentes, et imperfectae sint, ideo sunt etiam diversae; verum in prima causa, seu ente necessario perfectissimo modo debent existere, adeoque in simplicissimam, et indivisibilem unitatem convenire. Nec confugiendum est ad causarum multitudinem, propterea quod in rebus creatis multa sunt inter se diversa atque contraria. Quae enim diversa, et contraria exprimuntur, licet secundum proprias, et particulares differentias invicem pugnent, semper tamen in aliquo communi, et essentiali praedicato, in hoc scilicet, quod entia sint, conveniunt,

idcirco quamvis nequeant ab eadem infima, et particulari causa produci, non repugnat tamen, imo necessum est, ut ab eadem prima, ac universali causa et producta sint, et continuo dependeant. Nam si contraria omnia vere talia sunt et existunt, reduci debent in unum primum, et necessarium essendi principium. Id magis confirmatur ex consideratione effectuum a causis particularibus procedentium. Si enim effectus contrarii in rebus sublunaribus ab eodem pendent influxu corporum cœlestium, cur non effectus contrarii in Creaturis pendere possunt ab una, eademque virtute Dei? Si eadem 2da, et particularis causa tot diversos, et contrarios effectus potest producere, cur censendum erit creatas res invicem repugnantes a virtute Dei, quæ est causa infinita, superior, et universalis, non potuisse creari? Creaturarum igitur repugnantia non probat plures esse admittendas primas, et universales causas.

Quoniam vero diximus mundanas res, licet diversis, et inter se contrariis proprietatibus preditas, in unum tamen ordinem conspirare, et unicum mundum constituere, adeout ex ipso ordine, et unitate Mundi inferendum sit non plures, sed unum tantum existere sapientissimum Mundi Conditorem; ita argumentantur Polythei. In Polyarchia Respublica gubernatur a multis senatoribus quandoque melius quam Regnum ab uno Rege, seu Monarcha. Ergo etiam Mundus optime gubernari potest a multis Diis.

Verum [illegible] concedendo [illegible] et [illegible] conseq.ⁿ si in a multis senatoribus recte quandoque Respublica gubernatur, non ideo recto ordine [illegible], sed [illegible] Rerum conservatores sed [illegible] conventione, atque [illegible] morales senatores constituunt, adeout si in discordiam [illegible], [illegible] ordo [illegible], Id [illegible], sive recentiorum [illegible] exempla [illegible]. Deinde, melius quandoque [illegible], quam ab uno Civitas regitur, quia unius hominis providentia, utpote finita, et limitata multorum prudentiam, atque consilium in se continere non potest. Verum si forte conveniret tantam in uno Rege prudentiam, rectitudinem, ac bene agendi vim esse, quantam in Senatu, tunc profecto melius ab uno, quam a pluribus Magistratibus Respublica administraretur. Cum vero, quum de Deo Mundi Conditore, ac Conservatore sermonem instituimus, non de imperito, aut finito homine loquimur, sed de Deo ipso, quo nihil aut sapientius, aut rectius, aut potentius possumus excogitare, quique propterea aliorum consortio minime indiget, ut mundanis rebus accuratius prospiciat.

Opponunt 3tio. Opinio plurium Deorum antiquissima exhibetur, eamque confirmat omnium fere nationum consensus, etiam quas floruerunt Viri conspicui, qui ad recte vivendum sapientissima documenta prescripsere, et preclara moralium virtutum exempla reliquere. Non itaque irridenda videtur pluralitas Deorum.

R. concedant ma: conseq. Antiquissimam esse, et ante Xti Domini adventum omnibus fere Gentibus communem Polytheorum superstitionem non negamus. Verum hæc Idololatriæ antiquitas nullam sibi potest authoritatem conciliare, quia error naturali rationi repugnans nullum potest robur accipere ab externis momentis. Secus dicendum esset vel ipsa immania scelera esse excusanda, quia antiquissima sint, et semper virtutibus communiora. Ceterum, prodolendum est falsorum Deorum cultum paulo post Diluvium originem habuisse a Chananæis, ut tradit Lactantius Lib 2. Institutionum, Cap. 14. Cujus nempe Gentis Princeps, et Sator maledictus a Deo cultum Dei neglexit, ideoque veræ divinitatis ignorantiam veluti hereditariam posteris suis reliquit, qui deinde Ægyptum occupantes primo quidem cœlestia corpora, quorum contemplatione liberius, curiosiusque vacabant, postremo portentificam etiam aliorum figuras adorare ceperunt. Ab Ægyptiis deinde in Græcos, a Græcis in universas fere Gentes Idololatriæ pestis translata est, ut viri eruditi demonstrant. Id si aliquis quæreret, cur adeo stolide fuerint priscorum temporum Gentes, ut contra naturalis rationis lumen Deorum multitudinem admiserint, preter rationes, quas Cap. 1 hujus Libri attulimus, respondendum ulterius est tres potissimum ob causas in tantum crimen fuisse dellapsas.

Atque ut a prima exordiatur, Vir Cl. Petrus Daniel Huetius Demonstrationis Evangelicæ Propone 4ta, Cap. 8 satis fuse ostendit, Græcos aliqua primæva rerum originis notitia a Phœnicibus, Ægyptiisque fuisse imbutos, et ab iis miros Mosaicæ legis ritus accepisse; sed brevi deinde Theologiæ principia puerilibus fabulis ad sua tempora, et corruptos sibi homines accommodatis implicuisse, quas nova subinde figmentorum accessione consequens ætas cumulavit, adeo propterea, ut veritas pene tota extincta in densissimas tenebras ruerit demersa. Quemadmodum autem Mosaicam doctrinam, quæ vel in eorum fabulas quandoque contrusit, a ceteris nationibus intellexerunt; ita et Moisis cognomen a Cadmo, et Danao primo accepere: Quumque ab aliis subinde, quos sive ab Ægypto, sive a Phœnicia varii casus in Græciam expulerant, Moisis fama sparsa fuisset in Vulgus; Græci ad fingendum, et mentiendum prompti multis eam replaverunt fabulis, variasque Moisi Deorum, et Herorum personas imposuerunt, quemadmodum a Doctoribus suis jam ante factum audierant. Verum quia Instituti nostri ratio minime postulat, ut singulorum hoc loco Deorum originem consideremus, id tantum animadvertendum est, Mercurium, Apollinem, Bacchum, Vulcanum, Panem, Prianum, Esculapium ad unius Moisis exemplar fuisse confictos: Atque inde factum est, ut quum Moisem ob res preclare gestas veluti Deum haberent, et diversa illi nomina diversæ Gentes pro libito imponerent, factum, inquam, est, ut unum solummodo pro nominum diversitate in plures distinxerint,

et pro uno tantum Moise Deorum multitudinem adoraverint. Qd si fortasse alicui hec Huetii doctrina non arrideat id vel ex ipsis Gentilium tabulis demonstrabimus. Nne n. et Luna, et Isis, et Lucina et Diana, et Trivia, et Hecate res una, et eadem sunt? Hoc profecto nemo negabit, qui priscos Authores vel leviter attigerit. et tn unumqdq. ex iis nomen singulare humen devenit; et sola Luna tot et innumeras alias genuit Deas. Nne idem prorsus e Sol; qui Phebus, qui Apollo, qui Apollo. Sol tn variaos ob causas alios quoq. in insano Gentilium cerebro potuit Deos producere. Prima ejs ratio, propter quam plures olim habebant Du, ea e, qd plura vocabula veluti plura numina acceperant.

2da ratio e, quia quum veteres divinorum attributorum multitudinem cogitarent, in eum errorem prolapsi sunt ut tot, ac tantas perfectiones, que in uno summo Deo conveniunt, in plurimis Diis discretas esse arbitrarentur. Sic quia fortitudinem, sapientiam, pulchritudinem, aliasq ejs generis perfectiones intellexere; alius fortitudinis Deum Martem, alias sapientie Deam Minervam, alios pulchritudinis Venerem, alios denique similes divinis attributis adscriptserunt Deos. Nec mirum. nam nostris etiam temporibus non raro contigit, ut una, eademq. res diversis proprietatibus predita a rudioribus, et imperitis hominibus, quasi plures, distinctasq. res accipiantur.

3tia, et fortasse potior ratio e, quia animadvertentes nonnulla preclare gesta, queq. humanas non vires superabant, facili negotio adduci potuerunt, ut eos, qui talia patrarent, veluti Deos colerent. Id ut evidentius demonstretur ad propositum superius Moisis exemplum redeundum e. A majoribus suis audierant Egyptii stupenda prodigia per Moisem a Deo facta ex Egyptiis ea intellexerant Phenices, ex Phenicibus iis, qui Greciam incolebant: sed quia temporum injuria, et Poetarum precipue admixtis fabulis, veri vestigia vix apud illas nationes superarant; propterea que Moisis propria erant ceteris tribuentes, plures in uno Moise Deos venerabantur. Quum n. accepissent, Moisem effecisse, ut Gens Israelitica in Civitatis formam coalesceret et legibus se contineri pateretur, somniarunt Amphionem Trojane urbis menia ad citharae cantum condidisse. Quum intellexissent, submerso Pharaone, et debellatis Gentibus, que iter in Chananeam terram morabantur, himnum victori Deo Moisem cecinisse; docuerunt, Apollinem, ut apud Tibullum legitur

Saturno Rege fugato
Victoris laudes concinuisse Jovis.

Eadem prorsus ratione quum accepissent Moisem in Montis cacumine legem a Deo habuisse, de montis nebo culmine promissam terram lustrasse, atq. ibidem obiisse, et sepultum fuisse; Panem finxerunt montivagum, eumq. Montium verticibus, et saxosis fastigiis preesse credebant: Quumq. edocti fuissent, precibus Moisis afflictum fame populum fuisse in Deserto celesti manna recreatum; narrabant, Cererem, Proserpina rapta, in Arcadie specubus latitantem diu quesitam a Diis, a Pane tandem fuisse inventam, qd ni fecisset, fame omnes homines interituri fuissent. Sexcenta alia mitto, ex quibus liquido constare posset, unde et Mercurius, et Bacchus, et ceteri quicumq. Egiptiorum precipue Dii originem habuerint.

Accedit, qd, quum Gentiles tam varias, atq diversas Dei operationes tam variis in locis, et circa distincta adeo obiecta observarent, et nullam Mundi partem, nullumve locum sive publicum, sive privatum Deo vacuum esse adverterent; opinati propterea sunt et Navigantium, et Agricolarum, et Militantium, et Pastorum, et Venatorum, et ceterorum numerum proprios esse Deos; quia putare non poterant, quo pacto fieri posset, ut unus Deus uno eodemq tempore, omnia, que ubiq fiunt, vel fieunt in infinito, ut ita dicam, hominum numero et videret, et cognosceret. Verum, nisi tanta fuisset eorum oscitantia, ignorare profecto non potuissent in Ente summe perfecto immensitatem quoq. conspiciendam esse, verosq. Deo illud convenire intellexissent, qd cecinit de Jove Virgilius Egloga 3tia: Jovis omnia plena: et qd de Sole Homerus Iliadum Lib. 3.

Sol, qui cuncta audis, quiq. omnia conspicis unus.

Ceterum, ut ut antiqua, et omnibus fere Gentibus communis fuerit superstitio Polytheorum; tot stulte, et ridicule fuerunt eorum de divinitate opiniones, tot crimina, tamq. infames actiones Diis suis attribuebant, tot denique turpitudines, et tam immania fuerunt scelera, quibus Gentiles onerare dabant, ut de multitudine, et societate [illegible] Deorum non sit illis gloriandum, sed maxime erubescendum. Qd si quandoq. ex Idolatris non nulli preclara moralium virtutum exempla ediderunt, nihil inde infertur in Polytheismi confirmationem. Inprimis n. ut monet D. Augustinus Lib. de Spiritu, et litera Cap. 27. si discutiantur quo fine facta sint, vix inveniuntur, que justitie debitam laudem, defensionemq. mereantur, quia in omnibus studiis suis etiam que honesta videbantur, non Deo, sed Diabolo serviebant scilicet inani et ipsius honoris, et glorie, ut subdit Prosper contra Collatorem Cap 27. Deinde, infidelitas obumbrat quidem lumen rationis, non tn omnes boni, naturalis affectus scintillas extinguit; adeoq. mirum non e, si usquequaq innumera Polytheorum vitia aliqua interdum apparere, et emicare potuit species virtutis.

Opponunt 4. Idolorum oracula posteriori eventu confirmata, quorum plura numerat Celsus apud Origenem Lib. 7. 2do miracula, que vel Dii Gentium, vel Gentiles homines patrarunt. Ex primis sunt miracula Isidis apud Diodorum Siculum Lib. 1, Esculapii, in cujus Romano Templo ad Insulam Tiberinam appensa erat marmorea tabula sanatorum ab ipso hominum exemplis inscripta, Veste, cujus multa prodigia in suarum Vestalium custodiam referunt Ovidius 2do Fastorum, Dionisius Lib. 2. Romane antiquitatis, et Valerius

Maximus Lib. 8. Ex 2dis sunt miracula Apolonii Thianei apud Philostratum, necnon Vespasiani, et Hadriani, quorum ille, authore Tacito Lib. 8. Cap. 1., cæcum, et ægrotum manuum impositione sanavit, iste vero, Spartiano teste, cæcum a nativitate Pannonium nomine illuminavit.

R. et primo quod attinet ad Idolorum oracula, ea merito a nobis irridentur, quum vel ab ipsis Idolorum cultoribus et fabulosa, et commentitia fuerint habita. Tullius n. in Lib. 2do de Divinatione de hujusmodi oraculis ita loquitur: Autoritatem nullam debemus, nec fidem commentitiis rebus adjungere. Eodemque modo nec ego Publicio nescio cui, nec Martiis Vatibus, nec Apollinis obtis credendum existimo, quorum partim ficta aperte, partim effutita temere, nunquam, ne mediocri quidem cuiquam, non modo prudenti probata sunt. et non multo post Chrysippum hujusmodi oraculorum decantatorem contemnens hæc habet: Sed jam ad te venio

O sancte Apollo: qui umbilicum terrarum certum obtines:

Unde superstitiosa primum sæva evasit vox fera:

Tuis n. oraculis Chrysippus totum volumen implevit, partim falsis, ut ego opinor: partim casu veris, ut fit in omni oratione sæpissime: partim flexiloquis, et obscuris, ut interpres egeat interprete, et sors ipsa referenda sit ad sortes. partim ambiguis, et quæ ad Dialecticum referenda sint. Nam quum sors illa edita est opulentissimo Regi Asiæ:

Crœsus Halim penetrans magnam pervertet opum vim.

hostium vim se se perversurum putavit: pervertit autem suam. Utrum igitur eorum accidisset verum oraculum fuisset. Hæc Tullius, qui alia subinde Apollinis præsertim celeberrima oracula commemorans, ea vel fabulosa, vel quæ fabulæ suspicione minus laborant, perplexa, et ambigua esse demonstrat. Hoc idem ex Œnomai locis probat Eusebius Lib. 4. Præparationis Evangelicæ. Quod si nonnulla vera fuerunt, pro certo habendum est, res illas, quæ vere predictæ sunt, ex causis naturalibus prævideri potuisse, præsertim virtute Dæmonis, cujus naturalis scientia valde perspicax est. Ac certe malum Dæmonem, non bonum Deum autorem habuisse, constat, quia sæpe in amores illicitos, in improborum hominum laudes, in cædes, et alia crimina etiam Gentilibus legibus damnata homines alliciebant. Postremo Xti virtute coacta sunt obmutescere: et, si Ecclesiæ historiis fides habenda, quandoque etiam unius veri Dei potestatem confiteri.

Ad 2dum; Miracula Polytheorum fabulosa partim sunt, vel saltem dubia. Et, si quæ vera sunt, Deorum pluralitatem minime confirmant: Fabulosa, inquam, sunt, vel dubia etiam apud ipsos celeberrimos Gentilium scriptores, inter quos Livius initio historiæ suæ ea respuit veluti nulla idonea testium fide suffulta, planeque conficta subdens: Datur hæc venia antiquitati, ut miscendo humana divinis primordia urbium augustiora faciat. Non confirmant Deorum multitudinem, quia, si nonnulla mirabilia evenere, vel talia fuerunt, quæ in admirationem raperent solos rerum naturalium ignaros, vel inter inania Dæmonum præstigia sunt recensenda, vel alio fine, quam confirmandi Idololatriam, ab uno vero Deo fuere patrata. Atque ut de singulis, quæ exposita sunt, aliqua dicamus; quæ de Iside Diodorus refert non sunt vera miracula. Narrat n. ægros in ejus Templo somno abreptos, de morborum remediis fuisse admonitos. Id autem contingere poterat vel naturali eventu, propterea quod ægroti somniarent de remedio, quod medicos consulentes prius sibi propositum fuisse audierant, vel certe fraude sacerdotum, qui quum essent medicæ artis peritissimi, noctu infirmos alloquerentur, eisque pharmacum præscriberent. Nec obstat, quod nonnulli extemplo pristinæ restituti sanitati prædicentur; Hujusmodi n. sanitas ex imaginatione proficisci potuit, cujus vim in multis morbis incredibilem esse viri Medici tradunt.

Æsculapii miracula ejusdem generis sunt cum iis, quæ de Iside nonnulli somniarunt. Certum n. est neminem fuisse ab eo sanatum verbo, et imperio, sed potionibus tantum, et succis herbarum, quibus alii convalescebant, alii etiam perniciosius se habebant. Hinc Æsculapii curationes comico sale conspersit vel inter Gentiles Aristophanes. Atque ego n. se admodum mirari, quomodo ab Æsculapio salutem sperarent qui suis edocti fabulis credebant, eundem fulmine ab Jove percussum se ipsum servare minime potuisse.

Vestæ prodigia evidentis contradictionis possunt convinci. Narrat n. Ovidius Fastorum 2do, combusta Silua, Vestæ simulachrum manus oculis opposuisse, divinumque ignem quasi sensu præditum se se contraxisse sub cineres: Deinde Lib. 6. nullum in Templo Vestæ simulachrum fuisse aperte fatetur his versibus:

Esse diu stultus Vestæ simulacra putavi;

Mox didici curvo nulla subesse tolo.

En aperta contradictio, ex qua licet cetera metiri. De aliis Vestalibus hæc narrant. De Æmilia quod sua negligentia extinctum ignem, implorato Deæ præsidio rursus accenderit; De Claudia, quod cingulo navem, qua Idæ simulacrum devehebatur, in Tiberis vado hærentem ad littus traxerit; De Thuccia, quod vacuo cribro haustam aquam in suæ integritatis testimonium ad Forum pertulerit. Verum si hæc prodigia, quæ omnis admirata est antiquitas, fabulosa non sunt, saltem certum est, non esse ejus generis, quæ omnem naturalem virtutem excedunt, quum Dæmonum vis possit utique extinctum ignem accendere,

navem movere, et aquam in cribro sustinere. Caeterum, non desunt magni nominis Theologi, qui Tucciae miraculum ad veri Dei operationem referunt. Potest enim Deus etiam a Gentilibus patrare vera miracula, non in confirmationem erroris, sed in innocentiae patrocinium.

Veniamus modo ad Apollonium. Si aliqua, quae consuetum naturae ordinem superare videntur, facta ab ipso leguntur, inania fuere praestigia. Eusebius enim magicis artibus eum deditum fuisse ostendit. Quae vero magis stupenda narrat Philostratus cum eodem Eusebio fabulosa putamus, tum quia sine ullo authore, et teste ea scribit, tum quia in historiis, quas miscet, plura narrat, quae gravioribus etiam profanis historicis contradicunt, tum quia multa ex incerto vulgi rumore accepta esse fatetur, de quibus et ipse dubitat. Duo autem sunt gesta Apollonii mirabiliora ex iis quae Fabulator hic narrat, cujusdam scilicet Puellae resuscitatio, ejusdemque Apollonii in Coelum raptus. Verum utrumque idem ipse Philostratus in dubium revocat. De Puella enim dicit, forte vitalis aurae scintillam in illa compressam latuisse. De raptu vero fatetur alios scribere, Apollonium non raptum, sed mortuum esse quosdam quidem Ephesi, alios Lyndi, alios Cretae.

Eadem omnino fides Vespasiani, et Hadriani miraculis habenda est. Ipse enim Cornelius Tacitus, cujus authoritatem tanti facere videntur Polytheistae, ingenue fatetur, infirmos a Vespasiano sanatos non fuisse humana arte insanabiles, neque caecum omnino eum, cui visum restituit. Elius vero Spartianus affirmat, Hadriani prodigia a Mario Maximo irrideri tanquam simulationes ad levandam Imperatoris stultitiam adhibitas. Nam quum aegritudinis molestiam ferre non valens sibimetipsi mortem consciscere vellet, Antoninus Pius obtulit ei Panonium tanquam veterem caecum, ut appareret illuminatus oppressum desperatione virum aliquo modo consolaretur. Illud postremo addendum est, hujusmodi etiamsi miracula, quamvis vera essent, non fuisse ordinata in Polytheismi confirmationem. Potuit enim Deus etiam a Gentilibus vera patrare miracula, ... Vespasianum, ut venerabilior redderetur Imperator ille, qui in perfidam Judaeorum Gentem divinae vindictae minister fuerat electus.

Caput 44tum
De Scientia Dei.

Divina attributa, de quibus hactenus egimus, hujusmodi sunt, ut nullam ad creaturas habere relationem intelligantur; sed cum, de qua loquimur, scientiam Dei, in Deo inesse concipimus, ut res creatas aliquo modo respiciat. Quum enim nihil aliud sit, quam Deus ipse quatenus et se ipsum, et alia a se distincta percipit, quemadmodum ob suam immensitatem ad omnia se extendit, ita et omnia perfecte cognoscit. Hinc divina scientia nullo modo censenda est ullis imperfectionibus obnoxia, quibus scientia creata, quia in Deo perfectissimo nihil excogitandum est, quod summum, perfectissimumque non sit. Sed perfectissima dicenda est tum propter multitudinem rerum, quae a Deo cognoscuntur, tum propter cognoscendi modum, qui purissimus, et simplicissimus esse debet actus. Dei quippe scientia non est discursiva, quatenus ex notioribus ad minus nota, vel obscura cognoscenda progrediatur vel ab una ad aliam cogitationem transitum faciat. Sed uno, et simplicissimo intuitu omnia videt, omniaque comprehendit. Post D. Augustinum Lib. 2 de diversis quaestionibus ad Simplicianum, Quaest 2da, praeclare de scientia Dei S. Thomas Quaest 14 art 1 ad 2dum, ubi divinam scientiam cum humana comparans haec habet: Homo secundum diversa cognita habet diversas cognitiones. Nam secundum quod cognoscit principia, dicitur habere intelligentiam, scientiam vero secundum quod cognoscit conclusiones, sapientiam secundum quod cognoscit causam altissimam, consilium, vel prudentiam, secundum quod cognoscit agibilia. Sed haec omnia Deus una, et simplici cognitione cognoscit. Unde simplex Dei cognitio omnibus istis nominibus nominari potest, ita tamen quod ab unoquoque eorum, quod in divinam praedicationem venit, secludatur quidquid imperfectionis est, et retineatur quidquid perfectionis est. Et secundum hoc dicitur Job 12: Apud ipsum est sapientia, et fortitudo; et ipse habet consilium, et intelligentiam. Haec ille Doctor Angelicus.

Jam vero, si scientia Dei, utpote perfectissima est infinita, nihil est quod eam fugere queat. Sed tanta erit ejus amplitudo, ut Deus tum semetipsum, tum creaturas omnes, tam possibiles, quam existentes, et quidquid creaturis accidit, aut potest accidere, uno, simplicissimoque intuitu perfectissime cognoscat. Etenim, si quaecumque in hoc mundo contingunt, aut Deo efficiente fiunt, si bona sunt, aut Deo permittente, et in bonum finem ordinante, si mala, nec citra hujusmodi efficientiam, aut permissionem quidquam rebus creatis potest accidere: necesse est, nihil unquam Dei cognitionem fugere, quemadmodum nihil est, nec esse potest, quod divinae non subsit providentiae.

Quod si quis opponeret, creaturas aliquas vilissimas esse, ac propterea indignas, ut a Deo cognoscantur, respondendum foret, creaturas ob hanc vilitatem non posse esse objectum primarium, et ut loquuntur, formale divinae cognitionis, secus objectum secundarium, et mere terminativum. Rationem affert S. Thomas Lib. 2 contra Gentes, cap. 30, quia scilicet vilitas cognitorum per se non redundat in cognoscentem: quidquid enim cognoscitur, ad modum cognoscentis cognoscitur, non ad modum rei cognitae. Propterea easdem res aliter cognoscit homo, aliter Angelus, aliter Deus. Per accidens duntaxat vilitas cognitorum redundare potest in cognoscentem, vel quia intellectus vilium rerum similitudine informatur, vel quia, dum vilia considerat, a nobilioribus abstrahitur, vel quia ex vilium consideratione viles in animo informi voluntate excitantur affectiones. Quae omnia in Deo locum habere non possunt. Nam Deus creaturas videt non per similitudines, aut proprias earum species, sed per divinam essentiam tam creaturas, quam se ipsum unico videt intuitu. In ejus vero voluntate nulla esse potest prava affectio, sed tantum bonitas, et judicium. Ideirco Deus quascumque res etiam vilissimas, purissima, nobilissimaque intuetur cognitione.

Multæ quoad scientiam Dei, et modum præsertim cognoscendi possibilia, et futura conditionata a Theologis institui solent quæstiones, quas iis libenter relinquimus. Quod attinet ad illius divisionem, ea primo dividitur in practicam, et speculativam. Practica dicitur cognitio objecti operabilis, Mundi v.g. condendi. Speculativa cognitio objecti non operabilis, qua Deus seipsum, et Creaturas possibiles cognoscit. 2do dividitur in necessariam, et liberam. Prima est cognitio objecti independentis a liberis Decretis Dei, ut scientia rerum possibilium: 2da est cognitio objecti dependentis a liberis Decretis Dei, ut scientia rerum existentium. 3tio celebris est divisio in scientiam simplicis intelligentiæ, et scientiam visionis. 1ma est cognitio rerum mere possibilium, quæ neque existunt, neque aliquando extituræ sunt; Hæc vero est cognitio rerum, quæ vel actu existunt, vel extiterunt, vel extituræ sunt. Patres societatis postremam hanc scientiæ divisionem veluti inadequatam rejicientes, aliam excogitarunt, quam scientiam mediam nuncupant, quod inter scientiam simplicis intelligentiæ, et scientiam visionis, ut ipsi contendunt, medium fere locum obtineat. et per hanc scientiam docent cognoscere Deum futura conditionata de conditione non adimplenda. Verum scientiam hanc mediam frustra omnino induci ex eo patet, quod quidquid a Deo cognoscitur vel ad scientiam simplicis intelligentiæ, vel ad scientiam visionis reducendum sit, et ex eo insuper quod nullum sit scientiæ hujus mediæ objectum. Enimvero quidquid Deus cognoscit, vel extitit aliquando, vel non est cognitio, in qua res futura dicitur, et extitura est, vel non [illegible] medium quippe non datur inter existere, et non existere quum sint contradictoria. Sed primum pertinet ad scientiam visionis, 2dum vero ad scientiam simplicis intelligentiæ. Scientia ergo, quæ dicitur media, quum nullum habeat objectum, non est admittenda. Neque est, cur dicant, futura conditionata de conditione non adimplenda esse objectum scientiæ mediæ. Hujusmodi enim futura, quum non sint proprie futura, sed absolute possibilia, utpote quæ conditionem habeant nunquam in actu ponendam, idcirco ad scientiam simplicis intelligentiæ pertinent, non vero esse objectum scientiæ mediæ.

Caput 5.

De simplicitate Dei.

Deum esse simplicissimum, concors est saniorum Philosophorum sententia. Animadvertendum est tamen, quo sensu conveniat Deo simplicitas, cum diversæ sint hujusce vocis significationes. In primis autem vocabulum simplicitatis vel defectum exprimit, ut quum hominem acri ingenio destitutum, simplicem dicimus, vel perfectionem aliquam includit, sic quum ad candidum, sincerumque animum denotandum simplicem animum appellare solemus. Quo sensu Christum Dominum Discipulos suos hortatum fuisse legimus, ut simplices essent sicut columbæ. Alia est ratione nonnulla simplicia dicuntur. Nam quæ diversis constant partibus, seu totum ex multis partibus resultans compositum nuncupari solet, partes vero, quæ totum ipsum constituunt, vocantur simplicia. Quo certe sensu neque simplicem, neque compositum possumus dicere Deum. 3tio, res aliquæ simplices nominantur respectu cæterarum rerum, quæ magis compositæ dignoscuntur. Sic elementa respectu mixtorum corpora simplicia nominantur. Sic Angeli respectu rerum corporearum simplices definiuntur. Sic denique Dei simplicitas explicatur per remotionem scilicet compositionis, quam dividunt in logicam, physicam, et metaphysicam.

Compositio logica duplex est, enunciativa scilicet, et argumentativa. Prima attributum cum subjecto componit, ac definitionem potissimum cum definito. 2da est argumenti cum argumento ad veritatem consequendam amica quædam conjunctio. Compositio physica duplex pariter statuenda videtur, altera scilicet entitativa resultans ex iis, quæ quamvis naturæ sunt, ex duabus v.g. aut pluribus æque quotis [illegible], altera quæ tunc contingit, quum duæ res diversæ conjunguntur, et novam essentiam constituunt a singulis partibus diversam. Compositio demum metaphysica ea est, quæ generis et differentiæ uno communi appellata, quæ genus nempe, et differentiam animal v.g. et rationale aliquo modo distincta jungit, atque componit.

His positis; statuendum est Deum esse simplicissimum, proindeque actum, ut ajunt, purissimum. Quod facile ne[illegible] probatur, si illud pro certo habeatur, quod secundum Philosophos meliores nostri est certissimum; Deum scilicet non esse ex partibus compositum, quarum una extra aliam posita sit, ut in rebus corporeis semper contingit, sed Spiritum esse purissimum omnis propterea divisionis expertem. Sed evidentius res demonstrabitur, si spectetur quid sibi compositio, quæ simplicitati opponitur, velit. Omnis enim compositio duo necessario importat extrema; Hujusmodi autem extrema in Ente perfectissimo esse non possunt, tum quia nulla excogitari potest causa, quæ illa simul componeret, nisi admittere velimus aliquam Deo priorem causam, tum quia, si hæc extrema in Deo reperirentur, finitus necessario dicendus esset Deus, quippe ex partibus distinctis, adeoque finitis constaret.

Quod si aliquis quærat, cur cognoscibilis sit Deo rerum compositionisque distinctio, adeoque compositio, quæ est distinctorum unio, nonnullis admittatur in Deo, respondendum est, maximum esse discrimen inter distinctionem, quam in Deo Metaphysici excogitarunt, et compositionem, quam in Deo ne fingere quidem possumus. Compositio enim, si in Deo esset, ex parte Dei ut inquiunt, se teneret, quia Deum ex partibus distinctis, ac propterea finitis componeret; Quod non contingit in distinctione, quæ non ex parte Dei se tenet, sed ex parte intellectus nostri. Nam quia ob mentis nostræ angustias non possumus [illegible] illas Dei perfectiones unico actu percipere, quum diversæ sint in nobis divinæ essentiæ, divinorumque attributorum ideæ eas propterea mente distinguimus. Quare, quum aliqua fingitur a nobis distinctio in Deo, non physica compositio, quæ plures inter se distinctas partes exigit, admittitur in Deo, sed metaphysica tantum constans ex genere, et differentia, seu essentia, et attributis, quæ compositio non in Deo continetur, sed in mente duntaxat nostra. Sic v.c. quum Deum dicimus Ens, spectamus Deum tanquam genus quoddam, per quod Deus ipse cum aliis entibus a se productis analogice convenit; Quum vero dicimus Deum summe perfectum, differentiam indicamus, per quam Deus ipse a cæteris quibuscumque entibus discrepat. Similiter, summa perfectio, tametsi simplex sit, dividitur a nobis in veritatem, bonitatem, sapientiam, justitiam, cæterasque virtutes, quas enti summe perfecto convenire intelli

gimus, quia talis ē mentis nostrę angustiis contentę finis conditio, ut ne Ens quidē simplicissimū aliter, quā per diversas facies, seu relaões, tanquā 6 diversas partes, consideret. Deus itaq ita simplex dicendus ē, ut omnia illius attributa unū sint; ita simplex, ut omnē excludat distinctio; ita denique simplex, ut 6 simplicitate suā quascumq. superet sbās incorporeas, quę si ex sbā, et forma ñ componunt, habēt tñ compoõnē metaphysicam, et actus realiter distinctos. Hinc preclare ex doctrina Platonica Alcinous. Idē Deus per se summus, eternus, infallibilis, seipso 6fectus, divinitas, essentia, rão veritas, harmonia. Neq vero hec ita adnumero, ut eū sejuncta distinguā, imò ut unū potius cuncta considero. Et D. Augustinus Lib 4 Confessionū. Quid mihi proderat, quando et oberat, cum eū te, Deus meus, mirabiliter simplicem, atq. incommutabilem, illis decem predicamentis putans quidquid esset omnino comprehensum, sic intelligere conarer, quasi et tu subjectus esses magnitudini tuę, aut pulchritudini, ut illa essent in te quasi in sub.º, sicut in corpore; cum tua magnitudo, et pulchritudo tu ipse sis: corpus autē ñ eo sit magnū, et pulchrū, quo corpus ē, quia etsi minus magnū, et minus pulchrū esset, nihilominus corpus esset. Falsitas n erat, quā de te cogitabā, ñ veritas; et figmenta miserię meę, ñ firmamenta beatitudinis tuę.

Caput 6.

De immutabilitate, infinitate, et ęternitate Dei.

Quū in qualibet mutaõne aliquid semp vel accedat, vel deficiat enti, qd mutaõni subē; Hinc, quia Deo qui simplicissimus ē, nec addi aliquid unquā, nec detrahi potē, nārio consequitur Deū eē immutabilē. Eadē ratione, quia in Ente simplicissimo initiū, aut finē intelligere ñ possumus, necesse ē, ut Deū simplicissimū fateamur ęternū. Rursus, quū Ens simplicissimū nullis sit comprehensum limitibus, nārio inferendū ē, Deū eē infinitum.

Ad Dei immutabilitatē qd attinet, Stoici, ut refert Plutarchus, putabant Deū minorē in Deū magnū verti. Sed quā absurda sit eorū opinio, ex eo patet, qd Ens pfectissimū nullo fine clausū, nullo be loco contentū, nec tempore volvi possit, nec ętate variari. Innumeris Scripturarū testimoniis veritas hec confirmari posset, quę nobis contra aliquos Ethnicos sola nāli raõne argumentantes consulto prętermittenda sunt. Quare, Deus, qui simplicissimus ē, immutabilis quoq. fatendus ē, nisi velimus asserere, mutaõnē sine aliqua compoõne fieri posse. Fatentur quippe omnes, res quę mutaõni subē, successive considerandas ē sub diversis terminis, uno scilicet termino succedente, altero vero recedente. Aliunde autē, in Deo nulla eē accidentia possunt: Manifestū propterea ē, ñ posse de Deo asseri mutabilitatē, quemadmodū de Deo affirmari ñ potē compoõ ex sub.ª, et accidente.

Eadē omnino ob causas infinitus dicendus ē Deus. Ens autē pfectissimū, quū omnia in se contineat, infinitū eē appellandū, veteres etiā Philosophi docuerunt. Verū notandū ē, qd licet infinitū proprie dicatur illud, qd nullis finibus circumscriptū ē, vel illud, qd ē in suo genere extremū, et quo nihil datur ulterius; Duplici tñ modo legimus apud Scholasticos infiniti vocē fuisse usurpatā. Aliud n ē infinitū actu, qd proprie infinitū ē. Aliud infinitū potentia, cui infiniti nomen improprie convenit. Infinitū primo modo acceptū, et categorematicum illud ē, cujus nullus actu finis ē, Atq. in hoc sensu Deus dicitur infinitus, quū nullis claudatur terminis, omniū rerū causa sit, omnemq. entis plenitudinē complectatur. Infinitus vero in 2do sensu usurpatū, qd et syncategorematicum dicitur, illud ē, qd licet actu finitū sit, quia tñ augeri possit, potentiâ infinitū ē: sic velocitas, aut tarditas motus, licet revera finita sit, potentia dicitur infinita; quia nulla ē tanta velocitas, aut tarditas, quin major dari, aut certe concipi possit.

Ex infinitate Dei sequitur ęternitas, quę a Boetio Lib 5 de Consolaõne Philosophię. Prosa 6 definitur interminabilis vitę tota simul, et pfecta possessio. Quū n Deus neq. initiū, neq finē unquā habere queat, et nihil in Deo sit aut prętéritū, aut futurū, sed omnia sint presentia, inferendū ē soli Deo vere, et proprie convenire ęternitatē. Hinc tametsi Aristoteli concederemus, mundū nullū habuisse initiū, ñ consequeretur tñ mundū appellari posse ęternū, quia ñ totū simul infinitę vitę spatiū comprehenderet, utpote qui neq. futura, neq transacta amplius possideret.

Vel si quis exemplo mundi probare contenderet, Deū eād ñ eē vere, et proprie ęternū, quū antecedentia et consequentia momenta, sicut ac in Mundo, mens nostra concipiat in Deo, respondendum esset, momenta illa ñ ut actu distincta spectari a nobis in Deo, sed ut virtualia tantū. Ęternitas quippe, licet indivisibilis sit, et tota simul existat, ut definit Boetius; Quū tñ suo ambitu omnia complectatur, eā habet virtutē, ut singulis successivę duraõnis, seu temporis momentis respondeat. Atq hec quidē omniū Patrum sententia ē, asserentiū, ea, quę Deus facturus, aut permissurus ē, in immenso ęternitatis suę sinu semp presentia, ñ tam prescire, aut previdere, quā videre, aut scire. Scimus, ait S. Gregorius Magnus Lib 20 Moralium, cap 26. Scimus, quia Deo futurum nihil ē, ante cujus oculos pręterita nulla sunt, presentia ñ transeunt, futura ñ veniunt. Quippe, quia omne, qd nobis fuit, et erit, in ejus conspectu presto ē, et omne, qd presente monstrant. Solus Deus eē ęternus. Alia pretermitto et quidē efficacissima momenta quę evidentissime demonstrant solū Deū eē ęternū, Atq id tantū addo, contra effictā Mundi ęternitatē cum Viro Cl. Jo Baptta Duhamelio, conditum scilicet eē Mundum ex insano artium progressu confirmari. Nā si Mundus ęternus esset, tot artes ad vitę usū nārię, tot prętara inventa tam nova eē ñ possent, ac p ęternitatem latuisse q

ea quippe nunquam perijssent, si aliquando fuissent excogitata, ut Acus nautica, Typographia, et alia innumera, quæ quotidie deteguntur; quæ magno sunt argumento, mundum non esse æternum, sed ab omnipotenti Deo conditum fuisse, et ab eodem regi, et gubernari.

Caput I.

De supremo in res creatas Dominio Dei.

Quum Deus sit illud Ens, quo præstantius aliud esse nequit, Deum supremum esse rerum omnium Dominum, cujus ope, et auxilio cuncta egent, ut sint, atque subsistant, controverti nullatenus potest a Christianis Philosophis. Utrum vero Deus ita sit rerum quarumcumque creatarum administrator, ut illas ad agendum moveat, atque determinet; id magna animorum contentione in quæstionem vocatur. Atque ut rem tanti momenti clarius, quo fieri potest agamus; sciendum primo loco est, quod tametsi videamus homines in aliquas res multis modis posse dominari, scilicet vel eas producendo, vel vi, industria, dono earum dominium assequendo, Deus tamen, qui, utpote perfectissimus, nullo indiget, cujus ope sua perfectio augeatur, et utpote independens, nullum habere potest, cujus potentiam aut industriam sibi conciliet, aut superet vi, non alia ratione supremum possidet in omnes res creatas dominium, quam quia prima, ac præstantissima est rerum omnium causa. Ideo, quum Dei dominium esse debeat quovis alio perfectius (omnia quippe illius attributa perfectissima sunt) nil penitus in rerum natura excogitari potest, quod divino non subsit Dominio. Cum vero, quo major est dependentia effectus, eo major est causæ dominium, si dominium Dei est perfectissimum, creaturarum quoque dependentia talis esse debet, ut major esse non possit. Dependent itaque a Deo creaturæ sive quoad naturam, sive quoad effectus, adeo nimirum, ut non modo creata omnia, quæ a Deo creatore, et conservatore essentialiter dependent, sed omne etiam, quod ab ipsis creaturis fieri, aut fieri posse comprehendimus, Deus, tanquam propria causa vere, ac physice operari censeatur.

Verum, quum catholica nos edoceat fides, plures creaturas, atque eas potissimum, quæ libero arbitrio donatæ sunt, esse suorum effectuum veras, et integras causas, dicente Tridentino Concilio Sess. 6. Can. 4. Si quis dixerit liberum hominis arbitrium a Deo motum, et excitatum nihil operari, sed veluti inane quoddam nihil omnino agere, mereque passive se habere, anathema sit; acriter propterea a nonnullis disputatur, num ad statuendum perfectissimum Dei dominium, asserendum sit, Deum vere, et physica actione concurrere ad omnes, et singulos creaturarum effectus, quorum illæ dicuntur veræ, ac immediatæ causæ; an potius ad vim creaturarum activam tuendam, libertatemque vindicandam Deo potius hæc concurrendi ratio detrahenda sit, ut factum a quibusdam fuit primis Ecclesiæ temporibus, qui teste Augustino Lib. 5 de Genesi ad litteram Cap. 20, arbitrati sunt unice mundum factum a Deo fuisse, cætera vero fieri ab ipso mundo, quemadmodum ille disposuit, atque sancivit, Deum vero ipsum nihil operari, eo ducti Scripturæ testimonio Genesis 2do Complevitque Deus die septimo opus suum, quod fecerat, et requievit die septimo ab universo opere, quod patrarat. Posterior hæc sententia, quum recte philosophantibus arridere nullo modo possit, sit

Propositio Unica. Deus immediate concurrit ad omnes, et singulos Creaturarum effectus.

Pro: 1. Propositio authoritate Scripturarum, in quibus rerum omnium effectio Deo accepta refertur. Isaiæ Cap. 26 hæc habentur: Omnia opera nostra operatus es in nobis Domine. 1 ad Corinth. 12 Omnia operatur in omnibus. Joannis 1. Omnia per ipsum facta sunt, et sine ipso factum est nihil. Actorum 17. In ipso vivimus, movemur, et sumus. Joannis 5. Pater usque modo operatur, et ego operor. Hujusmodi autem Scripturæ testimonia non nisi de simultaneo, seu immediato Dei concursu esse intelligenda, eadem ipsa Scriptura apertissime suadet. Quemadmodum enim, dum inquit Genesis 1. Viditque Deus cuncta, quæ fecerat et erant valde bona, immediatam exprimit vim Dei creatricem in rerum omnium productione, adeo ut quidquid de nihilo fuit productum, immediatus sit Dei conditoris effectus; ita quum Deum omnia in omnibus operari efficientem indicat, id etiam omne, quod creatæ res exerunt, ab ipsis fieri immediato Dei concursu adjutis. Confirmatur testimonio Divi Augustini, qui in ea Joannis 5 nuper laudata verba inquit Tract.° 20. Quomodo ergo poterimus Deum etiam nunc operari cuncta, quæ fiunt, quum Dominus dicat: Pater meus usque modo operatur, et ego operor. Et Lib. 5. de Genesi ad litteram Cap. 20. Sunt, inquit, qui arbitrantur tantummodo mundum ipsum factum a Deo, cætera vero fieri ab ipso mundo, sicut ille ordinavit, et jussit, Deum autem ipsum nihil operari. His tandem allatis adversus hanc opinionem variis Scripturæ textibus, subdit: Movet itaque Deus occulta potentia universam creaturam suam. Explicat secula, quæ in suos cursus non explicarentur, si ea ille, qui condidit, providentia sua, idest influxu suo, administrare cessaret.

Pro 2do Propositio ratione, non quidem a supremo Dei dominio prorsus desumpta, id est aliquo modo superius innuimus, sed aliunde petita. In hunc autem modum ratiocinamur. Quælibet perfectio a Deo semper, tanquam a prima causa immediate petenda est, Atqui non modo posse agere, verum etiam actu agere est aliqua creati perfectio, imo major in actu, quam in sola virtute agendi perfectio elucet. Ergo creatura sic divino semper beneficio influxu, quum aliquid operatur, indiget, ut non solum privative, sed etiam effective, et immediate Deus cum illa concurrere debeat. Deus enim non minus est prima causa, quam sit primum Ens; sed quia est primum Ens, ab illo ens quodlibet creatum immediate pendere debet sive ut sit, sive ut conservetur. Ergo quia est prima causa quælibet creatura immediate pendebit a Deo, ut operetur. Neque creaturarum dependentia in eo tantum ponenda est, quod Deus illas conservet, atque contulerit vim activam. Nam mundus hic universus spectatus, si a Deo conditus est, quemadmodum verti in dubium nequit, profecto ab authore suo derelictus esse non potest, quin

nullus sit opifex, qui ñ malit operi suo vere consultũ fieri, quã male, ñ potẽ Deus hoc opus suũ tanto habuisse despectui, ut ñ omnia coagendo ipsũ eã moderetr, nec ipsi prospiceret quidquid conducibilius fo ret. Nemo quippe melius novit, quis rei aliquid expeat, aut quemadmodũ gubernari debeat, quã qui ipsius conditorẽ.

Neq. ẽ, cur dicant, potuisse Mundũ adeo pfectũ a Deo creari, ut deinceps p se consistens, atq. agens curatore, seu adjutore ñ indigeret. Quũ .n. Mundus ex semetipso ñ sit, et, dempta opera creatoris munificentissimi, qui ipsũ ex nihilo eduxit, nihil sit; ñ potẽ sane nihil ñ ẽẽ, aut operari, nisi p severante, et aliquid semp conferente vi illa, a qua semel habuit, ut aliquid esset, atq. operaret. Qd si ñnullæ res sunt, quæ sine suis causis consistunt, propriasq. ex se exerunt functiones, ejusmodi tñ sunt res, quæ absq. suis causis aliquid sunt, quũ causæ nihil aliud, quã mãm vertant, et res in ipsa existentes temperent, ita ut novũ quidpiã appareat. Verũ Mundus, qui nihil absq. Deo fuit, nihil habet ex se, unde subsistere, aut agere p se, seu, Deo ñ adsistente, et opitulante possit. Deus igitr ẽ causa Mundi eo potius modo, quo Sol ẽ causa lucis. Sicuti .n. ñ amplius illuminat lux, si Sol influere desistat; ita Creatura quævis inanis omnino ẽ, atq in pristinũ recasura nihil, si Deus ipsi supponere desinat in omnes salutarẽ opẽ, seu immediate cũ illa ñ concurrat ad singulas illius operãones.

Opponunt 1. Dominiũ Dei ẽẽ debet pfectissimũ, sed si Deus immediate concurreret ad omnia, et singula creaturarũ opera, dominiũ Dei ñ esset pfectissimũ. Ergo etc. Pro: mr. Hoc modo ñ dominaretr Deus in creaturas pfectiores, sed si ñ dominaretr in creaturas pfectiores, dominiũ Dei ñ esset pfectissimũ. Ergo etc. Mr constat, quia concipi posset aliã pfectior creatura, quæ nempe p se, et sine alterius auxilio operaretr. Mr eã patet, quia pfectius haberi debet dominiũ illud, quo quis plures habet obsequentes subditos gradu, et qualitate eminentiores, eo, qd ad vilissimos tantũ extenditr, ut patet exemplo duorũ Regũ, quorũ unus si dominetr in Principes, alter vero in pauperes hoĩes, potior sane erit conditio primi, quã 2di.

R. conc. mm, ne mm. ad prob: conc mm, ne mm. Quamvis pfectiores essent creaturæ, si p se solas quidpiã agere possent (tunc quippe ñ indigerent auxilio alterius, neq. tantas haberent dependentiã a prima creatrice causa) quia tñ dominiũ Dei habendũ ẽ pfectissimũ, eo ipso qd ẽ pfectissimũ, repugnat dominari Deũ in Creaturas tanta pfectione donatas. Deus .n., semel ac immediate ñ concurreret cũ creaturis ad singulas earũ operãones, ñ amplius esset pfectissimus, quia aliquid esset in rerũ nãa, qd ñ fieret a Deo, qdq. vere, et proprie dominio Dei ñ subderetr. Effectus siquidem illi, qui provenirent a causis 2dis, ab ipso nullatenus penderent, et improprie ad summã infinitæ illius potestati subessent. Quũ itaq. Deus necẽrio sit summe pfectus, ac supremus propterea rerũ universarũ Dominus, renunciare nullatenus potẽ supremo illi, qd in creaturas habet, pfectissimo dominio, neq. res condere potuit adeo pfectas, quæ benefico, atq immediato ejus influxu ñ indigerent. Quare institutũ contra nos argumentũ nihil omnino evincit, nisi facta hypothesi, qd Deus deponere velit, et possit summam universi gubernãonẽ, qd tñ, ut patet, impiũ ẽ solummodo excogitare. Ad paritatẽ desumptã a dominio duorũ Regũ, respondendũ ẽ, pfectius utiq ẽẽ dominiũ illius, qui in Principes, seu divites hoĩes dominatr, At longe pfectius fore, si ita dominaretr in divites, ut omnia ab ejus nutu penderent, nec agere quidquã sine ejus imperio possent.

Instabunt, præstantius saltẽ ẽẽ Dei dominiũ, si concurreret duntaxat p suũ imperiũ ad efficiendos vel impediendos Creaturarũ effectus, eo modo, quo Princeps cũ subditis agunt, imperando scilicet, ñ immediate, et physice concurrendo. Pfectior .n. videtr potestas illa, quã quis nutu solũ, et imperio obtinet quidquid vult, quã ea, quæ ñ sufficiente imperio dominantis, suã quoq ponere debet operãonẽ.

Verũ qui ita argumentantr, divinũ agendi, dominandive modũ aut ñ capiunt, aut percipere nolunt. Pfectior adhuc ẽ potestas Dei, quæq dominiũ præstantius videtr, si ipsemet Deus ad omnia creaturarũ opera ñ morali tantũ imperio, sed et physico influxu concurrat. Sic ñ ab ipso physice provenit illud omne, qd in quavis creaturarũ actione bonitatẽ, et pfectionẽ includit. Qd haudquaquã consequitr, si Deus moralẽ tantũ haberet dominiũ sive in Creaturas, sive in creaturarũ actiones. Hinc si Terreni Principes physice ñ influunt, sed morali tantũ imperio ad opera subditorũ concurrunt, infertr duntaxat eos ñ habere in operib subditorũ physicũ jus, et summe pfectũ. Si .n. Populi in sciẽtiis sunt versati, ac bonis artib exculti, si in belli, et pacis officiis providi, si in mercatura exercenda industrii; amplificatr quidem in hoĩũ existimatione Principũ gloria, de hujusmodi tñ subditorũ virtutib, bonisq artib nihil sibi physico jure attribuere possunt Reges. Longe itaq pfectius erit Dei dominiũ, quia quidquid boni in Creaturarũ operib comperitr; illud a Deo physice, et immediate profluere, summq. permanare semp, adeo certũ ẽ, ut id qui negẽt, neget simul necesse sit, Deũ ẽẽ illud ens, quo pfectius cogitari ñ potẽ. Neq asserat quis; qd si hæc aliquid probarent, probarent eã, Creaturas a Deo impediti debere ad operandũ, ut absolutior foret rerũ omniũ Dominus. Hujusmodi .n.

dominium tirannicum esset, Deoq. prorsus indignum. Quamobrem, quum physice solum coagendo, hominesq. adjuvando, eorum actus a rationalis creaturis obtineat Deus, quos obtineret, si cogeret, hoc dominium quovis alio effectus in Deo admittendum est, illud vero eliminandum.

Opponunt 2do. sive causae 2dae tanta vi donatae sunt, quae satis sit, ut fungi suo munere queant, sive tanta vi destituantur, consequitur semper admitti non posse immediatum hunc concursum Dei. Nam si primum asseratur, supfluus ess, ut patet, talis influxus: 2dum vero dici nequit, secus dicendum foret, Deum condidisse creaturas admodum imperfectas, quae ninimum ex se nihil agere possent, Divino tamen eloquio contrarium suadente illis verbis: Dei perfecta sunt opera.

R. causas 2das vi sufficienti, atq. idonea preditas esse virtute ad operandum quae eisdem competat, et debita sit, vi minimus, et virtute reiiciente quidem cooperationem cujuslibet alterius causae 2dae in eodem sui genere suo ordine comprehensae (ad eliciendos n. unius v.g. creatae voluntatis actus physice alia non concurrit creata voluntas) minime vero agentis quoq. universalis coactionem. Quare neq. asserendum est influxum Dei esse supfluum, neq. concedendum est Creaturas imperfectas fuisse a Deo conditas. Non primum, quia perfectissimus alioquin Deus non esset dominator omnium; tum n. in omnia, quae sunt, quaeq. fiunt, simultanee, et immediate coagendo influeret. Non secundum, quia creaturae nihilominus suas, ut patet, exerunt actiones, eo ipso, quod alterius ope non indigeant una simul operantis creaturae; tametsi postea physicum exigant concursum Dei, tanquam orig. et universalis causae, nec alia perfectior agendi vis, quae excludat immediatum Dei concursum, concedi a potentissimo Deo eisdem queat.

Instabunt. si Deus ad omnes Creaturae actus immediate concurrit, vel eadem actione concurrit, qua concurrit Creatura, vel alia omnino diversa. Utrumq. repugnat. Ergo etc. Pro Mr. Nam si Deus eadem actione concurrit, eadem actio creata simul erit, et increata, quo nihil absurdius; si autem diversa actione concurrit, diversus quoq., et duplex erit effectus, in quo etiam non levis difficultas. Preterea, vel Deus influit ut causa totalis, vel ut partialis duntaxat. Non primum. Consequens n. alioquin foret, inanem esse Creaturae influxum, nullamq. creaturam veram esse, et totalem suarum actionum causam. Non 2dum, secus dicendum esset, alterius ope, et auxilio Deum indigere, ut in Creaturis operetur.

R. ad primum, Deum concurrere ad quoscumq. creaturarum effectus et diversa, et eadem prorsus actione, diversa scilicet quantum ad causam, eadem quantum ad effectum. Quum n. actio sit relatio causae ad effectum, qui producitur, duplici modo considerari potest. Igitur, si haec relatio, seu actio attendatur quoad causas, seu ajunt, quoad fundamentum, duplex est, et diversi ordinis, quemadmodum duae sunt, et diversi ordinis causae in eundem effectum physice influentes, una nimirum prima, generalis, et increata ex parte Dei, altera vero 2da, particularis, et creata ex parte creaturae. Si autem spectetur actio penes terminum, sive effectum, una eademq. actio est Deum simul, et creaturas respiciens, quia unus, idemq. effectus est a Deo simul, et Creatura proficiscens; Deus quippe suo physico, et immediato concursu facit et quidquid, et illud omne, quod Creatura operatur. Haec tamen actio, quae sumpta quoad effectum una, et eadem est, non increata actio est, sed creata, quia illud omne, quod independens a Deo non est, sed fit, dependetq. sive a Deo, sive a Creatura, increatum dici non potest. Neq. est, cur hoc veluti absurdum ab Adversariis habeatur. Esto n. repugnet, eundem numero effectum proficisci, atq. pendere a duabus causis eundem ordinem habentibus, id tamen minime repugnat, si causae in diverso ordine sint, ut ait S. Thomas 1. parte, quaest. 105, art 5 haec habens: Una actio (nomine actionis intelligendus est effectus) non procedit a duobus agentibus ejusdem ordinis, sed nihil prohibet, quin una, et eadem actio procedat a primo, et 2do agente.

Ad 2dum argumentum respondendum est, quod quum causa totalis ea sit, quae quidquid in effectu est omnino producit, partialis vero, a qua pars solum aliqua effectus gignitur; Deus autem, ut sacrae Scripturae paginae monent et rationalis ipsa ratio suadet, illud omne, quod Creatura operatur, physice influendo efficiat, totalis profecto creatorum effectuum causa censendus est, quin tamen inanis atq. supfluus creaturae cujusvis influxus sit autumandus. Enimvero, quum ita a natura comparatum sit causis 2dis, ut quidquid vel exerant, illud tanquam proprium opus adscribi debeat, atq. idcirco suorum effectuum verae effectrices causae, dici, quaeso, fieri potest, ut physicus earum influxus reiiciatur, quum hoc solummodo eas constituat, ostendatq. actrices, quo sublato, nec supliciis ob enormia delicta plecti, neq. ob res pie, sancteq. gestas premio aliquo possint donari? Preterea, quum hujusmodi sint Creaturarum opera, ut ob rationalis imperfectionis, quam earum conditio exigit, bono simul, et malo, plerumq. misceantur, et secundum pronunciatum illud, nihil sit in effectu, quod prius non fuerit in causa, quis non videt, preter eam, a qua bonum, quod procedit, aliam admittendam esse causam, a qua id omne ortum ducat, quod defectivum in quovis opere reperiatur? Quum igitur Deus ob infinitam, quam continet, perfectionem cumulum esse non possit minimi eorum defectus author, et causa; quemadmodum ambigi nequit, quin physice ad creaturarum opera concurrat, ut perfectum inde prodeat quodlibet opus; ita neq. dubitare possumus, etiam admittendum sit physicum cujusvis Creaturae concursum, ut quod ab omni defectus labe tersum haudquaquam est, eidem imputetur. Certum itaq. est, et Deum, et Creaturas, quae non ejusdem, sed diversi penitus ordinis sunt, ut duas totales causas ad idem opus concurrere, eundemq. effectum producere.

Neq. sane huic doctrinae illud obstat, quod desumitur a creatae voluntatis actibus, qui vitales quum sint, et immanentes recipi debent in principio, a quo proficiscuntur, adeo ut ita Deus concurrat ad omnes creatae voluntatis actus, ut in se recipiat, eorumq. subjectum evadat. Nam quum duobus modis possit principium operari, vel in se, vel in alio,

seu immanentes, ut inquiunt, et transeuntes; jam ex diverso modo, quo agit Deus, satis convincitur, quomodo cooperari possit, quin creatæ voluntatis actus in se recipiat, eorumque evadat subjectum. Et sane, quum voluntas creata aliquod opus exercens, agat intra se, seu immanenter (proprium enim est potentiæ vitalis immanenter agere) ejusdem voluntatis actus remanent in principio, a quo fiunt, in ipsa videlicet voluntate operante, quæ evadit subjectum suorum actuum quibus velluti accidentibus, seu spiritualibus modis afficitur. Verum non ita contingit in Deo; Deus quippe licet in nostræ voluntatis actus physice influat, agit tamen extra se, in ipsa nempe voluntate creata. Quare tametsi creata quævis immanens, et vitalis actio vere eadem fiat, et dependeat a Deo; non sequitur tamen Deum evadere subjectum hujusmodi actionis, sicuti evadit creata voluntas, quia Deus agit extra se, et transeunter, voluntas vero creata circa suos actus immanenter operatur.

Opponunt 3tio simultaneum hunc Dei concursum humanam perimere libertatem. Creatura enim a Deo coagente adjuta non potest, inquiunt, non agere.

R. Simultaneum hunc Dei concursum non solum humanam libertatem non lædere, [illegible] juvere potius, atque perficere. Atque imprimis, ut eam nulla faciam, quæ alii adduxerunt Philosophi idem in hac re nobiscum sentientes, immediatum nempe hunc Dei concursum, cum creaturam supponat jam libere determinatam ad operandum, nullum vel minimum ejus libertati afferre detrimentum. Alia non desunt, eaque efficacissima argumenta. Nam Deus concurrens ad creatæ voluntatis actus ita se se creatæ voluntati accomodat, ut nihil aliud in nobis agere videatur, quam si nos soli, Deo eam non concurrente, ageremus; nec aliud evincit divinus concursus, quam quidquid a humana voluntate fit, et aliquid in se continet perfectionis, eminentiori quodam modo a Deo fieri, atque pendere. Quapropter Augustinus Lib. 10 de Civitate Dei, Cap. 14. Omnia inquit, quæ possunt homines vel Angeli, vel homines possunt in unius esse omnipotentis potestate, quibus dictis stabant. Tam vero, [illegible] se habet simultaneus Dei concursus, quemadmodum humana voluntas efficiat, ut aliquid exerceat nullam sibi adimit libertatem, multo magis poterit Deus, qui prima est libertatis origo; idem cum creatura opus efficere, quin concursu suo liberum perimat creaturæ arbitrium. Profecto enim, si animæ nostræ influxus non impedit, quominus libere operemur, sed adeo potius requirit, quum quidquid in nobis libertatis est ab eo debeat emanare; multo minus eidem libertati officere poterit immediatus Dei influxus, quum ipsi Deo quidquid in nobis perfectionis est immediate acceptum sit referendum, dicente Scriptura: Omne datum optimum, et omne donum perfectum desursum est descendens a Patre luminum.

Quoniam vero asserimus humanam libertatem divino Dei influxu adjutam perfici, atque foveri; id quoque demonstrandum est. Imprimis autem animadvertendum, quod quum Deus sit prima causa, et fons creatæ libertatis, atque ut inquit S. Augustinus Lib. de correptione, et gratia, Cap. 14: magis habeat in potestate voluntates hominum, quam ipsi suas; est eam causa liberæ actionis, operando in creatura tum ipsam actionis substantiam, tum modum actionis, scilicet libertatem. Deus enim, quum non extrinsecus violentiam inferendo, sed intime in ipsis causis operetur, suum influxum largitur secundum conditionem causæ, quam movet et in causis necessariis facit, ut necessario operentur, in liberis vero; ut libere suas eliciant actiones. Deinde, ut liberum servetur arbitrium, excludi utique debet quælibet causa creata, quæ ad unum, vel alterum moveat, atque determinet, minime vero causa prima, et increata. Nam, ut docet S. Thomas 1 par. quæst. 83, art. 1 ad 3tium Liberum arbitrium est causa sui motus, quia homo per liberum arbitrium se ipsum movet ad agendum, non tamen hoc est de necessitate libertatis, quod sit prima causa sui actus id, quod liberum est; sicuti nec ad hoc, quod aliquid sit causa alterius, requiritur quod sit prima causa ejus. Deus, qui est prima causa movens et naturales causas, et voluntarias, et sicuti naturalibus causis movendo eas non aufert, quin actus earum sint naturales, ita movendo causas voluntarias, non aufert quin actiones earum sint voluntariæ, sed potius hoc in eis facit. Operatur enim in unoquoque secundum suam proprietatem. Angelico consonat Doctor Subtilis, qui ait contra naturam voluntatis esse determinari a causa inferiore, quia tunc voluntas non [illegible] sui motus actuum Domina. At contra naturam voluntatis non esse a causa suprema Deo scilicet determinari cujus potestati omnis potestas, ac dominium creaturæ debet subesse. [illegible] ita sit, in hunc modum [illegible] dum est Decretum Dei, licet infallibiliter debeat effectum obtinere, necessitatem tamen non inducit [illegible] operanti sed quia Deus plura decrevit libere eventura, ex [illegible] Decreti divini efficacia infallibiliter sequitur, ut ea fiant libere. Ergo multo minus censendum erit, concursum Dei ad omnes, et singulos creatæ voluntatis actus, liberum hominis destruere arbitrium.

Quod si, quum opponant Creaturam a Deo coagente adjutam non posse non agere seu agere contrarium, respondendum est cum distinctione, non posse scilicet non agere, seu agere contrarium potentia futuritionis, seu positionis ad opposita in sensu composito, secus vero potentia possibilitatis ad opposita in sensu diviso. Quod, ut clarius pateat, animadvertendum est, duplicem a Theologis distingui in hac re potentiam. Alia enim est potentia secundum se sufficiens ad actum instructa, quæ actum respicit ut mere possibilem, et appellatur potentia possibilitatis. Alia vero est potentia ad actum jam ordinata, seu actioni applicata, quæ respicit actum exercitum, vel futurum, et hæc nuncupatur potentia futuritionis, seu positionis. Potentia [illegible] voluntatis ad opposita secundum se considerata adeoque in sensu diviso, pertinet ad essentiam libertatis. In hoc enim causa necessaria differt a libera, quod necessaria ita suum producat effectum, ut nequeat non producere, libera vero ita agat, ut possit non agere, aut etiam agere contrarium. Potentia futuritionis ad opposita haud pertinet ad libertatem, sed chymerica est et impossibilis. Sicuti enim [illegible] est idem simul esse, et non esse, agere, et non agere ita impossibile est idem simul esse futurum, et non futurum. Porro posito semel immediato concursu, seu influxu Dei ad actum [illegible] amoris, non est in voluntate creata potentia futuri-

tionis ad non amandum, quia quum ratione Decreti divini sit amatura, nequit simul esse non amatura; et quum per divinum influxum constituatur amans, nequit simul esse amans, et non amare. Verum potentia possibilitatis semper intacta manet etiam cum Decreto, et immediato concursu Dei. Ratio autem est, quia potentia activa indifferens ad opposita supponitur in voluntate creata ante Decretum, et influxum Dei: necesse siquidem est, ut creata voluntas prius intelligatur potens eligere opposita, quam per divinum concursum ad unum eligendum inducta, et necesse est, ut prius intelligatur Decretum statuens voluntatem liberam, quam Decretum statuens quid sit electura. Alia accedit ratio. Simultaneus Dei concursus non impedit potentiam antecedentem, eo modo quo catena hominem constringens impedit potentiam antecedentem ambulandi; quam ex natura sua homo habet, sed potius liberam potentiam excitat, et in liberum reducit actum. Nam quia voluntas creata indifferens est ad oppositos actus, et quia est causa 2da nihil a se primo volens sine influxu causae primae, semper in sua indifferentia suspensa remaneret, nisi a causa prima ad libere agendum moveretur. Movetur autem per influxum ad unum potius actum quam ad alium. Propterea hujusmodi influxus impedit actum oppositum non ut impedimentum ligans, sed potius ut liberans, et solvens indeterminatam voluntatis potentiam. Simultaneus igitur Dei influxus liberum hominis non tollit arbitrium.

Opponunt 4to eam esse divinae naturae conditionem, ut nequeat una cum Creaturis operari, proindeque rerum omnium curam gerere, quia negotiis implicita diversimode turbetur, et felicitatem, summamque perfectionem amittat.

Verum qui facultate humana Deum dimetiuntur, hi certe Deum cogentes non possunt concipere, quin illum quammaxime perturbatum, miserum, et defatigatum fateantur. Aliis tamen omnino sentiunt qui pro certo habent praestantissimam divinam naturam sua eminentia, et inexcogitabilibus intervallis nostram superare. Fatetur non homo, si in multis rebus agendis labore fractus intelligitur, mirum non est; quum neque rerum omnium causas, effectus, connexiones, circumstantias possit agnoscere, neque quae necessaria sunt ad aggrediendum, promovendum, et ascendum contraria in sua potestate habere, neque ob finitam virtutem tum animae, tum corporis, tum status sufficiens sit ad omnia disponenda, exequenda, perficienda. At Deus, qui concipi a nobis non potest, nisi infinitae virtutis, et aeternae felicitatis, minus laborat in omnibus pene nobis, quae creatae etiam 2ae causae peragunt, quam homo optima valetudine donatus in alitu expirando. Operam porro faciunt, qui divinam ita in Caelo collocant ut, ut res hasce inferiores non agat nisi per Ministros. Alienum siquidem est a summa ejus potestate ita limitum afferere ejus dominium, ut rerum omnium universitati neque sic praesens non approbetur. Profecto, ubi concesserimus, Deum omnia praestare, quae ubique fiunt, eoque praesens sit omnibus immensitate, et virtute sua, recte intelligemus, quomodo absque ullo negotio, et extra ullum prorsus incommodum, et cuncta intellectione sua possit attingere, et cuncta operari. Atque ut exemplis utar ad rem apprime facientibus, si ipsi homines quammaxime delectantur, quando secundum naturales virtutem aliquam operantur, in maximis deliciis concipiendus est potius Deus, quum secundum immensam virtutem suam cuncta operatur. Nam, si ea, quae viris ignavis laboriosa sunt, diligentibus, atque solertibus facilia videntur: si quae Tirones vexare solent, artium expertes recreant; Cur natura divina, quae per se summe activa, et rerum omnium est perfectissima, non modo absque labore, et molestia, verum etiam cum summa quadam voluptate, operibus non posset incumbere? Deinde, summa, ut mihi videtur, voluptas est, aliis prodesse, et omnibus benefacere. Deo igitur, qui est summe bonus, atque adeo paratissimus, ut beneficentiam suam omnibus testetur, Deo, inquam, quammaxime erit jucundum, non paucis tantum, aut pluribus, sed rebus omnibus agendo prodesse, praesertim quum ipse sit bonorum omnium immensum Pelagus, proindeque haudquaquam pertimescens, ne ex profusione jacturam aliquam patiatur.

Opponunt 5to. Illud omne detrahendum est Deo, quod summae ipsius opponitur sanctitati, sed immediatus, et simultaneus ad omnia Dei concursus summae ipsius opponitur sanctitati. Ergo. Probo minorem. Si Deus ad omnia concurreret, concurreret etiam ad peccatum; sed peccatum summae Dei opponitur sanctitati. Ergo etc. Sequela certa est, quia, si ad peccatum non concurreret, non ad omnia Creaturarum opera concurreret Deus. Minor quoque certa est, quum malum in Deo cadere, aut a Deo provenire non possit, definiente Concilio Tridentino Sess. 6. Can. 6. Si quis dixerit, non esse in potestate hominis vias suas malas facere, sed mala opera, ita ut bona, Deum operari, non permissive solum, sed etiam proprie, et per se; adeo ut sit proprium ejus opus non minus proditio Judae, quam vocatio Pauli, anathema sit. Non igitur ad omnes creatae voluntatis actus immediate concurrit Deus.

R. conc. Majorem, neg. Minorem. Ad probationem dist. Majorem. Si Deus ad omnia concurreret, concurreret etiam ad peccatum, quantum ad substantiam actus, seu quantum ad physicum, et materiale peccati conc. quantum ad malitiam actus, seu quantum ad formale peccati neg. Majorem. Dist. Minorem. Sed peccatum quantum ad malitiam opponitur summae Dei sanctitati conc. Minorem quantum ad substantiam actus, et materiale peccati neg. Minorem, et conseq.m Scripturarum et SS. Patrum authoritate freti asserimus Deum ad omnia creaturarum opera concurrere; ita tamen, ut a Deo illud omne eliminetur, quod summam ejus sanctitatem aversatur, quodque Deum mali authorem constitueret. Quum enim in peccato duo distinguenda sint, materiale scilicet, seu actus physicus, qui bonus est bonitate naturae, et formale, seu deformitas a recta ratione, et lege Dei, quae mala est morali malitia; propterea dicimus, actum physicum peccati, qui bonus est, Deum immediate influere, malitiam vero, quae summae bonitati repugnat, Deum solummodo permittere. Nam quum malitia, et defectus peccati consistat, inquantum voluntas creata deficit ab ordine primi agentis, reduci non debet in divinum concursum, veluti in causam, sed in creatum, et defectibile hominis arbitrium; eo modo, quo defectus claudicationis reducitur in tibiam curvam.

veluti in causam, non in virtutem motivam animæ, quamvis ab hac causetur quidquid motionis est in claudicatione.

Nec obstat quod SS. Patres, quando de peccato loquuntur, formalem malitiam non distinguant, sed asserant tantum actiones malas a Deo non esse. Nam Patres loquuntur de actionibus ab homine positis. Actiones autem ab homine positæ adnexam habent malitiam, tanquam formam peccati, ideoque non Deo, sed homini adscribuntur. Sicuti non quæritur, vel assignatur causa vestis, seu statuæ, vel alterius artefacti, non quæritur, aut assignatur causa materiæ panni scilicet, vel ligni, vel marmoris, sed artifex qui est causa formæ, pallium dicitur, artem non materiam esse causam statuæ; ita dum quæritur, vel assignatur causa actionis malæ, a Patribus profertur causa ipsius malitiæ, proindeque peccatum non Deo, sed soli creaturæ recte adscribitur. Cæterum, malas etiam actiones materialiter consideratas in Deum, veluti in causam referendas esse, communis est SS. Patrum doctrina. [illegible] disputando sæpe docet, omnes naturas, omnes actiones, et quidquid essentiam habet [illegible], tanquam in primum principium esse referendum. Clarius vero id exponit Anselmus Lib. de concordia præscientiæ [illegible] et [illegible]: omnis qualitas, et omnis actio, et quidquid habet essentiam a Deo est a quo est omnis justitia, et nulla injustitia. Facit igitur Deus omnia, quæ justa, vel injusta voluntate fiunt [illegible] bona, et mala. In bonis quidem facit, quod sunt, et quod bona sunt, in malis vero facit, quod sunt, [illegible] mala [illegible].

Canon Concilii Tridentini immerito contra nostram affertur sententiam. Non asserimus cum Calvino Deum esse authorem peccati, sed tantam blasphemiam detestamur: neque secundum nostræ doctrinæ principia eodem modo opus Dei [illegible] vocatio Pauli et proditio Judæ. Nam vocationem Pauli efficit Deus non solum ut causa [illegible] movendo physice voluntatem, sed etiam exteriori suasione, ac gratia [illegible], [illegible] ad ea determinat. Ut Paulus resipisceret, non modo operatur Deus [illegible] voluntatis actionem, sed etiam actionis rectitudinem, et moralitatem [illegible], contra vero [illegible] operatur [illegible]. [illegible] Calvinus, cujus error [illegible], [illegible] causam formalem malitiæ, [illegible] Deum esse [illegible], et [illegible] causam peccati [illegible] sit [illegible] causa actionis. [illegible] Concilio [illegible] Tridentino [illegible], [illegible] Calvinus [illegible], non in sententia nostra [illegible] divino immediato concursu suum creaturæ operanti tribuit arbitrium.

Instabunt. Actus peccati est aliquando essentialiter connexus cum malitia. Ergo nequit Deus ad actum peccati concurrere, quin concurrat ad malitiam.

R. dist. ant: Actus peccati est aliquando essentialiter connexus cum malitia, ut ponitur a Creatura conc: ut ponitur a Deo neg. ant: et conseq. Quum Deus sit causa efficiens, non defficiens, et nemo, ut ait S. Augustinus, quærere debeat efficientem causam mali, [illegible], quæ [illegible] in peccato [illegible] indivulse connectantur, quum non eadem necessario esse debeat utriusque causa. Nam ut docet S. Thomas in 2 dist. 37, quæst. 2 art. 2 ad 5: Ubi in aliquo effectu plura inseparabiliter conjuncta sunt, non oportet, [illegible] causa quæ, quantum ad unum; sit causa quantum ad alterum; sicuti natura est causa oculi, quantum ad substantiam [illegible] ejus, non quantum ad defectum [illegible] [illegible] incidit. Id confirmatur [illegible] in exemplo claudicationis. Sicuti enim claudicationis motus alio modo procedit a tibia curva, alio modo ab Anima: Anima [illegible], tibia vero [illegible] ad deformitatem claudicationis [illegible], adeo ut sine deformitate motum exercere non possit; ita actus peccati alio modo habetur ex divino concursu, alio modo ex voluntate creata. [illegible] creata autem voluntate [illegible] creatura [illegible] defectu [illegible] ordine [illegible] voluntatis [illegible]. Sed Deus [illegible] actionem quam [illegible] prima ponitur regula, [illegible] ideoque non [illegible] actionem [illegible] connexam. [illegible] actio physica peccati a Deo [illegible] voluntas [illegible] non causa malitiæ, illo modo, quo motus ab Anima in tibiam curvam impressus est id, quod a curvitate tibiæ determinatur ad obliquitatem, [illegible] non est causa obliquitatis [illegible].

Summa [illegible] concurrat concurrit [illegible] necessitate [illegible] [illegible] efficiendo. [illegible] gratia [illegible] [illegible] universalis [illegible], ut plura permittantur mala, tum ob universi pulchritudinem, quæ ex ordinata [illegible], et malorum permixtione consurgit, tum quia, ut ait S. Augustinus in Enchiridio, Cap. 11: Deus non sineret malum aliquid esse in suis operibus, nisi usque adeo esset omnipotens, et bonus, ut benefaceret [illegible] sapientiæ, ac providentiæ lex postulat ut [illegible] moveat secundum ipsius naturalem conditionem. Quare, quia Creaturæ sua sponte natura deffectibiles possunt et bene, et male agere; necesse est ut Deus non impediat malas earum actiones, nisi supranaturaliter operando. [illegible] causam primam universalem, Deum scilicet, et causam [illegible] particularem [illegible] creaturam, quæ una cum altera [illegible] crimen patraret; aut alterius, quum posset, flagitium non impediret. Ne autem in hac controversia quidquam omittatur [illegible] confutatione dignum, hoc [illegible] est, Deo tribui tanquam causæ primæ, ne remotæ quidem, immutanda esse Creaturarum crimina. Falsum quippe est Deum esse, qui Creaturas condidit imperfectas, et deffectuosas, quum Deus causa sit voluntatis creatæ, minime vero ipsius deffectibilitatis, et propensionis in malum. Ratio autem est, quia creata voluntas est deffectibilis ex eo tantum, quod ex nihilo est; ideoque quidquid in illa perfectionis est, autorem sui clamat Deum, quidquid vero imperfectionis in ea comperitur, ex nihilo, a quo fuit educta, habet originem. Ut natura sit, ait S. Augustinus, Lib. 12 de Civitate Dei, Cap. 23 ex eo habet, quod a Deo facta est; ut autem ab eo, a quo facta est, defficiat, ex hoc [illegible] de nihilo facta est. Et Fulgentius Lib. de Fide ad Petrum [illegible] proficere possunt, quia esse [illegible], quia ex nihilo factæ sunt. [illegible] defectum eas adducit conditio originis, ad profectum vero pro[illegible] Creatoris.

VII.

Pneumatologia

Liber 2dus

De Spiritibus a quocumq. corpore secretis, sive de Angelis.

Caput I.

De natura Angelorum.

Quam pro instituti nostri ratione, aliqua, quæ ad Dei existentiam, et divina attributa spectant, in superiori Libro tradita fuerint; breviori modo de Angelis tractatio instituenda est, tum quia res est Theologorum magis, quam Philosophorum, tum quia de iis pauca nobis perspecta sunt, quæq. disputari solent, in conjecturis potius, quam veris rationibus posita sunt. Porro Angelorum nomine intelligimus naturas, seu substantias quasdam veluti medias inter Deum et homines, quæ quidem natura a veteribus Philosophis, præsertim Platonicis, Genii, et Dæmones fuerunt appellatæ. Verum hoc nomen Angelus, officii potius nomen censendum est, quam naturæ, quod a græco nomine Angelos derivatum sit, quod latine idem est, ac nuntius, seu missus. Quamvis autem non solum substantiæ a corporibus secretæ, sed ipsi etiam aliquando homines, ratione officii, dicti sint Angeli in Scripturis; quia tamen cæteris Spiritibus præcipui, et ordinarii sunt divinæ voluntatis ministri, secundum illud Psalmi 103: Qui facis Angelos tuos Spiritus; et illud Apostoli ad Hebræos I. omnes sunt administratorii Spiritus in ministerium missi propter eos, qui hæreditatem capient salutis, ideirco communi usu, et [illegible] factum est, ut nomine Angeli [illegible] spirituales naturas [illegible] intelligerent. [illegible] Augustinus Lib. [illegible] de Genesi ad literam, Cap. 10: græce Angeli dicuntur, quo nomine generali universa illa superna civitas nuncupatur.

Multa quoad Angelorum naturam partim vera, partim commentitia ab antiquis Philosophis fuisse tradita, initio superioris Libri adnotavimus, [illegible] naturam [illegible] substantias esse genus quoddam viventium inter divinam, et humanam naturam positum [illegible] aeream, æthereamq. regionem esse dispersas, administras [illegible] supremi numinis, et singulis hominibus fuisse concessas, quasi curatrices, et precum nostrarum ad Deum latrices; quamvis eas non esse omnino expertes cupiditatum, quibus homines commoventur, quin et non paucas esse mortales contenderent. Hinc Apulejus; cæteriq: ab Angelis Liberos procreari autumarunt; et mentes illas, quum aliquando ab amore suo defecissent, ad humanas conditiones prolapsas genuisse Gigantes, ex sacris literis comprobari asseruerunt. Lactantius, Philo, et Joseph [illegible] [illegible] quamquam [illegible] in Concilio Lateranensi [illegible] sub Innocentio IIIo, [illegible] fuerit definitum, sine [illegible] aut summæ alicujus temeritatis [illegible], non possumus idem cum ipsis sentire; ideirco sit

Propositio unica. Angelorum natura est incorporea.

Pro: Propositio. Atq. ut nulla faciamus sive Scripturarum, sive SS. Patrum testimonia, quorum tamen hoc loco authoritas plurimi esset facienda; duo proponimus argumenta ex naturali ratione desumpta. Primum est; quod quum certum sit, Angelos moveri motu [illegible] [illegible] corpus haberent, [illegible] naturam [illegible] et postea claudi; sed neq. dividitur ab illis aer, neq. clauditur; id n. fieri non posset sine magno sonitu, et ingenti [illegible], quem tamen nunquam percipimus, quamvis Angelorum, et Dæmonum motus frequentissime contingant. Non itaq. ex Spiritu et corpore constitutæ sunt Angelicæ naturæ. Idem argumentum est. [illegible] Angeli, [illegible] [illegible] nos vero crasso corpore [illegible]. [illegible] secundum [illegible] [illegible], [illegible] subtilius corpus Angelorum non obstaret [illegible] specie cum hominis recenserentur. Quare quum non [illegible] et [illegible] [illegible] sint [illegible] [illegible] quiddam [illegible] inter divinam et humanam constitutum, [illegible] [illegible] esse substantias spirituales creatas a corpore secretas, quæ corpore non [illegible], [illegible] [illegible] operationes. Confirmatur [illegible] Angeli [illegible] quomodo [illegible] in uno homine esse [illegible]. [illegible] Richardus [illegible] Lib. 4 de Trinitate, [illegible] ab uno homine [illegible] sunt, [illegible] fuerunt, [illegible] in Spiritu an in corpore? [illegible] Constat n., omne corpus longitudinem, latitudinem, et profunditatem, locales videlicet dimensiones habere, quibus tamen Spiritus caret omnino. [illegible] in corpore. Quomodo n.; vel in qua hominis parte tot corpora habitabant? nam quantumcumq. subtilia sint, duo [illegible] quantitatis corpora, unum, eundemq. locum occupare non valent.

Dices I. [illegible] [illegible] Dei [illegible] [illegible] omnes [illegible]. [illegible] [illegible] intelligendi [illegible], [illegible] opponuntur filiabus hominum, tum quia plures ex Codicibus 70 Interpretum loco Filii Dei habent Angeli Dei. [illegible]

R. [illegible] laudata sacræ scripturæ verba [illegible] intelligenda. Filios quippe Dei vel boni Angeli veniunt, vel mali? Sed neq. boni, [illegible] fatente [illegible] Domino Matthæi Cap. 20, neq nubunt, neq. nubuntur: Nec possunt mali Angeli, seu Dæmones intelligi, quum nunquam in Scripturis Dæmones appellentur Filii Dei. Laudata itaq. sacræ Scripturæ verba non probant [illegible]. Præterea voces illæ Filii Dei de iis intelligenda sunt, quorum peccata fuerunt causa Diluvii; causas siquidem narrat eo loco Moises, quæ Deum impulit ad perdendum [illegible] [illegible] sed hominum peccata fuerunt: Nam paulo post subditur. Videns autem Deus, quod multa malitia hominum esset in

terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo, inquit, hominem, quem creavi a facie terræ. Per Filios ergo Dei, qui uxores duxerunt filias hominum, intelligendi sunt Sethi nepotes, qui ob pietatem, et veri Dei cultum Filii Dei appellabantur, qui, deserta avita pietate, Filias Caini, quæ animo terrena cogitabant, acceperunt uxores, ex quibus procreati sunt Gigantes. Neque obstat, quod aliqui codices loco Filii Dei legant Angeli Dei. Imprimis enim non omnes, sed aliqui tantum Codices ita legunt: Deinde, ut docet Cyrillus Lib. 9. adversus Julianum, emendatior censenda est lectio illa, quæ habet Filios Dei, quam, quæ habet Angelos Dei.

Dices 2do. Illi sunt corporei qui sub sensibili specie multoties hominibus apparuerunt, qui cum iis sunt collocuti, qui cum [illegible] manducarunt, [illegible] [illegible] [illegible] ut ex variis sacræ scripturæ textibus patet. Ergo.

R. dist. ma. Illi sunt corporei, qui sub sensibili, et propria specie apparuerunt, conc. qui sub aliena sensibili specie apparuerunt, ne: ma: dist: cum proportione min. et neg. conseq. Nonnulli in eam abiere sententiam, ut putarent, Angelorum apparitiones, quæ in scriptura narrantur, veras non fuisse sed tantum phantasticas, quatenus nimirum Deus eorum [illegible] Angeli dicuntur apparuisse, ita sensus disposuerit, quemadmodum dispositi fuissent, si Angeli sub aliqua sensibili specie se se realiter presentes exhibuissent. Verum, quum hæc asserere merito non possimus, concedimus Angelos in vero, et reali corpore apparuisse, ita tamen, ut alienum fuerit corpus illud, non proprium Angelorum. Ex circumstante enim aere efformare sibi potuerunt corpus humanum, eundemque aerem virtute, qua pollent in res creatas, in ossa, carnem, aliasque humani corporis partes condensare. Operationes autem, quas Angeli in assumptis corporibus exercuerunt, et reales utique fuere, quum vere cibum ori infuderint, et in stomacho digesserint; non fuerunt tamen vitales, quum a vitali principio non sint profectæ. Non enim Angeli ita assumpto corpori fuerunt uniti, quemadmodum anima, quæ vitale est principium in homine, substantialiter unitur corpori organico; sed accidentalis duntaxat fuit eorum unio, per quasdam videlicet extrinsecas operationes; non secus ac accidentaliter nauta unitus est navi. Quare Angelorum [illegible] in eo tantum sensu [illegible] Angelos esse corporeos, quo hoc quidam Relua [illegible] [illegible] nulla accidentaliter esset contextus.

Dices 3tio, Celeberrimos Ecclesiæ Patres, atque eos inter ceteros D. Augustinum docuisse pluribus in locis corpoream esse naturam Angelorum.

R. [illegible] [illegible] [illegible] [illegible], diversam omnino fuisse sententiam sive Græcorum, sive Latinorum Patrum, et omnes unanimi ferme consensione docuisse incorpoream esse Angelorum naturam. D. ipse Augustinus, ut Adversarii contendunt, [illegible] Angelos esse corporeos [illegible] [illegible] [illegible] esse in Angelis animam, imo quum aliquando in calce Libri de Musica, Angelos [illegible] et animam beatarum atque sanctarum [illegible], in Lib. [illegible] 2do Retractationum, Cap. 11, sic corrigit: Quandoquidem hic animi Angelos sanctos intelligi volui: quos habere animas nusquam me legisse in divinis eloquiis, canonicisque recolo. Verum hæc probant solummodo eam fuisse D. Augustini consuetudinem, ut [illegible], de quibus Scriptura mentionem facit, non alia nomina tribueret, quam quæ iisdem a Scriptura tribui solent. Hinc quum animadverteret, nunquam Angelos in Scriptura animarum nomine fuisse appellatos, Lib. 2do Retractationum eum corrigit loquendi modum, non autem indicare contendit Angelicam substantiam esse corpoream. [illegible] in locis expresse docet [illegible] Doctor Angelorum naturam multo esse excellentiorem humana. Sed humanam naturam ex Spiritu, et corpore constitutam docet, In Libro enim primo de Anima, et ejus origine ad Renatum, Cap. 5 Vincentium Victorem redarguit, quod asseruisset animam humanam esse corpus his verbis: Quod vero eam non [illegible] ad corpus esse contendit [illegible] [illegible] [illegible], quæ non est ex anima, et corpore, sed ex duobus, vel eam [illegible] [illegible] corporis? [illegible] ergo Augustinus esse corporeos, sed spirituales omnino, et humana anima nobiliores asserens Angelos.

Dices 4to. [illegible] [illegible] 2dum [illegible] [illegible] [illegible] sententiam Joannis [illegible] Thessalonicensis, cujus postrema verba [illegible] eam [illegible] SS. Patribus idipsum sentientibus, nimirum Basilio cognomento magno, Methodio, atque Athanasio [illegible] [illegible] tamen vel Angelos [illegible] [illegible] [illegible] [illegible] [illegible], multoties in specie propriorum corporum visi sunt ab iis, quorum Deus oculos aperuit.

R. neque [illegible] [illegible] 2dum neque [illegible] Patres spiritualitatem vel Angelorum, vel Animarum negasse. [illegible] quod attinet ad Patres [illegible], [illegible] [illegible] Joannis Thessalonicensis Dialogum quoad illius sententiam de corporea substantia Angelorum, et animarum; sed illius dicta [illegible] sunt quoad ea tantum, quæ circa usum pingendi Angelos, et colendi eorum imagines disserunt. [illegible] [illegible] definiendi adversus Iconomachos, pingendos esse Angelos. Id quod in suo Dialogo demonstrasset Joannes Thessalonicensis, fuit a Concilio approbatum; Rationes vero, quibus idipsum suadebat Joannes idem in eo maxime deceptus, quod putaret Catholicam Ecclesiam ita sentire, quod Angeli, non secus ac mentes humanæ, corporei sunt; has, inquam, rationes neque probavit Magna Synodus, neque rejecit. [illegible] eo tempore non de natura Angelorum, et Animarum, sed de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spectat ad [illegible] Patres, [illegible] [illegible] [illegible] spirituales aut Angelos, aut animas. Et si quandoque [illegible] naturas corporeas nuncuparunt, [illegible] tantum corporea, et [illegible] dixerunt, quatenus scilicet temporum, locorumque limitibus circumscribuntur, non quatenus extensæ sint, veluti corpora, et in partes, veluti corpora, possint secari. Hoc autem sensu loquutos fuisse SS. Patres, certo certius est. Nam et ipse author Libri de Spiritu et Anima, Cap. IX postquam ita locutus est [illegible] [illegible] [illegible] naturam credendum est [illegible] [illegible], immediate addit quum [illegible] [illegible] simplex, et [illegible] [illegible] modis [illegible] [illegible] [illegible] et quum ubique est, in semetipso [illegible] [illegible] [illegible] [illegible]. Omnis vero [illegible] creatura corporea est [illegible] [illegible] virtutes corporeæ sunt [illegible] [illegible] carne [illegible] [illegible] [illegible] naturam corpoream esse dicimus quia loco circumscribuntur sicut et anima humana quæ carne clauditur [illegible] [illegible] in loco, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corporalem [illegible] [illegible] corporalis quantitatis expers est.

Cęterum, ad spiritualem confirmandam Angelorum nāām afferre possent innumeras SS. Patrum autoritates, quas, brevitatis gratia, missas facimus. Ignatius Martyr in Epistola ad Trallianos, Gregorius Nyssenus contra Eunomium, Eusebius Cęsariensis Lib. 4. de Demonstratiōne Evangelica: Crysostomus Homa 22. in Genesim, et prima in Matthęum; Theodoretus Quest. 20. in Genesim; Joannes Damascenus, Hieronimus, Leo Magnus; Gregorius Magnus, et alii expressis verbis fatentur Angelorum nāām ēē incorpoream. Quinimo Concilium Lateranense 4tum, Capitulo 1 ita definit. Firmiter credimus, quod unus ē solus, verus Deus, creator omnium invisibilium et visibilium, spiritualium et corporalium, qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem, et corporalem, angelicam videlicet, et mundanam, ac deinde humanam, quasi communem, ex spiritu, et corpore constitutam.

Caput 2dum.

De existentia Angelorum.

Hactenus de nāā Angelorum agentes pro certo habuimus illos existere. Quęrendum nunc ē, utrum Angelorum existentia adeo certa, atque evidens sit, ut sola nāāli rāōne possit demonstrari. Quamvis autem post Xtum natum, ut testatur Estius in 2dum Librum Sententiarum, dist. 2. Parag. 1. nulli fuisse legantur, qui Angelos negarent existere, exceptis Anabaptistis, qui novissimis temporibus et Angelorum custodiam, et Demonum oppugnaōnem ad fictitia transferunt Catholicorum commenta; ex veteribus tn̄ Philosophis quamplures, et inter Judęos Saducęi, ut patet ex Cap. 23. Actorum, nullos ēē Angelos existimarunt. Hujusce erroris rāō affertur a S. Thoma 1. par. quest. 50. art. 1. dicente: Ignorantes vim intelligendi, et n̄ distinguentes inter sensum et intellectum, nihil ēē existimaverunt in mundo, nisi quod sensu et imaginaōne apprehendi potē. Et quia sub imaginaōne n̄ cadit, nisi corpus, existimarunt quod nullum ens esset, nisi corpus. Ut itaque cum Philosophis agamus, nam Saducęi, et Anabaptistę Scripturarum textibus convinci possunt, argumenta in hanc rem ex nāāli rāōne desumpta examinemus. Sit autem.

Ppōo. Unica. Nāāli rāōne probabiliter quidem, n̄ evidenter demonstrari potē existentia Angelorum.

Pro: Ppōo quoad primam partem. Universi a Deo creati decus postulare videtur, ut aliquę sint a Deo productę creaturę, quę quidem spirituales sint, quę Deo perfecte similes, sed hujusmodi creaturę sunt Angeli, qui intellectu, et voluntate prędititi sunt, quique cujuslibet māāē expertes sunt. Ergo ad universi ornamentum, et pulchritudinem probabile saltem ē Angelos existere. Argumentum hoc desumptum ē a S. Thoma 1. parte, quest. 50, art. 1. in corpore. Deinde; aliquam revera nāām existere, quę inter Deum, et hoīēs medium obtinet locum, ex eo patet, quod et Historicorum autoritate et omnium nationum consensu, et nostrorum quoque experientia sensuum certum sit, Energumenos seu quosdam hoīēs existere, qui ea aut operant, aut eloquunt, quę certe indicant eos ab aliqua superiori intellectuali causa moveri. Nam si Energumeni ignotis loquuntur linguis, si res maxime absconditas detegunt, si ea narrant, quę in dissitis regionibus agunt, si alia innumera, quę cęterorum hoīum agendi consuetudinem superant, operantur, quę, quęso, virtus, aut quę censenda erit causa tantorum facinorum? Num fortasse solus hōō virtute sua talia potē efficere? At nullus ignorat tantam hoīnis, aut intelligendi aut operandi deesse facultatem. Num hęc Deus ipse operatur? At quum plerumque contingat hoīēs obsessos, licet alioquin pios, in enormes blasphemias erumpere, illarum profecto causa Deus ēēē n̄ potē. Causa igitur talium superior media ē inter Deum et hoīēm. Ergo prętera existit Spiritus, sive Angelus.

Pro Ppōo quoad 2dam partem. Si nāāli rāōne demonstrari evidenter potē Angelorum existentia, vel hujusmodi demonstrāō deducitur ex eorum nāā, vel ex productrice illorum causa, vel demum ex quibusdam effectibus, et operationibus. Sed neque eorum nāā demonstrat actualem illorum existentiam, quum solus Deus, utpote essentialiter independens, et perfectissimus, ex propria nāā necessario existat, Creaturę vero, quęcumque sint, ex propria nāā habeant ut possint existere, n̄ ut actu, et necessario existant: Neque eos existere evincit productiva eorum causa, quum Deus qui n̄ necessario, sed libere extra se operatur, quemadmodum a cujuscumque alterius creaturę, ita ab Angelorum creatione potuerit abstinere. N̄ demum ex effectibus id demonstratur, quia nullus adduci potē effectus, nulla tam mira, et stupenda operāō quę aliis causis sive bonis, sive malis tribui n̄ possint. Nāālis igitur rāō nulla suppeditare nobis potē certa argumenta, quę evidenter probent Angelorum existentiam.

Dices 1. Veteres aliqui Philosophi agnoverunt existentiam Angelorum. Plato n. tum in Tymęo, tum in Convivio Angelorum meminit, eosque inter Deum, et hoīēm medios facit et Aristoteles Lib. 12 Physicorum scribit astra ab Angelis moveri. Ergo sola nāāli rāōne ostendi potē existentia Angelorum.

R. conc. ant. dist. conseq. Ergo sola nāāli rāōne ostendi probabiliter potē existentia Angelorum conc: evidenter nego conseqm. Ex iis, quę huc usque dicta sunt consequitur hujus argumenti solutio. N̄ n. quidquid antiqui Philosophi, cęteroquin doctissimi, admiserunt, certum illud, atque evidens ē; quum n̄ omnia aut evidenter demonstraverint, aut demonstrare evidenter contenderint. Cęterum, si haud obscure de Angelis tractarunt, mirum ēē n̄ debet. Plura n. a Judęis acceperunt, inter quos discendi cupiditate aliquando versatos fuisse, tradunt viri eruditi. Deinde, n̄ multi Hebraicam linguam callere noterant, et sacros fortis Libros legere; quos quidem iam ante expeditionem Alexandri Magni grece fuisse redditos, quamplurium doctorum hoīum opiniō ē. Atque ad Platonem potissimum quod attinet, certum ē, si D. Augustino fidem habemus, ex Pentateucho Moisis, quem legerat Angelorum existentiam desumpsisse. Astrorum vero motus n̄ ē, cur ab Angelis efficiatur, quemadmodum putavit Aristoteles. Nam sicuti cęlestium corporum motus a Deo rerum omnium causa habuit originem, ita a Supremo Mundi Artifice absque alia intelligente 2da causa perpetuo potē conservari.

Dices 2do. Existentiam Angelorum pertinere ad necessariam universi perfectionem. Si enim existit in mundo creatura mere corporea, uti sunt lapides, arbores et alia hujusmodi. Si existit creatura partim corporea, partim spiritualis, cujusmodi est homo; necesse est adesse etiam creaturam omnino incorpoream, qualis est Angelus. Quum ergo Deus mundum perfectum condiderit. A summo quippe bono nulla res proficisci potest, quin sit valde bona: debuit in mundo Angelicam naturam producere.

R. substantiam a corpore omnino secretam spectare quidem ad majorem universi perfectionem, non tamen ad perfectionem necessariam, quae scilicet in mundo actu, et necessario debeat existere. Hinc sicuti, licet in potestate Dei fuerit mundum hunc perfectiorem condere, et licet innumerae aliae sint possibiles creaturae omnibus, quas nunc conspicimus, perfectiores, non tamen necesse est, quod Deus et perfectiorem mundum, et perfectiores condiderit creaturas: ita licet intellectualis omnino, et incorporea natura universi pulchritudinem, et ornamentum augeret, eaque natura ut possibilis perfectio conjungitur, non tamen propterea sequitur illam revera creaturam existere. Si perpendatur, quia duplex in creatis rebus distinguenda est perfectio, alia scilicet relativa quae est ordo ad primam, et supremam causam, alia vero absoluta quae est in quavis creaturarum naturalis conditio. Primam quidem perfectionem necessario Deus mundo contulit, quum omnia, quae ab eo facta sunt, ad authorem suae bonitatem, tanquam ad finem ultimum, referenda sint, et a Deo praescriptas motus, et operationis leges debeant servare. Verum perfectionem absolutam, pro suo divino beneplacito, singulis rebus elargitur, creatae aut corpus, prout ipsi lubet, aut spiritum. Deus igitur, tametsi non condidisset Angelos, mundum nihilominus condidisset perfectum, qui non positive sine Angelis imperfectus esset, sed tantum negative, per negationem scilicet majoris perfectionis. Accedit, diverso huic incorporearum creaturarum ordini supplere rationales animas a corporibus separatas, quae spirituales omnino sunt, praesertim quum, sola attenta naturali ratione, dubitari merito possit, utrum omnes fuerint initio creatae, et extra corpus in se ipsis subsistant tanquam totales, et completae substantiae.

Dices 3tio. Angelus idem est, ac nuntius, sed necesse est Deum habere nuntios, qui sua divina mandata hominibus referant. Ergo etc. Confirmatur primo, quia ad cujusque Regis, adeoque ad Dei etiam majestatem pertinet habere nuntios. Confirmatur 2do, quia perfecta beatitudo aliorum gaudet consortio, et societate, quae est aliquid bonum, Deus ergo, quum sit summe beatus, gaudere debet consortio Angelorum.

R. Deum, qui summe perfectus est, citra ullum incommodum, et absque ulla molestia, et imperfectione, omnia per se ipsum posse praestare, quae per Angelos si existerent, efficeret, aut certe per inspirationes, et revelationes, sive per rationales etiam animas a corpore separatas Angelorum munera posse obire. Hinc ad primam confirmationem, eadem divina majestas, quae ab aeterno sine Angelis fuit perfectissima, non potuit unquam Angelorum ministerio indigere. Et parum refert, quod terreni Principes tot egeant ministris. Siquidem quum hujusmodi sint, ut ob impotentiam, finitam cognitionem, et qualitatem naturae nequeant per se solos aut rebus omnibus providere, aut subditorum fidem sibi conciliare, pluribus indigent ministris, ut rectus Reipublicae ordo possit conservari. Verum Deus, quem nos omnipotentem, immensum, omnibusque perfectionibus praeditum concipimus, omnia per semetipsum potest obtinere. Ad 2dam confirmationem, beatitudo finita, et creata aliorum gaudet societate, et consortio, quia quum singuli homines, quantumvis beati, non omnibus perfectionibus praediti sint, necesse est, ut aliorum perfectionibus fruantur. Sed Deus, qui summam continet beatitudinem, quae in perfecta omnium perfectionum possessione consistit, quamque ab aeterno sine Angelis habuit, ut beatior evadat, aliorum haudquaquam indiget societate. Caeterum, etiamsi societas ista necessaria foret, rationales animae a corporibus separatae sufficerent.

Dices 4to. Plures sunt in universo effectus, qui nonnisi ab Angelis proficisci possunt. Ergo etc. Pro antecedente ex iis, quae Energumeni aut eloquuntur, aut operantur.

R. neg. ant. et conseq. Nam effectus omnes, qui in Energumenis tantopere admirantur, quique humanae naturae vires superare videntur, aliis causis, quin deveniendum sit ad Angelos, tribui possunt. Deus enim, qui, supposito Angeli, ad omnes eorum operationes immediate concurrit, haec omnia potest per se in Energumenis efficere vel immediate, vel mediate per aliquam organum vel in talibus circumstantiis atque ob fines sibi notos concessum; non secus ac Sanctorum virorum miracula et patravit olim sine Angelis, et nostris quoque temporibus, sine Angelorum virtute per semetipsum efficit. Quod si immediata haec Dei operatio non arrideat, illud certe statui potest, plures scilicet animas humanas in eodem corpore, permittente Deo, unitas, haec omnia in Energumenis praestare, adeo ut ea phaenomena, quae malis Angelis tribui solent, malis hujusmodi Defunctorum animabus sint adscribenda.

Caput 3tium

De tempore, et loco creationis Angelorum

Angelos non ante corporei hujus Universi productionem, sed una simul cum universo fuisse conditos ex sacris literis non obscure colligitur. Exodi n. 20 num. 11 haec habentur: Sex diebus fecit Dominus Coelum, et terram, et mare et omnia, quae in eis sunt, Quare, quum etiam Angeli Coelorum, et terrae ambitu comprehendantur, sequitur eos quoque sex dierum spatio fuisse a Deo creatos. Neque nos movet, quod opponi solet ex veteris Ecclesiae Patribus nimirum, quod si Angeli una cum hoc corporeo Mundo conditi fuissent, mentionem de iis aliquando fecisset Moises, quum tamen altum de iis servaverit silentium. Nam huic objectioni occurrimus cum D. Thoma asserente Angelos in prima illa rerum creatione non fuisse a Moise praetermissos, sed Coeli, ac lucis nomine designatos, ut constat

D. Augustinus Lib. 11. de Civitate Dei. Quod si vel silentio praetermissi sunt vel inter corporeas res enumerati, hoc ideo factum est, quia Moyses rudi populo loquebatur ad res spirituales intelligendas minime idoneo, atque in idololatriam propenso.

Quod attinet ad locum, in quo creati fuerunt Angeli, non alium fuisse, quam Caelum Empyreum, docet S. Thomas. In eo enim loco conditos fuisse statuendum est, a quo praevaricatores dejecti ceciderunt; Atqui ceciderunt e Caelo Empyreo ut patet ex illo Luc. Cap. 10 n° 18: Videbam Satanam, sicut fulgur, de Caelo cadentem, cui convenit et illud Isaiae Cap. 14. n° 12 Quomodo cecidisti de Caelo Lucifer, qui mane oriebaris? ubi de supremo Caelo mentionem fieri testatur Augustinus Lib. 11 de Civitate Dei. In Empyreo igitur caelo conditi fuerunt Angeli.

Caput 4tum

De immortalitate Angelorum.

Quum vel ab ipsis Ecclesiae Patribus et mortales, et immortales dicti sint Angeli, ut has veluti discrepantes sententias ad concordiam revocemus, animadvertendum est diversimode Angelos vocari posse mortales. Imprimis enim mortale illud dicitur, quod alicui mutationi subest, unde Augustinus Lib. 11. de Trinitate, Cap. 9 ait Ipsa mutabilitas non inconvenienter mortalitas dicitur, secundum quam et anima dicitur mori. Et contra Maximum: omnis mutatio est quaedam mors. Nam quod mutationi obnoxium est, desinit quodammodo esse. Porro in hoc sensu mortales sunt Angeli, quum de loco in locum, et de operatione in operationem possint transire. 2do illud appellari solet mortale, quod virtute divina potest in nihilum redigi, quo sensu idem S. Augustinus Epist. 50 ait non ob aliud res deficere posse, nisi quod ex nihilo factae sunt; Atque mortalitatem hanc creaturis omnibus, adeoque etiam Angelis convenire certum est. Siquidem, tametsi Angeli non sint morituri, quum eorum mors a Deo impediatur, mortales tamen sunt, ut ajunt Scholastici ab extrinseco, quum aliud sit non esse morituros, aliud esse vere, et proprie immortales. Hinc Plato ipse, ut scribit in Theologicis Proclus docuit minores Deos, scilicet Angelos nec esse immortales, nec tamen morituros. 3tio mortale dicitur, quod ab alio immortalitatem accepit. Hinc Autor responsorum ad orthodoxos Solus Deus immortalitatem dicitur habere, eoque non ex alterius voluntate eam habet, sicut caeteri omnes immortales, sed ex suapte essentia. Ut paucis omnia complectar, mortale est illud, quod alicui subjicitur mutationi, quod ex nihilo productum est, quod Dei voluntate non deficit. Quare, quum Angeli et ex aliqua parte immutentur, et ex nihilo producti fuerint, et a Dei voluntate habeant, ne deficiant, manifestum est eos quodammodo esse mortales.

Verum si immortalitas sumatur, quatenus idem est, ac permanentia substantiae, quae nullam habet intrinsecam potentiam inclinantem se ad non existendum: Angeli natura sua dicendi sunt immortales. Id autem duobus potissimum argumentis confirmatur. Primum est. ~~omne corpus~~ Omne, quod suapte natura ~~[illegible]~~ corrumpitur dissolubile est quod est dissolubile partes habet, quod habet partes extensum est, atque corporeum; sed Angeli non habent corpus. Ergo neque partes habent, quae dissolvi, et naturaliter possint interire. 2dum argumentum est. Si deficeret Angelus, non ad instar corporearum rerum, per corruptionem deficeret, sed per suam annihilationem. Atqui nulla res potest naturaliter in nihilum redigi, sed per hoc duntaxat, quod causa superior extrinseca suam subtrahat conservationem, quemadmodum ex nihilo nulla res producitur, nisi per Creatoris omnipotentiam. Ergo naturaliter nequeunt Angeli deficere. Ergo sunt immortales.

Pneumatologiae

Liber 3tius.

De Mente humana.

Caput i.

De natura mentis humanae.

Postquam de mentibus ab omni materiae commercio secretis, quae naturali ratione investigari possunt, disputavimus; constituta nos admonet methodus, ut 3tium genus mentium organicis nostris corporibus unitarum contemplemur. Res equidem non ita facilis est, quae in accuratam, solidamque quaestionem vocetur, ita tamen necessaria, ut, ea ignorata, ignorare nos nosmetipsos necesse sit. Duplex quaestio est, inquit D. Augustinus Lib. 2. de ordine, Cap. 18; una de anima, altera de Deo. Prima efficit, ut nosmetipsos noverimus, altera ut originem nostram. Illa nobis dulcior, ista carior. Illa nos dignos beata vita, beatos haec facit.

Sunt qui de anima nostra inique philosophantur, utpote qui medium tenentes nullum, ad extrema plane opposita confugiunt, vel animam humanam ad Angelorum naturam, et dignitatem extollentes, vel ad Belluarum, et rerum etiam inanimatarum sortem deprimentes. Certe tot sunt in hac re diversae, atque inter se contrariae maximorum etiam Philosophorum opiniones, ut nullus fortasse in tota Philosophia major, atque intricatior sit labyrinthus; Propterea multas quum enumerasset Tullius Harum, inquit, sententiarum, quae vera sit, Deus aliquis viderit, quae verisimillima, magna quaestio est. Et Lactantius aliquas commemoraturus. Quid autem

sit anima, n̄dum inter Philosophos convenit.

Ad veterum Philosophorum placita quod attinet; Fuere, qui animam corpoream naturam dixerunt, fuere etiam, qui incorpoream. Qui animam esse corpus putarunt, ii sane permulti sunt. Nam quemadmodum ex variis elementis constare omnia volebant, ita et circa animam, referente Aristotele, ratiocinabantur. Et quod anima quidem esset ex sola terra, nemini dictum, sed ex sola aqua, memorat Hipponem in ea fuisse sententia, eo quod semen, a quo vocatur anima prima, humidum esset. His accedunt qui antiquitus mechanicam philosophandi rationem sequuti sunt. Ex his nonnulli animam esse corpus quoddam tenuissimum opinati sunt, vel ignem, vel aereum fecerunt, ut de Anaximandro testatur Theodoretus, de Anaximene Macrobius, de Anaxagora, et Arcesilao Stobæus; vel non ignem, inter quos ab Aristotele enumerantur Leucippus, et Democritus, qui ut ignem, sic animam coalescere voluerunt ex rotundis atomis, quæ totum corpus permeare, et movere facile possent. Zeno vero, universique Stoici, teste Tullio, ignem commiscuere rebus omnibus, ex quo omnes Deos, animasque deduxerunt. Ceteros mitto, qui non unicum assumpsere elementum; atque ad eam opinionem venio, quæ animam in sanguine collocat, secundum illud Virgilii Æneadum 9.

Purpuream vomit ille animam.

Et sanguinem quidem Chrysias apud Aristotelem dixit esse animam, persuasus fortasse, sentiendi vim, quæ in anima comperitur, e sanguine prodire; cui et consensit Empedocles. Hanc [illegible] fortasse [illegible] multi quod sanguinis detractione et excedere animam, et [illegible] vitam, experientia compertum sit. Hæc veterum Philosophorum [illegible] qui animam corpoream fecerunt naturam.

Videamus modo, quinam ex antiquis, et quomodo animam hominis corpus non esse contenderint. Spiritualem esse animam præ ceteris arbitrati sunt Pythagoras, Plato, ipsique adeo universi Pythagorei, et Platonici, qui aut illam habent veluti substantiam, seu quiddam existens per se, haud veluti formam, et qualitatem, hoc est accidens, inseparabileve adunctum. Ac Pythagoram [illegible] animam [illegible] partem [illegible], tradit Laertius. Alii vero ex quibus Platonicus, asseruerunt animam, propter suam simplicitatem, jungi immediate non posse crassis huic corporis, ideoque necessum esse, ut quendam induat quasi corporis florem, spiritum videlicet tenuissimum, seu igneum seu aereum, quo mediante alium deinde sumat paulo crassiorem, ac postea alium, et rursus alium, quousque in humores possit recipi, ac tandem in carneas, et alias solidiores partes transire.

Christiani [illegible], qui [illegible] Platonicæ Philosophiæ adhæserant, [illegible] hominis animam [illegible] uno [illegible] excepto Tertulliano. Constant [illegible] ~~Bracarense et Viennense~~ Concilium id expressis verbis definivit, quum dixit Verbum divinum assumpsisse carnem, animam rationalem, atque incorpoream. Sententiam hanc, ut prætermittam Bracarensem, et Viennensem, confirmavit sub Innocentio 3tio Lateranensis 4ta Synodus in Decreto contra Albigenses, quum statuit Deum ab initio temporis utramque de nihilo condidisse creaturam, angelicam, et mundanam, deinde humanam, quasi communem ex corpore, et spiritu constitutam; adeo propterea, ut Gratianus in 2da parte Decreti, Causa 24, quæst. 3. Cap. [illegible] autem Hæretici inter Hæreticos enumeret Tertullianistas animam corpoream prædicantes. Non defuere tamen, et nostris quoque temporibus non desunt apud Heterodoxos potissimum, maximi nominis Viri, qui mentem humanam vel esse corpus existimant, vel corporis qualitatem, atque affectionem. 3o abhinc sæculis, corpoream naturam esse animam sensit Petrus Pomponatius in Academia Patavina Prælector, et Philosophorum illius ætatis facile Princeps, qui eam per seminales vires traduci asserebat. Post Pomponatium Thomas Hobbesius Britannus secta Epicureus, et professione Atheus mentem hominum incorpoream esse negavit, quum suis in Libris nihil aliud esse operationes mentis contendit quam actiones, et reactiones cerebri. Ab Hobbesio non dissentire videtur Joannes Lockius, qui Lib. 4. de intellectu humano, Cap. 3. n.o 6. in dubium revocat, utrum cogitatio materiæ affectio esse possit: Ac tandem superioribus annis in [illegible] Libro inscripto Homo machina, ejusdem opinionis se se ostendit [illegible]; ut merito propterea Parisiensis Senatus Decreto, indignum adeo opus per manus Carnificis in ignem fuerit injectum; et illius author metu fortasse permotus se se, ut ferunt, ad Regem Borussiæ contulerit. Ut autem Theoriam hanc adversus tam veteres, quam recentiores Epicureos, clarius, evidentiusque, quo fieri potest, agamus, sit

[illegible] 1. Quod cogitat in homine omnino diversum est a materia; sive: Materiæ repugnat cogitatio.

Pro [illegible]. [illegible] extensionem, soliditatem, inertiam, mobilitatem, [illegible], [illegible], Gravitatem, et vim attractionis, quæ corporis nostri [illegible], et ceterorum quorumcunque corporum [illegible] sunt; aliud quiddam in nobis animadvertimus, quod cum [illegible] intelligimus nullatenus convenire. Objecta quippe percipimus, hujusmodi perceptionum, sive idearum consilio [illegible], de perceptis rebus judicamus, et ratiocinamur. Uno verbo: est in nobis cogitatio, quam materiæ esse veluti affectionem quandam nihili immerito suspicaremur. Nam ut recte argumentatur Henricus Morus in Præfatione ad Libros de immortalitate Animæ, tum Lib. 2. Cap. 1, et Antonius Genuensis 2da parte Elementorum Metaphysicæ, Cap. 1. quum præter motionem, in corpore nullam aliam actionem intelligamus (Omne quippe incrementum, decrementum, generatio, [illegible] [illegible]) si cogitationem materiæ convenire posse in animum induxerimus, non alio modo [illegible] judicium, ratiocinationem existimare possumus quam motiones [illegible], actione [illegible], et reactione [illegible], et [illegible] [illegible] actione: [illegible] [illegible] mentis [illegible] asserit nemo.

Nam primo, si ~~[illegible]~~ objectorum simplices perceptiones, cerebri motiones sunt, ut placet Hobbesio, necesse erit, ut tot sint in cerebro diversæ, atque inter se distinctæ motiones, quot sunt inter se distinctæ atque diver

sæ rerum ideæ. Sicuti n., quia nihil aliud soni sunt, quam tremuli, seu subsultorii motus exiguarum partium sonantis corporis, ut chordarum in ~~[illegible]~~ Psalterio diversi toni A, B, C, D, explicentur, statuendi sunt diversi, atq. inter se distincti tremuli motus P, Q, R, S, (inepte quippe, et perridicule contenderes quis, eodem subsultorio motu P, produci diversos, atq. distinctos tonos A, B, C, D) ita, quia in hypothesi Hobbesiana nihil aliud sunt ideæ, quam actio extimarum cerebri partium in intimas, et reactio intimarum in extimas, tot profecto erunt in nostro cerebro motiones, seu tot erunt distincti, atq. diversi actionis, et reactionis partium cerebri conflictus, quot sunt in nobis distinctæ, atq. diversæ ideæ; et tamdiu perseverabunt in cerebro diversæ hujusmodi motiones, quamdiu diversæ ideæ nobis vivide obversabuntur.

Porro, quum motus sit actio, qua Ens de loco extrinseco in locum extrinsecum fertur, seu, translatio corporis ex una in aliam spatii partem (moveri siquidem corpus A non intelligimus, nisi a spatii parte A transferatur in B, vel C, vel D, etc.) necessario consequitur, ut argumentatur Genuensis parte 2da Elementorum Metaphysicæ, Cap. 1, alicujus corporis motum in eadem indivisibili spatii parte fieri non posse, adeoq. diversas, atq. distinctas Hobbesianas ideas, quæ ex actionis, et reactionis conflictu resultant, in indivisibili cerebri parte non posse excogitari; neq. etiam quod in parte illa, seu puncto indivisibili, diversi, atq. distincti motus tamdiu perseverant durare, quamdiu claræ, atq. vividæ rerum ideæ in nobis perdurant. Huic veri clarissimi et castissimo momento sequentem addimus Demonstrationem. Si motus in eadem indivisibili sive spatii, sive materiæ parte haberi non potest, tot necessario actu existent in cerebro inter se divisæ partes, quot sunt cerebri actiones, et reactiones singulas ideas repræsentantes (actio quippe unius particulæ cerebri in aliam negi quidem potest, quin eadem concipiatur particula translata ab A in B. Eademq. ratione intelligi nequit reactio secundæ cerebri particulæ in primam, quin intelligatur translata a B in A) Jam vero quum nos nati simus ad contemplandum summum universi Artificem, et totum simul universum, tantus est in singulis hominibus, ac Philosophis potissimum, idearum numerus, ut pene sit infinitus. Nam quot sunt in mundo diversa, et distincta corpora, ut substantias materiales corpore haudquaquam donatas, quot sunt eorumdem corporum diversæ magnitudines, figuræ, vires, attributa diversa atq. diversæ proprietates, tot necessario existunt singulorum hominum de objectorum similitudines, seu ideæ; adeo ut ferme infinitus sit, aut saltem esse possit in singulis hominibus idearum numerus, quemadmodum infinita fere actu existunt, aut existere possunt objecta nostrarum perceptionum. Juxta ergo, uti superius demonstravimus, tantus admittendus sit in cerebro motionum diversarum, distinctarumq. numerus, quantus est numerus diversarum idearum, quas cerebri motiones repræsentant: hujusmodi autem motiones, uti pariter probatum est, in indivisibili materiæ parte concipi non possunt; jam tot erunt excitandæ in cerebro nostro divisæ particulæ, quæ singulis totius universi partibus correspondeant, aut saltem correspondere possint; propterea Cerebrum asserendum erit divisibile in partes numero quasi infinitas, quæ quidem non mathematice tantum, sed actu, et physice sint inter se divisæ, sicuti actu sunt inter se divisæ, ~~[illegible]~~ rerum universarum ideæ: Quæ quantum a recta ratione distent, nemo est, qui non videat.

Non possunt itaq. admitti ideæ Hobbesianæ, quin adeo exiguæ fingantur motæ cerebri partes tot ideas exhibentes, ut realiter non sint divisibiles [illegible] motiones, et ideæ Hobbesianæ. Hinc apposite ad rem nostram Phricus Morus de immortalitate animæ Lib 2 Cap 1. Hæc parvitudo, quæ tam exigua est, ut partes integrales realiter distinguendas proprie non habeat, quin potius est subjectum receptivum adspectus, puta dimidiati horizontis simul? Quæ certo afficitur reali, distinctorum motu a realibus, distinctisq. partibus objecti visi procedente .... Præterea si hæc tam minuta parvitas distincte cujusvis potest objecta varigata, puta omnia sunt, ... aeris, et atmosphæræ particulas, luminis globulos, et subtilissimam quamq. texturam partium corporum opacorum recipere possit.

Quod si rerum simplices perceptiones corporei motus esse non possunt, neq. judicia, ratiocinationes, aut conscientia idearum, judiciorum, ratiocinationum, motiones cerebri esse poterunt; imo multo minus erunt actionis, et reactionis cerebri conflictus, quam simplices objectorum perceptiones, de quibus hactenus disputavimus. Judicium n. est plurium idearum, earumq. relationum perceptio Ratiocinatio est perceptio, et collatio plurium judiciorum Conscientia idearum, judiciorum, ratiocinationum est perceptio idearum, judiciorum, ratiocinationum, adeoq. tot sunt inter se diversæ, atq. distinctæ perceptiones, quot sunt diversa, atq. distincta judicia, ratiocinationes, et conscientiæ perceptionum, judiciorum, ratiocinationum. Quomodo ergo concipi poterunt veluti distinctæ cerebri motiones, si simplices perceptiones nequeunt concipi tanquam distincti cerebri motus? Quomodo tantus excitari poterit in Cerebro partium numerus, qui correspondeat numero tot judiciorum, ratiocinationum, conscientiarum; si tot fere non possumus in distinctis cerebri particulis motiones, quæ repræsentant series idearum? Verum quid plura? Adeo certum est vim cogitandi non esse propriam materiæ vim, neq. cum corporeis motibus esse confundendam, ut interdum Hobbesius sui immemor systematis id fassus sit verbis apertissimis; ait n. in Leviathane [illegible] sibi persuadeat, motione externorum objectorum, non tantum motum, sed et perceptiones produci. Joannes etiam Lockius, qui saltem materiam cogitare posse dubitavit, et Lib 4. de intellectu humano plura ad hanc statuendam hypothesim argumenta collegit; aliis in locis secus opinatus est, imo validissimis rationibus demonstravit convenire non posse corpori cogitationem. Nam primo Lib 4. de intellectu humano cap 10 statuit duo esse genera Entium, cogitantium nempe, et non cogitantium: 2do Ens cogitatione destitutum non posse Ens cogitans producere, aut se ipsum movere. 3tio omnes materiæ particulas cogitatione carere: Quæ certe omnia satis, superq. ostendunt, opinionem illam de materia cogitante confictam duntaxat esse hypothesim. Nam hoc dictant veritas, conficteq. hypotheses ut illi tunc solum veri apparent, quum earum amore incaluit animus, Veritas autem semper eadem stabilis est veritas solis lumini, similes sunt confictæ hypotheses lumini, quod somniamus.

Opponunt 1. Potest cogitatio esse attributum aliquod materiae, quin sit materiae motus. Ergo proposita superius momenta nihil evincunt. Pro: ant: Ignoramus, utrum omnes corporis actiones dicendae sint motiones, vel aliae existant re ipsa in corpore actiones, quae motiones non sunt. Hoc posito, potest cogitatio esse. Ergo etc. Pro. min. Ignota nobis est intima corporis essentia. Ergo etc. Ant. certum est secundum Newtonianae potissimum Physicae principia. Consequentia patet. Nam, si ignoramus corporis essentiam, non inde recte possumus concludere, nullas esse in corpore alias actiones, quam quae motiones appellantur.

R. neg. ant. ad prob. neg. min. ad prob. conc. ant. neg. consequentiam. Quia Philosophi omnes, imo cuncti homines persuasi sunt, actiones quascumque corporis esse motiones, mutationes nempe loci, situs, figuraeque; recte idcirco ratiocinati sumus, quum demonstravimus, vel cogitationem non esse attributum aliquod, aut proprietatem corporis, vel nihil aliud esse quam motiones corporis. Nam, ut statuit Antonius Genuensis Parte 2da Elementorum Metaphysicae Postulato 1., et multo ante Genuensem Cl. Stillingfleetus in Disputatione cum Lockio, quum omnis nostrae cognitionis ambitus nostrarum idearum contineatur, ex ideis, quas habent homines, philosophari debemus; nisi summorum quorumdam ingeniorum sequi velimus indignam tum scribendi cum disputandi rationem, qui ut sapientiores existimentur, ea in medium quandoque proferunt, quae ne ipsi quidem intellexerunt, aut intelligere unquam potuere. Nobis persuadeamus oportet, habere mentes humanas terminos suos; neque posse nos, in iis potissimum, quae ad nostram cognitionem pertinent, systemata a ceterorum hominum ideis aliena excogitare, quin res effingamus omnino ignotas, atque ineptas, quas nisi Joviales, aut Saturnales homines ~~[illegible]~~ percipiant, Telluris profecto incolae percipient nunquam. Ex sapientibus se se ridiculos faciunt, qui novis semper abstractis ideis studentes, Pythagorae numeros, formas substantiales Aristotelis, intellectum universalem Arabum, Animam mundanam, rerumque omnium sensum, ac perceptionem Campanellae, cognitionem omnium in Deo Malebranchii, harmoniam praestabilitam, et Monades Leibnitii, atque alia consimilia vel excitasse, vel invenisse gloriantur, quae nusquam fuerunt, aut futura sunt; adeo ut in philosophando ea ~~[illegible]~~ ~~proponere~~ non liceat, quae omnem nostrarum idearum ambitum, omnemque perspicientiam fugiunt. Porro in hoc aspectabili universo nihil esse praeter materiam, et motum, communis est universorum hominum opinio; ita ut contrarium asserere nullo modo possit Philosophus, quin adversus ideas, quae in omnibus existunt, ratiocinetur. Mediante motu, inquit Joannes Keilius cum omnibus melioribus Philosophis Introductione ad veram Physicam Lectione 6, se prodit natura ea rerum varietate agendi, quae videri non sine stupore debet; eo sublato, omnis periret Mundi ornatus, et spectabilis pulchritudo; atque horrendae tenebrae, et infinitus torpor res omnes occuparent. Ab hoc pendent dierum, et noctium vicissitudines, frigoris, et caloris, nivis, pluviae, et serenitatis sese mutuo excipientium tanta varietas, atque anni tempestates omnes. Per motum crescunt Plantae, nutriuntur arbores, vivunt animalia, quorum ipsa vita nihil in motu, hoc est sanguinis circulatione consistat. Sed quid singulis enumerandis morer, quum res omnes ex motu nascantur? Quare, si secundum hominum ideas nihil est in natura praeter motum atque actiones quorumcumque corporum motiones sunt; merito cum superius laudato Henrico Moro asseruimus, cogitationem esse materiae aliquem motum, si nihil est in universo praeter materiam, et si principium cogitationis non est aliquid a materia diversum.

Neque est, cur sibi Materialistae persuadeant, perceptionem esse fortasse posse materiae attributum a motu materiae diversum, quum nos ignoremus omnia materiae attributa, ignorata intima illius essentia. Cum Lockio, Musschenbroekio, atque universis Newtonianae Philosophiae amatoribus, fatemur ingenue, latere nos corporis naturam, illud nempe, quo posito, corpus ponitur, quo sublato, corpus tollitur; quum, licet octo superius enumerata corporis attributa intelligamus, nondum tamen demonstrare possimus, omnia nobis, quae in corporibus sunt, innotuisse. Verum non ignoramus, imo certo scimus, quaecumque innotescerent excogitanda fortasse corporis attributa non esse repugnantia cum attributis, quae hactenus novimus; ideoque sumus ea quoque vel ab excitato, vel a suffocato corporis motu profectura, quemadmodum illa, de quibus inter se Philosophi conveniunt. Etenim, ut recte argumentantur P. D. Hyacinthus Sigismundus Gerdil in sua Demonstratione immaterialitatis animae adversus Lockium Parte 3, Sect. 3 n° 40, et Genuensis Parte 2da Elementorum Metaphysicae, Cap. 1; si vis cogitandi corporea vis est, a vi motrice distincta, atque diversa; vel hujusmodi cogitandi vis exerit in corpore actiones suas motionibus quibusdam corporeis, vel quibusdam motionibus alterius omnino generis. Si primum: perceptiones itaque corporeae, cerebri scilicet motiones sunt, atque vis ipsa cogitandi corporea vis motrix est. Si 2dum: quum motus, et cogitatio generis sint diversorum a se mutuo haudquaquam pendentium, imo totis essentiis differentium; vis quoque cogitandi, atque vis motrix totis essentiis a se invicem distabunt, ita ut altera alteram destruat, neque ex viribus illis diversarum essentiarum una, eademque corporea substantia possit constare. Quapropter, vel perceptiones nostrae, si sunt affectiones substantiae corporeae, corporis, adeoque cerebri motiones sunt, vel, si motiones non sunt, actiones erunt substantiae a corporea substantia omnino diversae.

Opponunt 2do. Quamvis vis cogitandi a vi corporis motrice diversa sit, ea tamen convenire potest substantiae corporeae. Ergo etc. Pro ant. Quamvis aliae sint vires a vi corporis motrice omnino diversae, eae tamen secundum summorum Philosophorum systemata, conveniunt corporibus. Ergo etc. Ant. prob: Praeter motricem vim, secundum meliores Philosophos, sunt in omnibus corporibus vires quaedam activae, quae habendae sunt incorporeae. Ergo etc. Ant. certum est. Nam Leibnitius in Actis Eruditorum Lipsiae: Hartsoekerus in Cursu Physico, Cap. 1. et Genuensis Elementorum Metaphysicae Parte 1 Propositionibus 94, 95, et 96, clarius loqui non poterant. Accedit, quod vis Electrica, vis, qua corpora gravitant, et vis, qua omnes materiae particulae ad se mutuo accedunt, seu universalis vis attrahens Newtonianorum nihil aliud sint, quam vires incorporeae substantiae corporeae, adeoque omnino diversae a viribus, quas in corporibus vulgo agnoscimus. Cur ergo substantiae

corporeę adscribi n̄ poterit vis cogitandi incorporea?

R. ne: ant. ad prob. ne. ant. ad prob: dist. ant. Præter motricem vim etiam sunt in corporibus vires quędam activę, quę habendę sunt incorporeę, hoc ē, quę habendę n̄ sunt veluti corpora conc. sunt vires quędam activę, quę omnino habendę sunt incorporeę, et a vi corporum motrice essentialiter diversę ne. ant. et consequens. Laudati Philosophi, qui in omnibus corporibus vim quandam essentialem agnoscunt, qua sibi mutuo resistant, seu vim quandam motricem primitivam, duo in corporibus semper agnt, non idcirco eam incorpoream nuncupant, quod putent eē essentialiter diversam a viribus V.G. aut centripetis, aut centrifugis corporum; sed ut indicarent duntaxat hujusmodi activam vim n̄ eē mãam, aut corpus, verum corporis solummodo affectionem, seu modum. Arabum, et Scholasticorum Peripateticorum Philosophia substantiarum modos totveluti substantias fecerat: Quia massam V.G. mãæ terream contemplabantur, quin ejus vel pyramidalem, vel conicam figuram eodem tempore excogitarent, sibi effinxêre hujusmodi figuras veluti res quasdam propria existentia donatas, quę tñ per se n̄ subsisterent, sed alteri rei, substantię scilicet inhęrerent. Quoniam itaq. contra mãalem raonem laudati Philosophi modos, seu accidentia corporum cum ipsismet corporibus pperam confundebant, asserentes motum, figuram, soliditatem, aliaq. id genus corporea attributa totidem eē corporeas entitates; n̄ immerito Leibnitius, Hartsoekerus, cęteriq. recentiores Physici, mãæ affectiones dixerunt incorporeas, ne scilicet cum Scholasticis Peripateticis modos, et affectiones corporum veluti mãales entitates, ac quędam quasi corpora facerent. Hoc annuloquutos fuisse laudatos Philosophos, certo certius ē. Nam iidem ipsi, qui vim electricam, qui vim gravitatis, qui universalem vim attrahentem incorporeas vires nuncuparunt, fassi sunt eas eē vires ita corporibus peculiares, ut convenire spiritibus nullo modo possent; adeo ut per eas, tanquam p corporea attributa, et corporeas proprietates essentialiter distinguantur a spiritibus corpora. Sunt ergo, secundum recentiores Philosophos, aliquę in corporibus incorporeę vires, eo modo quo, secundum mathematicos, puncta, lineę, et superficies in corporibus existunt; sicuti tñ puncta, lineę, et superficies incorporeę sunt, quatenus non sunt ipsa mãa; ita incorporeę sunt corporum vires, propterea quod ipsamet corpora n̄ sunt. Verum, quemadmodum lineę, et superficies, tametsi mãa haudquaquam sint, in mãa tñ existunt, tanquam illius modi, atque termini mãales; ita, licet corporum vires incorporeę sint, corporibus tñ conveniunt veluti corporeę eorum affectiones. Paucis. Incorporeum ~~vel in sensu lato, et impropprio dici potē, vel in sensu rigido, et proprio~~. Primo mãe, quod non præsefert raonem corporis, quod nimirum neq. solidum ē, neq figuratum, neq. mobile est, in corpore tñ recipi potē veluti attributum, ac proprietas corporea. 2dum ē, quod totā essentia differt a corpore, nec corpori propterea potē convenire. Primę incorporeę vires recte admittuntur in corporibus; incorporea autem cogitandi vis, quę, uti superius demonstravimus, a vi corporis motrice omnino diversa ē, atq. essentialiter differt a cęteris corporis viribus, quę incorporeę dicuntur in sensu lato a quibusdam Philosophis, n̄ potē excogitari veluti corporeum quoddam attributum.

Instabunt. Quanquam vis cogitandi non ē attributum ejusdem nãę cum cęteris corporeis attributis, potē tñ corpus cogitare. Ergo etc. Pro. ant: n̄ repugnat, fuisse a Deo creatam fluidam quandam substantiam nãę diversę ab iis corporibus, quę cognoscimus, ejq. substantię p totum corpus organicum diffusę eam vim, qua cogitamus, fuisse tributam. Ergo etc.

R. ne. ant: ad prob. transm. ant: ne: conseqm. Tametsi ad fluidam quandam substantiam p totum corpus diffusam confugiant Materialistę, nunquam probaturi sunt cogitaonem eē posse corporum affectionem, nisi velint cogitandi vim a vi corporum motrice haudquaquam distingui. Enimvero, vel fluida ista substantia donata ē eadem nãa, iisdemq. attributis, et viribus, quibus cętera donantur corpora; vel n̄? Si neq. eadem donatur nãa, neq. iisdem viribus, fluida ergo ista substantia jam n̄ erit corporea, proindeq. neq. cogitandi vis corporea quędam affectio, ut contendunt Mãalistę. Si prędita ē eadem nãa, iisdemq. viribus cum cęteris quibuscunque corporibus; quum in quolibet corpore n̄nisi motrices vires reperiantur, quemadmodum superius demonstravimus; jam cogitaõ n̄nisi p illius fluidi motionem pficietur; quod tñ intelligi, et multo explicari ~~haud~~ potē propter infinitam ferme seriem idearum, judiciorum, raociaonum, quemadmodum ~~[illegible]~~ in illo, de quo agitur, satis fuse probavimus. Transmisimus autem 2dum antecedens, quia repugnat, re attente spectata, Deum condidisse fluidam aliquam corpoream substantiam nãę diversę a cęteris corporibus, eidemq. vim cogitandi concessisse; uti inferius demonstraturi sumus.

Opponunt 3tio cum Lockio L.6.4. de Intellectu humano, Cap. 3. n.° 5 inquiente. In novis ideas ens quadrati, Circuli, et ęqualitatis; Circulum tñ, quem quadrato ęqualem eē certo sciremus, nunquam fortasse inveniemus. Ideas efficiens mãę, et cogitaonis, at fortasse haud manifesto comperiemus unquam, utrum aliqd pure mãale cogitet, nec ne. Nobis n̄ impossibile ē nostras tantum ideas intuentes, sine revelaonis adminiculo, dispicere, an Deus omnipotens quibusdam mãę portionibus, ita uti ipsi ad hoc propositum visum ē, dispositis, percipiendi, et cogitandi facultatem tribuerit, aut mãę ita dispositę cogitantem substantiam immãalem adjunxerit.

R. sine revelaonis adminiculo, nostrasq. duntaxat ideas intuentes, optime nos intelligere omnipotentem Deum cogitandi facultatem quibusdam mãę portionibus n̄ concessisse. Nam, ut animadvertit P. Gerdil laudata superius Demonstraone, Parte 5, sect. 2, imo ipsomet docente Lockio L.6.4. Cap. 10, n̄ alia de causa mãa nequit excogitari veluti primum ens cogitans, quam quia talis ē nãa mãæ solida extensione donatę, ut

nequeat, si quiescens supponatur, sese determinare ad motum, ideoq. partes semel in motu positæ, possunt duntaxat in se invicem impingi, et in alias partes secari. Jam impossibile ẽ mãam [ait Lockius] unacum motu producere ex se cogitaõnem, quam impossibile sit nihil producere posse mãam; ut n. mãa produceret cogitaõnem, necesse esset, dispoõnem partium solidarum mãæ evadere cogitaõnem ipsam; quo nihil ~~fatente Lockio~~, absurdius. Jam vero si ꝑ solam nostrarum contemplaõnem idearum ita raciocinamur secundum Lockiana principia; satis evidenter constat, absq. revelaõne posse nos certo statuere, omnipotentem Deum mãæ particulis n̄ attribuisse cogitandi facultatem. Docente itaq. ipsomet Lockio, in simplici, et pura mãa cogitaõ contineri n̄ potẽ; adeoq. Deus aliquid tribuere debuisset mãæ, qđ ipsius naturam excederet, simul ac mãam condere voluisset cogitantem: unde evidenter consequitur simplicem, puramq. mãam n̄ posse cogitare. Qđ ait Vir Cl., posse suspicari nos, utrum Deus adjunxerit mãæ substantiam immaterialem cogitantem; n̄ inficiamur. Verum, si Deus immaterialem hanc adjunxit substantiam; jam n̄ mãa, sed immaterialis substantia principium erit cogitaõnis, contra systema materialistarum.

Sed ut Lockium cum ipsomet Lockio ulterius conferamus, notandum ẽ 2do cum Card. Gerdil ꝑ nostrarum intuitum idearum cognoscere nos, ens aliqđ preditum propria realitate, et existentia distincta ab existentia, et realitate alterius entis, ẽẽ substantiam quandam, quæ ad aliud ens, tanquam illius affectio, seu modus, ptinere n̄ potẽ. Cubus e. g. ligneus alicui plano superpositus substantia quædam ẽ a plano distincta, adeout nemo absurde opinaretur, cubum ẽẽ facultatem, seu proprietatem plani, aut planum ẽẽ facultatem, et affectionem cubi. Hic nos discimus, docente Lockio, ex sinu mãæ educi n̄ potẽ cogitandi facultas, aut a dispoõne materialium particularum produci; n̄ possumus nostras contemplantes ideas adjungere illam mãæ, quin concipiamus eam ex nihilo creatam a Deo, sicuti ac initio mundi creata fuit ex nihilo ipsa mãa. Quia autem existere effectus ẽ creaõnis, et ens qđcumq. creatum a Deo separatim ab alio ente donatur propria existentia distincta ab existentia alterius entis, cogitandi facultas, producta, uti supponimus, a Deo in mãa ꝑ creaõnem quandam distinctam a creaõne mãæ, propria gaudebit existentia distincta ab existentia mãæ; adeoq. excogitanda erit veluti substantia quædam distincta omnino a mãa. Facultas ergo cogitandi statui n̄ potẽ tanquam attributum, aut proprietas mãæ.

3tio, vel existimat Lockius, alicujus subjecti attributa n̄ aliud ẽẽ, quam ejusdem subjecti modificaõnes, quæ n̄ gaudent realitate aliqua distincta a realitate subjecti, quemadmodum fere omnes recentes Philosophi opinantur; vel putat subjecti attributa ẽẽ entia quædam ab ipso subjecto realiter distincta: si postremum asserit Vir Cl.: quis n̄ videt accidentia et formas substantiales Scholasticorum rursus excitari, quas idem ipse Lockius suis in libris rejicit, et veluti ridiculas atq. chymaricas contemnit? Intellectus ergo, et voluntas, contra ipsius Lockii definitionem, duo erunt entia realiter ab anima distincta: Poterit ergo Deus duas hasce facultates a singulis abstrahere mentibus: Facultas ergo, seu ens intellectus meæ uniri poterit vestri, et meis adjungi attributum voluntatis vestri; Quæ quidem, ipso fatente Lockio, indigna ꝑinde ac ridicula sunt. Qđ si attributa subjecti ẽẽ velit modificaõnem duntaxat subjecti haudquaquam distinctam a realitate subjecti; jam fatendum illi erit, cogitandi facultatem concipi n̄ posse veluti facultatem, seu attributum mãæ. Nam si secundum Lockiana principia primariæ qualitates, seu attributa mãæ sunt soliditas, figura, motus, et partium solidarum textura; atq. ab hujusmodi mãæ attributis omnes proficiscuntur ejusdem mãæ qualitates seu facultates: si, docente Lockio, a recensitis mãæ primariis qualitatibus non dependet facultas cogitandi; nostras consulentes ideas suspicari nullatenus possumus, utrum facultas cogitandi evadere possit facultas, aut attributum mãæ; qđ erat ex ipso Lockio demonstrandum.

Instabit Lockius, n̄ posse nos fortasse merito suspicari, utrum Deus facultatem cogitandi adjunxerit mãæ, posse tñ suspicari, utrum quibusdam mãæ particulis ita dispositis rursus tribuerit vim cogitandi.

Verum hujusmodi Lockianum effugium nihil omnino evincere, ex iis, quæ hactenus cum ipso Lockio diximus, satis constat. Si n. textura, seu dispoõ partium mãæ nullo modo producere potẽ cogitaõnem: si vis cogitandi oriri n̄ potẽ in mãa, quin concipiamus fuisse illam creatam a Deo seorsim a mãa; quæcumq. profecto mãæ massa incapax erit cogitaõnis, neq. particularum determinata quædam textura sufficiet, ut merito adscribere possimus mãæ cogitandi facultatem.

Opponunt 4to. cum eodem Lockio. Si repugnat corpora ẽẽ vi cogitandi donata, inquiunt, quia intelligere ꝑ n̄ possumus, quomodo corpora possint cogitare; sed n̄ propterea repugnat corpora ẽẽ reipsa donata vi cogitandi Ergo etc. Pro mi: quamvis n̄ intelligamus, quomodo corpora attrahant a corporibus; n̄ repugnat tñ mutua corporum attractio, imo reipsa existit in rerum natura. Ergo etc.

R. ne: mi. Repugnat n. corpora ẽẽ predita vi cogitandi, n̄ quia intelligere n̄ possumus modum quo corpora cogitant, sed quia satis clare intelligimus corpora nullatenus posse cogitare. Nos per contemplaõnem nostrarum idearum cognoscere evidenter, n̄ posse convenire corporibus cogitaõnem, superius cum eodem Lockio demonstravimus. Alio modo modo monstrandum ẽ, quam absurda sit hujusmodi Lockiana hypothesis. Doctor Stillingfleetus, qui, ut tradit Costa fidus Lockii interpres, celebrem de hac Theoria cum eodem Lockio habuit disputaõnem, [illegible] plura in hanc rem suppeditat nobis argumenta. Ac primo quidem, cum omnis nostra cognitio contineatur ambitu nostrarum idearum, idea autem, quam habemus de mãa, sive de corpore sit idea substantiæ extensæ, solidæ, figuratæ; asserere mãam posse cogitare, idem ẽ, ac ideas mãæ, et spiritus simul confundere. Qđ si asserat Lockius n̄ confundi propterea ideam mãæ cum idea spiritus, quemadmodum n̄ confunditur idea mãæ generatim spectatæ cum idea equi, quem dicimus mãam generice sumptam ẽẽ substantiam solidam, et extensam, equum vero ẽẽ animal, seu substantiam solidam, extensam sensu, et spontaneo motu preditam, si

hæc, inquam, asserat, vim Stillingfletiani argumenti haudquaquam declinat. Nam, ut mirabile P. Gerdil Par. 6. Sect. 1: Cum alicujus subjecti, sive substantiæ facultates nihil aliud sint, quam modi qui inest substantiæ, modus autem non sit nisi ipsa substantia, quatenus hunc vel illum existit in modum, tribuere corporeæ substantiæ facultates illas, quæ propriæ sunt substantiarum spiritualium, idem est ac tribuere substantiis corporeis modos spirituum proprios, idem propterea ac confundere ideam corporis cum idea spiritus. Exemplum ab Equo petitum nullius roboris est. Etenim, vel Lockius in Equo materiam duntaxat, et mechanismum agnoscit; vel admittit in Equo substantiam aliquam a materia distinctam, quæ habenda sit veluti principium sensationis, et spontaneæ motionis, quas in Equo supponit. Si primum; in Equo igitur sensatio, et spontanea motio ne recitandæ quidem sunt, quum per generales motus leges haberi non possint: si secundum: utitur ergo Lockius exemplo ad rem nostram haudquaquam faciente; uti quisque videt.

Sed instat Lockius. Materiæ generatim sumptæ idea est idea substantiæ extensæ, et solidæ, sed nihil prohibet quominus materiæ quandam alias qualitates addiderit Deus. Sicuti enim non destruit Deus essentiam materiæ, quum substantiæ extensæ, et solidæ motum addit, vegetationem, attractionem, ita poterit Deus tribuere materiæ vim cogitatricem, quin destruatur essentia materiæ.

Verum, quum ita argumentatur Lockius nimis perturbat, atque confundit attributa corporum cum attributis substantiarum spiritualium. Quum idea materiæ sit idea rei extensæ, et solidæ, nequit addi materiæ attractio, motus, vegetatio, quin destruatur idea, et essentia materiæ; propterea quod attractio atque motus sunt primariæ qualitates, seu attributa substantiarum quarumcumque materialium, vegetatio autem est proprietas, seu secundaria earumdem qualitas. Quare, sicuti non destruit Deus essentiam materiæ, quum illi soliditatem, et extensionem adjungit, quæ essentiales sunt materiæ qualitates; ita neque illius destruit essentiam, quum addit motum, attractionem, vegetationem, quæ non secus ac soliditas atque extensio, proficiscuntur ab essentia materiæ. Sed; quibus unquam argumentis demonstravit Vir Cl. vim cogitatricem esse vel primariam, vel secundariam materiæ qualitatem? Sed hanc supponit duntaxat contra universalem materiæ notionem, imo contra definitionem, quam ipsemet alibi statuit. Non posset itaque Deus superaddere materiæ vim cogitatricem, servata illius essentia, quum vis hæc non solum non pertineat ad essentiam materiæ, immo eidem prorsus repugnet. Neque fingere potest Lockius, posse Deum massæ alicui materiæ tribuere alias eam qualitates, quæ in illius idea, atque essentia non continentur; quin sibimet manifeste contradicat. Docet enim L. 2. Cap. 8 in materia duo esse admittenda qualitatum genera, qualitates nempe primarias, cujusmodi sunt soliditas extensio, certa quædam figura, et mobilitas, ac qualitates quasdam secundarias, quæ a primariis omnino dependeant. Jam vero, vel qualitates, quas fingit Lockius posse Deum tribuere materiæ, ad primarias aut secundarias pertinent illius qualitates, vel non? Si primum, qualitates itaque illæ continentur in essentia materiæ, contra illius hypothesim. Si secundum, admittit ergo Lockius accidentia Peripateticorum, quæ tanquam chymerica docet esse rejicienda. Quum qualitates illæ non contentæ in essentia materiæ nihil aliud essent, quam entia propria realitate donata et a materia prorsus distincta.

Si instet Lockius; Jam in substantiis materialibus, quam spiritualibus plura esse, quæ nos haudquaquam cognoscimus, atque inde concludat, posse fortasse corporibus convenire vim cogitandi, atque sentiendi; nimis infirmo utitur argumento. Libenter concedimus ignorare nos quæcumque sive ad spiritus, sive ad corpora pertinent. Sed quis propterea asserat nosse et spiritus, et corpora omnibus donari facultatibus, atque attributis? Quis propterea sibi persuadeat, in duas hasce diversis substantiis eas contineri qualitates, quæ earum naturæ repugnant? Aliud ergo est, non omnia a nobis cognosci, quæ alicui substantiæ conveniunt; aliud est, nihil prorsus in aliqua substantia cognosci. Non intelligimus equidem quidquid aut spiritus, aut corporis proprium est, satemur tamen evidenter, convenire corpori soliditatem et repugnare spiritui, convenire spiritui vim cogitandi, et repugnare corpori.

Opponunt 5. Si Deus non posset adscribere, atque unire materiæ facultatem cogitandi, nimis imperfectus esset Deus, sed concipi Deum imperfectum, repugnat. Ergo etc. Pro. maj. Si Deus non posset etc., divina potentia aliquibus esset contenta finibus; sed si divina potentia etc. nimis imperfectus esset Deus. Ergo etc. Pro. min. Si Deus non posset etc. Deus non posset omnia; sed si non posset omnia, divina illius potentia aliquibus esset contenta finibus. Ergo etc.

R. neg. maj. ad prob. neg. maj. ad prob. dist. maj.: Si Deus non posset tribuere materiæ facultatem cogitandi, Deus non posset omnia, non posset nimirum ea efficere, quæ manifestam contradictionem involvunt conc.: non posset omnia, quæ nullam contradictionem involvunt neg. maj. dist. pariter min. Sed si non posset omnia, quæ nullam contradictionem involvunt, divina illius potentia etc. conc. Sed si non posset ea, quæ contradictionem involvunt, divina illius potentia etc. neg. min. et conseq. Qui sibi persuasi sunt, omnipotentem Deum non posse creare massam aliquam materiæ præditam vi cogitandi, nec posse quibusdam materiæ particulis quomodocumque dispositis elargiri facultatem cogitatricem; divinæ potentiæ limites haudquaquam statuunt. Immerito nos redarguit Lockius, quod negantes esse possibilem materiam aliquam cogitatione donatam, asseramus divinam virtutem iisdem esse contentam finibus, quibus infirmus humanus intellectus continetur. Non dicimus, repugnare materiam cogitantem, quod ignoremus modos illos, quibus posset Deus tribuere materiæ vim cogitatricem; sed non posse Deum hujusmodi materiam condere pro certo habemus; propterea quod materia cogitans manifestam præsefert contradictionem. Potest ergo Deus res numero infinitas creare, quæ nostri intellectus vim superant, non potest tamen illa efficere, quæ præseferunt manifestam contradictionem, quia evidenter concipimus, contradictoria fieri non posse a Deo, quin Deus ea simul efficeret, et destrueret, quin propterea contradictoria existerent eodem tempore, et non existerent. Quare divinæ potentiæ nullos statuimus limites, quum dicimus non posse Deum tribuere

mãe cogitandi facultatem. Multa non potest Deus, ait D. Augustinus in Libro de Symbolo, et omnipotens est: et ideo omnipotens, quia ista non potest. Et Hugo Victorinus Lib. 1. de Sacramento fidei: Summe potens est, qui potest omne, quod possibile est. Nec ideo minus potest, quod impossibilia non potest; quia impossibilia posse non esset posse, sed non posse.

Instabunt. Summe potens Deus mutare potest corpus aliquod in substantiam spiritualem: ergo potest eam attribuere mãe vim cogitandi. Hunc certe ipso latente Stillingfleeto, qui acriter impugnavit systema materialistarum, consequentia pariter certa videtur. Nam, ut argumentatur Lockius, si Deus potest efficere, ut corpus evadat spiritus, cur non potest ab aliqua substantia auferre soliditatem, qua prius erat donata, et quam constituebat substantiam materialem, eidemque tribuere facultatem cogitandi, qua prius erat destituta, et quam evadat substantia spiritualis, eadem semper manens substantia?

R. neg. ant. et conseq. Quamquam Doctor Stillingfleetus materialistarum pestes acerrimus, ne divinae omnipotentiae limites poneret, concesserit Lockio, posse Deum mutare corpus in spiritum, sub tradit Acolla; contendendum est tamen mutationem hanc, de qua agitur, includere contradictionem, et proinde a Deo non posse. Nam vocabulum hoc mutationis vel proprie sumi potest, vel in sensu lato, et improprio. Improprie rem aliquam mutari dicimus in aliam, cum significare volumus, loco alicujus rei positam fuisse aliam rem, quin tamen prima conversa fuerit in 2dam. Sic mutari vestem in domum, domum frequenter dicere solemus, non quod prior domus, aut vestis conversa sit in posteriorem, sed quia loco primae vestis, vel domus, alia fuit substituta vestis, aliusque cibus, alia domus. 2do proprie, et in sensu rigido asserimus rem aliquam mutari in aliam, cum intelligimus rem aliquam ita mutari, ut post mutationem eadem maneat, quae prius fuerat, ea tamen evadat, quae prius non erat: sic aqua mutatur in glaciem, lignum mutatur in ignem, quoniam, mutatione facta, eadem remanet sive aquae, sive ligni materia, quae prius fuerat, licet tam lignum, quam aqua desinant esse, quod ante mutationem erant. Porro, si in sensu duntaxat lato, et improprio loquantur materialistae, concedimus, posse Deum mutare corpus aliquod in spiritum, cum possit aliquod corpus in nihilum redigere, eoque in nihilum redacto, creare spiritum, et loco destructi corporis substituere. Verum, si mutari posse Deum in sensu proprio mutare corpus in spiritum, negamus hujusmodi mutationem, quae absque contradictione fieri non potest, esse Deo possibilem. Et sane, quum corporis cujuscumque substantia sit essentialiter substantia materialis, extensa nempe, solida et ex partibus composita, supponere non possumus, corpoream aliquam substantiam mutari in substantiam immaterialem, eandemque substantiam manere post mutationem substantiam materialem, quin supponamus unam, eandemque rem esse simul extensam, et non extensam, solidam, et non solidam, corpus proptereа et non corpus, quae, ut quisque videt, manifestam involvunt contradictionem. Contra vero absque ulla repugnantia mutari vere et proprie aliquod corpus in aliud corpus, eadem manente post mutationem substantia, quae prius fuerat, quia cum corpora omnia solida sint, extensa, et ex partibus composita, atque differant solummodo ab invicem extrinseca structura, textura partium minutissimarum materiae, potest absque ulla contradictione, prior mutari textura earumdem particularum, quin mutetur propterea substantia rei, quae tam in ligno, quam in igne, tam in aqua, quam in glacie semper est extensa, semper solida, semper ex partibus composita. Sed qui dicit, aliquam posse corpoream aliquam substantiam evadere substantiam immaterialem, et post mutationem tamen eandem manere substantiam, non poterit hanc statuere hypothesim, nisi sibi persuadere velit, aut corpora realiter esse distincta a propria substantia, ita ut, destructo corpore, corporea substantia non sit destructa, aut corpora non esse essentialiter substantiam materialem, aut substantiam demum materialem evadere posse immaterialem, et simul manere substantiam materialem: quae quantum a recta ratione aliena sint, nemo est sanae mentis, qui non videat. Falsum ergo est, quod veluti certissimum ponunt Stillingfleeto Lockius, posito nempe summe potentem Deum mutare corpus in spiritum, jam recte ergo inferre poterat, posse Deum ab aliqua substantia auferre soliditatem, qua prius erat donata, et per quam constituebatur substantia materialis, eidemque tribuere facultatem cogitandi, qua prius erat destituta, et per quam evadat substantia spiritualis, eadem semper manens substantia.

Prop. 2da. Facultas cogitandi convenire non potest, nisi substantiae spirituali et incorporeae, adeoque quum sit in nobis cogitatio, est in nobis spiritualis cogitationis principium, seu spiritualis anima.

Pro 1ma quoad primam partem. Facultas cogitandi, quemadmodum in superiori propositione diximus, et nunc et jam demonstratum sumus, est non potest corporeum aliquod essentiale attributum, imo cum essentialibus corporum attributis pugnat omnino. Est ergo cogitandi facultas attributum alicujus substantiae a corpore omnino diversae, substantiae proinde spiritualis, et incorporeae. Quod cogitandi vis essentialiter diversa sit a variis, seu attributis corporum, imo repugnet cum facultatibus corporum, patet jam, si aliqua corporum attributa expendamus, et cum vi cogitandi comparemus. Id, ut pauca reperimus, animadvertimus cum omnibus recentioris nostri Philosophis, ut essentialia corporea attributa mobilitatem cum divisibilitate conjunctam soliditatis, partium. Atque alia omnia convenientia corporum cum facultate cogitandi consistere nullatenus possunt. Nam primo soliditas ea est cujuscumque corporis affectio, qua fit, ut una ejusdem corporis pars resistat alteri, ne eundem occupet locum. Porro, cum hoc corporeo attributo pugnare facultatem cogitandi, seu ratiocinandi, perspicuum est. Ut ita argumentatur Cl. Genuensis Elementorum Metaphysicae parte 2da, cap. 1 propositione 1; Cogitatio, atque ratiocinatio potissimum est actio quaedam, per quam plures ideae simul uniuntur, et comparantur. Fingamus modo singulas ideas nihil aliud esse, quam motiones corporis, quemadmodum revera motiones sunt, si a corporis actionibus non differunt. Facta hac hypothesi, ratiocinatio, actio nimirum, qua plures ideae comparantur, vocetur A. Ideae quae in actionem A simul conferuntur, nuncupentur B, C, D, E, et, ponamus singulas ideas supponunt aliquas corporis distinctae motiones, ut ponamus singulas velut motiones solidi. Jam porro, quum ut habeat ratiocinatio, tum debet comparatio ideae, singulae ideae B, C, D, E confluere debebunt, et se mutuo representare in A, ut habeatur ratiocinatio, et actio A, uti manifestum est. Jam vero, vel singulae ideae simul uniantur in A, quod totidem distinctae particulae solidi, quae sunt totidem subjecta idearum, seu motionum B, C, D, E, simul existant, et compenetrentur in unum, vel quia actiones tantum B, C, D, E nec sint subjecta confluant in unum; sed actiones

B, C, D, E, conferre in unum sine suis subiectis, ne dicere quidem possumus, quum modificationes existere nequeant sine suis subiectis, quemadmodum in superiori lectione adnotavimus: singulae vero particulae soliditatis, quae sint tota sua subiecta motionum, seu idearum B, C, D, E, non possunt concentrari in unum, quin penitus evertatur soliditas. Certum itaque est cogitationem, et ratiocinationem omnino pugnare cum soliditate. 2do quodcumque corpus quod sit extensione praeditum, adeoque resultans ex partibus, dividi potest, atque secari in partes, (corporeae) neque cum attributo divisibilitatis consistere posse facultatem cogitandi, facile potest demonstrari. Supponamus enim subiectum cogitans G dividi in partes B, C, D, E. Cogitatio A vel ad singulas illas extenditur partes, vel non; Ad singulas illas non extendi partes concipere non possumus, quia a cogitatione defluerent ideae B, C, D, E, quin praeterea everteretur cogitatio A; Cogitatio itaque A extenditur ad omnes partes B, C, D, E, in quas divisum supponitur sui esse cogitans G. Quod si extenditur ad omnes illas partes, vel cogitatio A dividitur pariter in partes, vel erit indivisibilis in omnibus partibus B, C, D, E in tota scilicet illarum extensione; si erit indivisibilis, intelligi profecto non poterit, quomodo subiectum cogitans G divisum sit in partes B, C, D, E, aut quomodo iisdem partibus coextendatur cogitatio A, seu continere possit diversas ideas B, C, D, E. Si vero cogitatio A dividitur pariter in partes, in partes P, Q, R, S, vel quaelibet illius pars v. c. P complectetur integram comparationem idearum B, C, D, E, vel singulae illius partes continerent duntaxat singulas ideas, adeoque P complectetur B, Q C, R D, S E. Neutrum autem dici potest. Non primum, quia cogitatio A, prout extenditur ad omnes partes, seu ideas B, C, D, E, non esset divisa in partes P, Q, R, S, quemadmodum supponitur: non 2dum, quia tota everteretur natura cogitationis A, quae est una actio plures comparans ideas B, C, D, E, non congeries plurium distinctarum actionum P, Q, R, S. Cogitatio ergo, et ratiocinatio, quum sint comprehensiones plurium idearum in unum indivisibile, pugnant cum divisibilitate.

Sed, et cum corporeo attributo inertiae pugnare vim cogitandi, manifestum est. Inertia enim, ut tradit Isaacus Newtonus in Mathematicis principiis, est vis insita materiae, qua corpus unumquodque, quantum in se est, perseverat in statu suo quiescendi, vel movendi; ut per eam fiat, quod omne corpus de statu suo vel quiescendi, vel movendi difficulter deturbetur. Facultas autem cogitandi a corporea predicta vi toto differt caelo. Etenim singulis nobis inest libertas, facultas nempe agendi; et ab actione cessandi, satis compertum est apud celebriores Philosophos; et nos eam inferius demonstraturi sumus; libertatem autem a ratione pendere, et cum ratione coniunctam esse verti in dubium nequit. Sed ratio a cogitandi vi haudquaquam distinguitur. Quum ergo libertas evertat inertiam, liquido constat, vim quoque cogitandi cum inertia pugnare.

Praeterea, quoniam corporibus omnibus convenit vis inertiae, ubicumque sit axioma illud, quod statuit Newtonus Principiorum Mathematicorum Lemmate 2do; Mutationem, nempe, motus proportionalem esse vi motrici impressae, et fieri secundum lineam rectam, qua vis illa imprimitur. Sed cogitatione, et ratiocinatione totum hoc evertit. Axioma, quum de infinitis rebus cogitemus, quin aliter actione aliqua externa, et libertas sit in nobis unius demonstrationis seriem interrumpere, alteramque omnino diversam incipere, quod vel sentit, ut lubet, possumus repetere, vel intermittere. Rursus; maiorem, vel minorem attentionem possumus adhibere. Minorem eam attentionem vel possumus intendere, vel remittere. Ab imaginatione quoties lubeat transimus ad intellectionem, ab intellectione ad imaginationem. Quae omnia cum corporea vi inertiae, et cum iis, quae ex illa sequuntur, prorsus repugnant. Demonstratum itaque est facultatem cogitandi haberi nullatenus posse veluti corporeum attributum, quum consistere non possit cum divisibilitate, soliditate, inertia quae corporum quorumcumque attributa sunt, adeoque concludendum erit, hanc praecipuam esse facultatem cuiusdam substantiae omnino spiritualis, et incorporeae.

Probatur Propositio quoad 2dam partem. Quia cogitationes, quas in nobis animadvertimus, actiones quaedam sunt a vi receptrice proficiscentes; vires autem, quaecumque sint tam corporeae, quam incorporeae, non habent veluti entitates propria realitate, et existentia donatas; sed necessario inhaerere debent alicui subiecto, sive substantiae, cuius modi, seu facultates dicuntur; necesse est, ut aliquid existat subiectum, cui cogitandi facultas inhaereat, quodve principium sit in nobis omnium nostrarum cogitationum. Sed huiusmodi subiectum non potest esse corpus, praeterea quod perceptio, volitio ratiocinatio, et conscientia nostrarum perceptionum, iudiciorum, ratiocinationum non aliter fieri possent in corpore, quam motione partium corporearum, ut in superiori lectione diximus; quod tamen modo fieri repugnat. Cogitationes itaque sunt modi, seu attributa alicuius subiecti incorporei. Sed huiusmodi incorporeum subiectum seu incorporeum cogitationis principium nuncupatur mens, sive anima humana. Ergo existit in nobis incorporea, seu spiritualis anima.

Confirmatur. Si mens humana non est incorporea, vel erit temperatio partium corporis, quam videamus, et sentiamus, ut placuit Dicearcho Aristotelis discipulo, vel erit attributum aliquod corpori essentiale. Primum dici nequit, quia in ea hypothesi nihil aliud essent operationes mentis, quam motiones partium corporis, quod evidenter repugnat. Secundum neque potest; quia, quum facultates, et operationes mentis pugnent cum praecipuis corporis essentialibus attributis, eadem substantia materialis praedita facultate cogitandi constaret ex iis, quae se mutuo destruunt, quod pariter evidenter repugnat: Principium itaque cogitationis, sive mens, sive anima spiritualis omnino est, et incorporea, quod erat demonstrandum.

Opponunt 1 Anima humana in corpore recipitur organico, atque in eo se habet, prout est forma in subiecto. Concipi autem non potest quomodo spirituale, inextensum, indivisibile recipiatur in corpore, quod extensione praeditum est, et recta in plures potest secari partes. Neque enim in corpore aliquid esse potest quod sit appendendas incorporeum; neque in re incorporea, quod corpus visibilis contineat. Si ergo incorporea mens recipitur in corpore, veluti forma in subiecto, non spiritualis, sed visibilis est natura cum subiecto.

R. animam humanam recipi in corpore organico modo spirituali proprio; nec tamen posse corpori inhaerere, quemadmodum forma corporum ipsimet inhaeret corporibus, tanquam subiecto materiali; quippe anima non ita nostrum afficit corpus,

ut in ito corpore more depereat, atq. ab eo pendeat extrinsecus, sed unitæ corpori, quatenus corpori unitum, ut inquit D. Augustinus Libro de quantitate animæ, Cap 33 præsentia sua vivificat, colligit in unum, atq in uno tenet, diffluere, atq contabescere n. sinit: alimenta p membra, æqualiter suis cuiq reddita, distribui facit congruentiam, eiu q modum conservat n. tantum in pulchritudine, sed etiam in crescendo, atq gignendo. Mens igitur ē in corpore, ita ut eidem præsit, et in ipsum, veluti domina, suum exerceat imperium. Quamdiu in eodem, inquit D. Aug., sunt anima et corpus, hoc quidem servire, atq subesse natura jubet; hanc vero regere, atq dominari. Quamquam tametsi concipi n. posset, quomodo spiritualis anima corpori uniri queat, et unum cum ito compositum constituere; n. tamen idcirco negan-da esset spiritualis natura. Enimvero, numquid ideo negandum ē, ait D. Augustinus, quod apertum ē, quia comprehendi n. potest, quod occultum ē? Numquid propterea dicturi sumus, quod ita ē [illegible], n. ita ē; quoniam, cur ita sit, n. possumus invenire? Cæterum; unio spiritualis animæ cum corpore concipi facile potest, quotiescumq divina agendi vis in prima mundi constitutione spectetur. Nam qui omnia condidit ex nihilo, efficere profecto potuit, ut spiritualis anima inclinationem haberet ad corpus, atq ita se haberet in corpore, ut tanquam pars essentialis, et operationum principium, totum una cum corpore constitueret hominem.

Instabunt. Inter corpus, et spiritum nulla ē proportio ergo, si mens humana substantia esset spiritualis, corpori n. posset uniri.

R. dist. ant. Inter corpus, et spiritum nulla ē proportio naturæ conc. nulla ē proportio effectivi ad effectibile ne. ant: et conseq. Inter corpus, et spiritum n. datur proportionem; quam inter se habent duæ ejusdem propriæ generis, et ordinis substantiæ, certum ē omnino quia ē inter se differunt corpus ut extensum, et spiritus cogitans. Verum illud quam certum ē; intercedere nimirum inter corpus, et spiritum proportionem illam, quæ requiritur ut corpus perficiatur a spiritu, et unum intrinsecum compositum ex unione corporis, et spiritus constituatur; quæ, quominus habeantur, diversa, atq præstantior spiritus natura haudquaquam obstat.

Opponunt 2do. Anima hominis easdem mutationes patitur, quibus obnoxium ē corpus humanum. Experimur n. in parvulis crescere una cum corpore animam, vigere in juvenibus, debilitari in senibus, fatigari in laborantibus, deficere in deliquio turbari in ebrietate, errare in phreneticis, et amentibus, et fere extinctam videri in corpore profunde dormientium. Cum ergo mutari videamus animam, n. secus ac corpora; eadem erit natura animæ, quæ corporum.

R. vere cum corpore n. crescere, neq deficere animam licet in juvenibus sensim adolescere debilitari in senibus, torpere in dormientibus, atq in morbo aliquo affectis videatur languescere; Hæc quippe n. animæ, sed corporis vitia sunt. Crescere autem, vigere, debilitari, et torpere videtur anima; quia, cum a corpore in suis dependeat operationibus, perfectius operatur, adeoq crescere videtur, dum sensim perficitur corpus, imperfectius vero, & inde ac si tamen debilior fieret, dum corpus vel somno corripitur, vel morbo affligitur. Hinc D. Augustinus, cum in Libro de quantitate animæ Cap 22 Epicureorum commentis satisfecisset, concludit inquiens. Nullum igitur crescentis animæ argumentum ē, vires in majori ætate majores. Quæcumq itaq apparet hominis mutatio, cum adolescit, viget, senescit, n. in ipsa revera anima contingit, sed in sensoriis corporis organis, qui bene, maleve si afficiantur, n. ipsa aliquid patitur, sed illius duntaxat functiones aut vigent, aut languescunt. Nam ea lege, et conditione unita ē corpori organico anima, ut p vibratorios, et oscillatorios motus nervis, nerveisq partibus impressos, variæ perceptiones, et differentes sensationum species, gratæ nimirum, vel ingratæ excitentur. Rursus; talis ancilla fuit lex inter animam, et corpus, ut quo major vibrantium, et nervearum membranarum tensio esset, earumq ab externo objecto vehementior agitatio, eo acutior, ac sensibilior esset animæ perceptio; et, quo magis nerveæ membranæ remissæ forent, atq humoris obsessæ, eo magis minueretur sensatio, proindeq mentis perceptio. Ex his patet, cur in adolescentibus adolescere animam, in senibus vero senescere videatur. Juvenes n. teneras, tensasq fibras obtinent fluido quodam tenuissimo repletas, adeoq vividiores in ipsis sensationes, atq ex sensationibus vividiores perceptiones nascuntur; senes vero, cum rigidiores nerveas membranas habeant, et superfluis iam humoribus plenas, in suis sensationibus, et perceptionibus languescere videntur

Mirandum n. ē, si in deliquio mentem deficere, in ebrietate turbari, in phrenesi, et amentia videatur aberrare. Debilitato siquidem, nec amplius vigente sensorio organo, infirmus duntaxat in modum potest mens suas exercere functiones. Et confusis ob immoderatum vini usum factis in cerebro impressionibus, confuse etiam, et inordinate percipere mens cogitur, quæ tamen nihil revera in se patitur. In phrenesi demum, et amentia, corpus, n. anima vehementer jactatur, atq distrahitur. Compertum n. ē omnibus, quod si medici interdum pharmaco, et elleboro hujusmodi morbos curare nituntur, et nunquam sanant, tota curatio, et optima restituta valetudo ad corpus, n. ad incorpoream refertur animam. Atq obstat, quod mens, perinde ac corpus, dicatur medicina sanari, nam id in familiari quidem sermone usu venit, revera tamen n. consistit. Quare, quemadmodum si quis ob inæqualem calceorum altitudinem claudicat, tametsi claudicatio homini illa dicatur tota tamen claudicationis causa ad solos calceos ē referenda, soliq calcei reducendi ad æqualitatem, ut ille nihil in se passus recte incedat, ita si homines morbis contabescere, insanire, curari dicuntur, tota insania, atq curatio spectat ad corpus, hoc ē ad cerebrum, et sensorios, quibus indiget, corporis organos, quos tantum purgari, restituique oportet, ut mens, quæ potuerat nollet functiones suas rite obire:

Opponunt 3tio: animam et spiritualem simul dici posse, et corpoream. Nam, sicuti, inquiunt, diversa ē idea musici ab idea medici, diversæ sunt proprietates unius a proprietatibus alterius, potest tamen idem numero homo et musicus ē, et medicus, ita licet diversa sit idea substantiæ cogitantis ab idea substantiæ extensæ; n. obstat tamen, quin anima sit spiritualis simul, et corporea.

R. latissimum ē discrimen inter animæ, ac corporis, et hominis musici simul, et medici tum ideas, tum actiones, tum proprietates. Nam idea medici negative tantum excludit ideam musici, idem eam præcise n. includit, quum possit aliquis spectari ut medicus, tametsi n. spectetur ut musicus; n. autem excludit ideam positive. Idea quippe musici semper supponit mentem, cui inest musica, sicut idea medici supponit mentem, in qua ars continetur medica, adeo proinde, ut tam

Medici, quam Musici ideae in eo conveniant, ut sint modi mentis, seu ipsa mens certo modo affecta, nec una proinde complete, ac positive excludat alteram, sed negative tantum, et incomplete. Aliter autem omnino se res habet inter ideam substantiae cogitantis, et ideam substantiae extensae, seu inter ideam mentis, et ideam corporis. Nam idea rei extensae positive, et complete, idest, secundum se, totam removet a se ideam rei cogitantis, et vicissim, propterea cogitatio, et extensio in uno, eodemque subiecto non possunt consistere. Rursus; idem numerice homo potest esse et Musicus, et Medicus, quia actiones, et proprietates tam Medici, quam Musici differunt duntaxat inter se, non opponuntur, neque se se invicem excludunt; verum quum actiones, et proprietates, quae a mente humana proficiscuntur, non solum sint diversae ab iis, quae corporeae substantiae conveniunt, verum etiam sint oppositae, et se positive excludentes, ut diximus in probatione; aliter omnino de spirituali anima sentiendum est, ac de homine musico simul, et Medico.

Instabunt 1. mentem humanam corpoream esse naturam, propterea quod in suis motionibus, et volitionibus dependet a corpore. Nos enim intelligimus corpus aliquod movere posse aliud corpus, non autem percipimus, qui fieri possit, ut corpus moveat spiritum. Itaque si, ut cogitet anima, moveri debet a corpore, dicendum erit moveri adinstar corporum, esse proinde corpoream.

R. animam humanam corpori unitam dependere in suis exercendis operationibus a sensoriis corporis organis; nec tamen moveri adinstar corporum aut esse corpoream. Quum enim in producendis rerum sensibilium ideis, non dependeat a corpore mens, nisi quatenus determinatur a phantasmate, veluti ab obiecto, ad unius potius, quam alterius rei sensibilis ideam producendam, et phantasma sit imago rei sensibilis facta in cerebro ex organorum sensoriorum immutatione; in hoc tantum sensu dependet, seu movetur mens a corpore, quod corporis ministerio occurrant menti rerum illae imagines, quarum ideas ipsa producit. Quare dependentia ista mentis non obstat, quominus spiritualis asseratur natura, nisi velimus asserere nullam finitam substantiam cogitatione donatam esse spiritualem. Quod, si intelligere non possumus, quomodo corpus, seu phantasmata moveant animam ad producendas ideas, seu quomodo dependere possit a corpore spiritus; non propterea inferendum erit, reipsa non dependere a corpore animam; quum non desint miranda sane phenomena, quorum conditionem ignoremus. Sed ut de volitionibus potissimum animae seu motionibus aliqua dicamus, eas ingenti natura incorporeas esse, ex eo patet, quod quidquid vult, et appetit anima, illud semper appetat ob aliquem finem sibi libere propositum. Multoties enim, ut cuique experientia compertum est, rem pulcherrimam, jucundissimamque odio habemus, quia scimus eam nobis esse noxiam, et pleraque in se asperam, rudemque amore prosequimur, quia aliunde novimus utilem nobis futuram. Hinc fidem, atque benevolentiam in amico, virtutem in probis viris summopere diligimus. Quid in sanctis, praeclare Augustinus Tractatu 3. in Ioannem, quid in Martyribus amamus? Membra laniata a feris? Quid foedius, si oculos carnis, quid pulchrius, si oculos mentis interroges? Quia tibi videtur adolescens pulcherrimus? Fur quomodo horrent oculi tui? Quum audis, quia fur est, fugis hominem animo. Vides ex alia parte senem curvum, baculo innitentem, vix se moventem, rugis undequaque exaratum. Quid vides, quod oculos delectet? Audis, quia justus est, amas, complecteris. Quare, si, experientia teste, ita in nobis volitiones, nolitionesque fluunt, ut in diversos libere nobis constitutos fines feramur, diversisque modis afficiamur objectis extra sidem sensuum contentis; nemini dubium esse potest, quin aliquid sit in nobis natura praestantius, voluntas nimirum, quae, non secus ac caeterae facultates animae, non sit vis quaedam corporis donata.

Instabunt 2do, mentem humanam cognoscentem res corporeas dici debere corpoream, quum certum sit apud omnes, cognitionem fieri per quandam similitudinem inter cognitum objectum, et facultatem cognoscentem.

Verum respondendum est, quandam utique requiri in omni cognitione similitudinem rei cognitae cum re cognoscente, quae tamen in repraesentatione consistat, non autem se teneat parte naturae. Hinc mens humana, ut corporea cognoscat objecta, debet producere ideas, quae objecta repraesentent, non debet tamen naturam cognitis corporis similem includere. Consequens enim aliquin foret, vel Deum ignorare res corporeas, vel ipsum quoque esse corporeum, nec posse mentem humanam, cum sit corporeae expers naturae, monstrum altissimum percipere, quum similem non habeat huic menti altitudinem.

Opponunt 3tio aliqua scripturarum divinarum testimonia, ex quibus inferendum esse putant, animam esse corpoream. Sapientiae enim Cap. 2. vers. 2 haec habentur: Ex nihilo nati sumus, et post hoc erimus, tanquam non fuerimus; Quoniam fumus flatus est in naribus nostris: et sermo scintilla ad commovendum cor nostrum: Qua extincta cinis erit corpus nostrum, et spiritus diffundetur tanquam mollis aer. Geneseos Cap 37 v. 22. Ruben Jacobi Filius Fratres suos, ne Josephum occiderent, his deprecatus verbis: non interficiatis animam ejus. Anima autem, quam sacrae scripturae adinstar mollis aeris diffundi, et posse interfici indicant, non potest esse incorporea. Tandem, Levitici Cap 17 ter vicibus dicitur animam omnis carnis in sanguine consistere. Celebriores etiam Ecclesiae Patres corporeae naturae docuerunt esse animam. D. enim Hilarius, Cap 5 in Matthaeum haec habet. Animarum species sive obtinentium corpora, sive corporibus exulantium, corpoream tamen naturae suae substantiam sortiuntur, quia omne, quod creatum est, in aliquo sit, necesse est. D. Augustinus Lib. 7 de Genesi ad literam Cap. 67, et sequentibus docet creatam forte fuisse spiritualem quandam materiam, ex qua facta anima fuerit, ut creata terra, ex qua factum corpus. In ea denique sententia fuerunt Origenes, Irenaeus, Arnobius, Tatianus, Cassianus, atque alii tam Graeci, quam Latini Patres.

R. et primo ad textum desumptum ex Cap 2 Sapientiae. Quum ait Sapiens Ex nihilo nati sumus etc. haudquaquam loquitur quasi divini oraculi testimonium referens, sed quae ab impiis excogitata, et prolata fuerunt verba exprimit; ut evidenter demonstrant, quae initio ejusdem Capitis leguntur. Dixerunt enim apud se non recte. Nihil ergo contra nos evincit laudatus textus. Sed neque quidquam probat deprecatio ista Ruben ad Fratres suos. Mos siquidem est scripturarum, ut docet S. Joannes Chrysostomus Hom. 66 in Caput 43 Geneseos, aliquando pro anima totum hominem sumere. Sic Geneseos Cap. 14, quum Rex Sodomorum diviturus esset praedam cum Abrahamo revertente a caede Chodorlahomor, dixit eidem Abrahamo: Da mihi animas, caetera tolle tibi. idest, da mihi hostes captivos, tu autem retine eorum spolia. Sic Geneseos pariter Cap. 46 v. 26 dicitur Cunctae animae, quae ingressae sunt cum Jacob in Egyptum, et egressae sunt de

more illius, absque uxoribus Filiorum ejus, sexaginta sex: nimirum cuncti homines, qui e generatione descenderunt a Jacob et cum eo ingressi sunt in Aegyptum, fuerunt, exceptis Filiorum uxoribus, sexaginta sex. Absurde propterea non est, si etiam a Ruben laudato loco animi dicamus animam pro toto homine, qui vere interficitur, quum, vulnere inflicto, et sanguine effuso, mens a corpore separatur. Quum autem Leviticus Cap. 17 dicit animam omnis carnis esse in sanguine, sensus minime est, animam a sanguine non distingui, sed a sanguine potissimum unitam corpori animam dependere, ut mox edicunt omnes rationes. Sic dictum est, inquit D. Augustinus, anima omnis carnis est sanguis, quomodo dictum est: Petra erat Christus, scilicet, non quia hoc erat, sed quia hoc significabat. Non autem frustra lex animam voluit significare per sanguinem, rem scilicet invisibilem per rem visibilem; quia sanguis per venas manans ab ipso corde diffusus in nostro corpore plus ceteris humoribus principatur, ita ut ubicumque fuerit vulnus inflictum, non humor alius, sed iste procedat. Ita quoque anima, qua omnibus, quibus constamus, invisibiliter praevalet, isto melius significatur, quod omnibus, quibus constamus, visibiliter praevalet. Hactenus Augustinus.

Quo sensu loquuti sint Sancti Ecclesiae Patres, quum animas quandoque nuncupaverunt corporeas, diximus superius Lib. 2do, Cap. 1. in resp. ad objectionem 4tam. Ac certe in eo tantum sensu locutum fuisse D. Hilarium, liquido constat ex iis, quae scribit in Psalmum 129. Inquit n. num. 6. Ergo ad imaginem Dei homo interior effectus est, rationabilis, mobilis, movens, incorporeus, subtilis, aeternus .... Sed anima humana in hac sensus sui mobilitate ad imaginem opificis sui facta est, qua naturam Dei mobilitas animae perennis imitatur. Nihil in se habet corporale, nihil grave, nihil caducum. Quae fuerit in hac re D. Augustini opinio, non aliunde melius constare potest, quam ex ipsius Epistola 28. de natura, et origine animarum ad Hieronymum. Ea, si clarius loqui poterat. Incorpoream, inquit, esse animam, etsi difficile tardioribus persuaderi potest, mihi tamen fateor esse persuasum. Sed, ne verbi controversiam vel superfluo faciam, vel merito patiar; quoniam, quum de re constat, non est opus certare de nomine, si corpus est omnis substantia, vel essentia, vel si quid aptius nuncupatur, id, quod aliquo modo est in se ipso, corpus est anima. Item, si eam solam incorpoream placet appellare naturam, quae summe incommutabilis est, et ubique tota est, corpus est anima; quoniam tale aliquid ipsa non est. Porro, si corpus non est, nisi quod per loci spatium aliqua longitudine latitudine, altitudine ita sistitur, vel movetur, ut majore sui parte majorem locum occupet, breviore breviorem, minusque sit in parte, quam in toto, non est corpus anima. Per totum quippe corpus, quod animat, non locali diffusione, sed quadam vitali intentione porrigitur. Itaque neque Sacrae Scripturae, neque Sancti Ecclesiae Patres negarunt unquam spiritualem et incorpoream esse humanam animam.

Caput 2dum

De immortalitate Animae humanae.

Quamvis ad humanae animae immortalitatem suadendam, inter alia efficacissima rationum momenta, cuilibet satis esse deberet communis ille naturae instinctus quo omnes naturaliter ad immortalitatem tendimus et de futuris post nostrum discessum ex hac vita multoties cogitamus. Nam et propagatio sobolis, et adoptiones Filiorum et dicatio nominis, et Testamentorum diligentia, et ipsa sepulchrorum monumenta, atque elogia satis demonstrant, non mediocrem inesse nobis de nostra immortalitate naturalem sollicitudinem, adeout maximum hoc sit argumentum, ut animadvertit Tullius, naturam scilicet ipsam de immortalitate animorum tacitam judicare; non defuere tamen Philosophi qui contra communem sensum, interire una cum corpore animam existimarent. Sunt, inquit Tullius Lib. 1. Tusc. Quaest., qui nullum censeant fieri discessum, sed una animum, et corpus occidere, animumque cum corpore extingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper. Qui animum mortalem tenuerunt fuere inprimis Leucippus, Democritus, et Epicurus. Hic n., ut refert in ejus vita Laertius, dicere solebat, nihil ad nos pertinere, quod acerbissimum malorum sit, et horrendum maxime mori, quoniam, inquiebat, quum nos sumus, mors non adest quum vero mors adest, nos jam non sumus. Non secus quoque de animi duratione senserunt Stoici, hoc tamen discrimine, ut putarent, indoctorum animas, soluto corpore, paulatim concidere, animas vero eorum, qui sapientia, virtuteque claruerunt, ad totius usque mundi conflagrationem esse duraturas. Quae fuerit in hac re Aristotelis opinio, non ita certe statui potest. Animas fuisse mortales, tradunt S. Justinus Martyr, uterque Gregorius Nyssenus, et Nazianzenus. Alexander Aphrodisaeus Aristotelis interpres, aliique non pauci. Fecisse immortales, e contra nobis Theophrastus ejus Auditorem Ammonius, Philoponus, Simplicius, Albertus Magnus, et S. Thomas. Qui denique opinati sunt mentem humanam esse corpoream (quoniam fieri nequit, ut una cum corpore non intereat, quod eadem cum illo ostendunt natura) docuerunt non esse immortalem. Verum, quemadmodum inter antiquos Ethnicos Philosophos inire quamplures, qui animam incorpoream dixerunt naturam: ita fuere quamplures, qui animum sempiternum, et in aeternum victurum affirmarent. Ac primo omnium, si Tullio fidem habemus, id docuit Pherecydes Syrus, si vero Choerilo Poetae apud Laertium credimus, Thales Milesius. Pherecydes sepultus est illius aliquando Auditor Pythagoras Samius, quamvis in eo erraverit, quod animum, quum moritur homo, ex uno in aliud corpus transire, fuerit opinatus. Humanas quoque animas immortales fassi sunt Trismegistus, Zoroastres, Anaxagoras, Archytas aliique quamplures, inter quos praecipuum sibi locum vindicant Socrates, Plato, et summus simul Philosophus, atque Orator M. Tullius. Hae praecipue fuerunt, ut viri eruditi animadvertunt, de separata a corpore anima, inter antiqua Philosophia opiniones.

Philosophi Christiani exceptis nonnullis Heterodoxorum, seu potius Atheorum, esse immortalem humanam animam, simul ac Spiritualem, unanimi ferme consensione semper docuerunt. Id definitum in pluribus Conciliis, secundum omnium fere authoritatem SS. Patrum, imo secundum doctrinam ipsius Xti Domini in Evangelio inquientis Nolite timere eos, qui occidunt corpus, animam autem non possunt occidere. Et Qui odit animam suam in hoc mundo, in vitam aeternam custodit eam. Verum, tametsi permanere post mortem corporis animam, persuasi omnes sint, non eodem tamen modo demonstrare in hac re solent. Nonnulli n. etiam Catholici, in ea sunt opinione, ut immortalitas animorum sola fide certa sit, et nulla demonstratione firmetur, Alii vero contendunt aeternam eorum durationem firmis, et inconcussis rationibus posse persuaderi. Nos postremam hanc amplectimur sententiam. Sed antequam ad ejus probationem veniamus, praemittendum est, quo sensu mortalitas, et immortalitas animae sumi possit. Duplici modo potest vocari aliquid mortale spectari, nimirum vel per dissolutionem partium, ita tamen, ut partes ab invicem separatae conservent, Atque haec improprie tantum mors nuncupatur, vel per interitum, seu, ut Scholae loquuntur, per annihilationem, qua fit, ut substantia, quae prius vivebat vivere, et existere omnino desinat,

Atq. hec proprie mors appellatur. Immortalitas pariter duobus modis accipi potest, intrinsece scilicet, et extrinsece. Est intrinsece immortale, quod natura sua perpetuo postulat conservari, nec potest, illius spectata natura, in nihilum redigi. Est extrinsece immortale, quod a nullo prorsus extrinseco agente potest vita privari. Immortalitas intrinseca simul, et extrinseca soli Deo convenit, quum solus Deus ita vivat, ut a nullo extrinseco agente possit illius vita extingui. Immortalitas intrinseca tantum convenit Angelis, et menti humanae, quum naturae viribus eo pervenire nequeant, ut nullas possint amplius vitae functiones exercere, possint tamen, quemadmodum ex nihilo habuerunt originem, ita Deo volente, ad pristinum nihilum reverti. His positis, ut praetermittamus disputationes de anima intrinsece, seu natura sua immortali, seu potius incorruptibili, sit

Propositio unica. Animam humanam non esse cum corpore interituram, non solum fide credere debemus, sed evidentissimis rationibus possumus demonstrare.

Pro. 1a. Propositio argumentis ex moralibus principiis derivatis. [illegible] hec autem argumenta [illegible] ex omnium fere gentium, et nationum consensu deducitur. Cum de animarum aeternitate disserimus, inquit Seneca Epist. 118, non leve momentum apud nos habet consensus hominum aut timentium inferos, aut colentium. Omni in re, docente Tullio, consensio omnium gentium lex naturae putanda est. Porro, communem semper fuisse omnium gentium opinionem, animarum vitam esse sempiternam, in dubium revocari non potest. Nam et Indos id pro certo habuisse, tradunt Strabo, et Caelius Rhodiginus, Ac Chaldaeos, Indorumque Magos animae humanae immortalitatem primos omnium docuisse, fatetur Pausanias. Eandem fuisse Aegyptiorum, et Thracum sententiam ex Herodoto, et Mela habemus. Priscos vero illos, quos Latinos, omnium scilicet antiquissimos vocabat apud Tullium Ennius, teste eodem Tullio Lib. 1. Tusc. Quaest., certissime existimavisse esse in morte sensum, neque excessu vitae sic deleri hominem, ut funditus interiret. Idque, inquit deinde Tullius, cum multis aliis rebus, tum e Pontificio iure, et caeremoniis sepulchrorum intelligi licet, quas maximis ingeniis praediti nec tanta cura coluissent, nec violatas tam inexpiabili religione sanxissent, nisi haesisset in eorum mentibus, mortem non interitum esse omnia tollentem, atque delentem, sed quandam quasi migrationem, commutationemque vitae, quae in claris viris et feminis dux in caelum soleret esse, in ceteris humi retineretur, et permaneret tamen. Quod de Gallis accepimus. Horum Druidae, ut refert Julius Caesar Lib. 6 de Bello Gallico, animorum immortalitatem, veluti praecipuum dogma suadere nitebantur, ea potissimum de causa quod hoc maxime ad virtutem excitari putarent, metu mortis neglecto. Tandem ut alias nunc faciam nationes, eam quum in Canarias, Americam, et alia longinqua loca primum ventum est, ait Hugo Grotius, reperta ibi quoque eadem de animis sententia. Concludendum itaque cum Tullio Lib. 1 Tusc. Quaest. Si omnium consensus naturae vox est, omnesque qui ubique sunt, consentiunt esse aliquid, quod ad eos pertineat, qui e vita cesserunt, nobis quoque idem existimandum est.

Alio etiam morali argumento ex summa Dei providentia desumpto probari potest animae immortalitas. Certum enim est huic universo, tanquam verae constitutae Reipublicae, summum praeesse Moderatorem, et Principem, qui et virtutis remuneratorem, et scelerum vindicem. Neque enim casu, et fortuito creati sumus, neque Deus dici potest iniustus. Quis autem non videt [illegible] una cum corpore interiret anima, et male consultum esse [illegible], et sua fraudarentur mercede virtus, et probi, illique [illegible] qui se vitiis, et sceleribus contaminaverunt? Sublata profecto de animorum immortalitate opinione, et summa neganda erit Dei providentia et nullum erit turpitudinis genus, cui se homines scelesti ac perditi [illegible] metu liberati ultro, libenterque non dedant.

Quod autem magis evincit animae nostrae immortalitatem innatus est appetitus ille, quo in ipsam aeternitatem, summumque bonum vehementissime ferimur. Siquidem, ut ait S. Augustinus Lib. de moribus Ecclesiae Cap. 3 Beati omnes vivere volumus, nec quisquam est in hominum genere, qui non huic sententiae, antequam plane sit emissa, consentiat. Porro tantum quod ne omnes innatum aeternae felicitatis desiderium, vel inutile, ac vanum est vel, corporeis vinculis soluto animo, eo, quo tendit, pervenire potest? Si vanum, et inutile est, Accusandus profecto Deus, quod inutilem nobis inseruerit appetitum, accusanda natura, quae ad optandam beatitudinem instinctu vehementissimo nos impellens, efficiensque, ut immortalem vitam speremus, fallat nos semper, turpiterque decipiat. Si vero hujusmodi desiderium neque vanum, neque inutile est, certum itaque est mentem nostram non dissipari in morte, sed a corpore duntaxat disjungi, eique superesse, ac vivere.

Pro 2do Propositio demonstratione Metaphysica ex natura ipsius mentis humanae desumpta. Nam, si nullum deficit corpus, licet in sui divisione minuatur, et varias induat formas, multo minus interire animum putandum est, in quo, ut optime Tullius, nihil sit admixtum, nihil concretum, nihil copulatum, nihil duplex, quod propterea aut secerni, aut dividi, aut discerpi, aut distrahi possit. Mors non attingit animam, ait S. Gregorius Nyssenus, Quomodo enim dissolvi potest, quod non est compositum?

Dices 1. contra primum morale argumentum, non omnes Gentes unanimi consensione animae immortalitatem admittere certum enim est, detectas fuisse in America, Asia, et Africa integras nationes adeo ferarum similes, ut illas nulla immortalitatis opinio moverit. Nam et aliquos populos Novae Franciae, novae Angliae, atque Virginiae in Septentrionali America, et quasdam gentes Paraguariae, et Brasiliae in America meridionali, et Siamenses, Sinenses [redacted] in Asia, et in australi Africae Regionibus Hottentotos, alteram ignorare vitam, tradunt recentiores Historici. Sed, quorsum remotissimarum nationum mores, atque opiniones consulimus? Annon priscis temporibus negata fuit animarum immortalitas ab Epicureis, ceterisque magni nominis Philosophis? Annon hac etiam nostra aetate summi in Boreali potissimum Europa, existunt viri, qui omnia interire putant post corporis dissolutionem? Animas non interire animas, primorum fortasse Legislatorum fuisse commentum, ut metu, et spe futurorum, in suis officiis continerent genus humanum.

R. Omnes omnino Gentes, quas hactenus novimus, persuasas esse de immortalitate animarum, et post hanc vitam aliquid expectandum esse judicium, ne aut iniquis impunitas sine poena, aut magna virtus sine solatio, [illegible] maneat, quemadmodum Hugo Grotius in Lib. 1o de veritate Religionis Christianae, et P. Pomaglia in Dissertatione contra Fatalistas, Sermone Preliminari, aliique viri eruditi demonstrant. Hinc Indi ipsi, quos Brachmanes vocant, praeclaris fuisse refert Strabo hanc vitam habendam esse [illegible] recens concepti fetus statum, mortem vero nativitatem esse ad eam, quae vere vita est, planeque beatam, ut [illegible], qui [illegible] fuerint. Quae vero de nonnullis Americanis, Asiaticis et Africanis populis narrantur, a veritate aliena sunt, si fidem habemus recentioribus, et accuratioribus historicis

qui in iis regionibus fuerunt, et earum gentium mores curiosius, attentiusq. examinarunt. Sed, antequam eorum testimonia proferamus; notandum est, quosdam minus diligentes scriptores descripsisse aliquas nationes sine ulla opinione immortalis vitæ, quod, prætermisso accurato examine, sibi in animum inducerent, integras illas nationes sine ulla Religione, et absq. ulla opinione divinitatis, vivere; quod tamen falsum esse, demonstrari facile potest. Nam primo inter septentrionales Americanos nullam esse sine aliquo Deo nationem, plures referunt maximæ fidei scriptores, quos in suo Libro de sacris originibus recenset Cl. Stillingfleetus. Refert n. Dominus Champlain, se a Canadense, seu Novæ Franciæ Rustico homine petiisse, cur apud suas gentes nulla essent sacrificia, nullæq supplicationes, nullus divinitatis cultus; responsum autem accepisse, Canadenses gentes persuasas esse de existentia alicujus colendæ divinitatis, sed extrinsecum cultum, ceremonias, sacrificia, preces in libertate, atq arbitrio suo sic positas gentis suæ. Tatente Purchasio, Novæ Angliæ silvestris incola testatus est interroganti Vitlovio existere secundum patriæ Religionis principia totius orbis authorem Deum, et Kistitan appellari. In itinerariis itineribus Domini le Grand legimus, confirmante P. Sagard, admitti apud Huronos summum Creatorem Deum, Atao üacan nuncupatum; quod et Souriquesii Populi, eodem teste Sagardo, ominant: Habitatores vero Virginiæ unum colere verum omnium conditorem, quem Okäe nominant, recentiores ~~[illegible]~~ ^terræ^ navigationum descriptiones satis manifestant. Ut a septentrionalibus ad Meridionales Americanos veniamus, narrat Nicolaus del Techo in Paraquaria, et Brasilia Diagritos, et Calchaquinos Solem veluti Deum habere, Guacuros Lunam, Guaranos Divinitate quandam proprio apud eos nomine carentem adorare: ~~[illegible]~~ Chilensis Regionis incolas, antequam subderentur Regi Hispaniarum, habuisse Deum quemdam Creatorem, quem Pillan dicebant, idem Nicolaus del Techo consignavit monumentis literarum, confirmantibus Maregravio, aliisq. recentiorum historicis. Non secus sentiendum est de barbaris, atq. incultis Africæ nationibus, quas aliqui docuere esse destitutas omni cognitione divinitatis. Galanos n. Abissiniæ populis finitimos, Cælum veluti Deum colere, scribit in historia Æthiopiæ Ludolfus; Gentes, quæ Insulam Madagascar incolunt adorare supremum Conditorem, narrant Bellonius, et Educhius. Eandemq. esse opinionem, tametsi aliquantum confusam, apud Cafros, testatur Joannes de Santos. P. Tachardus, et Dominus de la Louvere tradunt Populos Promontorii bonæ spei habere aliquam notitiam, et cultum Dei: ~~At~~ novissime Andreas Kolbius, qui jussu Regis Borussiæ, decem annorum spatio, in australi parte illa Africæ moratus est, et summa diligentia earum gentium mores notavit, linguam didicit, ~~atq~~ ^pluribus^ muneribus earum sibi familiaritatem conciliavit; in descriptione Promontorii bonæ spei satis evidenter demonstrat, quantum a veritate aberraverint, qui existimarunt Hottentottos nulla esse imbutos opinione divinitatis, nullos habere sacros ritus, nullum extrinsecum cultum ^divinum^. Quid de Siamensibus, Sinensibus, ~~[illegible]~~, cæterisq. Asiaticis dicendum? ~~Caribeos vocatos Antillarum Insularum populos admittere supremum numen, quod neminem nocere, atq infinite bonum [illegible] ^putant^, memoriæ prodiderunt D.s de Rochefort in sua historia, et D.s du Tertre in historia Antillarum; imo barbaros illos suos quoq. habere sacerdotes, et sacra; [illegible] Regis Borussiæ Bibliothecarius in Lib. 6. historiæ Christianitatis Indiarum~~. Regna ~~[illegible]~~ Siami, Tonkini, Cocincinæ; Imperia Sinense, et Japonicum; omnes denique majus remotiusq Provincias plenas esse Idolis, falsisq. divinitatibus adeo certum est, ut vocari in solidam disputationem non possit ab iis, qui illarum Gentium historias vel leviter attigerint. His positis, hoc contra recentiores Epicureos conficiendum est argumentum. Qui opinati sunt esse nationes sine opinione immortalis vitæ, id opinati sunt, quod illas nationes nullam habere putarent opinionem divinitatis; sed nullæ hactenus inventæ sunt nationes, quæ imbutæ non essent aliqua opinione divinitatis; nullæ sunt ergo nationes, quæ non habeant opinionem vitæ immortalis. Cæterum, prædictos populos de immortalitate animarum esse persuasos, illi ipsi scriptores perhibent, qui illos esse ab Atheismo alienos demonstrant. Siamenses n., atq. Sinenses non interituras una cum corpore animas, sed in aliud ~~[illegible]~~ ^corpus^ migraturas pro certo habent, nisi velimus fidem detrahere omnibus ferme historicis, et catholicis in iis Regionibus Fidei Prædicatoribus. Caribei, fatentibus Viris cl. De-Rochefort, et du-Tertre, putant collocatam in corde animam non deficere cum corpore, sed ^post mortem hanc vitam^ in Cælum ascendere. Hottentotti, tradente Kolbio, ita victuras solutas a corpore animas putant; ut pro iis supplices preces adhibeant; ac summonere Plimentant, ne vita functi redeuntes ad loca, quæ solebant incolere quum ~~[illegible]~~ ^terrenam^ hanc vitam vivebant, parituri sint illis aliquod damnum, aut malum. Americanæ autem Gentes ^plerisque^ sic immortales habebant animas, ut illis vel transmontana, vel transmarina loca assignarent, in quibus commorarentur post earum a corporibus emigrationem, quemadmodum accuratissimi scriptores unanimi ferme consensione testantur. Quod si Adversarii ad sinum Soldaniæ confugerent, asserentes illas saltem Gentes, secundum testimonia Recentiorum, fuisse inventas sine opinione divinitatis, et immortalitatis animarum, respondendum est, id quoq falsitatis esse redarguendum. Recentissimus n. scriptor Riccardus Cumberlandus in Tractatu philosophico legum naturalium, nisi temere a Lockio, Acosta, et aliis id fuisse traditum demonstrat rationibus evidentissimis. ~~Ab~~ eiusdem est opinionis Barbeyracius, sedulus Cumberlandi interpres, qui cum Hugone Grotio et Samuele Pufendorfio contendit, universum genus humanum ~~[illegible]~~ divinitatis existentiam, et immortalem proinde vitam aliquam admittere.

> ^ Et Caribeos Populos Insularum septentrionalibus ~~[illegible]~~ ^[illegible]^ nalibus ^[illegible]^ Americæ oris adjacentium admittere supremum numen, quod nemini nocere, et infinite bonum putant memoriæ prodiderunt D.s de-Rochefort in sua historia, et D.s du-Tertre in historia Antillarum; imo Barbaros illos suos quoq. habere sacerdotes, et sacra, scribit D.s de la Croze Regis Borussiæ Bibliothecarius in L. 6. 7. Historiæ Christianitatis ~~[illegible]~~ Indiarum. ^ ~~[illegible]~~ Chilensis regionis incolas &c.

Si priscis, et nostris quoq temporibus aliqui fuerunt, aut sunt, Philosophi, qui interire cum corpore animam putant, nihil inferri potest contra universalem hominum consensum. Nam, ut ait præclare Du Hamelius; nihil mirum esse debet, si Philosophi, qui se corporibus totos dederunt, non viderint plus aliquid mente, quam corpore. Quod si aliquis forte uno oculo aut pede mulctatus nascitur, non ideo negabimus, duos oculos, aut duos pedes ad naturam hominis pertinere. Neq. adeo, si minutiores quidam Philosophi animos velut capite damnarunt, idcirco nobis, naturam intra de immortalitate animorum tacitam judicare negandum est. Quanquam, si res accurate perpendatur, nulli fuerunt Philosophi, qui sibi persuaserint, post corporis mortem nihil esse nobis sperandum, aut metuendum. Asseruere quidem scelerati homines omnia cum corpore dissolvi, atq. interire, ut rem novis studerent, ut haberentur sapientiores, ut se se omnibus sceleribus impure dederent; verum illos ipsos de morte animæ non fuisse revera persuasos, tum continuæ eorum dubitationes, tum perpetuo eorum animis insidens metus, tum ea, quæ ultimis vitæ momentis aut dixere, aut operati sunt, satis evidenter ostendunt. Plura ad hanc rem afferre possemus exempla; sed aliqua tantum celebriora dabimus.

bimus. Bio Boristhenites Theodori Cyrenaei Auditor, qui nullos esse Deos docuerat, et nihil ab iis timendum, praeterea ut expectandum post corporis mortem, ut tradit Laertius Lib. 4, quum in longum morbum incidisset, ac mori plane timeret; qui Deos non esse dixerat, qui fanum non viderat, mortalibus qui illuserat, dum Dis immolarent ···· non solum, peccavi, dixit, delictis parcite; sed et anui collum facile porrexit excantandum. Thomas Hobbesius, qui suis in Libris demonstrare conatus fuerat nihil esse in universo praeter materiam, nullos idcirco existere spiritus, qui possint sine corporibus; testante Baelio, ita spectra, atque phantasmata sive Daemonum, sive vita functorum metuebat, ut solitudinem quammaxime fugeret. ~~[illegible]~~ ~~[illegible]~~ Idem Baelius miserandum, eque ac ridiculum suppeditat nobis exemplum viri cujusdam nobilis ex urbe Sainthibal, qui nullum esse Deum, nullas aeternum victuras animas dictitans, suorum in impio systemate sociorum inconstantiam lamentabatur in hunc modum. Dolendum maxime est, inquiebat, nullum ex nostris intrepidis sanisque Philosophis in susceptis dogmatibus perseverare, eandemque praeseferre semper constantiam, fortitudinemque. Heu! quum morti proximi sunt, summo cum dedecore, futura pertimescunt, suas opiniones retractant, et caeterorum more hominum, sua peccata confitentur dolentes, et reliqua sacramenta suscipere non erubescunt. Hec insanus ille; ex quibus inferre possumus, ita docente natura persuasum esse genus humanum de immortalitate animarum, ut neque scelerati, et impii homines contrarium revera quandoque senserint.

Neque merito asserere quis potest immortalitatem nostram [illegible] fuisse Legislatorum commentum, ut [illegible] servare leges humanum genus. [illegible] vel primos Legislatores intelligunt primos generis humani parentes, vel primos diversarum Civitatum Conditores diversarumque Nationum Reges. Si primum [illegible] volunt Patres Filiis suis carissimis tot insignes facultates, velut haereditariam relinquere, [illegible] habentes in Filios absolutum dominium, commentis minime indiguerint, ut eorum sibi obedientiam conciliarent. Incredibile est Filios tantae rei falsitatem aut non agnovisse, aut saltem suspicatos non fuisse: Incredibile est primorum hominum simplicitatem tam callidis adeo dolis consuevisse potuisse: Incredibile denique est audaces, indocilesque Filios commentitiis inventis potuisse contineri. Si autem per primos Legislatores intelligunt Adversarii diversos diversarum Nationum Principes, qui [illegible] potest aut tot in eadem [illegible] fabula convenisse tot diversos Regesque Legislatores, aut tot diversos [illegible] populos, [illegible] more fabulosis dogmatis universalem promptissimamque fidem [illegible]. Plura alia argumenta sunt quae evidenter demonstrant, hoc nempe esse [illegible] [illegible] proponit P. Thomas Mongilia in Dissertatione contra Fatalistas, Serm. [illegible], sec. 18. et sequentibus, quae nos ommittere debemus, ne longiores, quam par est, simus.

Dices 2do contra aliud morale argumentum. Brutis neque premia, neque supplicia aeterna rependuntur; [illegible] supremi numinis munificentia, et vindicta locum non habent, et tamen justus, et munificentissimus est Deus, ac plura sunt in Brutis sive bona, sive mala. Ergo summa semper servatur Dei providentia, atque justitia, etiamsi nihil mali pertimescendum sit hominibus a Deo, nihil boni expectandum, praesertim quum sit ipsa virtus sibimet pulcherrima merces, vitium sibimet supplicium, quo nullum horribilius.

Verum, praeterquamquod Decreto Dei nati homines sunt, et soli recognoscant, agnoscant, suspiciant, venerentur, laudent, et ament Omnicon[ditorem] suum, [illegible] vero caetera sensibus duntaxat, et rebus sensibilibus nascuntur; Alia non deerunt maximum [illegible] inter homines, et Bruta discrimen. Etenim ut [illegible] nec Fidei, nec Religioni, ita neque virtutis, aut meriti compotes sunt, libero non utuntur arbitrio, ac multo minus rationis dictamine: Justitiae leges et divina praecepta non [illegible]. Hinc non est, cur aut Brutis Bruta noceri debeat, [illegible] ac homo homini; aut curea [illegible] vel efferre Bruta debeant quae nos aut sumere debemus aut vitare. Deinde, [illegible] immortalitatis expetitio [illegible] vitae statum, in quo feliciter vivat, eum avversat, in quo infeliciter, quum tamen Bruta nihil simile excogitent, expetant, avversent. Tantum quum intercedat discrimen inter homines, et Bruta; mirum non est, si post mortem corporis, aut praemia, aut poenae homines manere debent, caetera vero animalia pro ratione patratorum generum, neque supplicio, neque premio sint afficienda.

Magnifice autem dicunt Adversarii, [illegible] virtutem sufficere, et vitium coniunctum esse sceleratis hominibus [illegible]. [illegible] virtus est [illegible] met pulcherrima merces; Cur ergo Antiqui honores optimo sibi iure vindicant ob recte administratam Rempublicam? cur milites, ob ea, quae gesserant [illegible], superiores gradus exigunt? Cur denique [illegible] consentanea [illegible] mercede denique censent? Quamquam, nullus virtuti locus relinquitur, si anima extinguatur. Nec virtus ut [illegible] Lactantius Lib. 7. Institutionum, erit [illegible] quum praesenti vitae noceat: Nam prohibet ut bonis homines, quae naturaliter appetunt, et ad sustinenda mala compellit, quae naturaliter fugiunt. Ergo maximum est virtus, et summa [illegible], stultumque judicare necesse est, qui eam sequuntur, quoniam se ipsum laedit et [illegible] bona praesentia, et appetendo mala nec ipse fructus amplioris. Si autem virtus maximum non est, [illegible] contemnere, [illegible] voluptates vitiosas, [illegible] contemnit, et fortis qui nec dolorem, nec mortem timet, ut officium servet, Ergo majus aliquod bonum [illegible] necesse est, quam ista, quae [illegible]. At vero, morte [illegible], quod majus bonum parari potest, nisi aeternitas?

Vitium non esse sibimet sufficiens supplicium, ex eo patet, quod homines scelesti prae [illegible] conscientia, quae [illegible], metuant etiam infamiam, diuturnos Carceres, Tormenta, Cruces. Deinde, plerique vitam interdum conscientiae stimulis affligunt, [illegible] qui animum una cum corpore perire [illegible] sunt. At, demum conscientiae stimulis cruciari [illegible] homine. Hoc quidem evidenter demonstrat esse aliquod in nobis omnino [illegible], quod in caeteris animalibus non reperitur. Nulla [illegible] nullius ex male acta vita tangit eas conscientiae stimulus. [illegible] homines [illegible] cantu, [illegible] opera, praesertim imminente morte, tamquam sensu [illegible]; [illegible] eorum conscientia animaeque immortalitas ostendit.

Igitur, opus non est statu illo, in quo sempiterna [illegible] homine quae extremum diem [illegible] dant, sempiterna vero bona maneant. [illegible] quae ab hominibus aeternitati [illegible], quantumcumque sint bona, et quantavis commendatione digna, [illegible] sunt, ut [illegible] sempiternum praemium. Et quantumcumque videantur mala, aeterno non sunt plectenda supplicio, quum [illegible] nascitur, atque caduca.

Sed contra, [illegible] bonae honestaeque actiones hominum [illegible] aeterne aliquid sint moralem [illegible] secundum [illegible] adeo excellunt, ut [illegible] deleant, [illegible], et quantum fieri potest divinum animumque [illegible], tale praemium [illegible], atque amitti non possit. Jam vero, quum humanae actiones non [illegible], sed morales spectari debeant, tamen primo [illegible]

capta nāales, et caduca sint, adeo tñ modo turpia tanti faciendę sunt, ut, quemadmodum, si diutius, ac ppetuo viverent in terris probi hoīes, diutius quoq. preclare agerent, et ppetuo sancte vivere exoptarent; ita quod eorum talis conditio sit, ut aliquando presentē hanc vitā debeant amittere, sempiterna in alia vita sit ipsorum honestis affectionibus, preclarisq. gestis merces attribuenda. Eadem cum pportione dicenda sunt de malis, turpibusq. actionibus. Nam sicuti quę justitię legibus sunt consentaneę, premium exigunt ęternum, ita quę iisdem adversantur, vere pęnis sunt digna nullo unquā tempore defecturis; presertim quum ita affecti sint improbi, sceleratiq. hoīes, ut, si possent, ęternum ppetuo vivere, iisdem semper coinquinati vitiis, vellent.

Dices 3tio contra 3tium morale argumentum. Plura in nobis excitantur desideria, quę vana omnino, et inutilia sunt. Nam, et juvenilis ętatis nunquam decedentis, et omnium fortunę bonorum copiam exoptamus. Ergo vana etiam, et inutilis ē communis illa ęternę vitę appetitio.

R. Quia nostri animi limitatam, atq. imperfectam nāam, decipi quandoq. possumus in nostris volitionibus, ea appetendo, quę nāę consentanea n̄ sunt; decipi autem semp, ita ut omnes vanā et inutilia exoptemus, nemo asseret, nisi Deum atq. nāam ppetuo accusandam putet. Quare omnium fortunę bonorum immoderata cupiditas, desiderium nullo tempore defecturę juventutis vanę, atq. inutiles affectiones sunt, n̄ ē autem inutilis appetitio ęternę vitę, presertim quum communis ea sit, et universarum gentium animos obtinuerit, unde ęternis inutilibus affectionibus dici n̄ potē. Cęterum, ipsa desideria ęternę juventutis, et exoptata copia terrenorum bonorum satis evincunt n̄ eē vanum immortalitatis desiderium. Quomodo-n. a senectute, aut paupertate alienus esset humanus animus, nisi miseriam, atq. infelicitatem aversaretur nāaliter? Quomodo constanter concupisceret juventutem et omnium fortunę bonorum cumulum, nisi suapte nāa beatitudinem amaret? Quomodo juveniles annos nunquam transituros, aut bona nunquam defectura desideraret, nisi in ęternam beatitudinem, adeoq. in immortalem vitam tenderet, ipsa suadente nāa, quę ~~[illegible]~~, docentibus Philosophis, nihil frustra operatur?

Dices 4to, Animam n̄ posse subsistere a corpore separatam, ex eo sejunctam, quia esset in statu violento. Nāaliter n. habet propensionem ad corpus, ad nāaliter informat, quove utitur in suis exercendis primariis, et essentialibus operationibus. Id manifeste indicant tot illę afflictiones, et mortales angustię, quas patiuntur hoīes extremam agentes diem.

R. Quamvis nulla res manere possit in statu violento, nihil tñ prohibet, quominus rationalis Anima sejuncta possit a corpore existere, ac vivere. Nam, quia hujusmodi separatio n̄ efficit ut omni destituta cogitatione subsistat (sejuncta quippe a corpore anima suas exercet primarias et essentiales functiones, quum intelligat, et velit) hinc, tametsi, separatione facta, aliquam servet inclinationem ad corpus, n̄ ē tñ in statu violento constituta. Immo, quia sejuncta a corporis commercio expertę multarum cupiditatum quę ipsi nascuntur a corporeis motibus, nec amplius in diversa trahitur, efficacius sine corpore nāales vires exercet, ac fortasse nāiatam omnem ad illud propensionem deponet experta, separationis statum longe feliciorem eē isto unionis. separatione, spectata duntaxat ratione nāal..

Hactenus dicta intelligunt de anime ~~[illegible]~~ Quare ea attendantur, quę Fides divina proponit. Quoad animas damnatas, certum ē eas horrere potius reditum in corpora, scientes acerbiores inde penas accessuras; Quantum vero ad beatas, licet corporis unionem exoptent, ut majoribus cumulentur ęternę glorię bonis, ex hac tñ propensione, seu appetitione nulla molestia afficiuntur, tum quia interna felicitatę sunt obclara Dei visione qua fruuntur, tum quia habent resurrectionis spem certissimam quę nullam sinit eas angustias pati. Neq. obstant graves illę afflictiones, quas, impendente morte, patiuntur hoīes; hę siquidem ortum ducunt a causis, quę, separatione facta, locum amplius n̄ habent. Ideo n. inimmensas morti potius adeo, ideo morituri tantopere contristantur, quia timent, ne presenti vita, a qua discedere coguntur, infelicior sit vita animę a corpore sejunctę. Tunc etiam maxima fit in corporis machina perturbatio, finem habent sensibiles illę voluptates, quas tanto amore prosequebantur; ac demum credibile ē, Deum ipsum incussisse terrores mortis mentibus hoīum, ne, si mori injucundum n̄ fuisset, passim hoīes appeterent mortem, ut vitę hujus ęrumnis finem imponerent. Mens autem a corpore separata nulla hujusmodi causarum moveri potē, ita ut novam exoptet cum corpore unionem. Cęterum, mortales illę angustię n̄ omnibus communes sunt. Testantur n. omnium gentium historię, et antiquissima monumenta, quanta constantia, fortitudine, animiq. alacritate supremum obierint diem viri preclarissimi vel Philosophię preceptis instituti, vel morum sanctitate insignes, vel militari gloria incensi.

Dices 5 Ecclesiastes Cap 3 ait. Unus interitus ē hoīnis, et jumentorum, et ęqua utriusq. conditio sicut moritur hoō sic et illa moriuntur. Similiter spirant omnia et nihil habet hoō jumento amplius. Et Apostolus testatur solum Deum habere immortalitatem.

R. Sacrarum scripturarum oppositas authoritates nullius eē momenti contra nos, qui solis nāalibus rationibus de immortalitate animę disputamus, quiq. quamplurimis scripturarum conciliorum, et SS Patrum testimoniis uti possemus, nec tñ utimur. Nihilominus, ut ne eas taceamus satis asserimus neq. Ecclesiasten, neq. Apostolum Paulum mortales fuisse nostras animas. Ac primo, laudato loco, Ecclesiastes de hoīne secundum corpus accepto verba facit, atq. ita eum spectatum jumentis comparat, uti liquet ex ipso contextu. Numero quippe 20 inquit: Omnia pergunt ad unum locum. De terra facta sunt, et in terram revertuntur. Intereunt igitur more brutorum quę de terra facta sunt corpora, idcirco n̄ anima quę aliunde, quam a limo terrę suam duxit originem. Hanc interpretationem tradit S. Hieronimus inquiens. Ne putaremus dici de anima. Omnia pergunt ad unum locum. De terra facta sunt et in terram revertuntur. De terra autem, nisi corpus factum ē. Illud etiam similiter spirant omnia, intelligendum ē de respiratione. Omnia n. animalia ęque ac hoō, respiratione attrahunt aerem ut calorem cordis, ac viscerum temperent. Eadem ratione nihil habere hoīnem jumento amplius, verum tñ quoad corpus, n̄ quoad animam. Accedit n̄ deesse SS Patres, qui putant sapientem n̄ ex propria, sed ex impiorum mente loqui, inter quos S. Gregorius Magnus Lib 4. Dialogorum. Subdit n. Salomon Hęc cogitaverunt, et erraverunt. Excęcavit n. illos malitia eorum.

Ad textum illum Apostoli Pauli Solus Deus habet immortalitatem respondendum ē, sermonem ibi institui de intrinseca simul et extrinseca immortalitate, quam soli Deo convenire certum ē. Solus n. Deus ita absolute, et essentialiter immortalis ē, ut, quemadmodum nunquam cepit, causamq. nullam habuit, ita nunquam desinat, causamq. a qua destruatur, habere n̄ possit. Nos autem n̄ extrinsecam, et absolutam sed intrinsecam duntaxat immortalitatem animę rationali tribuimus, ob quam valeat, secundum presentes nāę leges ppetuo existens conservari, tametsi possit absolute Deus eam in nihilum redigere. Preterea, ideo asserit solum Deum habere immortalitatem, quia, ut inquiunt nonnulli Ecclesię Patres, immortalitas id proprie exprimit, quod ęterna

VIII.

incommutabilitas. Sic D. Bernardus serm. 80. in Cant. ca ait <u>solus Deus habet immortalitatem</u>; qd ratum habemus, pro eo dictum qd nimirum solus sit natura incommutabilis Deus quem ita de se ipso loquentem Scriptura facit. <u>Ego Dominus, et non mutor</u>. Vera namque et integra immortalitas, quemadmodum finis, ita et cujuslibet mutationis expers omnino, siquidem omnis mutatio quaedam mortis imago, et imitatio censeatur, ut praeclare ostendit D. Augustinus Lib. 2. de Trinitate, cap. 9 his verbis: <u>Ipsa mutabilitas non inconvenienter mortalis dicitur, secundum quam et anima dicitur mori; non quia in corpus, vel in aliquam alteram substantiam mutatur, et vertitur, sed quia in ipsa sua substantia quidquid alio modo nunc est, ac fuit, secundum id, qd ex titit, esse qd erat, mortale deprehenditur.</u> Alia demum ratione immortalitas soli Deo adscribitur, quia videlicet hic summam accipitur pro summa beatitudine, atque imperturbabili felicitate, quae propria est solius Dei. Creata siquidem mens, etsi naturaliter amittere nequeat qd ipsi convenit, actualem scilicet cogitationem, [illegible] ac [illegible] adeo [illegible] molestiis [illegible] subjectas, quatenus duratio sit sempiterna. [illegible] Lib. [illegible] cap. 6. <u>Humana anima</u> [illegible] <u>immortalitatem</u> [illegible] [illegible] commoda [illegible] nec moriendi sentit.

Dices 6. Ea [illegible] humana [illegible] habet initium, nec habet finem. Ergo etc.

R. [illegible] ex absoluta Dei potentia [illegible] commune [illegible] [illegible] ex absoluta Dei [illegible] spectata [illegible] destrui [illegible] Deus, tametsi [illegible] creata omnia destruere, [illegible] sed variis tantum modis rerum formas mutaverit, atque confecerit. Quare [illegible] anima, [illegible] creata, verius est ipsa incorruptibili natura substantia multo [illegible], spectata [illegible] [illegible] dissolutione [illegible] destructionem, [illegible] conversione in nihilum. [illegible] a Deo [illegible] habente. [illegible] caret [illegible] immortalis [illegible] initium, sed quia [illegible] finem. Nec [illegible] initio, quia si Deus [illegible] aliquando desinet [illegible] conservare, [illegible] duplici modo potest quis [illegible] a nihilo extra se [illegible], a quo [illegible] ex hypothesi, qd [illegible] communi [illegible] duratione. [illegible] mens est humana, [illegible] creatione secundum [illegible], tamen Deo absolute operante, posset extingui.

Hunc [illegible] animam humanam [illegible] omnes [illegible]. Solvenda nunc sunt argumenta in contrarium.

Dices [redacted] [illegible] certa [illegible] [illegible] corporis partes, quum a toto secernuntur, [illegible] sunt incapaces, verum etiam vitae omnino expertes. Ergo etiam anima.

R. neg. [illegible]. [illegible] natura anima, [illegible] demonstratum est, ut [illegible] a corpore [illegible] et pugnet cum corpore; quin [illegible] et [illegible] aliqua pars corporis [illegible], aut ita [illegible], quemadmodum aures, oculi, [illegible] in corpore anima [illegible] in cerebro sedem, [illegible] corporis [illegible] corporum proprie. Nam unita corpori anima est sibi in se, et ex se suarum actionum principium; aures vero, oculi, caeteraeque corporis partes non a semetipsis, sed ab anima obtinent videndi, audiendi, atque operandi facultates. Hinc mirum non est, si disjuncta a corpore auris non audiat, disjunctus oculus non videat; secreta autem mens percipiat, judicet, ratiocinetur. Ex supremi quippe Conditoris lege, [illegible] corpori unita [illegible] Anima vero humana, [illegible] in corpore, [illegible] nisi ipso intercedente, [illegible] operationes, [illegible] corporeis non amplius indiget instrumentis, ut operetur.

Nec [illegible] Epicurei [illegible] animam, [illegible] ut [illegible] corpus [illegible] non est amplius idoneum ad suas exercendas functiones, ita exuta corpore anima operari amplius non posset. Nam [illegible] animae unio cum corpore intima sit, non eodem tamen modo ab utraque substantia [illegible] anima [illegible] vitae principium, non corpus principium operationum animae. Id confirmari potest exemplo. Celebrat [illegible] miles gladio [illegible] armis decertans in bello; [illegible] destitutus armis, non poterit amplius [illegible] Quippe manus adhuc [illegible] nostri. [illegible] quod humana anima unita sit membris, organisque corporeis ad suas obeundas functiones [illegible], ut [illegible] omne [illegible] [illegible] sentiendi, nec intelligendi [illegible] quemadmodum [illegible] armis destitutus, licet [illegible] non possit, est tamen idoneus ad alias obeundas actiones [illegible]; ita [illegible] mens, licet [illegible] operari, quae propria [illegible] sunt, [illegible] humana [illegible] tanquam substantia [illegible] a corporis commercio sejuncta.

Instabit Lucretius

Deniq. saepe hominem paulatim cernimus ire,
et membratim vitalem deperdere sensum;
In pedibus primum digitos livescere, et ungues,
Inde pedes, et crura mori; post inde per artus

Ire alios tractu aclidi vestigia Lethi.
Scinditur atqui animae quoniam natura; nec uno
Tempore sincera exiit, mortalis habenda est.

Verum hoc Lucretii argumentum falso innititur principio, quum falso supponat animam humanam esse aliquid extensum et corporeum. Extrema equidem corporis membra in homine morti proximo frigescunt, nec alia de causa frigescunt, quam quia in iis vitalis agere desinit anima; sed non propterea spiritualis anima paulatim rescinditur, aut dissipatur. Imo resoluto suo toto, quasi non amplius idoneo corporis hospitio, quodammodo valedicit, salva, et incolumis exit, deserens, non secus ac navim fractam deserit extra fluctus evasus, ruentemque domum incolumis habitator. Ceterum, mirum esse non debet, si in proxime morituris, paulatim, et quasi gradatim extrema corporis membra appareant continuo calore destituta. Anima enim, quae est principium vitae, atque motus in corpore organico, non potest agere in eas corporis partes, quarum destructus est mechanismus. Quare corporis membra destitui videmus consueto motu, atque adeo paulatim singula calore privari, non quod veluti recedat, aut contrahat anima, sed, omnia corruptis paulatim, singulorum membrorum, corporeorum organis, anima quae sedem habet in cerebro, non potest ita agere in nervulos, eorumque fluida, ut impressum iis motum, atque inde profluentem calorem ad eas etiam corporis partes propaget, quarum, corruptis organis, corruptus est ~~mechanismus~~ necessarius ad motus mechanismus.

Opponunt 2do. Si anima secreta a corpore operari aliquid vellet oporteret eandem in tali statu praeditam adhuc esse sensibus, ut posset videre, audire etc. Sed sensibus praedita non est, ergoque non potest operari.

Resp. Animam a corpore secretam praeditam adhuc esse sensibus, si sensuum nomine exprimat vim intelligendi minime vero, si sensus ... accipiant. Nam sensus animae a corpore separatae neque visus est, neque auditus, nec alius corporeus sensus, qui in statu ... per oculos aures, et alia organa sensationes pariunt, sed est vis ipsa intelligendi. Hec autem vis generali quadam ratione sensus animae dicitur tum quia propria ... operatio est intellectio, tum quia quaeque corporis sensus specialis continet anima, quum ... colores cognoscat, quod visus, tum sonos ... quod auditus. Neque id novum alicui videatur; Proprium quippe est facultatum superiorum, ut praeter altiores, nobilioresque functiones, inferiorum etiam facultatum actiones, licet excellentiori modo, efficiant.

Opponunt 3tio cum eodem Lucretio, eos desipere, qui res tam diversas, mortale scilicet corpus, et immortalem animam conjungunt.

Sed, ut cum Jermiano, Socrate, Platone, aliisque magni nominis quamplurimis Philosophis dicam qui intellexere, recta ratione non repugnare, ut res quarum una immortalis est mortalis altera, in uno, eodem composito, uniantur. Quid, quaeso impedit, ne talem dari unionem asseramus? Quum quaedam sint in universo naturae omnino incorporeae et immortales, quaedam vero mortales omnino, et corporeae, nihil magis congruere videtur, ne extrema sint sine medio, quam, ut quaedam mixtae, atque ita compositae sint, ut incorporeae, immortalesque ex una parte, corporeae autem, mortalesque ex altera comperiantur. Neque porro repugnat, quin illa magis arcta, ac facilior sit conjunctio, quum duae res omnino similes sibi se coalescunt. Verum nec demens est, res adeo inter se discrepantes, cujusmodi sunt corpus, et spiritus, mortale dicere et immortale conjungere. Nam quae magis inter se, quam calidum, et frigidum, album, et nigrum differunt? Hec tamen ita conjunguntur, ut alia quaedam natura coaluerit, ex prioribus nempe tepidum, ex posterioribus leucophaeum. Id passim in plurimis aliis cernere videmus; quippe, quanta summa sit inaequalitas inter Dominum, et servum, Regem, et subditos, nihilominus tamen illi in Politica illi in domestica societate, uniuntur; immo Deus ipse ita creaturis omnibus, quae ab ipso infinite distant, intime praesens est, ut nihil possit esse conjunctius. Non itaque, quum animam humanam immortalem dicimus, desipere nos, putandum est. Desipere, inde et insanire censemus Epicureos, qui nos quidem in brutorum conditionem faciunt, qui nihil praeter corpora concipiunt, qui existimant omnino non esse, quod oculis non cernunt. Etenim, ut apposite ad rem nostram Manilius:

Quid juvat in semet sua per convicia ferri,
Et fraudare bonis, quae nec Deus invidet ipse,
Quorque dedit natura oculos deponere mentis?

Caput 3tium.

De essentia mentis humanae.

... Philosophorum ... alios mentem humanam ... utrum actualis cogitatio, vel potentialis tantum mentis humanae essentiam constituat. ... Cartesius, quum donet ... sua se sentire ... posita esse in cogitatione, nulla alia re esse independentem ut cogitet, non corpore, non loco, non motu, non extensione; in actuali cogitatione essentiam mentis humanae collocavit. Cartesium ... Claubergius, Malebranchius, Silvanus Regis, Leibnitius, Wolfius, Genuensis, aliique quamplures ... Cartesius, sed a Platone accepit. In eadem fuerat opinione Tullius, qui Libro ... Divinatione hec habet. Animorum ea est vis, atque natura, ut vigeant vigilantes nullo adventitio pulsu, sed suo motu ... sensibus, et corpore, et sensibus, omnia certiora cernunt, cogitant, sentiunt ... ipsa per se. Itaque in eo et formae verarum, et actiones, et multa audiri, multa dici videntur. Hec scilicet in imbecillo, remissoque animo multa omnibus modis confusa, et variata versantur, maximeque reliquiis earum rerum moventur in animis, et agitantur, de quibus vigilantes aut cogitavimus, aut ... Anima ... motu, hoc est nunquam a cogitatione cessare, fieri non posse videtur, ut nempe semper moveatur, nisi semper cogitet. Contrarium sentiunt Peripatetici omnes, qui essentiam animae in eo positam volunt, ut possit natura sua cogitare semper, non ut semper ...

[illegible] ret, qd proprium esse ajunt [illegible] [illegible] tempore [illegible] primores, [illegible] è Joannes Lockius Cartesianorum hostis acerrimus qui Lib. 2. de Intellectu humano, Cap. 2. demonstrare conatur [illegible] è dogma illud de perenni mentis cogitatione.

Propō Unica. Essentia mentis humanæ in actuali consistit cogitatione.

Pro: Propō. Certum ē eam ēē rei alicujus essentiam, [illegible] a re nulla potē ratione sejungi, quin ejusdem rei nāā destruat [illegible] [illegible], quæ [illegible] hominis essentiam constituunt, separari ab homine n̄ possunt, quin statim homo [illegible] [illegible] cogitatio [illegible] n̄ potē ab anima, quin destruat animam. Ergo [illegible] cogitatio constituit [illegible] [illegible]. Minor demonstratur. [illegible] [illegible] cogitatione animæ, [illegible] [illegible] [illegible]; [illegible] n̄ cogitante anima [illegible] [illegible] [illegible] cogitare [illegible] [illegible] [illegible] actualem cogitationem, [illegible] [illegible] [illegible] aliqua actione [illegible] perennis, [illegible] [illegible] [illegible] quandam aliqua vitali actione [illegible] [illegible] actione [illegible]) [illegible] [illegible] nulla [illegible] humanæ mentis [illegible], perennis cogitatio [illegible] anima, [illegible] actuali cogitatione [illegible] [illegible] essentia.

Confirmatur. In hypothesi, qd mens n̄ semp cogitet, p intervalla cogitabit, et n̄ cogitabit, cogitabit e.c. tempore A, n̄ cogitabit tempore B; perpetuo idcirco transibit anima a statu cogitationis ad statum incogitantiæ, a statu incogitantiæ ad statum [illegible], et [illegible] [illegible] potē. Nā vel modo [illegible] [illegible] [illegible] [illegible] [illegible] propter alteram externam causam. Neutrum dici potē; Deficere itaq. mens a cogitatione n̄ potē. Et primo ex mentis nāā consequi n̄ posse interruptam aliquā cogitationem, demonstratur. Nam sicuti nullum corpus potē sua sponte nāā transire a motu ad quietem, [illegible] [illegible] motum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contrarium, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] destruant, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad interiva actione, sed tantum passione. Jam ergo, si perenni cogitatione destituitur anima, non potē sua sponte nāā transire p intervalla temporis, ita ut cogitet tempore A, n̄ cogitet tempore B. Qd si res aliquæ externæ in causa sunt, ut n̄ semp [illegible] [illegible] cogitatione, aut [illegible] p corpus, cui [illegible] organum [illegible], aut [illegible] voluntatis [illegible] [illegible]. Nam præterquamqd intelligi n̄ potē [illegible] corporis conatus in mentem; sensoriorum organorum motiones, et inde [illegible] in cerebro phantasmata, [illegible] [illegible] [illegible] [illegible] anima in earum productione [illegible] [illegible] [illegible] [illegible] mens a cogitatione. [illegible] vero [illegible] [illegible] posse, nemo afferet, nisi putet posse Deum efficere, ut anima vivat simul, et n̄ vivat, ut conservet [illegible] simul nāā et destruat, [illegible] [illegible] [illegible] [illegible] sunt. Mentis [illegible] [illegible] [illegible] Elementorum Metaphysicæ Parte 2da, Cap. 1. Propōne 17: Res adeo ē manifesta, ut n̄ intelligam qui hæc [illegible] stare possint, mentem [illegible] [illegible] [illegible] et [illegible] destitui vero perenni cogitatione. Sic habet, doctrina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] habere [illegible] nisi in [illegible] [illegible] [illegible]

Dicis cum Lockio. In dormientibus n̄ cogitat anima. Probo: Pro ant: n̄ recordam eorum, de quibus in [illegible] [illegible] [illegible] [illegible]. Confirmatur. [illegible] [illegible] recordem [illegible] nos [illegible] [illegible] [illegible] vel raro, vel nunquam somniant, qui propterea nunquam se in somno cogitasse recognoscunt. De se ipso fatetur Lockius, se nunquam somniasse ante febrim quandam, qua circa vigesimum quintum ætatis annum laboraverat: Et credo, inquit, p terrarum orbes alios quosq. invenire nāā eadem præditos. Certe uniuscujusq. cum aliis consuetudo satis abunde exemplorum præbere ejusmodi hominum poterit, quibus maxima pars noctium absq. somniis elabitur.

R. ne ant. ad proō dist ant [illegible] recordam eorum, de quibus in [illegible] somno cogitavimus [illegible] ant: [illegible] recordam [illegible]: propter [illegible] [illegible], aut propter confusionem, et obscuritatem idearum, conc. propter defectum cogitationis in anima, ne: ant: et conseqs. Quum Lockius demonstrare contendit, n̄ cogitare in dormientibus animam, qd eorum, de quibus cogitarunt, n̄ recordentur vel nihil probat contra nōs, vel sibimetipsi nimis manifeste contradicit. Ait n. [illegible]: statum cogitationis ēē statum vigiliæ, qd experiam nos dormire n̄ posse, dum perennis quædam cogitatio animum vexat; Asserit præterea hōi [illegible] [illegible] [illegible], [illegible], ut vigilantes [illegible] cogitemus, dormientes vero nunquam. [illegible], nonne vigilantibus quandoq. contingit, ut nullo modo recordemur eorum, de quibus cogitarunt? Id satis experientia compertum ē. Itaq. quum aliquando n̄ recordemur [illegible], quæ vigilantes cogitavimus, inferendum erit, [illegible] Lockianum principium, nos quandoq. in vigiliis n̄ cogitare, adeoq. [illegible] Lockium contradicere, vel inferre n̄ potē Lockius, in profundissimo somno destitutam ēē mentem cogitatione propterea qd n̄ recordantur eorum, de quibus in somno cogitarunt. Quanquam, omnino falsum ē, nos nunquam eorum recordari, de quibus in profundissimo somno cogitavimus [illegible] [illegible] somniorum [illegible] [illegible] [illegible], quas paulo [illegible] in somno [illegible], [illegible] majores [illegible] in nostro cerebro [illegible]

Ad confirmationem; libenter concedimus Lockio, ēē quamplures, qui raro somniant, seu potius, qui se somniasse raro admodum recordantur; concedimus etiam, fieri posse, ut aliqui nunquam de habitis somniis recordentur. Verum n̄ recte inde concludi potē, dormientes n̄ cogitare. Ideo n. n̄ reminiscuntur vigilantes cogitationum illarum, quas habuere in somno, qd [illegible] [illegible], aut Malebranchius, [illegible] [illegible] [illegible] nulla in cerebro vestigia relinquant. [illegible] corpori anima reminisci n̄ potē cogitationum, quas aliquando produxit, nisi quædam remaneant in cerebro vestigia [illegible] earum motionum, a quibus determinata fuit anima ad eas cogitationes producendas, et nisi converteret [illegible] [illegible] [illegible] relicta vestigia, recordetur se aliquando cogitasse. Sed si hæc doctrina Malebranchii quis [illegible] n̄ [illegible], respondere possumus cum Wolfio, ideo n̄ reminisci vigilantes cogitationum in somno productarum, qd dormientis ideæ confusæ, ut plurimum, et obscuræ sint, n̄ claræ, atq. distinctæ. Nam quum mens a clarioribus semp ideis rapiatur; dum a statu idearum confusarum ad claras transit ideas, nullam præbet attentionem productis antea obscuris, confusisq. ideis, earum propterea n̄ potē reminisci.

[illegible] Lockius, statum cogitationis ēē statum [illegible] [illegible] [illegible] [illegible] perenni cogitatione [illegible] anima adeo [illegible] ē, ut [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible]. [illegible] n̄ [illegible]

que cogit, ut dormientes cogitemus, sive somniemus? Nonne p[er]sensum intimum cognoscimus evidenter, longissimas quandoq[ue] dormientes habuisse ratiocinatione? Annon in somno arma [illegible], hostes, [illegible] conflictus qui [illegible] incumbunt [illegible]? Annon [illegible] abstractas [illegible] demonstrationes Mathematicas? Annon [illegible] systemata [illegible]? Sed in re tam certa nimis inutile e immorari nos diutius. Somno itaq[ue] correpti, quando nihil cogitamus [illegible] quam, torpentis quasi cerebri fibris, et [illegible], tardior est in [illegible] motus. Id si cogitationes quandoq[ue] somnum [illegible] non ideo [illegible], qu[ia] nequeat cum somno consistere cogitatio, sed quia cogitationes [illegible] paulo vehementius agitant cerebrum.

Dices 2do. cum eodem Lockio. si mens nostra cogitaret in somno, nec recordaretur tamen, duas referret ita personas, alteram scilicet, quum dormimus, alteram quum vigilamus. Persone n. identitas posita e in identitate conscientie cogitationum. Quoniam autem, nobis vigilantibus, non habet mens nostra conscientiam earum cogitationum, quas habuit nobis dormientibus, sequitur duas itam referre Personas, alteram nobis dormientibus, alteram vigilantibus; quod maximum e absurdum.

R. duas equidem referre mentem Personas, alteram dum dormimus, alteram dum vigilamus si Persone identitas [illegible] e in identitate conscientie cogitationum uti Lockio placet. Referre autem unam tantummodo Personam, si Persone formalis ratio, secundum [illegible] Philosophorum sententiam attendatur. Cum n. Persona nihil aliud sit, quam [illegible] in Ontologia diximus, eadem semper e Persona mens humana sive in somno sive in vigilia, quum nobis et vigilantibus, et dormientibus, [illegible] idem sit [illegible] individuum.

Dices 3tio. si actualis cogitatio constitueret essentiam mentis humane, statim ac creata anima, corporiq[ue] infunditur, deberet cogitare intelligenter. sed quas tandem de rebus [illegible], cogitabit anima puerorum, qui in Matris utero delitescunt? Quomodo in dormientibus perennis [illegible] cogitatione mens, non operantibus, seu nullas ab externis objectis motiones recipientibus corporis sensorius organis?

R: demonstrasse nos, mentem humanam immortalem e [illegible] perenni cogitatione, propterea q[uo]d natura anime postulat necessario, ut semper cogitet, siquidem, quamdiu ea vivere sinit Deus, exigit necessario ut semper predita sit vita, que in perpetua actione seu cogitatione consistit. Quare, si perennis cogitatio mentis ex ipsius natura consequitur, nec [illegible], aut demonstrare [illegible] de [illegible] modes cogitandi; nec recte concluderet aliquis [illegible], nescire nos, utrum semper cogitet anima, [illegible] materiam, et seriem cogitationum ignoremus. Ceterum sublatis etiam innatis ideis, possumus intelligere ex ipsa unione mentis cum corpore, qui fieri possit, ut [illegible] cogitent infantes detenti in utero matris. Nam, ut argumentatur Sylvanus Regis in suo libro, [illegible]. [illegible] Puerorum ideas [illegible] occupari possunt circa calorem, [illegible], nervorum [illegible], dolores [illegible], et [illegible] quas patiuntur, quamvis postea ob cerebri teneritatem quum deciderunt [illegible] non recordentur. Id [illegible] dormientes, [illegible] non desinere cogitationem [illegible], quin [illegible] ad [illegible] motiones. Falsum quippe e, nullas esse in dormientibus sensuum operationes, nullas organorum motiones, seu nullas sensationes. Nam, ut [illegible] Wolfius, [illegible] hoc somnus distinguitur a vigilia, q[uo]d in vigilantibus clare, atq[ue] vividas habeant sensationes, in dormientibus vero obscure plerumq[ue], atq[ue] confuse. Torpentibus itaq[ue] in somno sensorius organis, sed motione, adeoq[ue] quacumq[ue] sensatione minime destitutis, habet causa in dormientibus anima, [illegible] de perenni [illegible] cogitatione.

Instabunt 1. Solius Dei proprium e semper cogitare, seu perennem et actualem operationem soli Deo [illegible] convenire.

R. Quia [illegible] e Deus, soli Deo convenit actualis [illegible] cogitatio, [illegible] omnia simul uno [illegible], [illegible] comprehendat intuitu; quia autem create mentes [illegible] sunt, [illegible], necesse e [illegible], atq[ue] [illegible] cogitare, non repugnat tamen, imo ex earum natura consequitur, semper [illegible] cogitare!

Instabunt 2do cum Clerico Pneumatologie sect. 1 cap. 2 Videri [illegible] mentis sine cogitatione, ut corpus sine motu e posse, q[uo]d e experientie consentaneum. Videmus rapidissimum motum paulatim [illegible] per gradus [illegible], ita ut tandem [illegible], [illegible] in [illegible] quiete remaneat. Sic quoq[ue] mentem sentimus vividissimis ideis [illegible] paulo post minui vividitas [illegible] omnia apparent [illegible] tandem [illegible] quadam [illegible] nihil quidquam animadvertat. Unusquisq[ue] potest in se observare, [illegible] a vigilia in somnum paulatim delabitur, annon simile quidquam in se fiat.

R. corpus generatim sumptum concipi posse actuali motu destitutum, quia actualis motus ad corporis rationem [illegible] non [illegible], [illegible] mentem sine actuali cogitatione, quia actualis cogitatio consequitur naturam mentis. Sed, ut ex corporum motu contra [illegible] argumentum, sic si actualis motus auferri non potest a corpore vivente, quia [illegible] corporis vitam, propterea q[uo]d omne vivens corpus naturalis, et necessario postulat actualem motum, ita actualis cogitatio [illegible] non potest in mente quia vivere, et existere desinat mens, quum in perenni cogitatione ejus vita consistat. Quo[d] [illegible] Joannes Clericus [illegible] comparationem idearum mentis cum motu corporum, confutari facili negotio possunt ex iis, que superius diximus. Nam si a motionibus organorum sensoriorum dependent perceptiones mentis, mirum non e q[uo]d mens vividissime cogitet, ubi clare, atq[ue] vivide habeat in corpore sensationes [illegible] vero, atq[ue] obscure, [illegible] confuse tantum [illegible] mente sensoriorum organorum motiones. Q[uo]d vero paulatim, more corporum, ita torpedine [illegible] anima, ut nihil omnino cogitet; ex eo tantum [illegible] potest Clericus q[uo]d tandem anima non animadvertat se cogitare, seu non recordetur postea se cogitasse. Verum quam infirmum sit hujusmodi momentum, satis demonstratum arbitror in responsione ad objectionem primam.

Caput 4tum.

De Origine Mentis humane.

De origine anime humane acerrime disputatum e ab antiquis Philosophis, et nunc quoq[ue] disputatur summa opinionum discrepantia inter Philosophos recentiores. Sententie omnes ad quinque referri summa capita possunt, uti ex Genuensi, Fortunato, et Autore Artis dirigende mentis colligimus.

Prima sententia eorum e, qui animas hominum dixerunt e particulam ex ipsa Dei substantia avulsam, et corpori humano unitam; in quam opinione fuerunt Pythagoras et Aristoteles priorum primus, [illegible] de natura Deorum, [illegible] Deum e animam [illegible] omnes [illegible] et commeantem ex quo nostri animi carperentur, [illegible] vero non contentus animum [illegible] divinum animum e contendere, hominis mentem [illegible] Deum nulla [illegible] ratione diversam, [illegible] Judeus [illegible] Manichei, [illegible] Hieronimo, et Augustino, q[uo]d et Stoici

opinati olim sunt et Saducæi apud Hebræos, insinuante Philone et Iosepho Lib. 13 de bello Iudaico, cap. 7, et apud Hispanos Hæretici Priscillianistæ. Hanc denique sententiam Lamennais, Lib. 15, et Panorenius communem excitavit apud Batavos Benedictus Spinoza inquiens mentem humanam partem esse infiniti intellectus Dei, et, quod dicimus mentem hoc vel illud percipere, nihil aliud dicere, quam quod Deus non quatenus infinitus est, sed quatenus humanæ mentis essentiam constituit, hanc vel illam habet ideam.

2da sententia est Platonis, qui in Timæo docet rationales animas esse particulas quasdam non quidem substantiæ Dei, sed animæ universi; adeo ut quemadmodum corpus humanum pars est corporis universi, ita anima humana sit veluti portio quædam illius animæ, quæ regit universum. Hinc Macrobius secundum Platonis doctrinam mundi animam appellat animarum omnium fontem. Existimabat autem Plato singulas animas statim ac conditæ a Deo fuerant, in tot astra distributas, et inde locatas, tum humanas consultas esse corporibus ex quibus, cum exeunt, iterum ad astra redire, atque ex his iterum descendere alias, et pro diversorum meritorum conditione, diversis corporibus copulari. Sunt qui cum Stoico putant Platonem ita explicasse animarum originem ab Orpheo. D. Hieronimus eandem sive tradit opinionem Origenis, ... humanarum. Verum, testante D. Augustino in eo discrepabat a Platone Origenes, quod putaret animas ob id in corpora, velut in carcerem fuisse detrusas, quod antequam ... ... cohærerent mundum, lapsæ fuissent in errorem, ... peccassent.

3tio opinati fuerunt animam ex parentibus in filios per traducem propagari, nec esse aliud animam esse ... ... communicari, et ... ... Ita senserunt olim Tertullianus, Apollinaristæ, teste Hieronimo, maxima pars occidentalium; in hanc sententiam proclivior videtur Augustinus; eamque sæculo 10 excitavit Campanatius.

4to loco venit ... ... quæ ... est celeberrimi Philosophi Christiani Wolfii. Docet autem animas humanas a solo Deo creari, nec haberi per traducem; fuisse tamen omnes initio simul conditas a Deo, easque singulas suis inclusas corpusculis, quæ in Eva ovario eodem tempore formaverat.

Quinta demum sententia illorum est, qui censent rationales animas fieri a Deo per creationem, ita tamen nec antiquiores esse corporibus, nec initio temporis omnes simul fuisse conditas, et suis organicis corporibus ... ... , sed quotidie produci a Deo ex nihilo, atque infundi, quam corpuscula in materno utero ad illum statum pervenere, qui necessarius est ad obeundas vitæ functiones.

Propositio 1. Mens humana non est particula divinæ substantiæ unita corpori organico.

Pro 1 Probatur. Si mens humana esset particula divinæ substantiæ, sempiterna esset, et necessariam haberet existentiam. Sed neque sempiterna est anima, neque existentiam habet necessariam, quum aliunde ... ... aliquibus ... ... mutationibus; quæ res sempiternæ et necessariæ prorsus repugnant. Ergo particula quædam divinæ substantiæ censeri non potest humana anima.

Pro: 2. Concipere non possumus mentem humanam veluti particulam esse divina substantia decerptam, quin Deum ... ... in partes ... divisibilem, sed Deum ... ... dividi posse in partes, ne fingere quidem possumus. Ergo neque mentem humanam aliquam esse divinam particulam.

Pro 3tio. Mentes humanæ, si particulæ essent substantiæ divinæ, divinitatem ... ... , ... Deus ... , et tamen mutationibus obnoxiæ sunt, et peccare possunt Animæ. Sed Deum mutari, aut posse peccare, intolerabile est absurdum. Ergo et mentes humanas aliquas facere Dei partes, maximum est absurdum. Hinc ... ... nostras ... ... 2do adversus gentes. Procul nec ... sceleratæ opinionis immanitas, ut Deus credatur omnipotens, ... et invisibilium rerum sator, conditor, procreator, tam ... ... animas fecisse, gravitatis ac ponderis, constantiæ nullius, in vitia labiles, in peccatorum genera universa declives ... ... hujusmodi fierent, in corpora ... ... , quorum ... ... tempestatibus, et modo ... ... modo ... ... incendiorum conflagrationes, ut ... ... mortalitas ... ... maledicerent ... ... mordacitate lacerarent. Haitenus Arnobius.

Dices 1. Sacræ ... ... testantur mentem humanam esse particulam divinæ substantiæ. Nam Genesios cap. 2do, v. 7 ita describitur origo animæ. Formavit igitur Deus hominem de limo terræ, et inspiravit in faciem ejus spiraculum vitæ, et factus est homo in animam viventem. Quid autem aliud est factam esse animam ex spiritu Dei, nisi fuisse desumptam, atque decerptam ex substantia Dei?

R. secundum ... ... Scripturæ diversimode omnino esse ... a Moyse ... ... quando ... Deum inspirasse in faciem hominis spiraculum vitæ. Nam primo, ... spiraculum vitæ ... ... , quam Deus contulit homini cum ceteris animalibus communem. In textu quippe hebraico ... inspiravit in nares ejus spiraculum vitæ; adeoque per illud spiraculum in nares inspiratum intelligenda est tantum respiratio, qua animalia per nares aerem admittunt, atque emittunt. 2do quidam ex Patribus, ait ... ... Commentario in Genesis Caput 2dum, pro hoc vitæ spiraculo spiritum sanctum et sanctificantem, quem Adæ inspiravit Deus intelligere, per quem vitam animæ ... , justitiam, innocentiam, et gratiam. 3tio ... ... vitæ spiraculum ... spiritualis anima, consequitur duntaxat inspiratam, seu creatam fuisse animam a spiritu, seu a spiritu Dei, non fuisse sumptam, et quodammodo decerptam ex spiritu, seu substantia Dei.

Dices 2do. Mens humana ē participatio aliqua Dei. Ergo ē pars aliqua Dei. Pro conseqª. Participare aliquid a Deo idem ē, ac accipere aliquid a Deo. Ergo etc.

R. dist. ant: Mens humana ē aliqua participatio Dei, quatenus exprimit [inde] Dei aliqua attributa, quæ in ipso relucent conc. quatenus aliqua ex divina substantia transeat in animam, neg. ant. et conseqm. Anima humana participatio dicitur divinæ naturæ eodem modo, quo creatæ omnes naturæ, et perfectiones dicuntur participationes divinæ naturæ, et divinarum perfectionum, quatenus scilicet Deus communicavit animæ intellectum, et voluntatem, quæ sunt tenui, atque eminentiori modo in ipso Deo continentur, et signavit super illam divini vultus lumen, quo bonum a malo discernere possimus. Hinc rationalis anima in Scripturis dicitur ad imaginem, et similitudinem Dei, non ex substantia ipsa Dei.

Dices 3tio. Non repugnat Deum esse re ipsa divisibilem in partes. Ergo non repugnat, mentes humanas esse particulas divinæ substantiæ. Pro ant. non repugnat Deum esse corporeum. Ergo etc. Confirmatur. Nam interæ nationes summopere excultæ, cujusmodi sunt Siamenses, Sinenses, et Japonenses, censent animas esse tenue quoddam, eandemque et Deum.

R. neg. ant. ad prob: neg. ant. et conseqm. Deum concipi non posse veluti corporeum, et in partes divisibilem, suadet evidentissime idea illa, quam omnes habent de Deo tanquam de ente summe perfecto, adeoque de ente summe simplici. In quolibet genere, inquit S. Thomas Lib. 1 contra Gentiles, Cap 18, tanto aliquid ē nobilius, quanto simplicius, sicut in genere calidi ignis, qui non habet aliquam permixtionem frigidi. Quod igitur ē in fine nobilitatis omnium entium, oportet esse in fine simplicitatis. Hoc autem, quod dicimus in fine nobilitatis omnium entium, dicimus Deum. Nulla igitur compositio ei accidere potest. Et sane, nemo inficiabitur, omne ens compositum corruptioni esse obnoxium. Compositio quippe, inquit S. Gregorius Nazianzenus Oratione 34, pugnæ initium ē, pugna autem divisio, dissidium solutionis. Evidens ē autem Deum non posse corrumpi, quum fieri non possit ut esse desinat, quod nullam habet dependentiam. Neque, ait Origenes Lib. 1 de Principiis, Cap. 1, aut corpus aliquid, aut in corpore esse putandus ē Deus, sed intellectualis natura simplex, nihil omnino in se adjunctionis admittens, uti ne majus aliquid, et inferius esse credatur, sed ut sit ex omni parte monas, et, ut ita dicam, totus mens, ac fons. Sed de simplicitate Dei satis superque dictum ē Pneumatologiæ Lib. 1. Cap. 5.

Ad confirmationem; quod aliquæ Asiaticæ Gentes, quod Spinoza, quod Tolandus, atque Poiretus sibi suadere studeant Deum esse corpus, corpoream esse animam, immo Deum simul esse corpus, et animam; nihil evincit contra ceterarum nationum, et contra universalem in hac re aliorum Philosophorum opinionem. Ac Deus quidem dici non potest hominis animam ex ea parte, quod anima multa ignoret, propter erret, plura confuse, et inadequate sciat; quæ in Deo perfectissimo locum habere non possunt. Præterea, si mens humana ē Deus ipse, si minus late patentia, [illegible] mens divina; et, sicuti Deus adæquata habet ideam sui, rerumque omnium, quæ ex ipsius essentia necessario sequuntur, ita humana mens adæquatam habebit ipsius cognitionem, corporis cui unita ē organici, rerum quarumcumque externarum. Entis absolute infiniti, substantiæ nimirum constantis infinitis attributis, adeoque talem habebit cognitionem, ut labi atque errare nunquam possit. Hæc quum animæ humanæ, intima suadente experientia, nequaquam conveniant, concludendum ē, animam hominum non esse tenuem spiritum, seu non esse divinam aliquam materiam, ut Asiaticæ illæ nationes putant, aut partem infiniti materialis divini intellectus, quemadmodum pridem docuit Spinoza.

Propositio 2da. Mentes humanæ non [sunt] particulæ decerptæ ex Magna Universi Anima, et præexistentes in aliis orbis, antequam descenderent in corpora, uti opinatus ē Plato. Neque detrusæ fuerunt in corpora, velut in carcerem, ut scelerum ante patratorum pœnas luerent, quemadmodum existimavit Origenes.

Pro 1 Propositio quoad primam partem. Magna Universi Anima Platonicorum vel spiritualis censenda ē natura, vel materialis omnino, et corporea. Sed ex spirituali anima mundi sumi, atque elici non potuerunt mentes humanæ, quum spiritualis mundi anima dividi non potuerit in partes. Ex corporea Universi anima erui non potuerunt ipsius partes, quum repugnet demonstratis superius incorporeæ earum naturæ, ut ex corporea Anima, tanquam partes ex toto, fuerint avulsæ. Mentes itaque hominum fingi non possunt veluti quædam particulæ ex Anima Universi decerptæ.

Pro 2do prima Propositionis pars. Decerptæ ex Anima mundi humanæ mentes, et præexistentes ante corpora aliis in orbis omnino ~~[illegible]~~ [destruunt historiam] originis animarum, quam in Libro Geneseos describit Moyses. Quum non omnium animarum eadem proportio sit ratio, atque origo; quis non videt, primi Parentis animam fuisse ejus corpore antiquiorem, si mentes humanæ præexistentes aliis in orbibus essent corporibus antiquiores? Animam tamen Adæ respicuam ante ejus corpus extitisse certum, atque evidens ē. Formavit Deus Hominem, inquit Moyses Cap 2. Geneseos vº 7. (scilicet Adæ corpus) de limo terræ, et inspiravit in faciem ejus (nempe formati corporis) spiraculum vitæ. (hoc ē animam rationalem) et factus ē homo in animam viventem. Creata itaque non fuit Adæ anima, nisi formato prius ejus corpore; aut saltem creata fuit, quum condidit Adæ corpus summus Artifex Deus. Quare si nostri Parentis anima antiquior non fuit ejus corpore, cur censendum erit ceterarum creationem animarum corporum præcessisse productionem?

Confirmatur argumento, quod nobis suppeditat D. Hieronymus Epistª 61. Si fuit anima, ait S. Doctor antequam Adam in Paradiso formaretur ... necesse ē, ut aliqua causa præcesserit, cur quæ prius sine corpore fuit, postea circumdata sit corpore. Et si animæ ē naturale esse sine corpore, ergo contra naturam ē esse in corpore. Si contra naturam ē esse in corpore, ergo resurrectio corporis contra naturam erit. Sed non fiet resurrectio contra naturam. Ergo, juxta sententiam nostram, corpus, quod contra naturam ē redditum, animam non habebit.

Pro. 2, oo quoad 2dam partem. Ex hactenus demonstratis, mentes humanæ non fuerunt corporibus antiquiores. Sed, si non fuerunt antiquiores, nullum fuit patratum ab eis scelus, propter quod carceri traderentur corporeo. Mentes ergo humanæ detrusæ non fuerunt in corpora, veluti in carcerem, ut scelerum pœnas luerent. Confirmatur. Si ante corpus existens anima peccavit, [illegible] argumentatur Cyrillus Alexandrinus Lib. 1 in Joannem, Cap 9) et idcirco innexa ē carni, nonne aequalius gravioru quidem peccata morte plecti, innocentes vero vivere [illegible] Præstaret quippe plectere, turpissimorum criminum reos diu in corporibus herere, ut hoc pacto gravius punirentur, innocentes vero corporibus exsolvi, [illegible]

loco, inclusæ sunt in corporibus animæ. sed contra, morte quidem punitur homicida, vita autem corpore nihil pœnitur non est igitur, supplicii loco, inclusa corpori anima.

Dices 1. Quanquam, secundum Mosaicam historiam, Adam primus extiterit generis humani Parens, fuerunt tamen homines Adamo antiquiores. Ergo, licet, secundum scripturarum divinarum authoritatem, Anima Adami non fuerit illius corpore antiquior, potuere tamen ceteræ animæ esse corporibus antiquiores. Antecedens certum videtur. Nam Isaac de Peirera in suo nupero Præadamitarum Libro, quem edidit apud Batavos anno 1652, ex ipsis sacris scripturis conatur ostendere, ante Adamum homines extitisse. Legimus in Libro quodam conscripto a Rege Cozar, apud Indos vixisse temporibus Adami Janbuzar, Zagrit et Roanne, eumque Janbuzar fuisse Adami Præceptorem. Rabbinus Abrar tradit, Seatar, qui Syriacum Iman erat, vere obitum anno circiter 770, fuisse Præadamitam. Et nostris quoque temporibus non desunt, qui putant ceteros Planetas suos quoque habere incolas qui ab Adamo profecti non sunt, et nostræ fortasse Telluris incolis multo sunt antiquiores. Cur itaque ante creatam Adami animam existere non potuerunt in aliis orbibus ceteræ humanæ animæ, quæ postea demissæ in corpora, Adami Nepotes, Telluris semper habitatores constituerent?

R. hic est. Nulos revera fuisse Præadamitas, seu homines Adamo antiquiores, ex sacris scripturis adeo manifeste colligitur, ut dubitari non possit, sicut Isaaco Peirerio philosophandum est ex authoritate divinarum scripturarum. Nam, uti animadvertit P. Natalis Alexander in Historia Ecclesiastica Veteris Testamenti, Dissertatione 3. Articulo 1., Moyses mundi initia, primamque rerum omnium productionem describens, non solum Præadamitas nullos commemorat, sed referens creationem primi hominis, cui dominium in universa animantia regens creata collatum a Deo fuit, hæc habet. Et creavit Deus hominem ad imaginem suam, ad imaginem Dei creavit illum, masculum, et feminam creavit. Benedixitque illis Deus, et ait. Crescite, et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus Cœli, et universis animantibus, quæ moventur super terram. Hunc autem primum hominem fuisse Adamum constat ex Capitibus 2do, 3tio, et sequentibus, præsertim vero ex capite 5, ubi repetens Moyses primi capitis verba, significat intelligenda illa esse de Adamo, inquiens. Hic est Liber generationis Adam. In die, qua creavit Deus hominem, ad similitudinem Dei fecit illum. Masculum, et feminam creavit eos, et benedixit illis et vocavit nomen eorum Adam in die, quo creati sunt.

Quod si reponat Peirerius, Cap. 1 Geneseos Gentilium creationem enarrari, Cap. vero 2do formationem Adami primi Judæorum non omnium hominum Parentis, respondendum erit cum eodem P. Alexandro, alterius hominis creationem primo, et 2do Capite Geneseos a Moyse non describi sed versum 7 2di Capitis meram anacephalæosim continere, qua id, quod primo Capite de creatione Adami pressius dixerat, et quasi proposuerat, prolixius explicat, et accuratius. Nam imprimis versiculo 4. Capitis 2di creationem Cœli, terræ, plantarumque commemorat, sicut versu 7 creationem hominis describit. Sicut ergo non alii cœli, alia terra aliæ stirpes, et plantæ versu 4to Capitis 2di memorantur, quam illæ, quarum creatio Cap. 1 descripta est, ita nec alterius creationem hominis meminit Moyses versu 7 Capitis 2di, sed narrationem Cap. 1. propositam resumens, eam accuratius describit. 2do systematis Præadamitarum falsitatem demonstrant verba illa Cap. 2. v. 5: Et homo non erat, qui operaretur terram. Quomodo enim non erant homines, si existebant Præadamitæ, quorum creatio, docente Peirerio, Cap. 1. narratur? 3tio, sex dierum operibus absolutis, ac recensitis Cap. 1., Deus a creatione cessasse dicitur, imo sabbatum propterea constituisse. Post septimam itaque diem Adamum non creavit. Deinde, quod attinet ad dominicum illud sabbatum a Judæis imitatione exprimi, et celebrari, si Adamus Judæorum Pater ante illud sabbatum creatus non sit. Quarto Gentium Regna, et Principes, Geneseos Cap. 10. ortum duxisse narrantur a Sem, Cham, et Japhet Filiis Noe, qui ad Adamum originem suam referebant. Omnes igitur homines ab Adamo progeniti sunt, Propterea Apostolus, ut legitur Actorum Cap. 17 v. 26 in Areopago sermonem habens, de Deo ait: Fecitque ex uno omne genus hominum inhabitare super universam faciem Terræ. Alia argumenta et efficacissima equidem sunt, quæ liquido ostendunt, desipere eos, qui Præadamitarum existentiam ex sacris potissimum scripturis demonstrare conantur; sed illa, quæ ex intima Theologia petita sunt, Theologis relinquimus. Ea consulere poterit quis apud laudatum Natalem Alexandrum, et apud Calmetum commentario in Caput 2dum Geneseos. Ceterum, admissa etiam Præadamitarum hypothesi, non erit demonstratum, animas humanas fuisse initio simul avulsas ex universi anima, in aliis orbibus fuisse collocatas, ob scelera patrata fuisse successive in corpora detrusas. Nam præterea, quæ in probatione diximus; secundum systema Peirerianum, Animæ sive Adami, sive Præadamitarum non extiterunt ante creationem corporum, sed fuere a Deo creatæ vel una cum corpore, vel post corporis productionem. Quæ ex Libro Cozar, aut ex Rabbino Abrar allata sunt, quum prorsus sint commentitia, atque ridicula, id nobis postulant, ut tantum commemorentur. Hypothesis denique illorum, qui putant Jovem, Martem, aliosque Planetas suos habere incolas, eam si non revereri nullum tamen habet robur adversus Probationem nostram. Quærimus enim, utrum animæ hominum in aliis cælestibus corporibus quandoque fuerint, atque inde ex illis Regionibus in terram descenderint, nostris constructis corporibus. Quare, tametsi et Joviales, et Martiales e. g. forent homines, non sequeretur tamen fuisse quandoque martiales, aut Joviales animas, quæ unitæ nunc sunt corporibus Terricolarum.

Dices 2do. In Psalmo 118 dicitur Priusquam humiliarer ego deliqui, hoc est, priusquam humiliaretur anima mea per corporis alligationem, in quo, velut in carcere, detinetur, peccavi Deus meus. Hinc studet Regius Psaltes: Educ de carcere animam meam.

R. nimis perturbari ab Origenistis sacros textus, quos eos secundum pravam adeo opinionem interpretantur, et inepte contorquent. Quum postulat David educi de custodia, seu carcere corporis animam, non indicat animam in pœnam peccati fuisse in corpus, tanquam in carcerem, detrusam; sed corpus nuncupat carcerem animæ, propterea quod unita corpori non potest Deum cognoscere et contemplari, quemadmodum separata a corporeis commercio contemplabitur. Ut itaque liberius cognoscere, et consequi Deum possit, exclamat Propheta Regius: Educ de corpore animam meam.

Propositio 3tia. Animæ humanæ per traducem non propagantur ex Parentibus in Filios.

Probatio demonstratur. Animæ humanæ ex Parentibus in Filios per traducem propagari non possunt, quia corporeæ dicantur. Nam, ut apposite P. Fortunatus, quum propagatio per traducem in eo consistat, ut una portio alicuius substantiæ, quæ ex uno in aliud hoc modo diffunditur, decedat ex generante, et genitum subeat, non quod per traducem dicitur propagari

nequit anima, quae in patre existit, propagari in filium, nisi plures particulas ipsa contineat, quarum una seu ipsa a suo toto separari possit, et seminis vehiculo in illud transfundi corpusculum, cui pater ipse, quum filium generat, initium et motum, et vitam, ac proinde nisi sit corporea. Sed humana Anima, ex superius demonstratis, non est corporea. Ergo animae humanae ex parentibus in filios per traducem propagari non possunt. Confirmatur. Nam si spiritualis anima haberi posset ex traduce; vel totus spiritus Patris transiret in Filium, vel pars: si primum; Remaneret itaque sine Anima Pater: si 2dum; spiritus ergo, seu anima Patris foret divisibilis, et materialis. Fieri itaque non potest, ut corporum more per traducem habeat Anima.

Dices 1. Docentibus Scripturis, animae humanae habentur per generationem ex eo ex. Probatur: Genesios Cap. 46 v. 26 dicitur: Cunctae animae, quae ingressae sunt cum Jacob in Aegyptum, et egressi sunt de femore illius, absque uxoribus filiorum ejus, sexaginta sex. Ergo etc.

R. negando ad probationem conc. ant. ne. conseq.um quum ait scriptura animas egressas esse de femoribus Jacob, per animam totum exprimit hominem, non incorpoream duntaxat substantiam illam, a qua humani corporis vita dependet, ita ut sensus sit: Cuncti homines, qui egressi sunt de femore Jacob, fuerunt sexaginta sex. Nam, ut pluribus exemplis demonstrari posset, mos est Scripturarum, nomine animae, totum designare hominem; quod et nos tam in loquendo, quam in scribendo plerumque facere solemus, quum fortes homines fortes animas dicimus, vel et aut, animas vel nuncupamus. Quod si quis premat improprium esse dicere hujusmodi loquutionem; propterea quod, et totus homo non habetur ex generatione, neque totus homo egressus dici potest ex femore Patris: respondendum esset, sacras scripturas non fuisse semper loquutas, more Philosophorum, in sensu proprio, et rigido, sed hominum vulgari consuetudini se se saepe accommodasse. Quamobrem, ut totus Filius descendisse dicatur a femore Patris, sufficit ut corpus duntaxat Filii ex generatione descendat a Patre; quia licet corpus non sit hominis pars principalis, ea tamen est, quae in homine nobis immediate occurrit, quaeque sola, quum hominem intuemur, a nobis conspicitur.

Dices 2do. Si animae humanae non propagantur ex traduce ex Patribus in Filios, intelligi non potest propagatio originalis peccati. Nam quomodo in posteros transire, nobisque communicari potuit primi Parentis labes, si animae nostrae ex infecta Adae anima profectae non sunt? Si anima ex traduce non est, argumentabatur quondam D. Augustinus Pelagius, sed sola caro tantum habet traducem peccati: sola ergo poenam meretur. Injustum est enim, ut hodie nata anima non ex massa Adae, tam antiquum peccatum portet alienum; quia nulla ratione conceditur, ut Deus, qui propria peccata dimittit, una imputet alienum.

R. universum humanum genus infectum nasci originalis peccati labe; nec tamen propagari per traducem humanas animas a Parentibus in Filios. Nam si communicatur nobis primi Parentis peccatum, quod animae nostrae sint veluti partes quaedam avulsae ex Adae anima: si Adae primum crimen propagatur in posteros per generationem et per traducem animarum; cur quaeso, non conspicitur quotidie, ut animae Filiorum, quae secundum Adversarios partes sunt decerptae ex animabus Parentum, iisdem pollerent instructae virtutibus, quibus animae Parentum? Cur ex probis, doctisque viris, probi non exoriuntur, doctique Filii? Cur ex improbis atque insanis non proficiscuntur insani semper, et improbi liberi? Nascuntur itaque Filii originali labe infecti, non quod eorum animae ex infectis animabus Parentum per generationem deciderint, sed quia corruptae carni, quae ex Parentibus habetur, conjunctae fuerunt Filiorum animae. Certum tenemus, inquit Auctor Libri de Spiritu, et anima, Cap. 41 quia caro contracta de carne per legem concupiscentiae, quam cito vivificatur, originalis culpae vinculo premitur, ejusque affectionibus anima, quae carnem vivificat, aggravatur. Sub hoc peccati vinculo detinentur parvuli, qui sine remedio Baptismi moriuntur. Habent enim originale peccatum, non per animam sed per carnem utique contractum, animaeque refusum. Carni namque ita unitur anima, ut cum carne sit una persona. Fit enim auctore Deo, anima, et caro unum individuum, unus homo; unde, salva natura utriusque proprietate, adiicitur carni, quod animae est, et animae, quod carnis est, pro unitate personae, non pro diversitate naturae. Quod igitur ibidem singulis est proprium, commune fit amborum; proprium pro natura, commune pro persona. Inde fit anima originali culpae obnoxia, quam caro contrahit, et animae refundit, cum qua unita est in persona, licet divisa in natura. Hactenus Auctor ille. D. vero Augustinus, licet de origine animae fuerit incertus; posito tamen, quod non provenit per traducem, apte docuit, contrahi ab anima originale peccatum quod infectae carni, ineffabili unione, copuletur. Inquit enim Lib. 5. contra Julianum: Profecto aut utrumque (anima scilicet, et corpus) vitiatum ex homine trahitur; aut alterum in altero, (nempe anima in corpore) tanquam in vitiato vase corrumpitur, ubi occulta justitia divinae legis includitur. Quod itaque in universum humanum genus propagetur primi Parentis peccatum, non probat humanas animas, non secus ac caro, propagari per traducem.

Dices 3tio. Homini, non secus ac Plantis, dixit Deus: Crescite et multiplicamini. Sed Plantae multiplicantur per generationem. Ergo etc.

R. ~~distinguo ma.~~ Homini quoad corpus spectato non secus ac Plantis, dixit Deus Crescite, et multiplicamini conc.: Homini spectato secundum animam etc. ne. Min. conc. ma. et sub adata dist.e ne. conseq.um ex iis, quae diximus superius in resp.e ad ob.m primam patet hujus argumenti solutio.

Propositio 4ta. Animae humanae non fuerunt omnes simul initio temporis a Deo creatae, et ut inclusae organicis corpusculis, quae eodem tempore formata a Deo in Evae ovario, et propagata per generationem, in ovis femineis delitescunt.

Ut Propositio haec clarius, quo fieri potest demonstretur, aliqua animadvertere debemus cum tradidis recentioribus Philosophis spectantia ad generationem animalium. Harveus, Steno, Bartholinus, Graafius, Malpighius, Vallisnerius, aliique Empedoclem sequuti existimant animalia omnia oriri ex ovis in prima femina a Deo creatis, propagatisque per generationem in alias feminas (Nam illud intercedit discrimen inter animalia ovipara atque vivipara, ut illa sorte, haec vero intus propria ova foveant. In illis fetus ovo inclusus ex substantia in ovo latente nutriatur, et crescat, in his fetus in ovo latens, et materno existens in utero alimentum recipiat a Matre) Verum ita animalia fiducumque ex ovis oriri, secundum hujusmodi Philosophorum systema, ut non oriantur, nisi facta fecundatione ovi feminei ope seminis masculini. Quare hominis conceptio, seu generatio ex eo fit, quod subtilior, atque vividior virilis seminis portio ingressa femineum ovulum humani corporis machinulae in ovo delitescenti motum communicet, illiusque partes evolvat, efficiatque ut antiquis

redditqe reddant ad eos parendos motus in quibus vita consistit. Hodie pro certo atque explorato habet, inquit Wolfius Psychol. Rat. sect. 4. Cap. 2., fetum in utero materno non generari ex massa seminis rudi, atque indigesta sed ex corpusculo organico preexistente, sive organicum istud corpusculum sit animalculum spermaticum, sive quodcumque aliud rudimentum fetus. Hec posita.

Pro: 1 Probo. Corpusculum illud organicum, quod in ovo latet femineo, antequam fecundetur masculini seminis aura, vel vitę motibus predituм est, vel instar mortui corporis, omni destitutum est motu. Si humana illa machinula motu caret, nullumque in ea habetur vitę signum, predita itaque non est rationali anima. Nam sicuti lex naturę postulat, ut anima humana corpus relinquat, quum amplius non est idoneum ad obeunda vitę munera; ita postulare videtur ut in corpusculo organico non collocet a Deo mens, nisi illud sit idoneum, ut statim ac illi juncta est anima, vitę functiones exerceat. Si vero humana illa machinula spiritu humano animata et movet, et vivit. Sed homo ergo concipiendum, necessum minime est, ut femineum ovum fecundetur a semine maris, sed femina concipiet, quin viro nubat; quod quum maximum sit absurdum, concludendum est, organicum corpusculum in ovulo delitescens femineo destitui rationali anima, antequam fecundum fiat ope aure seminalis.

Pro: 2do Probo. Si feminę preditę sunt animatis ovulis, suaderi istis virginitas nisi generatim posset. Quum enim non constet, quę nam ex illis donatę sint humanis machinulis, quęnam iis destituantur; illę perpetuo virginitatis voto obstringere non possent, quin essent in causa, ut tot perirent animę, quot animata ovula complectuntur. Et recte ergo Christus Dominus tantopere comendavit virginitatem; erravit Apostolus exortans, ut omnes, nullo sexuum discrimine posito, ad sui imitationem perpetuo custodirent celibatum. Preterea, admissa Leibnitiana hypothesi, femine omnes, ne aliqua interiret anima, summo studio niti deberent, ut plures, quo fieri potest, partus emitterent: ubivertum proinde genus humanum polygamiam inducere deberet contra leges majori hominum parti communes, imo contra preceptum Christi pluralitatem uxorum in Evangelio prohibentis: Quę quantum indigna sint, nemo est, qui non videat.

Opponunt 1. Fatentibus divinis Scripturis, Deus initio mundi omnia simul condidit nec deinceps aliquid unquam creavit. Legimus enim Geneseos Cap 2 v. 2: Complevitque Deus die septimo opus suum, quod fecerat. et requievit die septimo ab universo opere, quod patrarat. Ergo simul etiam fuerunt conditę omnes humanę mentes, atque in primę Matris ovario collocatę.

R. Deum septimo die requievisse a condendis novis creaturarum speciebus, non autem ab iis etiam creandis substantiis, quę necessarię sunt, ut alicujus intra septem dies conditę speciei propagatio habeatur. Porro, quum Deus rationales quotidie creat animas, non novas aliquas creaturarum species, quas antea non fecerat, producit, sed efficit duntaxat, ut ea, quam ad sui imaginem initio condiderat, species prorsus non extinguatur, et pereat, sed propagatione servetur. Hinc autor Libri de Spiritu, et anima Cap. 41: Quales, inquit, in exordio die sexto masculo et feminę dedit animas, tales quotidie inspirat singulis, nova de nihilo creatione, non nova institutione. Pater, inquit, meus usque modo operatur, et ego operor. Operatur usque modo Pater, et Filius operatione quidem nova, sed institutione non nova, pro illa agens, cum ista quiescens. Res vero corporeę post primam sui creationem novę nullę creantur, sed simul in exordio conditę, temporali formatione propagantur. Animę autem non simul essentialiter factę sunt, sed pro ratione continuli, qua ad imaginem, et similitudinem Dei sunt, et simul factę reputantur, et non simul editę judicantur. Non simul editę pro essentia, sed simul factę pro compari forma ad imaginem, et similitudinem Dei prerogata.

Instabit Wolfius fortasse, autorem Libri de Spiritu, et anima, quicumque ille fuerit, hominem quidem esse varię, multęque lectionis, ut judicabit Erasmus, non tantę tamen autoritatis, ut ejus dicta digna sint, quę in honore habeantur, secus ac summorum Patrum, aut Philosophorum sententię.

R. non solum authorem Libri de Spiritu, et anima, hominem ceteroquin maximę authoritatis, in ea fuisse opinione, sed idem sensisse D. quoque Augustinum, imo totam hanc doctrinam fuisse ex D. Augustino desumptam. Nam Lib. 4. sup. Genesis ad literam Cap. 12. expressis verbis fatetur, locum illum Geneseos de divina quiete a rebus creandis ita posse intelligi, ut sensus sit, Deum requievisse a condendis generibus creaturę, quia ultra jam non condidit aliqua genera nova. Quod docuit optime Epist. 166. scribens ad Hieronimum. Quum enim postulasset S. Hieronimus, ut sibi palam fieret, quomodo adversus Pelagianos defendi posset, singulas animas singulis nascentibus hominibus tamquam a Deo creari, quod ipse Hieronimus in Epistola ad Marcellinum, et Anapsychiam insinuaverat, ostendit Augustinus, ex illo Evangelii loco: Pater meus usque modo operatur, satis non evinci, quotidie a Deo creari animas, et in corpora mitti; sed neque ex eo, quod Deus die septimo quievisse dicatur, id esse falsum satis evidenter posse demonstrari. Ceterum; etiamsi Deus omnes simul initio Mundi condidisset mentes humanas; non recte tamen concluderent Leibnitiani, fuisse illas in Evę ovario inclusas, et per propagationem ovulorum in posteriores feminas propagatas; ut patet ex iis quę in probatione diximus. Hinc oppositi argumenti transmittendum ant: et neganda conseq.

Opponunt 2do cum Wolfio Psych. Rat: sect. 4. Cap 2. Qui sibi metuunt, ne periculosi quid subsit dogmati de preexistentia animarum, propterea quod ab antiquis Ecclesię Doctoribus impugnata fuerit... hominum credulitati obnoxias habent fidem. Non video, quid inde sequatur, quod vel rationali, vel revelatę religioni, vel virtuti sit adversum, si in prima statim rerum creatione animas a Deo ex nihilo productas asseras una cum stamine fetus.

R. antiquos Ecclesię Doctores validissimis rationibus contutasse preexistentiam mentium humanarum tam secundum sententiam Platonicorum, quam secundum sententiam Origenistarum, uti in 2da Propositione vidimus; merito propterea metuere Philosophos, ne periculosi quid subsit dogmati de preexistentia animarum. Atque ea quidem preexistentiam secundum hypothesim Leibnitianorum a Christiano Philosopho admitti non posse ex dictis in superiore probatione adeo perspicuum est, ut non intelligam, quomodo asserere queat Wolfius, nihil ex ea hypothesi fieri consectarium, quod vel rationali, vel revelatę religioni, vel virtuti repugnet. Nam, ut confirmittam sublatam inde virginitatem, et statutam necessario polygamiam, quam pessime sentire cogeremur de ineffabili mysterio incarnationis? Nam Christi quoque anima initio temporis una cum ceteris dicenda est in Evę ovario creata, si pro certo habendum est cum Wolfio, ita Deum quievisse di

septimo, ut nihil postea creaverit, aut creaturus sit ad finem usq. mundi? Animam tn̄ Christi tunc solum a Deo fuisse creatam, quum divini verbi facta fuit incarnatio: Incarnationis autem mysterium fuisse duntaxat adimpletum, quum Angelo nuntianti respondit Virgo. Ecce ancilla Domini, fiat mihi secundum verbum tuum; communis ē sententia SS. Patrum. N̄ itaq. initio temporis creata fuit in suo ovario Christi anima; ac propterea hypothesis Leibnitiana, ex qua tam indignum consequitur absurdum, revelatæ religioni omnino adversatur.

Qd si urgeat Wolfius, incarnationem Verbi divini eē miraculum, n̄ propterea nostri argumenti vim infringit. Fatemur equidem eē illam maximum miraculum; sed neq. p miraculum creare aliquid debuit Deus, si ut putat Wolfius, a rerum condendarum die septimo penitus quievit: Quieti siquidem n̄ minus ea actio opponitur, quæ supra leges naturæ, quam ea, quæ naturæ legibus stare respondet.

Opponunt 3tio cum eodem Wolfio loco superius laudato. Deus die septimo a creando cessasse legitur, unde Theologi recte colligunt, qd hodie nihil amplius creet, seu ex nihilo producat. Scripturæ igitur convenit creatio animarum in prima statim creatione a Deo facta.

R. deceptum fuisse virum cl. quum opinatus ē sententiam de præexistentia animarum consentaneam eē opinioni Theologorum. Falsum ē ex textu illo Geneseos colligere Theologos, rationales animas quotidie a Deo n̄ creari, nisi forte de iis Theologis loquatur Wolfius, qui contra communem sententiam tuentur cum Leibnitio præexistentiam animarum in ovis femineis, vel de antiquioribus illis, qui aut animas præexistere corporibus opinati sunt cum Platone et Origene, vel eas ex Parentibus in filios p traducem propagari existimarunt; quorum tn̄ authoritates Theologorum n̄ tanti faciendam esse putamus. Sed quoniam ad Theologos confert se se Wolfius, audiamus Patres universos Concilii Lateranensis Quinti sub Leone 10. celebrati. Sessione 8. expresse habetur, animas rationales pro corporum, quibus infundit, multitudine singulariter eē multiplicabiles, multiplicatas, et multiplicandas. Porro, si pro corporum multitudine rationalis anima multiplicanda ē, animæ omnium hominum, qui ad finem usq. mundi nascituri sunt, n̄ fuerunt initio temporis a Deo creatæ. Quippe, si simul fuerunt creatæ, multiplicatæ quidem sunt pro futurorum hominum numero, sed n̄ multiplicandæ. Sed et multo ante Lateranense Concilium Oecumenica V synodus id satis evidenter definierat his verbis: Si quis fabulosam animarum præexistentiam, et, quæ ex illa consequitur, monstruosam restitutionem asseverit, anathema sit; Quæ quidem definitio, licet Origenianam duntaxat opinionem proscribat, nec systema Leibnitianum directe reiciat, probat tn̄ quantum a veritate aberraverit Wolfius, quum dixit ex textu illo Geneseos colligere Theologos, Deum post diem septimum nihil amplius aut creasse, aut creare.

Ceterum; n̄ possunt contendere Leibnitiani humanas animas præexistere in suis corpusculis organicis, quin philosophent contra principium rationis sufficientis, qd tanti ipsi faciunt et tam magnifice proponunt. Hujusce n. præexistentiæ animarum nulla occurrit sufficiens ratio, sive divina spectes authoritatem, sive natura ipsa consulatur. Nulla ē ratio sufficiens desumpta ex authoritate divina. Nam ut superius demonstravimus, nihil sequitur contra nos, qd Deus die septimo ab omni opere quievisse legatur: nec alius adduci potest scripturarum locus, quo ostendat Wolfius nihil deinceps p creationem a Deo factum fuisse, aut eē faciendum. Nulla ē ratio sufficiens, si naturam ipsam consulamus. Etenim vero, si aliqua ex hoc capite desumi posset sufficiens ratio, ea profecto esset, quam ipsemet Wolfius se putat ostendere in Theologia naturali, Deum hodie nihil amplius creare, nec creaturum quicquam, quamdiu hic mundus adspectabilis existet. Hæc autem ratio, etiamsi sufficiens esset ratio, non evinceret, nullam spiritualem substantiam ēnunc a Deo creari, sed tantum nihil sensibile de novo confere in Mundo, qd p veram creationem habeatur. Itaq. ne contra principium rationis sufficientis argumententur Leibnitiani, desinant sibi fingere, animas rationales fuisse initio Mundi simul conditas, atq. omnes inclusas organicis corpusculis, quæ Deus in suo ovario collocaverat.

Ppõo 3. Humanæ animæ tunc solum a solo Deo creantur et creantur, et infunduntur, quum ea habetur in corpusculis humanis organizatio, quæ sufficit ad obeunda vitæ munera.

Pro: 1. Ppõnis part, qd nimirum a solo Deo creentur animæ. Ex iis, quæ in superioribus Ppõnibus demonstravimus, patet hujusmodi eē mentes humanas, ut neq. p traducem propagari possint ex Patre in filium, neq. eē possint particulam divinæ substantiæ, neq. ex mundi anima decerpi. Creatæ itaq. fuerunt animæ, seu a Deo ex nihilo productæ. Et sane, quum substantia, quæ intrinsece ingenerabiles solent nuncupari, talis sit, ut n̄ nisi p creationem possit haberi, ut constat in Angelis, qui quum intrinsece sint ingenerabiles, alium habent naturam, quæ tantum p creationem potest oriri. Rationales animæ quum n̄ secus ac Angelicæ mentes simplices substantiæ sint, adeoq. intrinsece ingenerabiles, nonnisi p creationem a Deo habere possunt originem. Neq. n. fas ē, ait D. Augustinus Lib. 12 de Civitate Dei, Cap. 24. ullius naturæ, quamlibet minimæ mortalisq. creatorem, nisi Deum credere, ac dicere. Et Lib. 1. de anima, et ejus origine, Cap. 15. Unum ē, inquit, e duobus. Si ex traduce n̄ ē, ex nihilo ē, ne illa sit a Deo, ut naturæ sit Dei, qd omnino sacrilegum ē credere. Qd autem a solo Deo creari possit anima ex eo constare potest, qd, quum incorpoream substantiam naturam, et partibus carere necesse sit, nihil habere potest in rerum natura, ex quo præexistente intrinsecus componatur, adeo ut produci tantum possit ex nihilo sui et p creationem, quæ soli Deo adscribenda ē, ut cum D. Augustino adnotavimus. Deo itaq. duntaxat creandi virtus competit, propterea a solo Deo creari potuit anima. Quis negat, ait laudatus S. Doctor, Epist. 190, n̄ animus tantum, sed omnium animarum creatorem Deum, atq. factorem, nisi qui ejus eloquiis apertissime refragatur? Sine ulla quippe ambiguitate p Prophetam dicit. Omnem flatum ego feci. animas videlicet intelligi volens, qd verba consequentia manifestant. N̄ itaq. unum, quem facto ex terra homini primo inspiravit, sed omnem flatum ipse fecit, et ipse adhuc facit. Hujusmodi animarum creationem, quam cum D. Augustino docuerunt SS. Ecclesiæ Patres innixi testimoniis Scripturarum, ethnici etiam philosophi opinati sunt sola ducti ratione naturali. Inter ceteros hæc habet Tullius Lib. 1. Tusc. Quæst. Animorum nulla in terris origo inveniri potest. Nihil n. ē in animis mixtum, atq. concretum, aut qd ex terra natum, atq. fictum eē videatur. Nihil ne aut humidum quidem, aut flabile, aut igneum. His n. in naturis nihil inest, qd vim memoriæ, mentis, cogitationis habeat, qd et præterita teneat, et futura prævideat, et complecti possit præsentia, quæ sola divina sunt. Nec invenietur unquam, unde ad hominem venire possint, nisi a Deo.

Pro. 2da Ppõnis part, animas scilicet humanas tunc solum a Deo creari, et corpori infundi, quum ea in corpore

habet organizationem, vel ea in præexistente corpusculo facta est partium evolutio, quæ requiritur, ut composita [illegible] sultans vitæ functiones possit exercere. Nam, præter verba illa Geneseos, quæ in prolatione 2dæ Probationis adduximus, quæ Ecclesiæ Patres adversus Origenistas, et Priscillianistas afferre solent, si pro certo habendum est, [illegible] corpore recipere humanam animam, quum corpus prius ad vitales motus gerendos idoneum amplius non est, censendum eodem modo erit, tunc solum animam a Deo creari, et corpori infundi, quum corpus [illegible] proxime aptatum est ad vitæ exercendas functiones. Confirmatur. In concilio Viennensi sub Clemente V, et in Lateranensi sub Leone X definitum est substantiam animæ rationalis, et intellectivæ esse vere, et per se hominis formam. Porro si forma ea dicitur, quæ, tanquam pars essentialis, et operationum principium, totum aliquid constituit, et, si secundum D. Augustini doctrinam, anima est substantia quædam rationis particeps regendo corpori accommodata, tunc solummodo debet corpori infundi, quum corporis partes ita sunt organizatæ, ut ille sit homo per animam, tanquam per formam, primam suam elicere operationem. Certum itaque est, animam humanam tunc a Deo creari et corpori infundi, quum ea habet organizationem, quæ sufficit ad obeunda vitæ munera.

Opponunt 1. Ratione consonum non est ad explicandam animæ originem confugere ad causam, quæ supernaturalis est; quum anima sit res naturalis, et ad rerum naturalium seriem ordinata, neque physicum dogma sit, quidquam ex nihilo produci.

R. Merito nos redarguere non possunt Adversarii, si, quando animæ nostræ originem investigamus, solum Deum esse illius auctorem dicimus. Nam, quum vel ipsi gentiles Philosophi, immaterialis, et simplex sit anima; quæ propterea ex nihilo tantum produci, nec ab alia causa, quam a Deo, potest provenire, id asserimus, quod ratione nihil omnino consonum est. Quum autem affirmamus, animam ex nihilo quotidie a Deo creari, non tales causas facimus, quæ naturæ ordinem superent. Siquidem, quum ipse rerum ordinem, quem in natura Deus instituit, ac sua divina providentia tuetur, [illegible] unde sit, quo hominum propagatio, et cujusque hominis ex corpore, et rationali anima constitutionem decrevit, necesse est, ut eodem ordine productionem animæ ex nihilo statuerit, quam productionem, quæ aliunde esse non potest, sibi metipsi reservavit. Deus autem totius naturæ rerum, sicuti conservans, prout cujusque rei conditio, et institutus ordo exigit, nihil extraordinarium facit, quum, [illegible]. [illegible] rationalem de nihilo creat animam, eamque in [illegible] corpus infundit. Quare, quum neque animæ [illegible] productio sit præter ordinem a Deo in natura statutum, sed anima, quam illius productio dicenda est naturalis. Quod autem ajunt, physicum dogma non esse, ex nihilo aliquid creari, falsum omnino est. Ita sentiant oportet, qui, quum singulares naturæ res intuentur, earumque nullam aliquid ex nihilo facere, sed omnia ex materia moliri vident, [illegible] judicio statuunt nihil ex præexistente materia, vel fieri non posse. At secus argumentantur, qui rerum auctorem, quod existere physicum dogma est, finitis non includunt limitibus. Tantum ergo abest, ut dogma sit a physica abhorrens, esse in Mundi auctore vim, quæ omnes naturæ vires superet, qua possit facere quidquam ex nihilo novum, ut id ex ipsa physica necessario consequatur.

Opponunt 2do, contrarium fuisse sententiæ nostræ D. Augustinum, atque eam potius propugnasse, quæ docet, animas ex Parentibus in Filios propagari per traducem. Epist. 190, n° 2 scribens ad Optatum qui eum interrogaverat, utrum animæ, sicuti corpora, propagatione nascerentur, hæc habet: De qua re, antequam admoneam sinceritatem tuam, scito, in tam multis opusculis meis nunquam me fuisse ausum de hac quæstione definitam proferre sententiam, et [illegible] referre in literas ad alios informando, quod prius mihi non fuerit explicatum. Cautela autem Augustini verba id satis probant, si animæ origo per traducem non probatur, incertum scilicet esse, quomodo oriatur anima. Nam et Prudentius Episcopus Tricassinus, qui floruit nono Ecclesiæ sæculo, id fatetur, dum ait: Natum de carne caro, sed utrum anima similiter de anima nascatur, magna quæstio est, et a Patribus diu, multumque discussa, sed absque certa definitione relicta. Incertum itaque est, utrum anima producatur a Deo ex nihilo...

R. Licent nos citere D. Augustinum non ita nostram de anima sententiam admittere, ut eam palam et aperte tueatur, neque tamen animas ex Patribus in Filios per traducem propagari, certum tamen est, a nostra opinione Doctorem nullatenus abhorruisse. In primis in eadem Epist. 190 n° 13 Optatum monet, ut defendat, quantum potest, assertionem animarum ejusmodi esse novitatem, ut nulla propagatione ducantur. Et scribens ad Renatum monachum contra duos libros, quos de animæ origine Vincentius quidam Victor conscripserat, ita in hac re suam proponit sententiam. Animarum novarum sine propagine insufflationem defendi nullatenus prohibemus, sed [illegible] aliquid invenire vel in Canonicis Libris, quod non [illegible] ambiguum dissolvendæ huic obscurissimæ quæstioni, vel in ratiocinationibus suis, quod non sit contrarium catholicæ veritati, non a [illegible], qualis iste apparuit, qui non inveniendo quid diceret, et deliberationem suam nolendo suspendere, ne se nihil omnino [illegible] non metiens, ne taceret, ausus est dicere. Inquinari animam meruisse per carnem, et esse peccatricem animam peccatricem, cujus nullum meritum, seu bonum seu malum ante carnem potuit invenire. Et parvulis sine baptismo de corpore exeuntibus solvi posse originale peccatum, et offerendum pro eis sacrificium corporis Christi, qui non sunt incorporati per ejus sacramenta in ejus Ecclesia: eosque sine lavacro regenerationis de hac vita emigrantes, non ad requiem tantum ire, sed ad regnum Cælorum posse etiam pervenire. Et alia multa absurda, quæ omnia colligere, atque in isto libro disserere longum visum est. Porro, ut animarum propago, si falsa est, a nobis refutetur, et animarum novarum insufflatio, si vera est, a talibus defendatur. Hactenus D. Augustinus; ex quibus, et ex aliis quæ consequuntur, patet, non alia de causa anxium mansisse S. Doctorem in determinanda novarum in dies productione animarum, nisi quia viros inde occasionem sumebant nonnulla asserendi, quæ catholicis dogmatibus manifeste adversabantur. Ait enim, quod, si ex hac sententia quatuor ista consequi volunt. Primo scilicet a Deo fieri animas peccatrices per alienum originale peccatum. 2do, parvulos, qui sine baptismo decesserint, venire posse ad vitam æternam, regnumque cælorum, originali peccato [illegible] 3tio, animas peccasse alicubi ante carnem, et hoc merito in carnem peccatricem fuisse detrusas. 4to, peccata quæ in eis inventa non sunt, quia præscita sunt, merito fuisse punita, quum ad eam vitam [illegible] non convenit venire. Hæc inquam, quatuor, quoniam [illegible] aliquatenus impium est ex nostra sententia [illegible] D. Augustinus, se non solum non vetare, verum etiam favente, et gratias agente, velle defendi. Accedit, D. Augustini ætate, ac tempore etiam Prudentii Tricassini Episcopi nullam extitisse latam ab Ecclesia de origine animæ definitionem; unde inferendum non est, quod si D. Augustinus hac ætate viveret, nostræ sententiæ subscriberet.

Opponunt 3tio. Creatur, atque infunditur a Deo anima in principio generationis, priusquam corpusculi humani organa sint conformata. Ergo etc. Probant. Nam, antequam perfecte organizatum sit corpusculum, vel ipso in tempore conceptionis, vel brevi post vivere illud, atque sentire certum est.

R. In principio generationis, statim nimirum ac a seminali maris aura feminæ fecundatum est ovulum, creari, infundique a Deo rationalem animam, nec infundi tamen, priusquam conformata sint humanæ machinæ organa. [illegible]

celebrioribus recentioribus Philosophis, præextitit in ovulo ante ullius fecundationem erectus, atque organizatus corpusculum, ita ut prædominantes aurarum ullius [illegible] partes excuterent, et leni, blandoque impetu ad motum quo prius erant destitutæ determinarent. In principio itaque generationis infundi potest anima, imo, secundum recentissimorum systema Philosophorum, infundi debet, nec tamen infunditur, antequam organizatum sit corpus.

Caput 5

De mutuo inter mentem humanam, et corpus commercio.

Commercium mentis humanæ cum corpore dicitur mirabilis ille consensus, quem habent certæ operationes mentis cum certis quibusdam motibus corporis; et vicissim, certi motus corporis cum certis affectionibus mentis, cujus consensus ratione, modo mens corporis, modo corpus mentis veluti interpres existit. Ipsa animæ sequuntur corpora, inquit Aristoteles, et ipsæ secundum se ipsas non sunt impassibiles a motibus corporis, id manifestum fit valde in ebrietatibus et ægritudinibus. Multum namque animæ mutatæ videntur a passionibus corporis. Sed e contrario, quod corpus compatitur passionibus animæ, manifestum est circa amores, et timores, et dolores, et voluptates. Amplius autem et in iis, quæ non fiunt, magis utique aliquis conspiciet, quod corpus et anima ita se habent connaturalia, ut fiant causæ plurimarum passionum ad invicem.

Statuendum autem imprimis est, eam inter mentem, et corpus intercedere harmoniam, legem, atque consensum, ut, positis certis quibusdam motibus in corpore, certæ rerum notiones in anima habeantur. Si enim res extra nos positæ eas corporis nostri partes, quas sensuum organa dicimus, ita afficiant, ut certa in illis motio fiat, eaque ad cerebrum usque propagetur, earundem rerum statim in anima notio excitatur. Constat quippe neque a calore tactum affici, neque visum nostrum a luce, coloreque immutari, quin mens calorem, colorem, atque lucem percipiat, seu quin ea in animo excitetur affectio, quam lucis, caloris, colorisque vel sensationem, vel notionem, vel ideam nuncupamus. Sensibilium autem rerum notiones, quæ, positis quibusdam motibus in corpore, excitantur in anima, ita alligatæ sunt iis motibus, qui ab ipsis sensibilibus rebus fiunt in corpore, ut eodem temporis momento, quo in corpore motus illi patiuntur, notiones illæ in mente excitentur. Impedire enim haudquaquam possumus, ne, quum res extra nos posita corporis organum sufficienter immutaverit, sensatio ipsius rei in mente, nisi aliò tunc vehementer distracta sit, recipiatur.

Ea insuper lege, rerum sensibilium notiones, quæ excitantur in mente, iis motibus respondent, qui a rebus ipsis fiunt in corpore, ut clariores, atque obscuriores illæ sint, prout magis, vel minus efficaces sunt ipsi motus. Nam experientia certum est, clariorem hominis notionem fieri in mente, quo homo ipse coram nobis existens validiori lumine perfunditur, atque adeo, quo fortius visionis organum movet; eandem vero notionem in nobis fieri obscuriorem, quo lumen debilius est, leviusque proinde reticularis oculi membrana ab eo impellitur.

Eodem vero ordine, quo vestigia rerum sensibilium ex immutatione organorum sensoriorum in cerebro primum facta, tum in illo relicta iterum in ipso excitantur, earundem quoque rerum sensibilium ideæ iterum producuntur in mente. Sic quia in stultorum, delirantium, et ebriorum cerebro motus a rebus sensibilibus in organis sensoriis facti, cum tumultu, et sine ordine rursus excitantur, perturbatæ eam, et tumultuariæ iterum excitantur in eorum mente ipsarum rerum notiones; et quia in cerebro eorum, qui compotes rationis sunt, motus illi cum lege, atque ordine iterum efficiuntur, ideæ pariter recto ordine, constantique lege iterum in mente excitantur.

Statuendum est secundo, quod, quemadmodum, positis quibusdam motibus in corpore, certæ excitantur affectiones in mente, ita vicissim, datis certis affectionibus in anima, determinati quidam motus in corpore consequuntur. Mens enim nostra ita in corpus suum exercet dominium, ut corporis partes moveantur ad illius nutum, tamdiu perseverent in motu, quamdiu ipsa velit, atque a motu cessent, quamprimum eidem placet. Nemo est, qui, quandocumque voluerit, hoc animæ dominium in semetipso non experiatur. Manus, et pedes, inquit S. Augustinus Lib. 14 de Civitate Dei, Cap. 23, movemus, quum volumus, ad ea, quæ his membris agenda sunt, sine ullo renisu, tanta facilitate, quanta et in nobis, et in aliis videmus. Neque ea sola membra movemus ad nutum, quæ compactis articulata sunt ossibus, sicut pedes, et manus, et digitos, verum etiam illa, quæ mollibus remissa sunt nervis, quum volumus, movemus agitando, et porrigendo producimus, et torquendo flectimus, et constringendo duramus, sicut ea sunt, quæ in ore, ac facie, quantum potest voluntas movet. Et Lib. 11 de Trinitate, n. 7 hæc habet: Tantum habet virium anima in corpus suum, et tantum valet ad indumenti qualitatem vertendam, atque mutandam, quomodo homo afficitur indutus, qui cohæret indumento suo. Corporis enim partes moventur ad nutum animæ, et, si nihil vetet, adsit in corpore, tanta celeritate moventur, tamque etiam cito, quum anima imperat, quiescunt, ut inter volitionem motus, et motum ipsum, inter volitionem quietis, et ipsam quietem ne minimum quidem temporis momentum discernere possimus.

Quamvis autem certum sit, animam determinare corpus ad motum, modus tamen, quo imperatos ab anima motus corpus exequitur, omnino nos latet, quum ignoramus movendi sint nervi, atque musculi, et qua potissimum lege, ut et ipsos et lingua moveat, et pedes agant, in idem inter se conveniant celebriores alii Philosophi. Verum pro certo habemus, animam, atque corpus, vi tam stabilis unionis, qua inter se copulata sunt, se habere perinde prorsus, ac si corpus revera ageret in mentem, et mens in corpus; propterea, non secus ac si mens a corpore, et corpus a mente in operando revera dependeret. Nam et corpus rerum sensibilium notiones producere videtur in mente, et mentem vicissim eos in corpore motus immediate efficere, qui ad illius nutum ab ipso corpore patiuntur.

Hisce prænotatis, inquirendum est, cur ex mutationibus, quæ fiunt in corpore a rebus sensibilibus, rerum earundem notiones excitentur in anima, perinde ac si corpus vi sua eas in anima produceret; et cur, ad nutum animæ, fiant voluntarii motus in corpore, non secus ac si motus ipsi efficerentur ab anima immediate. Quum enim in hac tam mirabili connexione idearum cum mutationibus, quæ fiunt in sensuum organis, et spontaneorum motuum cum eorundem volitione totum commercium positum sit, assignanda est ratio hujusce connexionis, ut mutuum animæ, et corporis commercium recte explicetur. Atque ut celebriores duntaxat in hac re spectemus sententias Philosophorum.

Primo loco veniunt Occasionalistæ, qui cum Cartesio, Malebranchio, et Silvano Regis negant mentem a corpore, et corpus a mente revera dependere, contendentes id tantum nobis videri propter certas, stabiles; et fixas operationum concomitantias. Inficiunt enim neque corpus physice influere in mentem, quum ex mutationibus factis in organis sensoriis a rebus sensibilibus, res ipsas sensibiles solet mens percipere; neque mentem in corpus, quum ad illius nutum movetur; sed Deum esse, qui, occasione mutationis factæ in sensorio a re sensibili, illius ideam producit in mente, et occasione volitionis motus, quam habet mens, motum ipsum efficit in corpore. Jam autem, inquit P. Malebranchius Parte 2da de inquisitione veritatis L. 6. Cap. 3, constare mihi videtur, voluntatem spirituum vel minimum corpus movere non posse

nam nullam esse connexionem necessariam inter voluntatem nostram e. g. movendi brachium, et motum brachii, evidens est. Movetur equidem, quando volumus illud moveri; ac proinde sumus causa naturalis motus brachii nostri. Sed causæ naturales non sunt veræ causæ. Nihil sunt, quam causæ occasionales, quæ non agunt, nisi vi, et efficacia voluntatis divinæ. Igitur, concludendum est, homines quidem velle movere brachium, sed Deum solum posse, et nosse illud movere. Hæc Malebranchius, ex quibus patet, secundum ejus sententiam, solum Deum esse efficientem causam tum idearum, quæ excitantur in anima, tum motuum, qui a corpore fiunt, adeoque a divina solummodo voluntate repetendam esse causam mutui commercii inter animam, et corpus, ac solum Deum, qui modificat corpus in gratiam animæ, et animam in gratiam corporis, efficere, ut rerum ideæ mutationibus corporis, et motus corporis volitionibus mentis harmonice respondeant.

2do loco ponenda est hypothesis harmoniæ præstabilitæ, quam [illegible] excogitavit Gotofredus Guilelmus Leibnitius, et secuti sunt Wolfius, atque Bilfingerus. Systema autem harmoniæ præstabilitæ, ut explicat in Psych. Rat. Wolfius, illud est, quo commercium animæ, et corporis explicatur per series perceptionum atque appetitionum in anima, et seriem motuum in corpore, quæ per naturam animæ, et corporis harmonicè [illegible] [illegible]. Verum ut hoc systema probe attingatur, tria potissimum inquirenda sunt. Primo, quomodo habeatur series perceptionum, et appetitionum in anima. 2do, quomodo constat series motuum in corpore. 3tio, qua ratione fiat, ut series perceptionum, et appetitionum, quæ est in mente, seriei motuum respondeat, qui simul in corpore fiunt.

Quod attinet ad primum, humana mens per harmonistas talis est naturæ, ut naturali sua vi, independenter a quocumque externo principio, producat in se omnes perceptiones, et appetitiones, quas revera in se producit, adeo ut perceptiones, et appetitiones in anima eodem, quo nunc, modo consequerentur, etiamsi corpus non existeret. Hinc Leibnitius humanam mentem dicit esse substantiam, cujus perceptiones, et volitiones numero innumeræ, serie non interrupta, et interrumpi impossibili, altera alteram sequuntur, cumque hæc non interrupta perceptionum, et volitionum series constat in anima independenter ab omni externo dirigente principio, idcirco mentem ipsam spirituale automaton vocavit, quandam nempe veluti machinam, quæ vi sua, omni excluso extrinseco movente principio, suos facit motus.

Non secus de corporis motibus sentit Leibnitius. Corpus nostrum organicum menti unitum talis est machina, ut independenter ab anima eos omnes faciat motus, quos in ipso fieri deprehendimus. In systemate harmoniæ præstabilitæ, inquit Wolfius Psyc. Rat. Sect. 3. cap. 4. nº 6. 2., vi mechanismi corporis, [illegible] ex ideis materialibus [illegible] (nempe ex motibus qui ex sensibilium rerum appulsu fiunt in cerebro) nascuntur motus volitionibus, et nolitionibus animæ respondentes, citra ullam determinationem extrinsecam immediatam ab anima pendentem. Hinc, sicuti perceptiones, et appetitiones eodem, quo nunc modo in anima consequerentur, etiamsi corpus non existeret; ita, quoniam motus volitionibus animæ respondentes vi mechanismi corporis ex motibus ab impressionibus in organa sensoria factis, citra ullam determinationem extrinsecam ab anima nascuntur, consequuntur, eodem, quo nunc, modo consequerentur, etiamsi anima non existeret. Hæc Wolfius contendens, quod quemadmodum machinæ construi ab hominibus possunt, quæ vi solius mechanismi, plures hominum actiones æmulentur, ita fieri a Deo potuisse machinam, quæ solius partium mechanismi vi motus omnes perciperet, qui totius vitæ cursu fiunt ab homine. In hoc itaque systemate, sicuti mens spectatur veluti automaton spirituale, ita humanum corpus se habet tanquam automaton materiale.

Hoc autem modo mutuum inter animam, et corpus commercium, seu harmoniam explicant. Volunt hæc duo tam dissimilia automata ita a summo rerum omnium Artifice fuisse conita, ut singuli motus, qui vi mechanismi fiunt in corpore, consentiant singulis perceptionibus, appetitionibus, et aversationibus animæ, eodem prorsus ordine sese invicem consequentes, quo animæ modificationes se se invicem excipiunt. Concipe, inquit Gravesandeus Introductio ad Philosoph. Parte 1. Lib. 1. Cap. 17 mentem et corpus, quæ conveniant inter se, ita ut hujus motus cum perceptionibus, et determinationibus illius respondeant, et habebis integrum unionis mentis cum corpore arcanum. Convenientiam hanc vocant harmoniam præstabilitam.

Propositio 1. Mutuum commercium, quod inter mentem, atque corpus est, per occasionalium causarum systema non explicatur.

Pro 1. Probatio. P. Malebranchius De inquirenda veritate Parte 2 Lib 6 Cap 2, Aristotelem reprehendit, quod omnia proponat, et solvat ope, ut terminus generis, speciei, actus, potentiæ, naturæ, formæ, facultatum, qualitatum, causæ per se, causæ per accidens. [illegible] sectatores, inquit idem, vix possunt credere, illis terminis nihil significari, nec quempiam doctiorem fieri, ubi eos audierit dicentes, ignem dissolvere metalla, quia habet facultatem dissolvendi, et homines non concoquere cibum, quia habet stomachum debilem, vel quia facultas concoctrix non bene suas obit functiones. Ignis calefacit, lucet, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facultate [illegible], atque [illegible] nutrit facultate nutritiva, istæ propositiones extra errorem periculum sunt positæ ... Ejusmodi loquendi formulæ equidem non sunt falsæ, sed revera nihil significant. [illegible] [illegible] [illegible] [illegible] [illegible] errorem non enunciant, sed veritatem [illegible] [illegible] [illegible]. Hæc Malebranchius, quæ certe in [illegible] merito contra ipsum possumus obvertere. Omnia enim, quæ in mundo fiunt, Dei voluntate fieri, novum dogma non est a Cartesianis inventum. Cum igitur ad examinandum mutuum animæ, et corporis commercium, docet, non alia de causa ex mutationibus, quæ fiunt in corpore a rebus sensibilibus rerum earundem notiones in anima excitari, nisi quia Deus ex occasione mutationis factæ in sensorio a re sensibili, illius ideam producit in mente; et quum ait, propterea ad nutum animæ, motus in corpore fieri, quia Deus motum corpori communicat, ex occasione volitionis motus, quæ viget in mente. Hæc, inquam, quum asserit ea [illegible] asserit, quæ [illegible] certa [illegible] [illegible] sunt; sed nemo hujusmodi explicatione doctior evasit. Quemadmodum [illegible] [illegible] [illegible] [illegible] trahat ferrum, responderet aliquis Philosophus idcirco contingere, quod Deus, ad præsentiam magnetis motum in ferro producat, nequaquam de explicatione illa [illegible] doctior fieret; ita nemo fit doctior, quum [illegible], [illegible] [illegible] [illegible] harmoniæ causa, hæc una datur responsio; quia eas Deus inter mentem, et corpus leges constituit, ut modificationes utriusque substantiæ sibi mutuo responderent.

Pro: 2do Probatio. Systema causarum occasionalium adversatur intimo sensui, et humanam omnino evertit libertatem, tale proinde est, ut mutuum illud commercium explicare non possit. Adversatur intimo sensui, quum hoc sensu intimus non minus conscii sumus, cogitare nos, et existere, quam, quum judicamus, ratiocinamur, aut aliquid volumus, activam mentis nostræ esse vim, qua se ipsam excitat et ad judicandum, ratiocinandum, volendum se se determinat. Evertit liberum nostrum arbitrium [illegible]

n. secundum hypothesim Occasionalistarum, omni destituta ē mens agendi virtute, si veluti iners substantia se habet [illegible] [illegible] erit inter mentem, et corpora, in quibus ne vestigium quidem ē libertatis, virtutē. Hinc quemadmodum corporum inertia facit, ut quum ab externa impellantur causa, n̄ libere, sed necessario moveantur, ita [illegible] mentis inertia efficeret, ne libere operaretur; Quæ quum Catholico dogmati repugnent, rejiciendum ē systema causarum occasionalium, ubi mutuum mentis, atq. corporis commercium ē explicandum.

Opponunt [illegible] occasionalium causarum systema commercium mentis cum corpore nequit explicari, propterea quia in hoc systemate mens nihil potē agere; sed tantum pati; sed p hoc systema n̄ omnis activa vis auferth menti. ergo etc. Pro. MR ex quo certa [illegible] n̄ insit virtus, male infert, illud omni penitus agendi facultate destitui. Ergo, ex quo mens p hoc systema rerum [illegible] in se [illegible] nequeat, n̄ [illegible], eam [illegible] [illegible] [illegible] [illegible] tantum pati.

R. conc: MM. ne: MM. ad prob: dist: ant: ex quo uni, qd propria causa sit, certa n̄ insit virtus, male infert, illud omni penitus agendi facultate destitui conc. Ex quo uni, qd n̄ sit vera causa, certa n̄ insit virtus, male infert [illegible]: ant: et sub allata dist. [illegible] quum ē Malebranchium causis naturales, [illegible] [illegible], n̄ sint veræ, et propriæ causæ, sed occasionales tantum, recte a nobis [illegible] hujusmodi naē ēē mentem, in systemate Occasionalistarum, ut nihil proprius agere possit. Nam occasionalis causa ea dicitur, quæ innata sua vi nihil potē immediate producere; adeout sit concedendum sit, mentem humanam n̄ ēē occasionalem tantum causam, vel eam, secundum occasionalis causæ leges, pati tantummodo, atq. omni activa virtute carere. [illegible] n. mentem ē causam occasionalem, [illegible] simul activa aliqua virtute ē [illegible], [illegible], [illegible] [illegible] simul et agere simul, et n̄ agere. Deinde [illegible] [illegible] [illegible] [illegible] humanæ menti, [illegible] [illegible] [illegible] [illegible], vel aliud [illegible] [illegible] modificare, [illegible] [illegible] [illegible] relinquitur cur [illegible] quoq. ideas producere n̄ possit, ideæ quippe nihil aliud sunt, quam mentis modificationes.

Atq. ut magis pateat, [illegible] solummodo mentem secundum hypothesim Occasionalistarum, [illegible] [illegible] sunt cum [illegible] Malebranchio. Docet primum Vir cl: n̄ posse mentem humanam rerum in se cudere ideas, quia licet ideæ sint modificationes mentis, [illegible] [illegible] productio esset vera creatio [illegible] [illegible] mentis [illegible] [illegible] [illegible] cum corporis impotentia. [illegible] vero posita [illegible] [illegible] [illegible] [illegible] potē [illegible] producere, [illegible] [illegible] n̄ potē producere: et [illegible] productio idearum ē creatio, [illegible] [illegible] [illegible] [illegible] [illegible] a mente, quia [illegible] absurdum [illegible] consequitur, humanam [illegible] mente præditam ē creandi facultate. [illegible], [illegible] Malebranchio, tanta ē corporum impotentia, ut ne vestigium quidem activæ virtutis in illis habeat. In quit. n. laudato Lib.o Cap. 3. Vis movens corporum n̄ ē in corporibus, quæ moventur; quum vis illa movens nihil aliud sit, quam Dei voluntas. Itaq. corpora [illegible] omni actione destituta sunt et [illegible] globus motus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alteri nihil communicat, quod habeat in se: Ipse n. habet impressionem, quam communicat... omnes nāe vires nihil aliud sunt, quam Dei voluntas. Ex his autem Malebranchii verbis ita argumentandum ē. Secundum Malebranchium, mentes humanæ in eadem cum corporibus impotentia versantur. Sed talis p Malebranchium ē impotentia corporum, ut nulla agendi virtute prædita sint. Ergo talis quoq. ē impotentia mentis, ut omni activa virtute destituta sit.

Opponunt 2do systema causarum occasionalium humanæ libertati n̄ evertere. Inquiunt n. homines [illegible] [illegible] a Deo versus bonum in genere; ad homines tn̄ voluntatem spectare hujusce impulsionis determinationes, nempe ut unum potius, quam aliud particulare bonum amore prosequatur.

R. [illegible] ē [illegible] hæc Cartesianorum momenta ad [illegible] in eorum systemate hominis libertatem, quum hominis voluntas nequeat se ad particulare bonum determinare, quin particulare illud bonum velit, et voluntatis determinatio ad unum sit ipsa volitio. Porro, docente Malebranchio, sicuti rerum ideæ, occasione motuum, qui in organis sensoriis fiunt, menti a solo Deo [illegible]; ita volitiones, et [illegible] a solo Deo menti communicantur, occasione [illegible] [illegible] quæ eidem impressæ a Deo sunt, vel quorundam motuum, qui [illegible] in corpore [illegible]. Quamobrem, si volitiones mentis n̄ ab ipsa mente, sed a solo Deo habentur, a solo quoq. Deo erit determinatio voluntatis ad unum potius, quam aliud particulare bonum; [illegible] [illegible] [illegible] volitionibus destituitur arbitrio. Deinde, vel determinatio voluntatis ad particulare bonum active ab ipsa voluntate producitur, vel n̄: si active; Quælibet ergo rei notio poterit a mente active produci, quum tal rei perceptio, quam [illegible] volitio, n̄ sit nisi pura mentis modificatio. Si n̄, ergo, in particulare bonum [illegible], n̄ agit, sed patitur anima. Tandem, Autore Malebranchio, mentes in eadem versantur impotentia in [illegible] corpora sunt. Sed tanta ē inertia corporum, ut neq. se movere, neq. acceptam ad motum impulsionem possint determinare. Ergo neq. mens determinare poterit impulsionem, quam versus bonum in genere a Deo recipit.

Alia opponi solent a Malebranchianis, ut libertatem hominum cum systemate causarum occasionalium consistere posse suadeant; Asserunt enim, decipi fortasse nos, quum p sensum intimum judicamus, mentem in suis ideis, atq. appetitionibus n̄ pati, sed agere. Verum illa satis confutata sunt Lib. I. Logicæ, Cap. 2. Propositione I. Huic propositioni finem imponimus [illegible] [illegible] [illegible] argumenta, quæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cap. 2. Propositione 28. Nam primo si neq. corpus ē causa suorum motuum, neq. anima ē vera causa suarum affectionum, [illegible] [illegible] [illegible] [illegible], nemini [illegible] peccato. [illegible] [illegible] [illegible] [illegible] Dei lege actiones. Non [illegible] scelera, quæ [illegible] corpus, [illegible] [illegible] menti, quum ea sit tantum causa moralis, ut [illegible] [illegible], non causa physica [illegible] solus Deus, actiones autem n̄ moribus [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] mentis [illegible] [illegible] [illegible] quam producant [illegible] necessario ex occasione motuum corporearum quæ si vera sunt, Deus, qui tollit peccata mundi. 2do inutiles sunt leges morales in hypothesi Malebranchiana. Quæ n. utilitas illius præcepti. N̄ occides: si, ut occidamus, corpus moveri debet a solo Deo, nec quidquam potē animus, nisi imperare necessario ex occasione motionum corporis. [illegible] [illegible] [illegible] [illegible], et voluntatis [illegible], quum mens [illegible] [illegible] cogitat, et cogitans [illegible] [illegible] [illegible] [illegible] [illegible] mentis occasionalitatem [illegible] inanes sunt leges, exhortationes, consilia. [illegible], [illegible] [illegible] Naturæ [illegible], doctrina nec [illegible] originalis in hoc systemate nulla ē, [illegible] [illegible] [illegible] [illegible] mentis cum corpore vera commercio, [illegible] [illegible] [illegible] originalis [illegible] [illegible] p systema causarum occasionalium explicari n̄ posse mutuum, quod re ipsa intercedit, inter animam, atq. corpus commercium.

Propositio 2da. Nulla evidenti ratione ostendi potē aut mentem humanam in suis producendis ideis ē veluti spirituale quodam automaton aut corpus humanum ē tali machinam, quæ vi solius mechanismi omnes suos motus producat.

Pro [illegible] [illegible] partem. [illegible], ut [illegible] [illegible], mentem humanam in producendis [illegible] se habere veluti spirituale quoddam machinam, ut contrarium [illegible] [illegible]. Nam evidenti ratione constat [illegible]

Certe Apud Clericum testatur Pfaffius Professor Academiae Tubingensis, praestabilitam harmoniam per jocum fuisse a Leibnitio confictam in Theodicea sua; addit quod sibi rem hanc confirmatam esse per litteras ab ipso Leibnitio. Verba Epistolae Leibnitianae anno 1716 die 11. Maj. ad Pfaffium datae, sequentia sunt. Ita prorsus est, Vir summe Reverende, uti scribis de Theodicea mea. Rem acu tetigisti, et miror neminem hactenus fuisse, qui lusum hunc meum senserit. Neque n. Philosophorum est, rem serio semper agere, qui in fingendis hypothesibus, uti bene mones, ingenii sui vires experiuntur, Tu, qui Theologus es, in refutandis erroribus, Theologum agis.

sensibilis idea in anima excitari nisi certa motio in organo sensorio ab [illegible] imprimatur, et cerebro communicetur tantum, [illegible] connexionem idearum quae existunt in anima, cum determinatis quibusdam motibus organorum sensoriorum corporis, ut, si mens in rerum ideis producendis physice ab illis motibus, adeoque a corpore dependeret, major esse non posset. Hinc Wolfius ipse, qui ait in systemate harmoniae praestabilitae perceptiones, et appetitus omnes provenire ab anima in propria vi dependentes ab omni externo principio, fatetur Psych. Rat. sect. [illegible] Cap. [illegible] animam non repraesentare hoc universum [illegible] pro situ corporis organici in universo, convenienter mutationibus, quae in organis sensoriis contingunt, [illegible] hinc animam habere vim sibi repraesentandi hoc universum, [illegible] mundi scilicet res sensibiles, limitatam materialiter pro situ corporis organici in universo, formaliter constitutione organorum, nempe dependenter a mutationibus, quae fiunt in corpore ex sensionibus rerum ut [illegible] externis [illegible]: Audiat eam, se tunc [illegible] demonstrare, quomodo [illegible] producendi perceptiones a corpore pendeat [illegible] omnia evincunt, neque [illegible] quidem Wolfium pro certo habuisse, mentem humanam se habere veluti quoddam automaton spirituale.

Pro[illegible] quoad 2dam partem. Corpus humanum tale [illegible] machinam, quae independenter ab anima moveat, neque a priori [illegible] nec a posteriori demonstrari potest. [illegible] a priori, quum internam humani corporis [illegible] nemo adhuc [illegible], nec [illegible] a posteriori quum si spectetur modus, quo corpus humanum [illegible] motus fac[illegible] [illegible], contrarium [illegible] apparet. [illegible] quippe corpus [illegible] [illegible] motibus anima [illegible], tanquam a determinante principio, realiter dependere.

Pro 2do utraque [illegible] pars. Verum si experientiam consulamus, tantam inter perceptiones mentis, et motiones corporis connexionem deprehendimus, et vicissim tantam inter quosdam motus corporis, et volitiones mentis unionem cernimus, quanta non apparet inter efficientem realem causam et suum effectum. [illegible] causa efficiente causa reali, [illegible] effectus [illegible] certa mutatione [illegible] organis sensoriis corporis ex [illegible] excitatur, statim in anima eadem rerum perceptio, et ea quidem constanti lege, ut quemadmodum [illegible] effectus respondet virtuti suae causae eamque adaequat, ita [illegible] ratione [illegible] impressioni factae in organo sensorio, adeo [illegible], ut clarior, vel obscurior ea sit, prout magis, vel minus valida fuerit impressio. Et vicissim, [illegible] in anima volitione motus, statim motus ille in corpore consequitur, tamdiu durans [illegible] animae [illegible] placet, cessat vero, quam [illegible] ne minimum [illegible] vestigium, quamprimum [illegible], ut nota [illegible] [illegible] [illegible] tanta ergo connexio [illegible] ratio [illegible] ut [illegible] corpore, et corpus a mente in suis exercendis functionibus realiter pendere dicatur, neque connexio [illegible] quae per experientiam inter realem causam, et suum effectum [illegible] sufficiens ab [illegible] erit ratio, ut denominationem causae, et effectus illis merito tribuamus. Confirmatur. Wolfius, qui praestabilitam harmoniam tam acriter defendit, eam tamen non habet, nisi loco hypothesis. [illegible] [illegible] suam de harmonia praestabilita dissertationem vocat hypotheticam commentationem, et [illegible] [illegible] consilium [illegible] Lectorem in [illegible] adoptum Optio [illegible] est, utram harum vel conditionem, accipe: [illegible] de Leibnitio, quem quum [illegible] [illegible], ignorare [illegible] potuit, quinam sint characteres certitudinis. Quare, si harmonia praestabilita Autoribus suis mera est hypothesis [illegible] demonstratum Theorema; certum est, nulla evidenti ratione posse suaderi, aut mentem humanam in suarum productione idearum esse spiritualem machinam, aut moveri corpus humanum ope solius mechanismi.

Opponunt 1. Quanquam videtur, in suis perceptionibus animam dependere a corpore, et corpus vicissim in suis motionibus ab anima [illegible] recte tamen inferri potest, revera dependere a corpore animam aut ab anima corpus. Nam, ut rei alicui denominationem causae merito tribuamus, necessarium est, ut [illegible] actionem cognoscamus. Sed actionem [illegible] corporis in animam, [illegible] animae in corpus non cognoscimus. Ergo asserere non possumus duas illas substantias esse mutuo dependentes.

R. [illegible] principio, nullum dari posse alicujus naturalis effectus causam, quum nulla [illegible] sit, cujus nobis actio [illegible] sit. [illegible] magnes nullo modo censenda erit causa motus, quiad [illegible] in ferro contingit, quum nemo sit, qui magnetis in ferrum actionem clare, distincteque cognoscat. Sed magnetem esse causam motus in ferro, nemo dubitat, licet illam clare, distincteque non capiat. Ergo mentem a corpore, et vicissim a mente corpus dependere pro certo habendum est, licet actio mentis in corpus, et corporis in mentem a nobis [illegible] obscure dignoscatur. [illegible] harmonistae, ex connexione, quae [illegible] res apparet, non posse recte inferri unam esse alterius causam, [illegible] unde constet, [illegible] [illegible], quae [illegible] ut una dicatur merito causa alterius, ac propterea mentem [illegible] non posse veluti causam motionum corporis, quum ab eos producendos sit improportionata; respondendum est, [illegible], quum non [illegible] habeamus [illegible] mentis nostrae, ut certo nobis constet quid possit, quidve non possit, ignoramus an ipsa vis cogitandi [illegible] expectata [illegible], tali quoque [illegible] ut in corpus influere, ipsumque ad motum possit determinare. Et licet lateat nos modus, quo hujusmodi vim exercet anima, contemptis [illegible] [illegible] volitiones, et quosdam corporis motus negare non possumus, [illegible], hanc quoque vim humanae menti esse adscribendam.

Opponunt 2do Animam, et corpus esse duo automata, licet in suis perceptionibus mentis a corpore, et in suis motibus corpus a mente dependeat. Series n. perceptionum definita est a Deo in quacunque anima dependens ab iis mutationibus quae [illegible] organis sensoriis corporis cui illam unire decrevit, praevidet Deus ipse certo futuras; et vicissim series motuum definita est a Deo in quocunque corpore dependenter ab iis volitionibus, quas in anima, cui ipsum unire decrevit praevidit Deus certo futuras. Ergo neque mens dependet ab existente corpore, neque corpus ab existente anima, sed a praevisa tantum mente corpus, et a praeviso [illegible] a Deo corpore anima. Sunt itaque duo automata.

R. nullum esse hujusmodi effugium, si res attente spectetur, et cum Wolfii potissimum doctrina comparetur. Nam [illegible] tam [illegible] esse hypothesim nullo evidenti argumento suffultam, desumptam [illegible] seriem motuum in corpore dependentem a [illegible] animae volitionibus, et vicissim; Consectarium exinde fieret, systema harmonistarum non differre a systemate causarum occasionalium quum, [illegible] ac Occasionarii, doceat Wolfius, modificari a Deo animam in gratiam corporis, si series idearum determinatur a Deo in anima ex praevisione mutationum, quae in corpore futurae sunt. 2do series idearum nequit a Deo in anima determinari, nisi ipsa capax sit anima cujuslibet [illegible], ut [illegible] [illegible] [illegible] suas essentias determinata. Animam autem per suam essentiam esse determinatam ad certam producendam idearum seriem docet Wolfius Psych. Rat. sec. 1 Cap. 1 n. [illegible] [illegible]: Vis repraesentativa universi est natura animae, quatenus repraesentationes illas actuat [illegible] vero quatenus ad tales potius quam alias, tali potius quam alio ordine actuandas restringitur. Ergo, si mens habet a Deo, ut hanc potius quam aliam idearum seriem producat, [illegible] contradicit [illegible]. quum ait [illegible] Psych. Rat. sect. 3 cap. [illegible] [illegible] animam dirigere vim repraesentativam universi, ita ut [illegible] potius perceptiones, quas habet causa [illegible]. Quippe, si a Deo determinatur mens, ut hanc potius, quam aliam idearum seriem producat, [illegible] ipsa anima, quae vim illam dirigat.

Quarto asserere n̄ potē Wolfius seriē idearū determinatā eē a Deo in anima ex previsione mutaonū, quę futurę sunt in corpore, cui, uncta ē nisi corpus, in quo una potius, quam alia futura sit mutaonū series, pro-paf possibile. Anima autē, si Wolfio havemus fidē, talē habens seriē perceptionū possibilis esse in eatenus nudū possibile supponat corpus, in quo series motuū harmonicorū detr. R. ergo Wolfius sibi constans n̄ ē aut dicat oportet, seriē idearū ex previsione mutaonū in corpore, cui jungenda erat, n̄ fuisse in anima a Deo determinatā. Sandē, si mens cujuslibet hoīs indifferens ē p suā essentiā ad quamlibet idearū seriē producen-dā, ejusmodi ipsa ē, ut cuilibet corpori ex quo copulari a Deo potuerit. Contrarium autē ob stilline tradit vir il. Nec n̄ habet in systemate harmonię prestabilitę anima hec n̄ potius uniri, qm̃ huic corpori 6. salvā utrius-q. substantię essentiā, atq. naām animę. In systemate influxus physici, et causarū occasionaliū indifferens ē ad unionē cū quolibet corpore, sed ut clarius cuiq fiat, hec modis singulare hoc ē in systemate harmonię pre-stabilitę, qd unaqueq. anima ad unionē cū suo corpore p essentiā, atq. naām suā destinet, ita ut tot concipiantur animę possibiles, quot corpora humana ipsis harmonice modificabilia in hac serie rerū existere possunt, et singulis suū sensu propriissimo conveniat corpus; quin nullo modo, salva hac rerū serie, alterius ani-mę corpus fieri possit: Hactenus Wolfius. Nisi ergo sibimetipsi apte adversari velit, asserere requit, huma-nā mentē dependere a mutaonibus organorū sensoriorū corporis in rerū ideis producendis, quatenus ex pre-visione futurarū ipsarū mutaonū fuerit ipsa mens ad unā potius, quam ad aliā producendā idearū se-riē, a Deo determinata.

Opponunt 3tio in hoc systemate humanā facilius servari libertatē, quū vis cogitativa mentis a voluntate deter-minetur ad unā potius, quam ad aliā rei notionē, atq notionū seriē producendā.

R. tantū abeē, ut p systema harmonię prestabilitę humana libertas explicet, ut ea potius in hoc systemate des-truat. Quū n. p Harmonistas humana mens in producendis rerū notionib. a [illegible] corpore, cui unita ē haudquaquam dependeat, nullo ē prestabilitę harmonię systema, qm̃ mens ipsa ita neario rerū notiones producat, ut impediri, et ad alias producendas n̄ possit determinari. Si n. p suā essentiā determinata n̄ ē ad unā potius, quā ad aliā notio-nē, et notionū seriē producendā, ab alio extra ipsā posito debet determinari, proindeq. ab alio pendere, quemadmodū quia corpus p naām suā ad unā potius, quā ad aliā spatii partē percurrendā n̄ ē determina-tū, extrinseco indiget principio, a quo sua vis motiva determinetur. Ita ergo neario eas omnes rerū notiones in se ipsa producit mens, quas modo producit, si ad eas producendas p suā essentiā determinata dicatur, ut nullo modo possit impediri.

Neq humanā solummodo pene libertatē ex hoc systemate infert, verū eā illud sequit, qd repugnat mani-feste, et Scripturis, et Patrib. Sequit n. neq. commendaone dignos eē, qui honestas ideas excitare nituntur, neq dignos eē reprehensione, qui turpes fovere, atq. inhonestas in mentē revocare delectantur. Nā si neq. illi hone-stis, neq. turpib isti carere cogitaonib libere possunt; cur quęso aut laudandi, aut reprehendendi sunt. Ista quā falsa sunt, ignorat nemo. Scriptura quippe, et Patres edocent, impedire posse nos, ne rerū externarū notiones acquirat mens, easq deinde appetat, hoc pro duntaxat, qd a nobis prohibeantur, ne incisoria corporis or-gana a reb. suis immutentur. Pepigi, inquit Job, fedus cū oculis meis, ut ne cogitarem quidē de Virgine, quę ver-ba exponens S. Gregorius Magnus Lib. 21 Moraliū Cap 2 hęc habet. Quum sit invisibilis animā, neqaquam corporearū rerū delectaone tangitur, nisi qd inhęrent corpori, quasi quędā egrediendi foramina, ejusdem corporis sensus habet. Visus quippe, auditus, gustus, odoratus, et tactus quasi quędā vię mentis sunt, qui-bus foras veniat, et ea, quę extra ejus substantiā sunt, concupiscat. Et paulo post ut cogitaones cordis caste servare potuisset, fedus cū oculis pepigit, ne prius incaute aspiceret, qd postmodū invitus amaret.. Ne ergo lubrica in cogitaone versemur, providendū nobis ē, quia intueri n̄ decet, qd n̄ licet concupiscere ut n. munda mens in cogitaone servetur, a lascivia voluptatis suę deprimendi sunt oculi, quasi quidā rap-tores ad culpā. Hinc Scriptura jubet avertendā eē faciē a muliere compta, et n̄ eē circumspiciendam speciē alienā. Qui viderit mulierē, inquit Xtus Dominus, Mathei Cap 5 ad concupiscendū eā, jā mecha-tus ē eā in corde suo; quia nimirū ex visione comptę mulieris consequuntur in anima, n̄ secus ac effectus suas causas, inhonestę cogitaones, et turpia inde desideria excitantur. Jā vero, si secundū Harmonistas, or-ganorū sensoriorū mutaones nihil conferunt ad bonas vel pravas affectiones in anima producendas, ita ut eodē modo producerentur illę in anima, si corpori n̄ esset unita, quo in ea excitantur corpori copulata, inmerito suaderent nobis Scripturę externos cohibendos eē sensus; impedire haudquaquā possemus sensoriorū im-mutaones, neario omnino foverent sive honestę, sive turpes appetitiones; nullū propterea mereret nos premium, nullū post mortē supplicium; contra doctrinā Xti Domini, universorumq. Patrū, contra universalem gene-ris humani consensū.

Ppōo 3tia. Corpus humanū determinatur ab anima raāli ad motus voluntarios pagendos, et humana mens a corpore determinari indiget, ut unius potius, quam alterius rei ideā producat.

Pro Ppōo quoad primā partē. Quum motus voluntarius, ut inquit Tullius L. 1 de fato, eā naām in se conti-neat, ut sit in nostra potestate, nobisq. pareat, corpus humanū ad nullū pagendū voluntariū motum p suā structurā dici potē determinatū, quia omnis tollatur voluntarius motus. Nequeunt n. motus omnes cor-poris humani vi solius structurę, seu mechanismi fieri, nisi ita sint determinati, ut, salva structura, neq mo-tus oppositi possibiles sint, nec fieri possit, ut qui determinati sunt, n̄ p̄ficiantur. Sic, experientia teste, fieri n̄ potē, ut, salva automatici horologii structura, illius index contrariū ac solet motū, aut illas n̄ designet horas, ad quas indicandas vi interioris structurę determinatur. Omnes igitur humani corporis motus intrinsece neārii sunt, si omnes vi solius structurę determinantur et p̄ficiuntur; nulla propterea erit nobis in motus cor-poris nostri libertas. Etenim, si, docente D. Augustino, n̄ ē nobis liberū, qd in potestate n̄ habemus, ea au-tē in potestate n̄ habemus, ad quę p naām sumus determinati; nulla profecto inē nobis libertas in motus

corporis, qui vi solius structuræ, adeoq. ꝑ nāā determinant, et efficiunt. Sicuti n, ait laudatus autor, non voluntate senescimus, sed necessitate, neq. voluntate morim̄, sed necessitate, propterea, quū ad senescendū, et moriendū determinati simus ꝑ nāā, neutrū in nostra relinquit potestate, ita ñ voluntate, sed necessitate omnes corporis humani motus fieri oportet, si ꝑ nāā, seu ꝑ structurā determinati a nostra potestate ñ dependent. Sed motus, qui volitionib animæ respondent, ñ nāru, sed contingentes sunt. Nullus ergo voluntarius corporis motus ꝑ structurā, seu mechanismū corporis ē determinatū.

Hinc aliqd admittendū ē intrinsecū hoīs principiū, qd corpus organicū ad voluntarios motus faciendos physice determinet; nulla quippe substantia extra nos posita ita subiici potē imperio mentis, ut quamprimū imperat mens, moveatr, et vires suas, prout menti placet, in corpus exerceat. Admittenda ē i ꝗ rāālis anima, veluti intrinsecū hujusmodi principiū, quū nullū aliud extra animā positū ita corpus nostrū determinare possit ad motus, ut motus ipsi imperio animæ acceptus sit referendus.

Pro. 2 ᵈᵒ quoad 2dā partē. Mens humana nulla positiva rāne ostendi potē ad rerū omniū ideas in se producendas ꝑ suā essentiā determinata, sed extrinseco indiget principio, ut unius potius, quā alterius rei ideā producat. Quū n. experientia constet sit, animā ñ se habere tanquā quoddā spirituale automaton, & videas quippe ē nullius prorsus sensibilis rei ideā in ipsa excitare, nisi certā motio in organo sensorio ab ipsa re primo fiat, et cerebro communicetr; manifestū ē, humanā mentē, quamdiu corpori ē unita, eodē corpore indigere, ut unā potius, quā alterā ideā in se cudat. In sensibiliū itaq. rerū notionib producendis dependet a corpore mens quatenus corporis ministerio determinatr a phantasmate, veluti ab obº, ad unius potius, quā alterius rei sensibilis ideā producendā.

Opponunt i. Harmonistæ, motus corporis, qui volitionib animæ respondent, ē quidē nāarios, quū ꝑ ipsius corporis structurā sint determinati, at simul censendos ēē liberos, quū determinati ñ sint a Deo in corpore ꝑ ejus structurā, nisi quatenus, vi præscientiæ suæ, certissime cognovit, mentē illi uniendā eos, et ñ alios ē libere volituram.

R. motus corporis, qui volitionib animæ respondent, liberos censeri ñ posse, cūm motus, ad quos ꝑ suā structurā determinatū ē Petri v. c. corpus, ii prorsus sint, quos præscivit Deus Petri animā ē libere volituram, ac licet eos propterea motus, et ñ alios Petri mens in præsentiarū velit. Rāo autē ē, quia tametsi eos velit Petrus, in ejus tn̄ potestate ñ ē ut, si modo eos nollet, ñ essent illi sequuturi, quū fieri ñ possit, ut ii omnes motus a Petri corpore ñ fiant, ad quos faciendos jā ꝑ structurā suā ē determinatū, neq. illius anima aut mechanismū possit mutare, aut illi ita resistere, ut aliquē ex iis motib, qui vi illius mechanismi fiunt, possit impedire. Libertas igitr arbitrii ñ inē Petro in motus sui corporis, si nullus eorū in Petri potestate modo habeatr. Ergo, licet corpus determinatū physice ñ sit, nisi ad eos motus, quos illi unita mens ē modo volitura; id tn̄ neququā impedit, quominus nulla sit Petrus in motus sui corporis libertate donatus. Enimvero ipsa existens hōo, prout semper aliquid ē ex anima, et corpore constitutū, vel ad oppositos motus indifferens ē, et ad eos omnes intrinsece aptus, vel ñ. Si intrinsece ñ ē aptus, et divinæ præscientiæ causa ñ ē aptus, Divina ergo præscientia ita hoīs in motus sui corporis libertatē lædit, ut eam prorsus evertat: si vero ad motus omnes adhuc intrinsece indifferens ē; corpus igitr humanū rāne sui mechanismi, sive structuræ ad certā faciendā motuū seriē ñ ē determinatū.

Id ut clarius pateat, considerandū ē, cur humana libertas, fatentib omnib Catholicis a divina præscientia ñ evertatr. Ideo illa ñ evertitr, quia rerū nāā a divina præscientia ñ mutatr, sed intrinsece indifferens ad agendū, et ñ agendū ita manet agens, ac si eadē divina præscientia ñ haberetr. Humanæ n. actiones licet, si ad intuitū referantr divinū, sint nāriæ, si cū suo tn̄ principio ^ut causa^ conferantr, contingentes duntaxat sunt, quia quū causa ipsa adhuc intrinsecus maneat ad utramq. contradictionis partē penitus indeterminata, habita rāne causæ et ē possunt, et ñ ēē. Necessitas ergo, quæ in humanas actiones ex divina præscientia derivatr, consequens ē, ñ antecedens, nimirū istiusmodi ē, ut tota ex eo proveniat, qd actio cū ipsius negaōne componi ñ possit, ñ autē ex eo, qd hoīi intrinseca desit potentia tūad ñ ponendū aliquē actū, tū ad ponendū actū contrariū. Aliter autē se res habet in systemate harmonistarū. In illo siquidē exteriores hoīs actiones divinæ præscientiæ causa ita nārio futuræ sunt, ut potentia tū ad eas ñ ponendas, tū ad ponendas contrarias hōo careat. Quū n. omnes corporis motus, quos Deus prævidit uniendā illi animā ē volituram, efficiant modo, secundū Harmonistas, determinati ꝑ corporis structurā, ea modo ñ habetr indifferentia in corpore quæ nāria ē, ut motus illi, antequā fiant, et ē possint, et ñ ēē, proindeq, ut hōo ipsa existens ita suos faciat motus, ut antequā eos faceret, illos ñ ponere, imo et contrarios ponere ex æquo potuerit. Necessitas ergo externarū hoīs actionū, divinæ præscientiæ causa, ñ consequens ē, si Harmonistas audiamus, sed antecedens. Deniq., vel hōo in signo, ut aiunt, priori ad divinā præscientiā ad quemlibet motū, ejusq omissionē ꝑ Harmonistas ē indifferens, vel in eo quoq. signo ad unā contradictionis partē ꝑ suā naturā ē determinatū? Si primū; Ergo talis quoq. ē hōo, posita divina præscientia, quæ hic, ut Theologi tradunt, nāā, proprietatemq. rerū ñ mutet. Si 2dū; Intrinseca ergo corporis determināo ad certā faciendā motuū seriē ex divina præscientia ñ recte ab Harmonistis desumitr.

Neq. ē, cur dicant, hoīē in signo priori ad divinā præscientiā spectari ñ posse, quū mechanismus corporis, cui jungenda ē anima, ut habeatr hōo, a præscientia volitionū ipsius animæ nārio dependeat.

Enimvero, vel repugnat corpus humanū ad nullā certā faciendā motuū seriē vi sui mechanismi determinatū, vel ñ repugnat? Si ñ repugnat; Ergo in signo priori ad divinā præscientiā spectari hōo potē. Si repugnat; Ergo repugnat hōo ad motus omnes nāā sua indifferens, adeoq. liber. Præterea, aut volitiones motuū, quas prævidit Deus in anima futuras, sunt modo in illa physice determinatæ, vel ñ. Si sunt ea

terminatæ, ergo n̄ sunt amplius liberæ. si n̄ sunt determinatæ; ergo neq. e corporis structuram determinati debent ēē motus, qui volitionib. illis respondent. sicuti n̄ physica determinaō futurarum volitionū in anima efficit, ut illæ n̄ sint liberæ, ita physica determinaō motuū in corpore impedit, quominus motus illi dicantur meritò liberi. utergo humana servetur libertas, aliunde, quam ab humani corporis structura repetendi sunt voluntarii illius motus [illegible]

Instabunt molestius Harmonistæ, futuras animæ volitiones ēē physice determinatas dependenter a præviis, et determinatis corporis motionib., nec tn̄ aut volitiones animæ, aut motion. corporis ēē nec̄rias. nam in systemate quoq. influxus physici, efficaci, et infallibili Decreto determinavit ab æterno Deus omnes, et singulas voluntatis humanæ actiones, seu mentium quarumcumq. volitiones, determinavit correspondentes volitionib. mentium omnes, et singulos corporum motus, ita ut tam volitiones atq. quam motiones sint infallibiliter futuræ. ergo vel in systemate influxus physici, posita necessitate appetitionum, atq. motionum, nulla ē hominis libertas; vel in hypothesi Harmonistarum liberum n̄ evertitur quoad voluntarios corporis motus hominis arbitrium.

Hoc equidem argumentum, quo tn̄ Leibnitius, Wolfius, et Bulfingerus parum fortasse de humana libertate solliciti haudquaquam utuntur, maximi roboris ē ad adstruendam sive menti, sive corpori automaticam duntaxat vim, atq. ad eliminandum reale commercium, seu mutuum inter duas hasce substantias physicum influxum. Corruet et illud tn̄, si maximum attendatur discrimen inter Decretum Dei de appetitionib., atq. futuris hoīum motionib. secundum systema physici influxus, et Decretum Dei de utriusq. substantiæ actionib., secundum systema Harmonistarum. nos n̄ ita concipimus efficaci Decreto Dei determinatas in mente humana appetitiones ut eæ infallibiliter utiq. sint futuræ, n̄ sint tn̄ nec̄rio futuræ. Docentibus quippe SS Augustino, et Thoma quia Decretum Dei ē efficacissimum, n̄ solum ea futura sunt, quæ Deus futura decrevit, sed eo modo infallibiliter sunt futura, quo ea decrevit Deus futura. Hinc, quum Deus statuerit mentes humanas ēē libere volitura ōmo prius intelligatur Decretum statuens voluntatem liberam, quam Decretum statuens quid sit volitura, consequitur nec̄rio, ex efficacia divini decreti volitiones mentis infallibiliter futuras, ēē libere futuras; idcirco enim, ut paucis explicat author Libri de divinis nominib., cap. 4, humanæ voluntatis actus decernit Deus, ut libertatem tribuat, n̄ impediat. Apposuit eis ignem, et aquam, vitam, et mortem, bonum, et malum ut ad quod voluerint porrigant manum suam. Determinatæ pariter sunt corporis organici motiones, seu voluntarie applicand[ae]; verum, sicuti determinatæ volitiones liberæ omnino sunt, ita possunt libere corporis illæ motiones, quas libera voluntas vel [illegible] operare potest vel suspendere, prout menti, a qua dependent, libuerit. In systemate ergo influxus physici n̄ everti hoīis libertatem perspicuum ē.

Secus autem se res habet, si cum Leibnitio putant Harmonistæ, mentem, et corpus humanum ēē duo automata; licet confugiant ad Decretum Dei, a quo series futurarum appetitionum, et futurorum motuum pendet. nam, si illis fatentib., ita seriem appetitionum produceret anima, ut eam eodem prorsus modo produceret, tamsi nullum foret corpus, cui esset unita; si ita possunt in corpore motus, ut eodem ordine fierent, tamsi nulla foret anima cui esset unitum; jam neq. anima indifferens ē ad qualcumq. affectiones, neq. corpus ad quoscumq. motus, sed nec̄rio operari debebunt, statuto illo mechanismo; sicuti statuto ab Artifice horologii mechanismo, et definitis in illo motionib., tales, et n̄ alii oppositi motus in horologio nec̄rio contingunt. neq. asserant Leibnitiani, Deum velle ut hæ operaōnes tam spirituales, quam māales automatis habeantur infallibiliter vi mechanismi, et habeant tn̄ liberæ, n̄ secus ac in nostro systemate. Quomodo .n., si automatica vis naā sua nec̄rio operatur, uti experientia compertum ē, operari potest libere? Quomodo, si a novo mechanismo actiones e se nostræ dependent immediate, constitutæ erunt in hoīum arbitrio? Proprium ē supremi Artificis constituere humana actiones et infallibiliter futuras, et libere futuras, proprium autem n̄ ē alicujus automatis, motiones suas ita parare, ut eas elicere possit, et n̄ elicere, vel ad oppositas eam se se determinare. non .n. illum quippe se se determinat, sed determinatur.

Instat 2do Wolfius tam in systemate influxus physici, quam p harmonistas, mentem humanam ēē p suam essent. ad indeterminatam ad suas appetitiones, et determinari ab aliquo externo principio, adeoq. utrobiq. vel servari, vel destrui libertatem:

R. in systemate harmoniæ præstabilitæ ad suas appetitiones n̄ ēē p suam essentiam indeterminatam animam si in illa definita fuit a Deo appetitionum series; et, si vi mechanismi omnes suas appetitiones producit, quin corpus, cui unitur organicum, aut aliqd externum sit principium, a quo in illarum dependeat productione. In systemate autem influxus physici ēē illam p suam essentiam indeterminatam, manifestum est. nisi .n. ope motionum corporis excitarentur in anima rerum sensibilium ideæ ad quarum productionem ipsa indifferens ē, nunquam illa determinaret se se ad easdem res vel appetendas, vel aversandas. sed, concedamus Wolfio, in utroq. systemate p suam essentiam ēē indeterminatam animam ad appetitiones suas; n̄ propterea demonstravit Vir cl. servari in suo systemate humanam libertatem, nisi internam duntaxat libertatem velit ēē intelligendam, eam scilicet, quæ interiores tantum respicit mentis appetitiones. nam si de externa libertate loquamur, quæ ad corporis motus dirigendos attinet; eam nullam ēē satis demonstratum ē, quum ostendimus in systemate Harmonistarum, nullos ēē motus corporis liberos, sed omnes ēē physice nec̄rios. ostendat ille olim, physicam hanc determinaōnem, quæ a corporis structura habetur, n̄ impedire, quominus motus corporis, qui respondent volitionib. animæ, ita sint contingentes ut oppositi, salva corporis structura, sint æque possibiles. ostendat cum physica ita determinaōne defendi nolle, nisi ad animæ nutum nasci motus ipsos; et tunc concedemus libenter, eandem secundum utrumq. systema vivere in hoīe libertatem. Demonstrat equidem Wolfius, necessitatem motuum, qui appetitionib. animæ in corpore respondent, n̄ tollere libertatem in anima. sed n̄ demonstrat, libertatem ipsam in hoīne p illam motuum necessitatem nequaquam tolli. Ad animæ libertatem satis ē, ut appetitiones in illius sint potestate; Ad hoīnis vero libertatem requiritur, ut eam motus corporis, quos ipsa

vult, in illius potestate habeantur; non anima quippe duntaxat, sed anima, et corpus unum est homo. Jamvero appetitiones sunt in potestate animæ, quia, teste Wolfio, ad nullam earum appetitionem, quas elicit, per suam essentiam est determinata. Ergo, ut motus eas corporis sint in hominis potestate, necesse est ut ad nullum eorum, quos agit, sit homo per suam essentiam, scilicet per naturam animæ, et structuram corporis, determinatus.

Opponunt 2do, corpus determinari ad motus voluntarios a spiritibus animalibus, qui ex interiore cerebri substantia in musculos defluunt.

Sed contra. Quum voluntarii motus corporis dicantur illi, qui ad nutum animæ efficiuntur, determinatio corporis ad hujusmodi motus derivari non potest a spiritibus animalibus. Videtur quippe, non posse fieri, ut motus illi ad animæ imperium fiant in corpore, nisi corporis determinatio ad ipsos motus ab anima oriatur. Ceterum, hujusmodi animales spiritus vel ex se indifferentes sunt ad efficiendos quoscumque corporis motus, vel ad certam faciendam motuum seriem ex se determinati sunt. Si sunt indifferentes, aliud ergo principium hominis intrinsecum assignandum est, a quo ad unum potius, quam ad alium motum determinentur: si sunt determinati, motus ergo voluntarii corporis non contingentes sunt, sed necessarii, perinde prorsus, ac si per corporis structuram essent determinati.

Opponunt 3tio, mentem non dependere a corpore in producendis rerum sensibilium ideis, quia hac posita dependentia, sequeretur, illam corpoream esse naturæ. Confirmatur: si mens dependeret a corpore in hujusmodi ideis producendis, consectarium foret, mentem ipsam ejusve naturæ, ut sejuncta a corpore non posset cogitare.

R. quod, quum mens non dependeat a corpore in producendis rerum sensibilium ideis, nisi quatenus a rebus ipsis, vel ab earum imaginibus, tanquam ab objecto dependet; hæc dependentia efficere non potest, ut mens ipsa corporeæ censeatur naturæ. Quia non unita corpori mens determinatur a phantasmate ad unius potius, quam alterius rei sensibilis ideam producendam, in hoc tantum sensu a corpore dici potest dependens, quatenus corporis ministerio presto fiunt menti rerum illæ imagines, quarum ideas ipsa producit. Hæc itaque dependentia non impedit, quominus mens immaterialis servetur naturæ, secus nulla finita cogitans substantia esset spiritualis. Nam quum nulla sit, quæ ad sensibilis rei ideam producendam, ab ipsa re sensibili, tanquam ab objecto, non dependeat; si dependentia humanæ mentis ab objecto corporeo prohiberet, ne spiritualis illa haberetur naturæ, omnis finita substantia cogitatione predita esset corporea.

Ad confirmationem. Mentis dependentia a corpore non evincit eam a corpore sejunctam non posse cogitare. Nam quemadmodum unita corpori rerum sensibilium ideas producit, quum earum imagines in cerebro depictas attingit; ita sejuncta a corpore res ipsas potest attingere, seu illarum ideas producere, quum res sensibiles eodem modo immediate presentes fiant sejunctæ menti, quo corpori unitæ presentes fiunt earumdem depictæ in cerebro imagines.

Opponunt 4to. Explicari non potest, quomodo corpus ad voluntarios motus faciendos physice ab anima determinetur. Et omnino nos latet modus, quo ad presentiam corporeæ imaginis in cerebro depictæ unita corpori mens ideam rei, quæ per illam imaginem exprimitur, in se cudat. Ergo etc.

R. conc. ant. ne. Conseq. Fatemur ignorare nos modum, quo a mente dependeat corpus, et vicissim a corpore mens. Quum animæ naturam, ejusque facultates perfecte non cognoscamus, nec certum sit, quæ sit structura musculorum in corpore, et qua ratione, atque lege eorum inflatio, contractioque efficiatur; explicare non possumus, quomodo mens, atque corpus invicem determinentur. Verum non propterea negandum est, mentem a corpore in productione idearum, et corpus a mente in productione motuum reipsa dependere. Non enim quod clarum atque evidens est negari potest, propterea quod id, quod obscurum est, non possumus mente complecti. Invicta demonstratione constat, ait Gravesandus Introductione ad Philosop. Lib. 1. parte 2da Cap. 18, non mentem in corpus, neque hoc in illam agere, ut corpus in corpus agit; sed mihi non videtur, inde concludi posse, omnem influxum esse impossibilem. Motu suo corpus non agit in aliud corpus sine resistentia; sed an actio omnino diversa, et cujus ideam non habemus, in alias substantias dari possit, et ita tamen, ut causa effectui respondeat, in re adeo obscura determinare non audeo. Difficile certe est influxum negare, quando exacte perpendimus, quomodo in minimis, quæ mens percipit, relatio detur cum agitationibus in corpore, et quomodo hujus motus cum mentis determinatione conveniant. Immerito itaque cum Wolfio opponunt Harmonistæ, quod qui ad explicandum mutuum inter animam, et corpus commercium, ajunt animam in corpus, et vicissim corpus in animam agere, modum tamen agendi se ignorare affirmant, systema, quod nullum est, proponunt. Nam si in hac re nullum est nobis systema, quia modus nos latet, quo anima in corpus, et corpus agit in animam, nullum pariter erit systema Harmonistarum, qui hujusmodi commercii explicandi gratia, asserunt, animam et corpus esse veluti duo automata in suis omnibus functionibus a se mutuo independentia, quin tamen explicent independentem hanc vim animæ, et tantum corporis mechanismum quin palam efficiant.

Caput 6.

De Potentiis, seu facultatibus mentis humanæ.

Tres sunt animæ rationalis potentiæ, intellectus, voluntas, memoria. Intellectus definiri solet vis animæ, qua res percipimus, de illis judicamus, unum ex alio, ignotum scilicet ex noto colligimus, nostrarumque cogitationum seriem ad verum tum inveniendum, tum aliis demonstrandum recte disponimus. Voluntas est facultas illa animæ, qua aliquid appetimus, vel aversamur, seu est ipsa anima, quatenus unam appetit rem, et alteram fugit. Memoria est vis illa, qua independenter ab omni externorum organorum immutatione, preteritæ rei notitiam ita, quandocumque vult, mens reproducit, ut rem eandem ante a se fuisse cogitatam simul sit conscia.

Atque ut a voluntate exordiam, quoniam de intellectu satis actum est in Logicis; duo sunt illius actus, velle scilicet, et nolle; illius autem objectum est bonum generatim sumptum, quum nihil sub ratione boni occurrere possit voluntati in quod illa, innato veluti pondere, non abripiatur.

Bonum generatim sumptum hoc loco definiri potest quidquid humanae naturae consentaneum est, eamque perficit. Et dividitur in bonum honestum, jucundum, et utile. Bonum honestum dicitur illud, quod rectae rationi consentaneum est; jucundum, quod delectationem parit; utile quod ad bonum honestum, et delectabile acquirendum inservit. Rursus, bonum sive honestum, sive jucundum, sive utile dividitur in verum et apparens. Bonum verum est, quod tale est revera, quale nobis videtur: Apparens, quod revera nobis non est bonum, licet tale videatur.

Quemadmodum autem bonum est, quod perfectionem aliquam humanae confert naturae, ita malum est, quod eidem nocet. Porro malum vel inhonestum est, sive turpe, vel molestum, vel incommodum. Dicitur turpe, quod rectae adversatur rationi; molestum, quod dolorem affert, aut taedium; Incommodum, quod impedit, ne, quod appetimus, consequamur. Malum pariter aut verum est, aut apparens. Quod si vero aliquo nos privat bono, malum verum dicitur; si videtur tantum nobis posse nocere, malum apparens nuncupatur.

Hinc statuendum est primo, humanam voluntatem ita bonum velle ut ipsum aversari, quatenus bonum est, nullatenus possit. Enimvero si nostras ipsi consulimus naturas, fateri cogimur, ita nostra bonum tendere, ut nihil sub ratione boni se se nobis possit objicere, quin, naturali veluti pondere in illud abripiamur. Beati omnes esse volumus, inquit S. Augustinus Lib. 6. operis imperfecti contra Julianum, quod ipsi quoque Philosophi hujus saeculi, et Academici de rebus omnibus dubitantes, teste Patrono suo Tullio, coacti sunt confiteri, idque unum esse dixerunt, quod disputatione non egeat, quod nemo est, qui non expetat. Accedit, quod cum natura humana sibimetipsi non possit esse contraria, ita debet in bonum tendere ut illud, quatenus bonum est, aversari nequeat.

Statuendum est 2do, voluntatem ita aversari malum, ut ipsum velle, quatenus malum est, nullatenus queat. Eodem liquidem intimo sensu, quo experimur nos innato quasi pondere in bonum ferri, constat quoque nos ita aversari malum, ut quamprimum sub ratione mali aliquid nobis appareat, consensito veluti impulsu, natura ipsa ab illo retrahatur. Principio, ait Tullius Lib. 1. de officiis, generi animantium omni est a natura tributum, ut se, vitam, corpusque tueatur, declinetque ea, quae nocitura videantur. Et S. Augustinus asserere non dubitavit, nos ita velle esse beatos, ut esse miseri non solum nolimus, sed nequaquam prorsus velle possimus. Quare quemadmodum nihil appetit natura, nisi illud saltem appareat bonum; ita nihil aversatur, nisi illud saltem appareat malum.

Statuendum est 3tio, voluntatem non aversari directe malum, sed indirecte, quatenus scilicet in bonum fertur, cui contrarium est malum; eo ipso quippe, quod tendit in bonum, recedit a malo, cum bonum atque malum sibi mutuo contraria sint. Confirmatur. Malum, quatenus malum est, mera negatio est. Sed quod in mera negatione consistit ab operante natura directe non respicitur. Ergo voluntas non fugit malum, nisi quatenus tendit in bonum, propterea non nisi indirecte aversatur malum.

Dices 1. contra 2dam Propositionem. In Scripturis habetur, Deum ex lege apposuisse homini bonum, et malum, ut utriusque electionem in illius reliquerit libertate. Ergo potest homo velle malum. ~~[illegible]~~

R. cum distinctione, hominem scilicet posse velle malum sub ratione boni, secus vero sub ratione mali. Enimvero malum, quod una cum bono apposuit Deus homini, non ita malum est, ut nullam prorsus praeseferat speciem boni, sed quum delectabile sit, et noceat tamen animae, ne aeterna praemia consequatur, et verum simul est malum, et apparens simul bonum. Hinc S. Basilius Hom. in Psalmum 61 ad illa verba Veruntamen vani filii hominum, mendaces in stateris, sic habet Quid igitur est quod dicit? quoniam cuilibet nostrum intus statera quaedam est a Conditore omnium apparata, per quam rerum naturam possis probe discernere. Posuit, inquit, ante faciem tuam vitam, et mortem, bonum, et malum, duas inter se contrarias naturas. Has tu apud tuum tribunal, et judicium examina, ac diligenter expende, quid utilius tibi sit, an momentaneam, parumque duraturam eligere voluptatem, per quam mortem apprehendas aeternam, an in virtutis exercitatione afflictionem malle, qua superna consequaris delicias. Mendaces ergo homines corrupta habentes animae judicia, quos et Propheta miseros praedicat dicens: Vae dicentibus tenebras lucem, et lucem tenebras, amarum dulce, et dulce amarum.

Instabunt 1. Voluntas est potentia libera. Ergo potest malum appetere non tantum sub ratione boni, verum etiam sub ratione mali.

R. hoc argumentum aliquid evincere, si in eo humanae voluntatis libertas posita esset, ut vel odio habere bonum sub ratione boni posset, vel malum sub ratione mali posset appetere. Verum cum libertas in eo tantum consistat, ut circa finitum bonum vel agere possit, vel non agere, libera potentia est voluntas, quin malum sub ratione mali possit appetere.

Instabunt 2do. Potest voluntas appetere minus bonum, relicto majori bono. Sed minus bonum, si cum majori comparetur, malum est. Ergo potest voluntas appetere malum.

R. dist. maj.: Potest voluntas appetere minus bonum, quatenus sibi absolute bonum est conc. quatenus minus bonum est neg. maj., et transmissa min. neg. conseq.

Dices 2do. Qui ex malitia in aliquod crimen incidunt, per hoc distinguuntur ab iis, qui ex ignorantia peccant, quod illi malum velint cognitum ut malum, isti vero malum nequaquam cognitum. Ergo saltem qui ex malitia peccant, possunt velle malum sub ratione mali.

R. conc. ant. neg. conseq. Disparitas namque latissima est inter malum, quod qui ex malitia peccat, ut malum cognitum vult, et inter malum, quod negamus posse aliquem velle sub ratione mali. Vult enim malum cognitum ut malum, qui in eo, quod appetit, praeter rationem boni, a qua allicitur, rationem mali deprehendit. Vult autem malum sub ratione mali, qui ita malum appetit, ut ab ipsa ratione mali ad amorem alliciatur. Qui ergo peccat ex malitia, malum vult cognitum ut malum, non vult tamen malum sub ratione mali. Vult malum cognitum ut malum, quia se

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actione sua [illegible] se [illegible] operari [illegible] haudquaquam latet; non tamen vult malum sub ratione mali, quia actionem illam, quatenus mala est, minime vult; sed quatenus sibi bona est, ac sensui consentanea. Qui autem ex ignorantia peccat, actione sua divinam a se violari legem, non existimat; et ideo vult malum, quod putat non esse malum, nempe aliquid appetit, in quo ratio mali non deprehendit. Ut igitur statuatur discrimen inter peccantem ex malitia, et peccantem ex ignorantia, non requiritur, ut is malum, quatenus malum est, de[s]ideret. Denique si quis urgeat, Damnatos in Inferno appetere non esse, quod summum est malum; respondendum erit, eos appetere non esse quatenus [illegible] terminativum est non quatenus est destructivum [illegible]. non esse autem, malum est, si ut [illegible] destructivum spectetur, secus vero, si ut pene terminativum. Hinc [Christus] Dominus de Iuda Proditore: Bonum [erat], [illegible] [illegible] non fuisset natus ille.

Caput 7.

De humanæ mentis libertate.

Quamquam [illegible] [illegible], liberum arbitrium, [illegible] [illegible] animæ, non in sola voluntate, [illegible] [illegible] collocandum, communis tamen Philosophorum opinio est, libertatem, si proprie loqui velimus, non ad intellectum, sed ad voluntatem pertinere. [illegible] contrariæ videntur fuisse sententiæ [illegible] [illegible] [illegible], non eodem modo, sed plane diverso utrique potentiæ tribuunt libertatem. Voluntatem non proprie dixere liberam quia, ut [illegible] contra Manichæos argumentatur [illegible], quum neque peccatum in cognitione mali consistat, sed in consensu voluntatis ad malum, neque meritum in sola cognitione boni, sed in ejusdem boni electione; si non nisi voluntate peccamus, aut bonum eligimus, nihil voluntati proprie tribuenda est libertas, cui proprie adhæret ibique electio, meritum, et peccatum. Quum vero intellectum dixere liberum, [illegible] modum causæ tantum liberum nuncuparunt, quatenus [illegible] [illegible] causa, et ratio est, cur menti conveniat libertas arbitrii. Voluntas [illegible] non [illegible] in bonum incognitum ferri, [illegible] actio, volitio [illegible], et nolitio, sive ex cognitione boni, sive ex cognitione mali nascatur, aliquo modo dici potest, esse [illegible] in intellectu liberum arbitrium, [illegible] libera voluntas [illegible] ex ipsa intellectione.

Duplex dici [illegible] solet libertas, scilicet libertas a coactione, et libertas a necessitate. Ad primam quod attinet, [illegible] coactum dicitur agens, quum externa vi ad operandum impellitur contra naturam suam, ita e contrario dicitur agens [illegible] libere libertate a coactione, quum, omni sublata extrinseca vi ipsum impellente, secundum naturæ propensionem operatur. Sic coacte [illegible] lapis ad motum, quum ab [illegible] [illegible] impellitur contra [illegible] [illegible]; e contrario libere agunt Bruta libertate a coactione, quum parant ea, quæ [illegible] necessaria sunt, vel [illegible] noxia [illegible] fugiunt. Quod [illegible] ad libertatem a necessitate, [illegible] agens necessarium [illegible] [illegible], quod ita determinatum est ad unum, ut agere non possit oppositum, ita liberum est libertate a necessitate, quod natura sua ita [illegible] [illegible] est [illegible] terminatum, ut utrumque in illius sit potestate.

Jam, quemadmodum agens necessarium, vel necessarium est necessitate contrarietatis, seu specificationis, vel necessarium necessitate contradictionis, sive exercitii, ita libertas a necessitate duplex est, altera nimirum contrarietatis, sive specificationis, altera contradictionis, sive exercitii. Libertas contrarietatis ea est, [illegible] qua agens potest contrarios actus producere, [illegible] ad neutrum [illegible] natura sit determinatum, [illegible] ab opposito necessitas contrarietatis est, [illegible] qua agens ad unum e contrariis est determinatum. Libertas contradictionis sive exercitii est illa, [illegible] qua agens, positis omnibus ad agendum requisitis, potest agere et non agere [illegible] ut [illegible] actio, [illegible] [illegible] [illegible] in [illegible] sit [illegible], [illegible] necessitas contradictionis [illegible] illa, [illegible] qua agens ita ad operandum est determinatum, ut, positis [illegible] actionem requisitis, nequeat non operari.

Hinc [illegible], [illegible] [illegible] est, humanam voluntatem esse liberam [illegible] a coactione, a necessitate et libertate, [illegible] [illegible] contrarietatis. [illegible] non [illegible] ita est, ut ad [illegible] actum [illegible] [illegible] possit, [illegible] [illegible] [illegible] [illegible], si velit, actus [illegible] [illegible] producere possit contrarios actus, ut ad neutrum [illegible] natura sit determinata; in dubium vocari nequit, quia eidem conveniunt tres enumeratæ species libertatis. Quod si quis [illegible], voluntatem [illegible] posse ad volendum [illegible], et ad nolendum, [illegible] [illegible] [illegible] motu suo [illegible] posse [illegible] lapis contra [illegible] [illegible] [illegible], respondendum est, [illegible] lapis non [illegible] ad ascensum [illegible] posse, [illegible] [illegible] ad ascensum determinet; ita [illegible] non posse [illegible] actus aliquos, [illegible] humana voluntas [illegible], ab illa [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] volens, et nolens, [illegible] [illegible] volitionem [illegible] coacta diceretur, [illegible] [illegible], quia coacta illa volitio [illegible] [illegible] contra naturam [illegible] voluntatis. Non [illegible] [illegible] [illegible] [illegible] posse [illegible] esse coactos, [illegible], [illegible] vi ita ad operandum urgeri possumus, ut [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] ex [illegible] motus est a voluntate [illegible], neque [illegible] [illegible], [illegible] contra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] vero contra eam præcipue libertatem quæ contradictionis, [illegible], et arbitrii nuncupatur, omnes sunt aliquorum Philosophorum conatus.

Propositio unica. Est in humana voluntate libertas contradictionis, sive exercitii.

Probatur primo hæc autoritate Scripturarum et SS. Patrum. Ecclesiastici Cap. 15. [illegible] habetur Deus ab initio constituit hominem, et reliquit illum in manu consilii sui. Adjecit mandata, et præcepta sua. Si volueris mandata servare, conservabunt te et in perpetuum fidem placitam facere. Apposuit tibi aquam, et ignem [illegible] [illegible] volueris, porrige manum tuam. Hoc autem loco exercitii libertatem significari, [illegible] docet [illegible] [illegible] [illegible], et libero arbitrio, cap. 2 inquiens. [illegible] [illegible] videmus expressum liberum humanæ voluntatis arbitrium [illegible] [illegible]

qd tam multis locis omnia mandata sua custodiri, et fieri, velit Deus. Quomodo vel si n̄ ē libertas, arbitrium. Hujus argumenti vim quam animadverteret Calvinus, locum de solo Adamo ante lapsum n̄ vero de omnibus hominibus originali peccato obnoxiis intelligendum eē laudatum scripturæ textum. Ʒ verum tn̄. Cain siquidem irato dixit Dominus Genesios Cap. 4. Nne, si bene egeris, recipies: sin autem male, statim in foribus peccatum aderit: sed sub te erit appetitus ejus, et tu dominaberis illius. Quomodo n dominari appetitui suo poterat Cain, et obnoxius peccato, si arbitrii libertate erat destitutus? Accedit, ex divina promissione eam nunc æternam esse futuram eē gloriam, qui potuit transgredi, et n̄ ē transgressus, facere mala, et n̄ fecit. Itaq agere, et n̄ agere, et quidem tam bene quam male, ita eam nunc in potestate hominis ē, ut ab ipsius voluntate sive boni, sive mali electio omnino dependeat. Hinc S. Irenæus, homo, inquit, libertati suæ relictus, et in arbitrio proprio constitutus sibimetipsi vel mortem appetit, vel salutem: et S. Ambrosius in Psalmum 20 Homini dedit Deus eligendi arbitrium quid sequatur.

Pro alio firmo veterum [illegible] omnium Philosophorum consensu, inter quos [illegible] alius [illegible] invenitur, qui neget hominem exercitium liberi [illegible]. Nam Stoici ipsi qui fatali necessitate cuncta in mundo geri docebant, [illegible] ab hac lege eximebant humanam voluntatem, fatente D. Augustino Lib. 5. de Civitate Dei, Cap. 10. Tullius Lib de Fato Chrysippum arguens hæc habet [illegible] ad [illegible] propensiones sint propter causas naturales, et antecedentes, idcirco etiam nostrarum voluntatum, atque appetitionum sunt causas naturales, et antecedentes. Nam nihil esset in nostra potestate, si res ita se haberet. Nunc vero fatemur acuti, hebetesne, valentes, imbecilline simus, n̄ eē id in nobis. Qui autem ex eo cogi putat, ne ut sedeamus quidem, aut ambulemus voluntatis eē, is n̄ videt, quæ quamque rem res consequatur. Ut n ingeniosi, et tardi ita nascantur antecedentibus causis, itemque valentes, et imbecilli, n̄ sequitur tn̄, ut etiam sedere, et ambulare, et rem agere aliquam, principalibus causis definitum, et constitutum sit. Concludit deinde vir summus, ad motus animorum voluntarios n̄ eē requirendam externam causam. Motus n voluntarius, inquit, eam naturam in se continet, ut sit in nostra potestate nobisque pareat; nec id sine causa: ejus n rei causa ipsa natura ē. Hic Tullius ita humanas de humana voluntatis libertate, ut teste D Augustino, ignorans, quomodo cum illa conciliare divinam præscientiam posset, maluerit hanc Deo subtrahere, quam homini libertatem denegare. Verum satis sit una ē veterum Philosophorum alia testimonia congerere. Ipsemet Calvinus Lib 2 Institutionum Cap 2 [illegible], constanter fuisse veterum [illegible] sanioris [illegible] opinionem, ea libertate nos eē præditos, qua agere, et n̄ agere pro libito possimus.

Pro 3tio Sacro ratione, quam tradit S Augustinus Lib. 5 de Civitate Dei, Cap 9. Nam si humana negetur libertas, omnis humana vita subvertitur, frustra leges dantur, frustra objurgationes, laudes, vituperationes, exhortationes adhibentur, neque ulla justitia bonis præmia, et malis supplicia constituta sunt. Si necessario operamur, frustra omnino præcipit Deus, quid faciendum a nobis sit: si necessario peccantes vitare malum n̄ possumus, injuste malum nobis prohibetur. Si necessitate facimus quidquid facimus, fieri nequit, ut vel qui turpem vitam ducit, honeste vivat, vel qui sancte vivit, aliquando corruat. Quis n̄ [illegible] inquit autor libri de Fide contra Manichæos, stultum eē præcepta dare ei, cui liberum n̄ ē qd præcipitur facere, et iniquum eē eum damnare, cui n̄ fuit potestas, jussa complere? Exercitium quippe libertate sublata, vitia in homine nulla sunt, nullæ virtutes. Sed neque exhortationibus, aut minis, aut objurgationibus ullus ē locus. Quis siquidem, qui vel criminum turpitudinem, vel virtutis candorem laudant, respondere merito posset iniquus, ait Eusebius Lib. 6 Præparationis Evangelicæ Cap 6 n̄ sunt potestatis nec meæ, o Doctor, ut ideo, quid oportet sollicitum eē, nihi hæc eam sollicitudo mihi fatis dari nata sit? Ut si docenti, præcipienti [illegible] necessitas [illegible], frustra tn̄ doces, ac præcipis. Faciam n, si fata volunt, imo vero laborandum mihi n̄ erit n necessario, qd fatalum ē.

Opponunt 1. Nullus ē creatæ voluntatis actus, quem Deus ab æterno n̄ præsciverit futurum. Sed qd futurum præscivit Deus ē necessario futurum. Ergo. Probatur minor. Quia n scientia Dei infinita, et nihil ē qd eam fugere possit, unde Scientiæ 8 de Deo dicitur, scit præterita, et de futuris æstimat. Signa et monstra scit, antequam fiant, et eventus temporum, et sæculorum. Nec eam certa ē falleretque quippe Deus, si qd ipse futurum novit, necessario n̄ esset futurum.

Rn. conc. mam dist mam. Sed qd futurum præscivit Deus ē necessario futurum necessitate [illegible] simpliciter fatis, [illegible] consequentiæ conc necessitate propria sed absoluta, neg. Dicitur consequentiæ [illegible] conseqtm [illegible] necessitas, alia scilicet propria, et absoluta, quæ vel ab ipsa rei natura ad unum determinata, vel a causa extrinseca cogente provenit; sicuti necesse ē hominem mori, et ventum n̄ movere [illegible] quæ præter rem, [illegible] ab aliqua suppositione n̄ lædente libertatem, sicuti necesse ē hominem moveri [illegible] videmus ambulantem, quem fieri n̄ potest, ut videamus ambulantem illum, qui quiescit. Prima necessitas, quæ dicitur etiam consequentis [illegible] omnino libertatem, n̄ autem alia, quæ necessitas consequentiæ appellatur quam suppositio [illegible], n̄ sit liberta[illegible] inimica. Quare, qua necessitas quæ ex divina præscientia oritur, hujusmodi sit, sequitur [illegible], ea quæ Deus præscit, eē certo, infallibiliter eventura, n̄ autem cum humanæ libertatis læsione eē eventura. Egregium, ut argumentatur D Augustinus Lib 3. de libero arbitrio, n̄ solum, scivit Deus quæ ex 2dis causis libere eventura sunt, verum etiam, quæ ipsemet libere facturus ē. Sed quamvis certo, infallibiliter cognoscat Deus quæ ipsemet libere facturus ē, n̄ repugnat divinæ libertati Dei. Ergo quamvis certo cognoscat quæ ex 2dis causis libere eventura sunt, n̄ tn̄ convertit humanam everti libertatem. Atque, tantum abē, ut ex Dei præscientia humanæ voluntatis libertas [illegible] arbitrium, ut potius ex ipsa præscientia magis statuatur. Nam quum Deus omnia præsciverit, præscivit ē etiam nostrarum voluntatum. Sed nulla ē voluntas, nisi in nostra potestate sit. Ergo etiam nostram liberam potestatem novit Deus. N̄ igitur, concludit Augustinus, per quam præscientiam mea potestas adimitur, quæ propterea mihi certior aderit quia ille, cujus scientia n̄ fallitur, adfuturam mihi eē præscivit.

Id amplius declaratur. Nam divina præscientia vel a se tantum spectatur, quatenus solius simplicem importat [illegible]

rerum notitiam, sed quatenus ad eandem habet actum divinæ voluntatis, semper decretum de re aliqua futura, quo sensu ē eāt futurorum causa. Si præscientia primo modo sumatur, certum ē nullam inde futuris rebus afferri necessitatem. Quum n. nulla rerum notitia earundem rerum nam̄ n̄ mutet, qu libere futurum ē hoc a Deo libere futurum præcognitum, qd neār̄o futurum ē, hoc a Deo neār̄o futurum videtur. Nec obstat, qd cognitio Dei neār̄o sit vera, et infallibilis, quod de oīo quoq. contingenti, et libero vera, et infallibilis cogn̄io haberi potest. Quemadmodum n. dum hoīes videmus ambulantem, quamvis ambulatio illa contingens, et libera sit, vera tamen minus, et infallibilis ē nostra cogn̄io; ita divina cogn̄io de omnibus futuris vera ē, et infallibilis licet multa ex futuris contingentia sint, et libera. Deus n. eodem intuitu aspicit futura, quo præsentia, atq. præterita, quia omnia objective subsunt æternitati Dei præsentia sunt. Quare, sicuti rerum præsentium intuitus n̄ cogit eas ēē neār̄io, nec præteritorum memoria facit, ut ita neār̄io fuerint, ita nec in Deo præsentia futurorum; ut argumentatur Boetius Lib. 5 de consolatione Philosophiæ, prosa 4, Anselmus Lib. de concordia præscientiæ Dei cum libertate, et Augustinus Lib. 3. de libero arbitrio, Cap. 4. cujus hæc verba sunt: Sicut tu memoria tua n̄ cogis facta ēē, quæ præterierunt, sic Deus præscientia sua n̄ cogit facienda, quæ futura sunt.

2do eās modo ex Dei præscientia humanæ voluntatis libertatem n̄ violari, sed potius stabiliri, certum ē. Oportet n. ut omnia in tempore eveniant, eo modo, quo divina sapientia ab æterno ordinavit, atq. prævidit. Quum voluntas Dei sit efficacissima, ait S. Thomas 1a parte, quæst. 19 art 8, n̄ solum sequitur, qd fiant ea, quæ Deus vult fieri, sed etiam qd fiant eo modo, quo Deus vult ea fieri. Sed divina præscientia ordinavit, atq. prævidit alia libere futura, alia neār̄io. Ergo oportet, ut secundum Dei præscientiam alia in tempore eveniant libere, alia necessario. Vult Deus, ait laudatus S. Thomas, quædam fieri neār̄io, quædam vero contingenter, et libere, ut ordo sit in rebus ad complementum universi; et ideo quibusdam effectibus aptavit causas neārias, aliis vero contingentes, et liberas. Causis igitur ratione destitutis præscientia, et providentia Dei imponit operandi necessitatem, igni v. g. calefaciendi, et plantis germinandi. Quum n. inanimatæ sint, se ipsas movere, et determinare nequeunt, sed aliunde moveantur, necesse ē, positis requisitis omnibus ad agendum requisitis, agant neār̄io. At causas mente præditas, cujusmodi homines sunt, reliquit Deus in manu consilii sui. Apposuit eis ignem, et aquam, vitam et mortem, bonum et malum ut ad quod voluerint porrigant manum suam. Idcirco autem Deus humanæ voluntatis actus decernit, præscit, et efficit, ut libertatem tribuat, n̄ impediat, quemadmodum paucis verbis explicat auctor Libri de divinis nominibus inquiens Cap. 4. divinæ providentiæ n̄ ēē corrumpere naturam, sed conservare atq. juvare. Sed si divina præscientia causis liberis necessitatem imponeret, corrumperet providentia naturam. Servat igitur, atq. fovet tribuendo tum liberam hoīs potentiam, tum liberas actiones.

Opponunt 2do autoritatem Apostoli ad Romanos Cap. 7 scribentis: n̄ qd volo bonum, hoc ago, sed qd odi malum, illud facio. Ei n. inquiunt, libere ē hoīs libertate exercitu, si n̄ facit qd vult, et facit ea, quæ n̄ vult, operatur. Ideo ex Apostoli autoritate colligitur. Ergo etc.

R. diversum omnino fuisse sensum ab Apostolo intentum, quum ait n̄ qd volo bonum etc secundum interpretationem Sanctorum Patrum. Docent n. S. Patres, Apostolum n̄ loqui de consensu voluntatis, sed de motibus sensitivi appetitus, qui quum in eo, invita plerumq. voluntate excitarentur propterea inquit, a se fieri qd nollet, qd eos quum in suo corpore sentiret, quidem, oīo cavere n̄ poterat. Hunc revera ē sensum ab Apostolo intentum, ex iis, quæ consequuntur, liquido constat. Ait n.: Invenio legem volenti mihi facere bonum, quoniam mihi malum adjacet. Condelector n. legi Dei secundum interiorem hoīem. Video autem aliam legem in membris meis repugnantem legi mentis meæ, et captivantem me in lege peccati, quæ ē in membris meis. Itaq. facere se dicit Apostolus, et operari, ait D. Augustinus Lib. 1 contra duas Epistolas Pelagianorum, n̄ affectu consentiendi, et implendi, sed ipso motu concupiscendi, ut proinde sensus sit, n̄ qd volo bonum mente, hoc ago carne, sed qd mente nolo malum, hoc carne operor. Hinc ante verba mox recitata inquit Apostolus: si qd nolo illud facio, jam n̄ ego operor illud, sed qd habitat in me peccatum concupiscentia scilicet carnis, quæ quum ex primi hoīes culpa originem traxerit, peccatum ab ipso nuncupatur.

Opponunt 3tio S. Augustinum, qui Epist. 217 hæc habet: Liberum arbitrium ad diligendum Deum primi peccati granditate perdidimus. Et in Enchir Cap. 30: Libero arbitrio male utens hoō et se perdidit et ipsum.

R. nunquam docuisse S. Augustinum, extinctum in nobis ēē peccati causa liberum arbitrium. Nam quum ait, peccati granditate perdidisse nos liberum arbitrium ad diligendum Deum, sensus ē, vel illam per peccatum fuisse vitiatam quatenus semper vastum inde ē, ut propter sensitivi appetitus prædominium n̄ amplius bonum operari possimus, nisi Redemptoris gratia adjuvemur. Hoc sensu locutum fuisse S. Doctorem, certo certius ē. Ait n. Lib 1. contra duas Epistolas Pelagianorum n. 5: Quis nostrum dicat, qd primi hoīs peccato perierit liberum arbitrium de humano genere? Libertas quidem periit per peccatum, sed illa, quæ in Paradiso fuit habendi plenam cum immortalitate justitiam. Et Lib 2do, n. 9. Peccato Adæ liberum arbitrium de hoīum nam̄ periisse n̄ dicimus, sed ad peccandum valere in hoīb. subditis Diabolo, ad bene autem, pieq. vivendum n̄ valere, nisi ipsa voluntas hoīs Dei gratia fuerit liberata, et ad omne opus actionis, sermonis, et cogitationis adjuta. Ceterum, ut ex D. Augustino constat, eodem modo periit liberum arbitrium per peccatum, quo periit hoō. Sed hoīem quoad substantiam n̄ periisse, certum ē. Certum itaq. ē, neq. liberum arbitrium quoad substantiam periisse propter peccatum.

Opponunt 4to. Ut humana voluntas prædita sit libertate exercitii, debet ēē indifferens sive ad operandum, sive ad n̄ operandum. Sed voluntas nequit ēē indifferens etc. Ergo etc. Pro: Maj. Si indifferens esset ad operandum et n̄ operandum, ab alio deberet determinari. Sed ab alio determinari n̄ potē, quum, si ponatur agens liberum,

cùm de illo quæri possit, a quo determinetur; Atque ita in infinitum. Ergo etc.

R. Ut humana voluntas prædita sit ea, de qua agimus, indifferentia sive ad operandum sive ad non operandum, indifferentia activa esse: indifferentia mere passiva ne [illegible], et dissensu cum [illegible] ne consequitur. Licet humana voluntas indifferens sit ad operandum, et non operandum, non consequitur tamen extrinsecum agens necessario requiri, ut eam determinet. Hoc enim interest inter active indifferens, et indifferens tantum passive, ut illud determinari debeat ab aliquo extrinseco agente, primum vero determinare seipsum possit. Ceterum, hoc Adversariorum argumentum nimium probat. Probat enim, neque Deum in operando ad extra esse liberum, si omne indifferens extrinseco, ut agat, determinante indiget.

Opponunt 5. Diversorum climatum nationes diversis sunt temperamentis, diversis moribus, atque affectibus præditæ. Pendere enim ex aeris constitutione, gravitatione, mutatione corporum nostrorum constitutionem, temperiem, mutationes; et ab Astrorum influxu, gravitatione, aut quacumque alia actione dependere aeris commutationes, satis exploratum est. Sed ita a corpore in suis actionibus dependet mens, ut ne cogitare quidem possit, nisi ex commotionibus sensoriorum, et cerebri. Ergo ita in mentem quoque Astra influunt, ut contra obniti, aut libere appetere, vel aversari haudquaquam possimus. Confirmant. Nam si secus se res haberet, quomodo Astrologi, qui [illegible] dicunt, futura quæ reputantur libera, prævidere, et confidenter prædicerent? Hujusmodi tamen prædictionum plenæ sunt tam veteres, quam recentiores historiæ.

R. pro climatum diversitate diversa esse in humano genere temperamentorum, morum, atque propensionum genera, secundum diversam corporum constitutionem. Diversam constitutionem corporum dependere a constitutione aeris, constitutionem aeris ab aliqua actione Astrorum, libenter fatemur. Verum quid inde consequitur, quod humanæ voluntatis liberum evertat arbitrium? Profecto non magis libertati officit Astrorum [illegible], quam diversa temperamenta, atque diversæ hominum propensiones. Etenim licet diversæ sint diversarum nationum inclinationes, hæc tamen diversitas nullam voluntati infert vim, quæ eam necessario rapiat ad diversa sibi proposita bona vel amplectenda, vel non amplectenda; ita diversa constitutione aeris, diversæ in eum actione Astrorum nullam conserre possunt nostris appetitionibus necessitatem. Itaque, quamvis Astrorum, aeris, corporisque organici commutationes rationem consultatricis sup[er] bonis, aut malis objectivis non auferant, efficere quidem possunt, ut diversæ nationes vim quandam sentiant, quæ illam diverse illiciat, atque permoveat, cogere vero, et rapere nullatenus queunt. Sed hæc sive externa, sive interna suadente experientia, adeo certa sunt, ut longiori demonstratione non indigeant.

Ad confirmationem, Judiciaria Astrologia, genus hominum ut inquit Tacitus, potentibus infidum, sperantibus fallax Fatalis [illegible] opinionem nullo evidenti argumento [illegible], licet eorum prædictionibus plena esse historias, prædicare soleant autores, et amatores fabularum. Verum equidem est, quamdam generatim hominum propensiones cognosci plerumque non ab illis [illegible] Astrologis, sed a [illegible] prudentibus [illegible], atque inde cognosci [illegible] probabiliter conjectari eventuras hominum actiones; sed nimis differunt hujusmodi prædictiones a magna illa, et ridicula confidentia Astrologorum, potius Circulatorum, quæ ipsis rerum eventibus vel semper refellitur, vel casu quandoque, atque fortuito non refellitur. Profecto, ubi cætera deficerent manifestæ in Astrologis judiciariis argumenta fraudis, illud non leve est, quod site protulit Ennius, hujusmodi [illegible] hominum [illegible] demonstrare [illegible], quam [illegible] ignorant est autem maximum, quod nostris suppeditant [illegible] Scripturæ, quæ certam futurorum cognitionem, [illegible] esse solius Dei [illegible]. Qui plura exoptat in hanc rem argumenta, consulat Tullium in Libris de Divinatione, Picum Mirandulanum adversus Astrologos, et P. Pinamontium in suo adversus hujusmodi Circulatores Tractatu Italico.

Capus 8.

De Memoria.

Ex Definitione, quam Cap. 6 attulimus, consequitur duo potissimum ad memoriam requiri. Primo, ut præteritæ rei notio reproducatur in animo, quin aliqua vel minima mutatio in sensoriis organis tunc contingat: 2do, ut conscia sit mens, rem, cujus notionem reproducit, a se antea fuisse cognitam. Requiritur primum, quia si sensoria iterum mutarentur, rei perceptio, quæ inde proficisceretur, non memoria esset, sed pende atque antea vera sensatio: Requiritur 2dum, quia secus reproductio illius cognitionis non memoria esset, sed reminiscentia. Hinc mens humana [illegible] corpori [illegible], rem antea a se cognitam nequit in memoriam revocare, nisi [illegible] eadem in cerebro iterum motio excitetur, quæ [illegible] in eodem fuit, quando rei mens primo innotuit. Quia enim, ut toties diximus, nullius rei notionem in se producere mens potest, nisi quædam in cerebro motio contingat, nullius quoque rei notionem reproducere potest, nisi illa eadem motio iterum in cerebro fiat. Quoniam vero ad memoriam necesse est, ut rei notio reproducatur in anima, quin externa sensoria [illegible] commutentur, oportet quoque est ad memoriam, ut, quin in iisdem sensoriis aliqua mutatio contingat, illa eadem motio iterum in cerebro excitetur, quæ dependenter a sensoriorum immutatione in eodem facta fuit, quum notionem rei, quam revocat in memoriam, mens primo produxit.

Quomodo mens præteritas res possit revocare in memoriam, quin nova aliqua mutatio in sensoriis externis organis contingat, difficile equidem est explicare, non alia tamen ratione præteritarum rerum notiones reproduci, experientia ipsa nos edocet. Ea in hac [illegible] mechanica quadam fibrarum cerebri [illegible] rei notitia [illegible] contracta [illegible] ratione [illegible] animæ nutum moveri [illegible] eodemque ordine, quo movebantur, quum rem præteritam mens ipsa primo novit. Nam si rem nullam revocare in memoriam [illegible] in cerebro motio excitetur, quæ facta in eodem fuit, quum res primo innotuit menti [illegible] necesse est, ut motio illa ita ad solius animæ nutum in cerebro iterum fiat, ut externa tunc non immutentur sensoria, necessum [illegible] est ad memoriam ut [illegible] rei cognitione relictam in cerebro fuerit, [illegible] anima, moveri, ut antea iterum possint. Id autem non aliud esse posse videtur, quam mechanica quædam affectio ex prima rei cognitione ab ipsis fibris contracta.

Hinc patet, cur memoria exercitatione acquiratur, cur ea tenacius hæreant, quæ pluries, et frequentius occurrunt, cur defecta exercitationis debilitetur, et evanescat, cur rerum numero et varietate laboret, cur senectute moriatur, medicamentis aere, [illegible] omnibus, quæ vel humanæ [illegible] corroborent, aut frangant, ea quoque corroboretur, vel debilitetur, cur denique post otium sit major.

Caput 9.

De Affectibus, sive Passionibus.

Affectus, sive Passiones definiuntur generatim a Renato Cartesio perceptiones, sensationes, vel potius motiones quædam animæ, quæ per spirituum animalium motum in ipsa excitantur, servantur, roborantur. Dicuntur motiones, quod omnes quæ in anima contingunt mutationes, seu diversæ omnes illius cogitationes, designari possint vocabulo motionis. Præcipue vero, quia nullæ sunt cogitationes, quæ magis commoveant, agitent, et rapiant quodammodo animam, quam amores. Dicuntur motiones animæ, ut intelligamus eas nullatenus corpori posse convenire [illegible]. Dicuntur excitatæ, conservatæ roboratæ per motum spirituum animalium, tum ut distinguantur ab animæ volitionibus, quæ motiones quædam sunt per solam excitatæ animam, tum ut explicetur causa passionum proxima, tum ut cognoscamus omnes, quos cum affectus esse maxime conjunctos cum quibusdam motionibus fluidorum. Erraverunt itaque qui cum animadverterent aliquas in corde oriri in passionibus immutationes, cordi adscripsere affectus. Aliquæ profecto consequuntur in corde secundum diversos animæ affectus mutationes, verum non alia de causa consequuntur, quam quia per nervulos, eorumque fluida agit in cor residens in cerebro anima, eodem ferme modo, quo [illegible] in pede dolorem sentire dicimur propter actionem animæ in pedis medius nervulis, et fluidis a cerebro descendentibus in pedes.

Passiones ergo propriæ sunt solius animæ, et passiones nuncupantur, propterea quod pati censetur anima, cum a diversis spirituum animalium motibus determinetur ad diversos affectus. Sed ut passionum series, atque numerum distinguamus, spectandæ sunt primæ, atque remotæ earum causæ. Porro, licet fieri quandoque possit, ut animæ affectus remote proficiscantur ab actione solius animæ determinantis se se ad contemplandum hoc, vel illud objectum; licet quandoque oriantur a sola corporis constitutione, aut ab impressionibus fortuito in cerebro occurrentibus, ut contingit in iis, qui lætitia, vel tristitia afficiuntur, et causam, atque subjectum ignorant; videntur tamen, primam, atque remotam causam quarumcumque passionum sensibilia esse objecta sensorios corporis organos immutantia, atque moventia; ita ut a diversis objectorum [illegible] in sensibus inventis effectibus diversis, atque distinctis habeantur animæ affectus. Notandum autem, objecta sensus immutantia excitare in anima diversos affectus non ratione diversitatis objectorum, sed secundum diversos modos quibus concurrunt ad animam vel noxia, vel proficua; passiones quippe universæ in eo consistunt, ut animam disponant ad appetenda, quæ nobis videntur utilia, sicuti motiones spirituum animalium corporis disponunt humanum ad eos exequendos motus, qui nos conducere possunt ad verum cogitatum consequutionem. Quare, ut sciamus affectuum numerum, ut oportet, distincte considerandi sunt modi nobis proficui, quibus moveri solent sensus nostri ab externis objectis.

Secundum hanc methodum omnium in hac re philosophorum accuratissimus Cartesius, sex statuit primarios animæ affectus, Admirationem nempe, Amorem, odium, Cupiditatem, Lætitiam, Mærorem, ceteros vero secundarios demonstravit, et primariorum modificationes.

Primus ordine affectus est Admiratio, quæ definitur subitanea animæ occupatio; qua fertur in considerationem attentam objectorum, quæ ipsi videntur rara, et extraordinaria. Nascitur ex nova [illegible] violenti concussione cerebri, et [illegible] ea afficitur, nulla sensibilis in corde, et sanguine fit mutatio ut in ceteris contingit passionibus. Ratio autem, quia tunc neque bonum neque malum pro objecto habemus, sed simplicem rei cognitionem quæ rapit nos in admirationem, nullum proinde admiratio nexum habet cum corde et sanguine, a quo dependet corporis omne bonum, sed tantum cum cerebro, in quo organa sensuum sunt, quæ ad rei, quam admiramur, cognitionem inserviunt. In admiratione quandoque contingit, ut spiritus, qui in cerebri cavitatibus latitant, toti excurrant versus eas corporis partes, in qua facta sunt impressio objecti quod admiramur; et qui occupati sunt omnes in ea servanda impressione, quin eorum aliqui defluant inde in musculos, aut ab eo ipso tramite in alias partes se vertant, totum manet, adinstar statuæ, immobile corpus, objectum concipi non potest nisi modo, quo primo se se nobis obtulit, nec proinde de illo acquirere possumus distinctiorem cognitionem. Excessus hic admirationis vocatur stupor, qui nullius unquam est utilitatis. Admiratio oppositum nullum habet affectum, propterea, quod res novis objectis neque raræ, neque extraordinariæ videntur, non movent ab illis anima, sed eas simpliciter considerare dicitur. Ab admiratione proveniunt aut Æstimatio, aut Contemptus, secundum dignitatem, aut exiguitatem objectorum, quæ admiramur; ab æstimatione consequuntur magnanimitas, veneratio; a contemptu humilitas, abjectio, despectus.

2dus animæ affectus Amor est. Definitur ille a Cartesio commotio animæ, qua ipsa impellitur ad se voluntate jungendum objectis, quæ sibi convenientia videntur. Major Philosophorum pars duo distinxit genera Amoris, amorem scilicet benevolentiæ, quo movemur ad cupiendum objecto amato bonum, et amorem concupiscentiæ, qui nos impellit ad optandam rem amatam. Verum decepti sunt. Unus tantum est amor, quum benevolentia et concupiscentia non sint duæ species, sed duo effectus amoris. Quum amamus, adeoque amatæ rei voluntate conjungimur, bonum ei volumus, seu voluntate omnia illi adjungimus, quæ esse eidem convenientia reputamus; quum autem amatum objectum tale [illegible] bonum ut in illius nos conjungere tendere, et majorem cum illo unionem habere, ipsum, bonorum nostrum, amatum objectum desideramus. Distinguendæ duntaxat sunt diversæ species amoris, secundum diversas estimationes objectorum, et diversas relationes inter amantes, et amatos. Primo ita amamus, ut majorem nostri habeamus æstimationem, quam rei amatæ, et amor hic dilectio simplex communiter nuncupatur. 2do ita amamus, ut æqualis insit nobis æstimatio tam nostri, quam rei amatæ, et talis amor Amicitia dicitur. 3tio ita amamus, ut longe majorem de amato objecto, quam de nobismetipsis habeamus æstimationem, atque amor hujusmodi Devotio potest appellari. Amoris vi, ex amante, et amato conjunctis [illegible] totum aliquod resultat. Si partes componentes non æque æstimentur, difficile, ac facile dissolvitur compositum uti in simplici dilectione. Si æque æstimantur difficilius dissolvitur, uti in Amicitia. Si amato parti in longe majori sit æstimatione, unio quæ ex amore consequitur, æternum servatur. Amore sanguis rarefit sanguis, et fluidorum vasa dilatantur. Hinc, nisi modum excedat, respiratio major, atque hilaritas, hinc floridus, et surridens vultus. Hujusce affectus necessitas, atque utilitas satis manifesta est, sive privatam, sive publicam spectemus hominis vitam. Quare Plato scribit in Convivio, si Civitas coire, aut exercitus legi posset omnis ex amatis, et amantibus, inter quos dici potest, fore illam quidem scatere omnique generosa, et [illegible] administratam, hunc vero fortissime, et magnanime gesturum omnia. Noxius equidem esse potest amor, sed quum modum excesserit, quod illi cum ceteris affectibus est commune.

3tio loco venit Odium, qd definitur notè commotio animæ, qua ita incitatur, ut velit separari ab objectis, quæ ei videntur noxia. In hac passione arctantur fluidorum vasa, motus fit tardior, et respiratio impedita, hinc autem macies, et squalor vultus. Necessarium è odium, ut a noxiis caveamus, et tunc durtaxat noxium è, quum praeter rationem prosequimur odio, quæ bona, et utilia sunt. Ceterum, quamvis odium directe sit Amori oppositum, non ita tamen diversis eius gradus, sicuti gradus amoris. Non a tantum è discrimen inter mala, a quibus voluntate se amovet, quantum inter bona quibus se voluntate unit. Ex odio consequitur aversio sive horror, sicuti ex Amore hilaritas.

4to Cupiditas è motio animæ, qua incitatur ad volenda imposterum, quæ sibi tanquam convenientia representat. Hinc non tam præsentia absentis boni desideratur, quam conservatio boni præsentis, vel absentia præsentis mali, quam timere concipit futurum. Affectus hic non habet contrarium. Aversionem non quam cupiditati opponunt scholastici, non è nisi nihil aliud, ex dictis patet. Sunt tamen diversæ species cupiditatis, quot sunt diversæ species objectorum, quæ desiderant. Nam curiositas quæ è desiderium cognoscendi, multum differt a desiderio gloriæ, et cupiditas gloriæ [illegible] a desiderio vindictæ. Id generatim statuendum notè, tot numero è species cupiditatis, quot sunt gradus amoris, et odii. Cupiditati peculiare è cor violentius agere, quam in ceteris corporis passionibus. Plures in hoc affectu quam in aliis, concurrunt ex cerebro spiritus, qui deinde transeuntes in musculos, sensus promptiores efficiunt, et sic omnes corporis partes mobiliores. Cupiditati consequuntur Spes, Metus. Illa habetur, quum desideratum objectum facile consequi posse putatur. Habetur hæc, quum difficilis representatur rei desideratæ adeptio. Quum maxima è spes, dicitur illa securitas, quum summus metus, vocatur ille Desperatio. Ex spe denique, vel metu proveniunt Irresolutio, Fidentia, Audacia, Æmulatio, Dejectio, Terror.

5to Lætitia suavis quædam è Animæ commotio, qua sentit sibi præsens bonum, veluti suum. In hoc affectu vasa fluidorum dilatantur, sanguis tenuis redditur, atque agitatur. Inde autem proveniunt dulcis ille calor, qui cum sanguine in omnes exteriores corporis partes diffunditur.

6to Mæror è motio ingrata animæ, qua sentit sibi præsens malum, veluti suum. Affectus hic lætitiæ contrarius in eo situs è, ut coarctentur vasa fluidorum, et tardior sit sanguinis motus. Hinc præterea pallor vultus, tremor, pavor. Quandoque contingit, ut lætitiam, vel mærorem sentiamus, quin nobis distincte innotescat aut bonum aut malum, a quibus nostri affectus proveniunt. Ratio autem è, quia tunc vel bonum, vel malum impressionem in cerebro efficiunt, quam non attendit distincte anima, sive quia bonum illud, vel malum ad corpus tantum spectant, sive quia non tractantur ab anima aut tanquam sibi bonum aut tanquam sibi malum. Inde intelligitur notè, cur cum summa voluptate in Theatro et tristes simus, et odio prosequamur, secundum diversas impressiones factas in cerebro ab objectis, quæ veluti mala nobis noxia non sunt. Quum malum, vel bonum representatur menti tanquam ad cæteros pertinentia, consequuntur ex lætitia, vel mærore Invidia, Indignatio, Commiseratio. Si alios consequuto bono dignos reputamus, ad perceptionem alieni boni simul cum lætitiam habebimus; si indignos, invidiam cum mærore. Ad perceptionem alieni mali, quo alium censemus dignum, sequitur lætitia cum irrisione conjuncta; ad perceptionem alieni mali, quo ceteros indignos putamus, habebimus cum mærore commiseratio. Possumus etiam spectare causam boni atque mali tam præsente; quam præterita. Bonum, quod a nosmetipsos egimus interiorem in nobis parit hilaritatem omnium affectuum suaviorem; Malum, quod peregimus, amaram atque altera affectus pœnitentiam. Bonum, quod ab aliis operatum sunt in causa è, ut favorem illis habeamus, si bonum hujusmodi nos afficit, si vero non afficit, impellit ad gratitudinem. Malum ab aliis in alios patratum producit in nobis indignationem; patratum in nosmetipsos iram. Rursus, bonum quod sunt, aut è in nobis, cum ceterorum opinione comparatum excitat gloriam; malum, pudorem. Perduratio boni quandoque excitat tædium, perduratio mali minuit tristitiam. Desiderium transacti boni ortum desiderium, quæ è mæroris species, Ereptio elapsi mali ducit ad quamdam quæ species è lætitiæ. Hæ sunt tamen primariæ, quas recensui animæ passiones. Singularum naturam, et proprietates considerare qui potest apud Cartesium in Tractatu de Passionibus animæ.

Aliqua addenda sunt quoad primarios affectus; [illegible] et inadvertendæ quædam corporis mutationes, quæ ex iis consequuntur, et docere nos possunt in eorum cognitione.

In amore dum modo conjunctus non sit cum maxima lætitia, aut cupiditate, aut mærore, motus in arteriis è æqualis ultra tamen consuetudinem et major, et fortior. Suavis quidam in pectore calor: ciborum promota habetur digestio. Si quis vero vultus Amor cum desiderio [illegible] aliquid cum novum ... in terrore præsente non conjuncti ... languor, seu deliquium habebitur. Tunc enim ita occupata erit anima in contemplatione rei amatæ, ut omnes admovit cerebri spiritus in representanda objecti amati imagine, non possint in musculos deflectere, adeoque corporis partes movere.

In odio pulsus è inæqualis, nunc scilicet tardior nunc celerior. Interim quod in aspero calore quaedam sentitur in pectore. Stomachus non recte suum opus munus: frequentes sæpe vomitus ... corrumpitur, et in pravos humores vertitur.

In lætitia æqualis è pulsus, et præter consuetudinem celerior, non tamen tanta alacritate, quanta ex amore conjunctum suavis calor a pectore diffunditur per totum corpus. Apparet in vultu viridior, et rubicundior color, præterea quod dilatatis cordis fibris, in venas celerior excurrit sanguis, qui celerius de corde evadens, atque calidior similis inflat ... vultus partes. Quum ex qua è lætitia, atque ea potissimum cum admiratione vel odio conjuncta videtur quoque consequitur, qui in maxima lætitia nunquam videtur.

In mærore tardus, et exiguus è pulsus, quasi funiculum vel ... vinculis constrictum sentit cor, ... ac si in eo haberet glacies, ... evadit. Communicatur per totum corpus molestum ... Nec tamen ... stomachus ... debitum opere functionem nisi quum mæror odio è permixtus. In hoc affectu arctantur cordis orificia, sanguis tardior excurrit in venas. Condensatus, et ... tantus minus occupat ... contrahitur se in ... venas cordi proximiores, ... remotiores, atque ab eis ... apparent in vultu. Inde autem proveniunt pallor vultus, qui major è in majori tristitia aut quum modo ... vel mærore, vel terrore opprimitur. ... [illegible] ... color ... vel odio

Hæ n. passiones calefacientes, atq. agitantes sanguinem, qui a jecore, intestinis aliisq. internis partibus provenit, recta versus cor dirigunt atq. inde per magnas Arterias in venas vultus, quem citius motum producere nequit meror. Hinc atq. inde cordis orificia coarctantur, nisi quum valde excessivus est. Meror tamen cum mediocris facile prohibet ne sanguis excurrat in venas vultus, descendat versus cor, dum amor cupiditas, odium ex partibus internis aliquid expellunt sanguinis. Hinc fit ut etiam facies consistere coactus [illegible] rubicundus esse efficiatur, imo [illegible] quam in lætitia, proptereaque sanguinis color tunc melius apparet, quum illius motus est tardior. Phenomenon hoc in pudore notissimum videtur: est autem pudor compositus ex amore sui ipsius, et ex maximo desiderio [illegible] vitandi infamiam [illegible]

Merorem consequitur quandoque tremor, ubi præsertim est cum metu conjunctus. Nam hujusmodi passiones [illegible] ita condensare possunt sanguinem, ut sufficientes cerebro non suppeditent spiritus, qui nervulorum repleant tubulos. [illegible] in maxima cum cupiditate, atq. in ira contremiscimus, contraria est causa tremoris. Duo quippe hujusmodi affectus efficiunt, ut tanta excurrat in cerebrum spirituum quantitas, quæ ordinatim cursum per musculos [illegible] [illegible] inde tremorem producat.

Lacrimæ denique, gemitus, suspiria ordinarii sunt effectus, et signa meroris. Quod attinet ad lacrimas, sicuti risus a maxima lætitia non producitur, ita nunquam lacrimamur, quum ingenti merore afficimur, sed tantum quum mediocris est meror, et cum amore, vel aliqua lætitia conjungitur. Ut autem intelligamus, quænam sit lacrimarum origo, sciendum est, quod tametsi ex omnibus corporis nostri partibus vapores continuo proficiscantur, plures tamen sunt qui [illegible] a nervulis opticis et per exiguas circum oculos arterias expediuntur. Hinc sicuti vapores ex aliis partibus prodeuntes, sudorem in [illegible] producunt, ita exeuntes ab oculis vapores convertuntur in lacrimas. Qui vero fiat, ut vapores ex oculis erumpentes convertantur in aquam, seu lacrimas, [illegible] explicat a Cartesio in laudato Tractatu, qui duas [illegible] [illegible] [illegible] causas. Primo n. figura pororum, per quos vapores transeunt, cum aliquo mutari potest, ita ut retardato [illegible] mutationem eorum motu, atq. immutata textura partium, convertantur in aquas. [illegible] ploramus, quum in oculis injicitur minutissimum [illegible] corpus. Alia causa lacrimarum est meror, quem amor vel lætitia consequitur. In hisce n. affectibus [illegible] [illegible] in magna quantitate [illegible] [illegible] arterias traducitur, plures inde vapores excitantur, qui convertuntur postea in aquam propterea quod rejectato [illegible] merorem sanguine, pori oculorum coarctantur. Hinc fit, ut [illegible] Senes, atq. Infantes, [illegible] ex amore, et lætitia, [illegible] ex dolore facilius lacrimantur. In senio quippe amor, et lætitia sanguinem in magna quantitate ad cor emmittunt, et majores inde vapores ad oculos. Quum autem [illegible] [illegible] eorum temperamentum, vapores agitatione retardati, convertuntur [illegible] in lacrimas, nulla præcedente tristitia. Idem contingit in Infantibus, qui plorant ex tristitia, quam nullus comitatur amor. Est n. semper in iis tanta quantitas sanguinis, quæ plures excitat vapores, quorum cum per merorem retardentur motus, habent lacrimæ. Docentibus Philosophis, et [illegible] experientia, facultas lacrimandi [illegible] [illegible], [illegible] mansuetique animi est indicium: Qui vero in merore non plorant, sed pallescunt, dant signum satis manifestum mali [illegible] [illegible] animi. Qui facile lacrimantur, in amorem, et commiserationem proclives sunt; qui nunquam, vel raro lacrimas fundunt, maximas habent inclinationes ad odium, timorem, invidiam, et ad [illegible] [illegible], quæ vitiis fatuum [illegible] [illegible] passiones mentis [illegible] habent locum.

Suspiria, quanquam proficiscuntur cum lacrimis a merore, diversam tamen habent originem. Incitamur n. ad lacrimandum, ubi [illegible] sanguine pulmones pleni sunt. E contrario contingunt suspiria quum pulmones sunt fere destituti sanguine, et quum aliqua imaginatio vel spei, vel lætitiæ dilatat venosæ arteriæ orificium quod meror coarctaverat. Tunc quippe quantitas exigua sanguinis, quæ remanet in pulmonibus, [illegible] [illegible] in sinistram partem cordis per venosam arteriam impulsaque cupiditate perveniendi ad imaginatam lætitiam, quæ eodem tempore [illegible] [illegible] musculos [illegible] [illegible], ut aer subintret per os cum summo impetu in pulmones ad [illegible] replendum [illegible] [illegible] sanguis reliquerat, [illegible] efficit propterea, ut suspiremus.

Quum vero pulmones ita per nimium influxum sanguinem, ut aer in iis contentus exire cogatur; proficiscuntur ex ore ingenti velocitate actus aer eas producit voces, quæ plerumque comitantur lacrimas, et gemitus solent nuncupari.

Cæterum, ut alias motiones [illegible], quæ cum diversis animi affectibus conjunctæ sunt, atque ad eos manifestandos inserviunt, nulla passio est, quam non demonstret particularis quædam actio oculorum, ut merito oculi appellari possint animi interpretes. Verum, tametsi ab iis qui in experientia versati sunt, hujusmodi oculorum actiones, atque earum significationes cognoscantur; difficile tamen est illas describere, quum exsurgat composita sit ex pluribus mutationibus in oculis, in [illegible] momento temporis contingit, ita particulares; ita varias, ita exiguas, ut seorsum concipi, atque describi non ita facile possint. Idem serme dicendum est de actionibus vultus, quæ conjunctæ sunt cum animi affectibus. Nam licet majores illæ sint, quam actiones oculorum difficulter tamen est illas distinguere, præsertim quum [illegible] [illegible] videntes homines easdem in vultu [illegible] motiones, quas alii lacrimantes. Verum quidem est, nonnullas esse satis exploratas, uti in irate frontis rugæ, motus quidam labiorum et nasus in indignatione, et irrisione, sed motiones illæ non tam naturales videntur quam voluntariæ. Deinde, actiones omnes sive vultus, sive oculorum mutari possunt ab anima, quum fingere vult, et affectus suos celare. Nam ita ubi quum maxima cum afficiuntur lætitia, per imaginationem alicujus mali, dissimulare possumus affectus nostros, ut per externas motiones repentes videamur: ita celare possumus cum amore, ut vultus, atq. oculi summum indicent odium. [illegible]. Verum ars ista, quam plures summo studio et sere semper in aliis exercent, ignorum est [illegible], et consuetudine detegitur facile: nec [illegible] perditos, quum demum nolunt.

Pneumatologia

Liber IItus.

De Anima Brutorum

Caput Unicum

Quænam sit in Brutis Anima.

Tres sunt de Anima Brutorum dissentientium Philosophorum opiniones. Prima eorum est, qui nullam esse dixerunt in Brutis animam. 2da illorum, qui corporeas, ~~animas~~ [lineales] animas excogitarunt: 3tia eorum, qui incorporeas ~~[illegible]~~. In prima sententia sunt Cartesiani omnes, [Franciscus Pererius et] qui ~~[illegible]~~ docent, Bruta meras esse machinas a supremo Artifice elaboratas: In 2da sunt Scholastici Peripatetici, Bergardus, Cordosus, Baco de Verulamo, et Petrus Gassendus, [et Mornarus] qui hujusmodi animas dixerunt corpus tenuissimum inter crassa corpora, et spiritus medium. In 3tia prisci temporis fuerunt ~~[illegible]~~, Pythagoras, [Anaxagoras, Empedocles] Plutarchus, ex Recentiores vero Magalottus, Boullierius, Genuensis, Montius; quibus addi possunt Leibnitius, et Wolfius, qui animas Brutorum simplices, inextensas, atque incorporeas ~~[illegible]~~ [statuerunt], nec tamen spiritus esse appellandas putarunt.

~~[illegible]~~ Propositio 1. Bruta non sunt mera Automata.

Pro ~~[illegible]~~ Propositione. ~~[illegible]~~ Ut preclare ad rem nostram Du Hamelius, non parum videtur certum, bestias aut sentire, aut percipere, quas certum est eas oculis, auribus, et aliis ad sentiendum aptatis organis esse preditas; non enim est verisimile, Bruta oculos ab Auctore nature accepisse, tametsi non videant, nec percipiant quidquam, aut nihil ea esse aliud, quam machinas, quæ nihil sentiunt, nihil agunt. Profecto, nihil fere est quod ab experientia, et communi hominum sensu, et ab ipsa evidentia magis abhorreat, quam bestias veluti quasdam machinas constituere. Nemo in animum inducet suum, tantam in automate bona fide agnosci posse solertiam, quantam in Equis, Canis, Simus, Elephante, et omnibus fere animantibus experimur. Ut innumera quæ afferri possent, exempla prætermittam, qui queso fieri potest, ut Canis absentem plurium annorum spatio herum a longe visum agnoverit, occurrerit venienti et prope humanis lætitiæ signis exceperit, nisi aliquid in eo fuisset, preter automaticam vim positum? Num hec sine sensu sine quadam cognitione, sine memoria, effici potuisse, censendum? Num bestias, quæ secundum Cartesianos eadem sunt vi donatæ, qua horologium, amare, odisse, cupere, metuere aliosque, qui in nobis sunt, commotionis affectus exercere quotidie conspiciendum est, et vitam illis, sensum, perceptionem non [illegible] denegare? ~~[illegible]~~ Nemo sane, qui Brutorum actiones vel leviter animadverterit ea asseret unquam, quæ tanquam certa persuadere conantur Cartesiani.

Confirmatur Propositio ratione, quam nobis suppeditat P. Boullierius in suo Tractatu Gallico de anima Bestiarum, parte 2da § 8. Loquens enim de Cartesio, ejusque hypothesi hec habet. Docens Cartesius non aliud esse Bestias, quam pura automata, Religionis nostræ dogmata tueri voluit. Ita non cogitavat, et prudentissime quidem, vir summus. Id omne separandum a Natura quod aliquam cognitionis speciem prosterere potest, propterea quod discursus, et quidquid eorum animam constituere videtur immaterialem, absolute ibi denegandum est. Ea tunc multorum animos oppleverat opinio, non posse immaterialem animam Brutis concedi, quin statim aliqua, quæ fides credenda proponit, funditus everterentur. Numquam ita sensisset Cartesius, nisi cœptam ille initio contra immaterialem animam Brutorum tantum virum consideret. Omnino machinarum systema objectionibus nullum esse locum relinquit. Admisso systemate Automatum nec contra immortalitatem animæ humanæ, nec contra Dei voluntatem institui ullum argumenta poterant. Hæc Boullierius. Jam vero, si animam Brutorum immaterialem diximus, nihil ex hac sententia consequitur, quod fidei dogmatibus repugnet, Ex alia vero parte, opinio Cartesianorum rationi, et experientiæ adversatur. Asserendum itaque Belluas non esse pura automata a supremo Artifice elaborata.

~~[illegible]~~

Pro 2da Propositione ~~[illegible]~~ Licet [Peripatetici] adhaerenter admodum confingant corpus, licet in puriori, ac vividiori sanguinea mistura ~~[illegible]~~ [Brutorum] anima collocent; semper quærendum erit, quo pacto cogitare illa, velle angere, aliasque exercere functiones possit, quæ materia nullatenus possunt convenire. ~~[illegible]~~ [Profecto si] sanum principium est in Brutis quæ tamen [illegible] actionem, vel asserendum ~~[illegible]~~ erit, destitui Bruta sensu, et cognitione quod tamen in Cartesianis tantopere reprehendunt; vel concedere debebunt Materialistis, hominum quoque actiones repeti posse a principio quodam materiali, præsertim cum tam mira in Brutis sæpe conspiciamus, quæ in plurimis hominibus, ac præsertim in Infantibus, vel numquam, vel raro admodum animadvertimus. Si enim in Brutis materia sentit, cogitat, vult; cur, queso, in nobis eadem non sentit, non appetit materia?

Propositio 2da.
Anima Brutorum non est corporea.

Propositio 3tia
Spiritualis est in Brutis anima

Pro 3tia Propositione ex sentiendi, et percipiendi facultatibus, quas in Brutis, si Cartesianos excipiamus, omnes Philosophi admittunt. Quod attinet ad sensationem, duo in illa distinguenda sunt: unum materiale, impressio scilicet ab externis objectis facta in sensorum organis; Alterum immateriale, hujusce nimirum impressionis perceptio. Sunt ergo in Brutis duo distinguenda sensationes exercendæ diversa principia, unum materiale, in quo fiant externorum objectorum impressiones alterum immateriale, a quo, nostris corporeis impressionibus, et fluidorum motionibus amor, odium, terror, ceteræque sensationes, sive affectus in Brutis nascantur. Neque est cur dicant non recte nos ex iis, quæ in nobis contingunt, statuere, in Brutis quoque rem ita se habere. Nam si ex iis, quæ animus novit, assurgere nolimus, et debemus ad incognita quæ non novit, ubi quæ mutuo sibi comparant æqualia sunt, ex modo, quo nos sentimus, modum quo Bruta sentiunt, recte colligimus. Ut autem pateat, propositum sensationis explicandi modum neque novum esse, neque a recta ratione alienum, audiamus D. Augustinum Lib. 21 de Civitate Dei, Cap. 3. Dolor, inquit, qui dicitur corporis, magis ad animam pertinet. Animæ enim est dolere, quam in eo loco dolet, ubi ledatur corpus. Sicut ergo dicimus corpora sentientia et corpora viventia, cum ab anima sit sensus et vita, ita et corpora dicimus dolentia, quam dolor corporis nisi ab anima esse non possit. Dolet itaque anima cum corpore in eius loco, ubi aliquid contingit, ut doleat. Dolet, et sola dolet quamvis sit in corpore. Cognoscendi eadem facultas, qua non esse destitutas Belluas certum est, in iisdem evincit spiritualem animam. Nam si rerum, quas non cernimus, naturam aliunde quam ab operationibus cognoscere nequit, ex Brutorum operationibus inferre debemus, quænam sit in illis anima. Jam vero, quæ illæ sunt in Brutis operationes, sensatio nimirum et perceptio, quæ nisi a spirituali principio provenire nequeunt. Quemadmodum itaque, quia nos percipiendi atque sentiendi facultate sumus præditi, recte concludimus præter corpoream substantiam aliam esse in nobis omnino incorpoream, ita cum Bruta et sentire, et percipere compertum est, inferre debemus immaterialem esse in illis substantiam, quæ percipiendi et sentiendi præ[dita] sit facultate.

Pro ~~[illegible]~~ [2do] Propositione ab autoritate Scripturarum, et Patrum. Jeremias Cap. 5 v. 17 legitur Ecce ego adducam super vos [illegible]

vii sub terram, et interficiam omnem carnem, in qua spiritus vitæ est subter Cælum. Et Cap. sequenti: In articulo diei illius ... universæ aves omnesque volucres ingressæ sunt ad Noe in Arcam, bina et bina ex omni carne, in qua erat spiritus vitæ. Ecclesiastes Cap. 3. v. 21 hæc habet: Quis novit, si spiritus filiorum Adam ascendat sursum, et si spiritus jumentorum descendat deorsum? Ex SS. Patribus Bernardus sermone 5 in Cantica inquit: Quatuor spirituum genera nota sunt nobis, pecoris, noster, angelicus, et qui condidit illos. Non est ex omnibus, cui sive propter se, sive propter alium, sive propter utrumque necessarium corpus non sit, corporisque similitudo, excepto duntaxat illo, cui omnis tam corporalis, quam spiritualis creatura merito confitetur, et dicit: Deus meus es tu, quoniam bonorum meorum non eges. Et infimum quidem (spiritum nempe pecoris) ita corpore egere constat, ut nec subsistere absque illo utcumque possit, si mul quippe et vivificare desinit, et vivere ille spiritus, quando moritur pecus. In eadem sententia fuisse videntur SS. Basilius, et Ambrosius, qui Brutis ratiocinationem tribuerunt. S. denique Thomas 1 parte, quæst. 14 art. 1 id definire videtur, cognitionem rebus substantiis immaterialibus competere posse, ait: Patet igitur, quod immaterialitas alicujus rei est ratio quod sit cognoscitiva; et secundum modum immaterialitatis est modus cognitionis, unde in 2do de anima dicitur, quod plantæ non cognoscunt propter suam materialitatem.

Opponunt 1. Cartesiani Belluas esse mera automata. Licet non aliquæ in illis videantur operationes, quæ cognitionem, et sensum supponere videntur, eæ tamen ex occulto quodam naturæ instinctu duntaxat proficiscuntur.

Verum concedimus Cartesianis, naturæ quodam instinctu Belluas operari; negamus tamen citra illam cognitionem, et sensum instinctum illum haberi posse. Instinctu equidem naturæ ad venandum Canis impellitur, sed nisi in eo esset docilitas, prædam odore olfactu, aut visu deprehensam, tremulo caudæ motu venatorem non admoneret. Quod autem Canes longa consuetudine verberibusque eam, aut blanditiis formari, atque instrui, probat evidenter, eos neque sensu, neque perceptione esse destitutos. Nam, ut scite Du-Hamelius, illa institutio, docilitas, plausus quæ accentus sunt, memoria, metus, prudentia, prædæ ipsius cupiditas citra sensum, cognitionem, appetitum, voluptatem, dolorem intelligi non possunt. Nec subtiles, et exquisitæ quædam rationes apud nos plus valere debent, quam oculorum testimonia, mille experimenta, omniumque pene quæ hactenus extiterunt consensio. Nam si certum est, multas a nobis cum cognitione actiones exerceri, quæ illis sunt consimiles, quas Bestiæ exercent. Oculis non videmus, auribus audimus, tactu gustu et odoratu percipimus, cur Belluis sensum, et cognitionem omnem detrahere debemus? An quum Bruta insidias aliis tendere, noxia fugere, quæ sibi necessaria sunt quærere, ac iisdem uti organis videamus, quæ nos ad res pene consimiles adhibemus, possumus nobis persuadere, hæc, et infinita prope quæ nostris quotidie oculis obversantur, non modo citra ullam perceptionem, sed etiam citra omnem sensum per solum mechanismum perfici posse? Hinc D. Augustinus, qui non ita sciat, cum illud Ælius commisi admirabile esse machinam, cognitionem cum mechanica partium dispositione conjungens inquit Lib. 2 de Ordine: non ergo numerosa faciendo, sed numeros cognoscendo melior sum bestiis ... The non aliud pecori proponit, nisi quod ratio le...; ubi manifeste contendit; opera quidem rationalia, quæ numerosa vocat, a Brutis fieri, ita tamen ut eorum rationes minime efficiant. Non itaque sensus, et cognitio, sed ratio sola nos a bestiis secernit. Clarius autem in Lib. de quantitate animæ, nostræ Augustinus favet sententiæ. Distinguens non solum ratiocinium a ratione, rationem, quæ est quasi ratiocinii finis, uni homini concedit, ratiocinium vero quoddam et Infantibus, et plurimis Brutis largitur. Et Lib. 10 Confessionum, Cap. 10. de Brutorum memoria loquens. Habent, inquit, memoriam et pecora, et aves, alioquin non cubilia, nidosve repeterent, non alia multa, quibus assuescunt, neque non assuescere valerent ullis rebus, nisi per memoriam. Ex quibus hoc argumentum conficitur. In puro automate ratiocinium, et memoria locum habere non possunt. Sed docente D. Augustino, et suadente experientia, est in Brutis et ratiocinium quoddam, et memoria. Ergo Bruta non sunt mera automata.

Opponunt [illegible] 2do Non repugnat, Belluas esse pura automata. Ergo etc. Pro. ant. Non repugnat, Deum tales efficere machinas, quæ ob mechanicam duntaxat partium dispositionem, ita omnes operationes exerant, quas a Belluis fieri conspicimus. Ergo etc. Ant patet. Nam si plerique homines machinas conficiunt, quæ nullo externo impellente, vel dirigente, animalium instar, ambulant, huc, illucque discurrunt, voces humanas edunt, et alia moliuntur, quasi sensu, et cognitione donarentur, multo magis potest Deus tales construere machinas, quæ vi solius mechanismi exerant quascumque operationes Brutorum.

R. ~~[illegible]~~ ne. ant. ad prob: ne ant. Quamvis summus Artifex Deus tales conficere possit machinas, quæ vi solius mechanismi suas exerant motiones, atque ita operentur, ut plures, et mirabiliores sive hominum, sive Brutorum æmulari videantur actiones; non potest tamen quemadmodum sibi induxit in animum S. Fortunatus, talem efficere machinam, quæ vi solius structuræ, omnes illas operationes exerat, quas in Belluis animadvertimus. Esse in Brutis non tantum necessarias, sed spontaneas quoque motiones, satis exploratum est. Quis autem fieri potest, ut aliqua machina vi solius structuræ omnes exerat motiones, quæ fieri solent a Brutis, et motiones tamen illæ sint spontaneæ? Definiuntur spontaneæ motiones a Philosophis, quæ ex animæ nutu pendent, quæ tandiu subsistunt, quandiu perennis est nutus animæ, cessant vero statim ac nutus ille cessat. Num dependentia actionum ab anima consistere potest cum vi duntaxat automatica? Num aliqua concipi potest machina, quæ et necessario et spontanea simul agat? Potest fortasse Deus construere Automaton quod simul et automaton sit, et non sit automaton? Repugnat ergo, Bruta spontaneis acta motionibus constructa fuisse a Deo veluti mera automata. Sed nullæ sunt, inquiunt Cartesiani, spontaneæ in Brutis motiones. Cur, quæso non sunt? Qua suffulti demonstratione necessitatem adtribuunt omnibus Brutorum actionibus? Sed ne imitari videar Adversarios, qui ex hypothesi philosophantur, qui nullo evidenti argumento utuntur, qui in hac re petunt manifeste principium, esse in Belluis spontaneas motiones, ita demonstramus. Regula motus est omnium Philosophorum consensione probata, Corpus in motu positum perseverare eadem velocitate, atque in eadem directione, nisi ab externa aliqua causa aut cohibeatur, aut alias in partes determinetur. Hæc autem regula falsa est quoad utramque partem, si nullæ sunt in Brutis spontaneæ motiones

Enimvero, ~~Bruta quotidie e somno surgere videmus, nulla externa agente causa~~ Pleraque brutorum in impetuoso motu velocissimo repente consistunt, si aut viderint aliquid, aut audiverint aut olfecerint. Grues, Anseresque, aliaeque aves, quae turmatim volitant, aut sibilo audito, aut hominis voce, aut venatore conspecto, velocissimum volatum alio divertunt, eamque per oppositam motus directionem. Canes, Equi, Damae, Lepores, aliaque animalia velocissima, vel objectu aquae, vel rupis, vel profundioris scrobis, vel hominis alicujus, vel alterius animalis aspectu, aut statim consistunt, aut motus directionem repente commutant. Si nunc spontaneos brutis deneges motus, ait Cl. Genuensis, fatearis necesse est, extitisse tantam extra Bruta illa vim, quae eorum velocissimos, concitatosque motus vinceret. Non enim motus extinguitur, aut motus directio mutatur, nisi ob aliqua potentiore aliqua causa. Quis autem dixerit sibilum, vocem, effluvia scrobis, rupis, fluminis tam valere, ut brutorum ista phaenomena producere possint? 2do, consentientibus parum Philosophis, quodcumque corpus in quiete positum natura sua perseverat in statu quiescendi, ita ut ab extrinseca tantum causa possit moveri. Verum nullum est hoc Axioma, si excludantur a brutis spontaneae motiones, Bruta quippe, nulla externa agente causa quotidie e somno surgunt, ita ut concedendum sit a Cartesianis, ingentem Elephantis machinam a quiete ad motum sua sponte natura excitari. Dicere autem, ait laudatus Genuensis, id provenire ex motione ab objectis externis in bruti machina factis, id est mentire. Nam experimento discimus easdem fieri plerasque motiones, immobilibus iisdem brutis. Ostendatur jacenti cani corpus pani simile. Surget ille, accedet, sed quando oculis, naribus, aut etiam gustu se deceptum cognoverit, recumbet iterum. Si ei recubanti rursus ostendatur, fortasse surget iterum hac etiam vice; At, fraude detecta, si ostendatur centies, ne surget quidem quaties, oculos etiam avertet ac dormitabit. Annon ab externo objecto eaedem sunt motiones? Annon eadem est Canis machina? Cur ergo, si ex causis naturalibus, et necessariis iidem profluere deberent effectus, non eaedem consequuntur in Cane motiones? 3tio, omnes analogiae leges demonstrant Bruta spontaneis esse motibus praedita. Nullum enim in homine motus spontaneus, qui in animantibus locum non habeat. Eaedem capitis commotiones, eaedem oculorum conversiones, pectus elevationes, tensiones, contractiones, et hujusmodi omnium eadem causa tam in homine, quam in Bruto. Argumentum autem ab analogia desumptum, inquit Wolfius, esse in probabilium numero et, in rebus tamen naturalibus maximum habere pondus, non ignorant, qui vel in sola Astronomia satis sunt versati.

Opponunt 3tio. Si Belluae non essent merae machinae, sed aliqua in illis esset cognitio, in sua cognitione perfectiores essent ipsis hominibus. Hoc dici non potest. Ergo etc. Pro min. Nam, ut tradit S. Ambrosius, Capra vulnerata dictamnum petit, et de vulnere excludit sagittam. Leo aeger simiam quaerit, ut devoret, quo possit sanari. Leopardus Caprae agrestis sanguinem bibit, et vim languoris evitat. Ursus aeger formicas devorat. Omnis fera aegra canis haustu curatur sanguine; quum solus homo sua non cognoscat remedia. Accedit, Belluas futura praescire. Novit quippe formica, ait idem S. Doctor, explorare serenitatis tempora. Boves impendente pluvia, ad praesepia se tenere norunt: Oves, suo adventu hiemis inexplebiles ad escam, insatiabiliter herbas rapiunt. Hericius, si quid insidiarum praesenserit, spinis suis clauditur; Quae tamen cognitio futurorum in homine non animadvertitur. Erit ergo perfectior in Brutis cognitio.

R. ne min. Argumentum hoc quod tanti facere solent Cartesiani, nullius roboris est ad confirmandam eorum hypothesim. Cognoscunt equidem Bruta, quae sibi proficua sunt, eaque discernere norunt a noxiis melius, quam nos; sed inferas inde concludunt, perfectiori donata esse cognitione. In Brutis motiones eodem semper ordine, ac ratione fieri videmus, in nobis vero novo semper nobilioreque modo fiunt. In Brutis nullum rationis indicium cernitur; In hominibus sensim adolescentibus rationis usum deprehendimus: Quae satis evincunt maximum inter humanam, et belluinam cognitionem discrimen. Hinc D. Augustinus, quum miras enumerasset belluarum actiones, non aliud inquit, me pecori praeponit, nisi quod ratione valeam. Et Lactantius in Libro de opificio Dei. Brutis quum ratione careant naturalia praesidia largius concessit Deus, homini vero rationem dedit, qua non modo maria, sed meliora ac commodiora sibi compararent. Quamvis igitur, ut cum Augustino concludamus, sensuum vi, aut operandi solertia Bruta nos superent, ratione tamen in suis cognitionibus, actionibusque ab hominibus superantur. Eadem utendum est responsione, si ab araneorum telis, ab apum alveariis, ab Avium nidis, caeterisque Brutorum operibus argumentarentur majorem esse in Brutis, quam in hominibus perfectionem. Accedit, Brutorum cognitionem extendi ad res dumtaxat sensibiles, nullam in iis esse abstractionem, nullam reflexionem, uti inferius dicemus. Pertimescendum itaque non est, ne perfectiores in suis cognitionibus Belluas faciamus, si eisdem adscribimus vim cognoscitivam.

Caeterum, oppositum contra nos argumentum nimis probat, et potius Cartesianam, quam nostram infirmat sententiam. Nam, ut egregie Cl. D. Zanchius in suo Libro inscripto Iter Cartesii Mundanum, si nos suadere possumus, animalia omnia a nobis diversa meras esse machinas, licet tam miras exerant operationes, licet ea patrent, quae homines patrare solent cum sensu, et cognitione: si mera sunt automata Belluae, licet in quibusdam actionibus dent signa manifesta perceptionis, doloris, voluptatis, non secus ac per externas motiones demonstrant se homines vel [illegible], vel aegrotos. Profecto suspicari quisque ex nobis potest, omnes sibi similes homines meras esse machinas omni sensu, et cognitione destitutas, quamvis signa, effectus, et alia argumenta suadeant ceteros quosque homines et sentire, et cogitare, sicuti nos, eorumque operationes omnem mechanicam vim superare.

Opponunt [illegible]. Plures in hominibus conjunt operationes sine ulla cognitione, et solo spirituum animalium impulsu. Ergo omnes operationes Brutorum haberi possunt pro solam vim mechanicam. Ant. patet. Nam noctambulorum mira facinora et in omnibus hominibus ciborum digestio, et motus fibrarum, ac fluidorum sine ulla cognitione efficiuntur. Confirmatur natura tam nimis, quam spontanea mentis nostrae imperio latere debent. Quis non novit, quomodo sibi cor moveatur, sanguis per arterias ex corde erumpat?

R. ne ant. Plures nimirum in corpore humano sine ulla cognitione contingunt motus, ideo non habentur ... animalium impulsu, ut alibi diximus, quum nimirum moveri possunt spiritus, nisi aliqua esset in homine vis motrix, sicut nisi esset anima. Ridiculum est haberi aliquas in homine motiones sine cognitione et ... est ...

beri aliquas motiones p solu spiritum aaliu aflaru, seu p nerua mechanicam. Deinde, ut argumentat Cl. Corsinus, si in nobis et in Brutis plurimae operationes sine ulla cognitione haberi non possunt, quod omnes sine hac cognitione fieri possint, ideoque si unica solum cognitio unica solum sensatio in Brutis admitti debet, hunc unica genere verum animam admitti oporteret. Ceterum, in nobis plurimae operationes sine actuali cognitione fiunt, quae tamen antea maxima cognitione fieri coeperunt, et ex ipsa consuetudine facilitas quaedam inducta est, qua, nobis inconsultis, fieri possint. Sic cytharam distracti pulsamus, quod seria, frequentique consuetudine spiritus, musculos, digitosque rite moverimus; ideoque operationes eam, quas in noctambulis tantopere admiramur, praevia saltem cognitione, quia fieri coeperunt, manifestissime ostendunt. Hinc Aristoteles Brutorum corpora machinis rite dispositis comparat; atque illa automatum instar operari dicit, quod facile motum recipere, atque ob admirabilem partium varietatem possint communicare. Non inde tamen efficitur, singulas Brutorum operationes hac sola partium textura fieri; sed anima quoque, sive aliquid admitti debet principium, quod organis ipsis motum imprimat, atque illis veluti instrumentis utatur.

Ad confirmationem; quod nos ignoremus internam corporis nostri texturam, et leges, quibus moveri debent organa, nostra tantum, probat duntaxat, hujusmodi motus fieri sine cognitione animae, non autem citra quamcumque animae vim, de qua disputamus.

Opponunt 3. Spontaneas nullas esse in Brutis motiones, licet, nulla intercedente extrinseca causa, a quiete transeant ad motum, aut a motu ad quietem. Nam hae mutationes producuntur a Deo in eorum machinis, prout objectorum occasio tulerit.

R. immerito, et nihili ingenue confugere Cartesianos ad vim divinam; atque, dum ita argumentantur, non evidentis demonstrationis, sed ex alia hypothesi suam confirmare hypothesim. Unde, quaeso, ut constat, Deum solum producere actiones in Brutis secundum occasionem objectorum? Habentne rationem aliquam naturalem, quae ita eos persuadeat? Cur ergo certa eam non proferunt argumenta? suffulti ne sunt divina aliqua revelatione? Cur itaque illam non manifestant? Sed, ut missam faciamus nos omnem revelationem, sacras semper scripturas, quae commentum hoc Malebranchianum rejiciunt, et Brutorum sive cognitioni, sive spontaneis motibus abunde favent; si Deus motus efficit in Brutis ad objectorum occasiones, hanc sibi legem statuit, secundum Cartesianos, ut iisdem semper existentibus occasionibus, eosdem motus producat. Hanc tamen legem esse falsam, ex superius adductis exemplis patet. Cur non semper Deus movet Canem, si sensu ligneum pani simile illi ostenditur? Cur turmatim volantes aves eandem semper non commutant eodem modo motus directionem eodem audito sibilo? Iisdem positis occasionibus, cur iidem non producuntur motus? Accedit, rationi naturali repugnare, ut, emisso V.C. sibilo, novam producere in machinis Avium motus directionem. Nam, ut apposite ad rem nostram Cl. Genuensis in sua Dissertatione de Anima Brutorum, si Deus omnes mundanos motus producit, eos non alia ratione producere decet, quam ut universi ordo, et pulchritudo servetur, atque ne ejus partes intereant, dissolvaturque ordo. Nova autem haec in Avium motio conservationi Avium necessaria non est, nec non sibilus altissime volantium avibus nocere potest: Quod cum Deus probe intelligat, nulla ratio illum movere potest, qua motum hunc velle efficere suspicemur.

Opponunt 6. Si Bestiae aliqua praeditae cognitio, cujus ductu sua molirentur opera, Bestiae unius speciei non uniformiter, neque semper aeque perfecte omnes operarentur. Sed omnes Bestiae unius speciei uniformiter agunt, et semper aeque perfecte. Ergo. Mr certa videtur quoad utramque partem. Nam primo omnes Canes sunt fideles, omnes hirundines ex eadem materia eodemque tempore, et artificio suos nidos conficiunt. 2do, manifestum est, araneas non perfectiores texere telas, nec apes, quae statim ac natae sunt, aptissimae dulce elaborare mel ab initio, quam in senectute. Pro: Mr. Potentia cognoscitiva nulli certae materiae alligata est, adeout nihili materiam determinatae speciei superare possit. Ergo si Bestiae vi perceptiva donantur, circa quamcumque materiam deberent posse operari, et eundem non semper aeque perfecte.

R. ne. Mm. ad prob. dist. ant: Potentia cognoscitiva cum ratione et reflexione conjuncta nulli certae materiae alligata est, con: ratione, et reflexione destituta sub ne. ant, et sub allata dist.e conseq.m Quod ita operentur Bestiae, ut quae sub eadem specie constitutae sunt, semper eodem modo, et semper aeque perfecte suas efficiant actiones, non demonstrat destitutas esse illas cognitione. Nam, ut praetermittam Bruta omnia ob naturale instinctum operari, mirum non est, si semper aeque perfecta sunt eorum opera, quum semper eodem cogitent modo, de rebus scilicet particularibus, quae a sensibus ipsis exhibentur, neque per reflexionem producere possint ideas abstractas, et universales, quarum ope in suis cognitionibus et operibus majorem in dies acquirant perfectionem. Hinc non est cur ex hominum actionibus diversam secundum diversam aetatis praeteritae perfectionem argumentantur adversarii, idem congere debere in Bestiis potentia cognoscitiva donatis. Homines n, quum non vim tantum sensitivam, ratione quoque polleant, quum non tantum corporea et particularia, verum etiam incorporea percipiant, et universalia, perfectius operari debent, quo perfectior illis est rationis usus, quoque major suppetit illis copia idearum abstractarum. Bruta vero quum ad percipiendas duntaxat res sensibiles sint determinata, neque rationem aut vim reflexivam stricte acceptam habeant, semper uniformiter debent agere, et semper aeque perfecte. Ceterum, uniformitas illa actionum ab instinctu procedens nequaquam potest; quin tamen neque instinctus cognitionem non excludit, ut diximus in resp.e ad objectionem primam.

Propositio 2da. Anima Brutorum non est corporea. Propositio superius est demonstrata.

Opponunt 1, cognitionem admitti posse in Brutis, quin confugiendum sit ad aliquod immateriale principium, eorum quippe ~~[illegible]~~ cognitio est materialis, corporea, externa, et minime reflexiva, talis proinde, ut rei materiali possit convenire, et a materiali principio proficisci.

R. Brutorum perceptionem haberi non posse veluti materialem et extensam, nisi fingere velimus substantiam ipsam cogitantem esse simul extensam, et inextensam, materialem, et immaterialem; et nisi maxima illa consequantur absurda, quae adnotavimus in superiori Libro, Cap. 1. Propositione 1. Sed ut paucis Aristotelicorum hypothesim confutemus, quam, quaeso, ob causam materialis est perceptio Brutorum? num quia a materiali proficiscitur principio? Sed hoc illud est, quod in quaestione ver.

sit, et minus manifeste petunt principium. Nam quia eorum cognitio ad objecta duntaxat externa materialia? Tu inde sequeretur, materiam esse in nobis cognitionem; cognitio quippe si materialis efficitur ab objecto materiali, quotiescumque humana cognitio Planetas, arbores, lapides, aut materiam quamcumque respicet entitatem, materialis erit nuncupanda, quo nihil absurdius. Deinde, si brutorum cognitio ab objectis duntaxat materiis materialis efficitur, in se itaque materialis non est, et immateriale postulat, a quo proveniat, principium. Restat nunc, ut asserant Peripatetici cognitionem esse materialem, propterea quod entitatis quaedam est tamquam materialis, quod tamen ejusmodi nimis infirmum est. Nam si quilibet cognoscendi actus totidem sunt materiales entitates a cognoscendi facultate distinctae, vel ab immateriali proficiscuntur illae principio, vel a materiali: non ab immateriali, docentibus Peripateticis. Asserendum ergo erit entitatem materialem a materiali principio projectam esse posse cogitantem, licet animus claris, atque distinctis ideis suffultus nos moneat non minus repugnare corporeae substantiae cognitionem, quam spiritui extensionem, figuram, divisibilitatem. Accedit hypothesim hanc indignam esse Catholico Philosopho, et Materialistarum, atque Spinozae errori favere. Si enim fieri potest, ut cognitio materialis sit, et a materiali proficiscatur principio, jam humanum animum a corpore non esse dissimilem facili negotio probabunt, qui negant spirituales esse hominum animas. Nam licet cognitio, et loci occupatio sint prorsus dissimiles, tamen possunt unius, ejusdemque substantiae affectiones, si tam cognitio, quam loci occupatio ab una, eademque materiali substantia possunt derivare. Quomodo enim Epicureorum dogma confutabitur, si concedatur materialem quoque substantiam posse cogitare?

At inquiunt Adversarii; cognitionem Brutorum immaterialem non evincere principium, quod eorum cognitio haudquaquam reflexiva sit. Verum cognitionis reflexivae nomine vel intelligunt cognitionem, quae aliquam ratiocinationem praesefert, et qua fiat, ut is, qui cognitione donatur, propter finem aliquem operetur, vel intelligunt cognitionem illam, qua fit, ut qui cognoscit cognoscat se cognoscere, et ex particularibus ideis, quas in se cognoscit, ideas abstractas, et universales inferat. Si primum, certum est reflexivam esse aliquam in Brutis cognitionem. Quis enim non videt fieri videmus, quum in cavitatibus, et nidorum gratia nidulos parant, cibum quaerunt, ova fovent, et tuentur, industria, qua sibi ad vitae conservationem necessaria student comparare, noxia fugere; admiranda in capiendis muribus felium cautio, artesque illae tam sagaces, quibus ad cibos surripiendos utuntur, satis suadent, obscuro saltem modo bellua ratiocinari, et propter finem multoties operari. Si vero 2dum, non est in Brutis reflexiva cognitio. Quanquam, si eorum cognitio vera est cognitio, semper deveniendum est ad aliquod immateriale principium, sive cognitio reflexiva sit, sive non sit. Quemadmodum enim quia figura solius materialis substantiae affectio est, sive ea tribus, sive quatuor constet lateribus, a sola repeti potest materiali substantia; ita quia cognitio substantiae materialis propria duntaxat est, sive ea sit reflexiva, sive non sit, a sola immateriali substantia est repetenda. Caeterum, vel putant Peripatetici non reflexivam Brutorum cognitionem esse immaterialem, vel materialem. Si primum, a materiali principio provenire non poterit. Si 2dum; quaero utrum materialis sit prout cognitio est, vel solum prout est cognitio non reflexiva. Primum affirmare non possunt, asserendum est itaque 2dum. Verum si cognitio non reflexiva materialis est, materiales dici poterunt hominum cognitiones, antequam luminis naturalis divinitus impressi exercitium consequantur, quum ante rationis usum haudquaquam cognoscant Infantes se cognoscere. Ne ergo haec consequantur absurda, fatendum est cognitionem esse spiritualis duntaxat substantiae affectionem.

Opponunt 2do. Principium sensationis, et cognitionis in Brutis corporeum est, et materiale, neque tamen materia, aut corpus est. Confundendum non est materiale cum materia, aut corporeum cum corpore. Nam gravitas, motus, et vires omnes in corpore corporeae sunt, neque tamen sunt corpus. Spatium, quod per se existit secundum Newtonianos, est corporeum, neque tamen est corpus recens

R. sensationem, ac cognitionem potissimum, quam in Belluis Peripatetici admittunt, esse affectiones substantiae duntaxat spiritualis, quemadmodum demonstratum est in Propositione prima superioris Libri; fieri proinde non posse, ut evadant proprietates sive substantiae corporeae, sive corporis, quum spiritualia, et corporea totis essentiis differant, seseque invicem excludant. Verum equidem est, gravitatem, motum, caeterasque corporum affectiones esse corporeas, neque tamen esse corpora. Sed quid inde inferre volunt Peripatetici? An putant ita se habere principium sensationis, et cognitionis in Brutis, quemadmodum se habent et gravitas, et motus in corpore? An principium illud mera est affectio, et merus modus, quemadmodum gravitas, et motus sunt merae affectiones, et meri corporum modi? Cujus ergo tandem naturae substantia illa erit, ad quam, veluti affectiones, vis sentiendi, et cognoscendi Brutorum pertinent? Fieri illa non potest naturae materialis, quum vis sentiendi, et cognoscendi quae essentiales sunt proprietates spiritus, convenire nequeant substantiae materiali; sicuti extensio, figura, gravitas, quae essentialia sunt attributa corporis, convenire haudquaquam possunt Spiritui. Semper itaque deveniendum erit ad substantiam aliquam immaterialem, cui affectiones, seu modi isti inhaereant. Quod si a Peripateticis asseratur, principium sentiendi, et cognoscendi in Belluis neque esse spiritum, neque materiam, sed aliquid esse duntaxat materiale, sicuti spatium neque spiritus est, neque corpus, sed aliquid corporeum; difficultatem propterea haudquaquam solvunt. Nam si [illegible] se habet principium illud in Brutis, quemadmodum spatium in universo; sicuti spatium corporeis dumtaxat donatum est proprietatibus, extensione v.c. figurabilitate, quiescibilitate; ita principium, de quo disputamus, nonnisi corporeis praeditum erit affectionibus. Quemadmodum itaque neque sentit, neque cognoscit spatium; propterea quod tam sensus, quam cognitio spatio materiali repugnant; ita neque sentiet, neque cognoscet materiale illud, quod Peripatetici confingunt in Brutis principium.

Propositio 3tia. Spiritualis est in Brutis Anima. Propositio superius est demonstrata.

Opponunt 1. Si immaterialem dixerimus Brutorum animam, homo jumentis erit insipientibus similis, et nihil amplius erit desiderandum ad statuendam in Belluis rationalem animam. Ut autem ait Lactantius in Libro de ira Dei, Cap. 7. Illud nullus Philosophus asserere unquam, nihil inter hominem, et pecudem interesse.

R. Licet substantiae omnes immateriales in communi substantiae notione debeant convenire, adeoque esse entitates cognoscendi, atque volendi facultatibus donatae, quia tamen hujusmodi facultates perfectiores vel imperfectiores sunt, substantiae spirituales specie ab invicem distinguuntur. Sic quia in Angelis praestantior est cognoscendi facultas, quam in humanis mentibus, dicit Deus minuisse hominem paulo minus ab Angelis, quorum propterea anima licet substantia sit vere immaterialis, specie nihilominus differt a substantia Angelorum. Eadem ratione, a seipsis distinguuntur Angeli. Omnes Angeli, inquit S. Thomas 1 parte, quaest. 50, art. 4. differunt specie secundum diversos gradus naturae intellectualis. Et in resp. ad 2dum. Majus, et minus, secundum quod causantur a formis diversorum graduum, diversificant speciem, et hoc modo Angeli diversificantur secundum majus,

& minus. Quare, si immaterialis humanae mentis substantia specie differt ab immateriali substantia Angelorum, propterea quod omnium Conditor facultatem humanae mentis perceptivam paulo minus minuit a facultate perceptiva Angelorum, si unus Angelus ab alio specie differt, quia Deus facultatem unius Angeli intellectivam paulo minus minuit a facultate intellectiva alterius Angeli, nihil profecto obstat, quin anima Brutorum, licet immaterialis, specie differat ab anima humana, hanc tantum ob causam, quod cognoscendi facultatem in Brutis minuerit Deus a cognoscendi facultate, quam menti humanae concessit. Non igitur, semel ac immateriales dicamus Brutorum animas, consectarium fit, hominem jumentis esse insipientibus similem. Quod addunt, rationalitatem & Brutis tribuendas, admisso in eis immateriali principio, falsum omnino est, si de rationalitate stricte sumpta sermo instituatur. Nam rationis nomine vel illud naturale lumen intelligitur, quod mentis humanae ad res corporeas, atque sensibiles cognoscendas et circa eas disserendum inservit, vel peculiaris illa cognitio, quam Deus super homine signavit, et cujus beneficio illuminati Deum, tum res divinas seu prositatis regulas dignoscimus. Rationem in primo sensu acceptam Brutis convenire, imo & hanc cum Brutis hominibus, ut loquitur S. Augustinus, communicare, libenter concedimus, sed rationem 2do modo sumptam quae proprie ratio appellatur, in Brutis negamus, utpote quae sensibilibus tantum rebus fruuntur.

Si urgeant Peripatetici, Belluas conditas esse ad imaginem, et similitudinem Dei, non secus ac homines, si aliquo modo sunt rationales eadem cum proportione doctrina utendum erit. Nam Dei imagines et similitudines sunt mentes humanae, non quod rationali sint praeditae facultate qua a rebus sensibiles cognoscant, ac de iis disserant, sed quia signatum est super nos divini vultus lumen quo in supremi rerum omnium Conditoris cognitionem ducimur, bonum a malo secernimus atque ad vitae, honesteque vivendum ad normam. Hinc quum Belluae tanto sint lumine destitutae, non sunt, veluti homines factae ad imaginem, et similitudinem Dei.

Opponunt 2do, posita spirituali Brutorum anima, demonstrari non posse, cur ea suum nequeant Conditorem agnoscere. Cujuslibet enim immaterialis substantiae proprium est objecta habere immaterialia.

R. ex dictis in superiori responsione satis patere, cur ita comparatae fuerint animae Belluarum, ut nequeant quemadmodum homines, in Conditoris sui cognitionem venire. Addendum est, placuisse rerum omnium Opifici aliquas condere immateriales substantias tali perceptionis facultate donatas, qua tum materialia tum immaterialia objecta attingerent, aliquas vero ad res duntaxat materiales ordinatas tanta cum percipiendi facultate statuere quanta ad res tantum corporeas percipiendas indigerent. Hujusmodi doctrina nova haudquaquam est. Irrationalis Spiritus, inquit S. Bernardus Serm. 5. in Cantica ubi corporalia per corpus et ipse pascat, corpore tamen suo non ad quod ob innatam stoliditatem ad spiritualia et intelligibilia capessenda, quae beatam spiritualem faciunt creaturam. Hinc non est, cur dicant Peripatetici, proprium esse cujuscumque immaterialis substantiae objecta immaterialia habere. Nam, ut optime argumentatur Boullierius, nulla est sit amplius substantia finita et creata, si hoc ipso, quod immaterialis substantia capax est cogitationis et perceptionis, consequens sit ut cujuslibet cogitationis et perceptionis esse capacem. Quum enim substantia immaterialis finita, et creata in communi substantiae cogitantis, et percipientis conceptu cum substantia immateriali infinita, et increata debeat convenire, quotiescumque immaterialis substantia, hoc ipso quod alicujus cogitationis capax est capax est etiam cujuslibet cogitationis nulla profecto erit propria Dei cognitio quae propria etiam non sit immaterialis cujuslibet finitae, et creatae substantiae. Quemadmodum ipse concludit laudatus Auctor, quod substantiam immaterialem finitam a substantia immateriali infinita discriminat, sunt limites facultatis cognoscentis; ita quod substantiam immaterialem bestiarum ab humanae mentis substantia secernit, sunt limites, quibus Bestiarum cognoscendi facultas ad solas res sensibiles, et corporeas coarctatur. Caeterum, necesse non est, ut immaterialis substantia immaterialia habeat objecta, ex parvulorum mentibus satis constat quae ante rationis usum Dei cognitione destituuntur, licet illum intercedat discrimen, quod Infantium animae, sublato naturae impedimento remoto, et Deum, et caetera immaterialia objecta possunt cognoscere, animae vero Brutorum, [illegible], nunquam in altiorem cognitionem possunt assurgere.

Instabunt. Praeter cogitandi facultatem admittenda est etiam in Brutis facultas volendi; perceptio quippe et volitio operationes sunt spirituales animae. Brutis ergo libertas arbitrii non erit neganda, imo ita agenda erunt libera, ut mereri, et demereri possint.

R. vix aliqua voluntate Bruta esse praedita. Ut enim D. Augustinus scribit lib. 5 de Civitate Dei, Cap. 9. Causae voluntariae aut Dei sunt, aut Angelorum, aut hominum, aut quorumcumque. Rationalium, sic tamen appellandae sunt voluntates aliud rationis expertium motus illi, quibus aliqua faciunt secundum naturam suam, quum quid bonum, malumve vel appetunt, vel evitant. Itaque Belluae, quae ad res duntaxat sensibiles dirigendas ordinatae sunt, fere semper secundum naturalem illam propensionem operantur, quae in anima ab objectis sensibilibus per corporeos sensus adductis excitatur; ideirco earum voluntas vix voluntatis nomen promeretur, quotiescumque cum libera humanarum mentium voluntate conferatur. Hinc falsum est, mereri, aut demereri posse bruta animalia. Certum enim est sive ad meritum sive ad demeritum requiri in primis esse plenam, atque perfectam arbitrii libertatem, quam in voluntate bestiarum esse, asserat nemo. Certum etiam est solam non sufficere arbitrii libertatem, sed ulterius requiri signatum illud super nos divini vultus lumen, cujus beneficio in Dei rerumque divinarum, necnon praeceptorum, mandatorum cognitionem venimus, atque ad honestatis leges cognoscendas adjuvamur. Hoc quum Brutorum voluntati desit, ea, etsi libertate aliqua, seu potius libertatis umbra perfruantur, mereri nullo minus, aut demereri minime possunt. Quod si molestius inquirant, cur spirituali anima donatae sint Belluae, quando neque Deum cognoscere, neque mereri, neque moribus leges adsequi possunt, respondendum est, quod quum Bruta sentire, cognoscere, amare et hactenus provocatum sit, ad hujusmodi functiones exercendas spiritualem illis Deus concessit animam.

Opponunt 3tio opinionem de spirituali anima Brutorum catholicum dogma de naturali humanae animae immortalitate destruere. Si enim Brutorum anima, licet spiritualis substantia sit, est tamen mortalis, recte inde argumentari posse videtur, animam quoque rationalem, licet substantia sit spiritualis, natura sua esse mortalem.

R. ex nostro systemate nihil sequi contra immortalitatem animae humanae. Duplici modo, ut alibi diximus, mors potest contingere; per dissolutionem scilicet partium et per interitum. Si mortem priori modo consideremus, immortalis dicenda erit suapte natura Brutorum anima, non secus ac suapte natura immortalis dicitur anima hominis; si vero mors 2do modo explicetur, non est immortalis suapte natura Brutorum anima, sicuti suapte natura non est immortalis neque humana. Certissime autem credimus, moralibus etiam argumentis demonstravimus hanc esse in Deo voluntatem ut humanus animus aeternum sit extiturus, sed utrum evidentibus argumentis probari possit, immortalitatem nostrarum animarum esse naturalem, magna quaestio est inter Catholicos etiam Philosophos. Dominus dominantium, qui solus habet immortalitatem, ait Apostolus 1. ad Timotheum. Et S. Hieronymus in eamdem Epistolam Quomodo solus Deus habere dicitur immortalitatem, quum et Angelos, et multas rationales fecerit creaturas, quibus dederit immortalitatem? Non quod et caeteri non sint immortales, sed quod ille solus naturaliter sit immortalis, caeteri vero immortalitatem ex largitione illius dono consequuntur. Ratione ipsa naturali evincitur animam humanam non esse natura sua immortalem. Quum enim certum sit, Deum solum esse ens necessarium, caetera vero quae extra Deum consistunt esse contingentia; non repugnat, imo naturali rationi consonum est, ut substantia animae ex nihilo, Deo volente, producta rursus in ni

nihilum, Deo ita disponente, redigi. Hoc autem non eo dicimus, quod existimemus, nihil a nobis in hominum animas nosse deprehendi, de argumentari possimus eas æternum esse duraturas. Fatemur quippe quasdam in nobis esse, quæ animam una cum corpore non esse interituram persuadent, sed dicimus non tales esse nostras animas, quæ suapte natura annihilationem excludant. Quæ cum ita sint, nullum ex nostra sententia consequitur absurdum. Nam quia Brutorum anima spiritualis est, sequitur eam natura sua esse incorruptibilem, quemadmodum rationalis anima, non sequitur autem natura sua esse immortalem, sicuti neque immortalis est natura sua hominum anima. Non itaque est, cur argumentemur Adversarii: Anima Brutorum est spiritualis, est ergo immortalis. Nam, præterquamquod spiritualis substantiæ natura immortalitatem necessario non postulat, nihil deprehendimus in anima Bestiarum, unde inferri possit, divina voluntate non esse interituram. Quum ... Bestiæ corporeis tantum necessitatibus inserviant, a rebus duntaxat sensibilibus moveantur, spiritualia non attingant, Dei existentis notitiam nullam habeant, pravitatis regulas non dignoscant, adeoque nec mereri, nec demereri possint, nihil est, quod nos suadeat, divina voluntate non secus ac mentes humanas perpetuo esse duraturas animas Belluarum.

Opponunt ergo aliqua divinarum Scripturarum testimonia, quæ probare videntur spirituales non esse Brutorum animas. Geneseos Cap. 1 ubi de ... de productione Brutorum, hæc habentur. Dixit Deus, producant aquæ reptile animæ viventis, et volatile super terram, Dixit quoque Deus, producat terra animam viventem in genere suo, jumenta, et reptilia, et bestias terræ secundum species suas. Capite vero 2do ... humanæ originem exponit, ita Moyses loquitur: Formavit Dominus Deus hominem de limo terræ et inspiravit in faciem ejus spiraculum vitæ et factus est homo in animam viventem. Ex hujusmodi autem testimoniis ... solam humanam mentem, quam Deus ad sui imaginem conformavit, substantiam esse spiritualem, animas vero Belluarum, quarum productionem aquis, et terræ commisit, esse corporeas, et materiales. Confirmatur. David in Psalmis 31 et 48 inquit. Nolite fieri, sicut Equus, et Mulus, quibus non est intellectus. Homo, cum in honore esset, non intellexit; Comparatus est jumentis insipientibus, et similis factus est illis.

R. et primo ad textum desumptum ex Cap. 1 Geneseos, verba illa producant reptile animæ viventis et volatile super terram, producat terra animam viventem non indicant aquis revera, et terræ fuisse traditam a Deo vim viventium animalium veræ, et propriæ effectricem. Quum enim recte ait Cartesius Meditatione 3tia de prima Philosophia, tantumdem ad minimum esse debeat in causa efficiente, quantum in ejusdem causæ effectu, et naturalis ipsa ratio suadeat, nullum esse posse effectum propria efficiente causa nobiliorem, intelligi nullo modo potest, quomodo Belluas viventi anima donatas aquæ, et terra, quæ elementa sunt vita carentia, producere queant. Et si experimentis a viris doctissimis institutis nolumus fidem detrahere, falsa sunt quæcumque narrantur de aliquorum animalium nativitate ex putrefactis materiis, quum ex ovis, et semine parva ... , et vilissima animalia, omnes consentientibus recentioribus Philosophis generentur. Hinc laudata sacræ Scripturæ verba ad vulgi captum fuisse duntaxat posita, non immerito asserimus præcipuorum sacrorum interpretum authoritate suffulti, ex quibus Benedictus Pererius hæc habet in primum Geneseos Librum. Verba illa: producant aquæ reptile animæ viventis, aliud non indicant nisi quod aqua est naturalis piscium locus habitationis, generationis, et conservationis, extra quem nec signi, nec bene habere, nec naturales actiones suas exercere, nec vitam tueri queant. Illud autem, producat terra animam viventem, non denotat vim activam, et effectricem ... non ... est, terram capacem esse tantæ virtutis, ut ex se animalia cujuslibet generis generare queat. Itaque nonnulli Hebraicæ scientes intimant illud producat positum esse apud Hebræos, proeo quod procreantur ex terra, et producantur in terra. Hæc Pererius, cujus sententiæ celebriores fere reliqui concinunt sacri Expositores. Id ex ipso Scripturarum contextu magis confirmatur. Nam eodem Cap. 1 vers. 21 dicitur Creavitque Deus Cete grandia, et omnem animam viventem, atque motabilem. Et versiculo 25 et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo. Hæc autem haudquaquam Moyses assereret, ut præclare argumentatur Tornielius noster, si aquæ, et terra constitutæ fuissent veræ, et propriæ belluarum effectrices causæ. Eodem modo respondendum erit, si in hac re aliqui objiciantur ab Adversariis SS. Patrum authoritates. Siquidem non sensu rigidiori Philosophorum, sed ad indocte plebis captum loquuntur quandoque sancti Doctores. Sancti auctores, inquit Melchior Canus Locorum Theologicorum Lib. 7. cap. 3, non erant adeo soliciti in Philosophiæ dogmatibus scrutandis, quia Philosophorum Libros, ut totos se divinæ sapientiæ dederent, aut valere jusserant, aut eam interdum a limine salutaverant. Si vero opponatur Doctor Angelicus, fatendum est Aristotelicorum placitis fuisse addictissimum, negandum tamen tanti in hac re faciendam esse illius Autoritatem, ut contra verum Scripturarum sensum, contra naturalem rationem, et contra experientiam rerum omnium Magistram asserendum propterea sit Brutorum animas ex aquis, vel terra produci.

Ad confirmationem, textus ex Psalmis desumpti nostræ adversarentur sententiæ, si intellectus, de quo in iis sermo instituitur, in sensu Adversariorum esset accipiendus. Verum aliter se res habet. Ut enim communis Scripturarum loquendi modus suadet, et viri eruditi interpretantur, nomine intellectus non venit ipsa intelligendi vis, atque facultas sed in sensu latiori uberius illud lumen, quo perfundant humanæ mentes ut divina intelligant, pravitatis leges assequantur, veraque a falsis, turpiaque ab honestis secernant. Unde cum dicitur non esse in Brutis intellectum, dicitur duntaxat carere Bruta uberiori illa luce, quæ solius est humanæ mentis propria, minime vero intelligendi facultate esse destituta. Neque id temere a nobis asseritur. Quemadmodum in Psalmo 31, vers. 8 Davidem alloquitur Dominus: Intellectum tibi dabo, et instruam te in via hac, qua gradieris. Et Psalmo 118 Deum precatur Sanctus Psaltes Da mihi intellectum, et scrutabor legem tuam, nec tamen dicendum est, Davidem intellectum a Deo postulantem intelligendi facultate caruisse, sed uberiorem duntaxat lucem postulasse, ita cum Psalmo 31 dicitur Nolite fieri sicut Equus etc. sola negatur Brutis sublimior cognitio, seu divinæ sapientiæ participatio qua eam impii homines ob patrata scelera destituuntur, sed intelligendi vim in illis deficere non asseritur. Accedit quod quum homines, licet maxime peccatores, nunquam eo adduci queant, ut intelligendi facultate careant, non alium sensum laudati textus, quam hactenus expositus. Plura afferri possent ... Augustini, Bernardi, et Thomæ eam clarissima testimonia ... propositam, quæ brevitatis gratia missa facimus. Illud addendum est duntaxat, nimirum vel intellectum in proprio, et stricto sensu acceptum Belluis esse tribuendum, vel contra scripturarum autoritatem, et naturalis rationis ... inter mera Automata esse recensendas.

Opponunt 5. Concilium Lateranense 4tum sub Innocentio 3. hanc fidei formulam proposuit. Firmiter credimus, et simpliciter confitemur, quod unus solus est verus Deus, et unum universorum principium, Creator omnium invisibilium, et visibilium, spiritualium, et corporalium, qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem, et corporalem, angelicam videlicet, et mundanam, ac deinde humanam quasi communem ex spiritu, et corpore constitutam. Porta autem hac fidei formula, hoc conficiunt argumentum. In Lateranensi Concilio sola humana natura ex spiritu, et corpore dicitur constituta. Ex spiritu ergo, et corpore constituta non est natura Belluarum.

R. cum ..., ..., Turnelio, ... , ..., et Natali Alexandro non omnia, quæ in laudato Concilii Decreto continentur, ad fidei dogma pertinere. Ut enim inquit ... in ... dist. 7 sect. 4. Patrum intentio in eo Decreto constituendo non fuit ut determinarent quasdam esse creaturas mere spirituales, et omnino corporis expertes, sed hoc tantum, Deum esse auctorem, et creatorem omnium, quæ sunt in universo, tam eorum, quæ dicuntur corporalia, et visibilia, quam eorum, quæ spiritualia, et invisibilia, sive hæc proprius corpore careant, sive alia peculiari ratione spiritualia, et invisibilia dicantur. Hæc autem declaratio procedit,

quia vidit Decretum, et id tantum contra hæresim Manichæorum illo tempore non parum grassantem, qui unum verum Deum nega-
bant omnium auctorem. Hæc illius, cui et reliqui concinunt superius laudati viri doctissimi docentes Albigensium hæresim a Ma-
nichæis derivatam, et duo suprema admittentem rerum principia hoc Decreto fuisse damnatam. Oportet igitur, inquit Lectus Sene-
sis, prædictam Synodicæ sanctionis sententiam magis juxta Concilii intentionem, quam juxta sonum verborum interpretari. Aliud
accedit momentum, quod nobis suppeditat Melchior Canus. Nam in laudato Decreto, sicuti una tantum expresse recensetur natura ex spi-
ritu, et corpore constituta, ita expresse dicitur, Deum ab initio temporis Angelicam condidisse substantiam, eamque spiritualem. Nihi-
lominus secundum communem Theologorum opinionem, neque fidei adversari, Angelos ante mundum corporeum asserere creatos, neque ad fidem
spectare quæstionem illam de immateriali substantia Angelorum: Primum quippe, ut præteream Gregorium Nazianzenum, Basilium, Hie-
ronymum, Hieronimum, Damascenum, et Cassianum, qui id expresse docuerunt, neque D. Augustinus, neque ipse Doctor Angelicus,
qui floruit post laudatum Lateranense Concilium, ausi sunt ut fidei contrarium rejicere; Illud vero citra fidei periculum sustine-
ri posse, cum eodem S. Thoma docent celebriores scriptores. Quod autem de Angelis dicimus, de natura quoque rationalis animæ intelligendum,
eam sentiunt Theologi non pauci. Cavendum igitur est, ut vereri utar verbis, ne temere quicquam sub hac sententia statuamus,
prædictorum Concilii verborum occasione hæreticos existimantes quamplurimos illustres viros ejus assertores.

Instabunt. Licet communis sit Theologorum opinio nihil asserere fidei contrarium, qui docent Angelos, aut animas humanas non esse
substantias penitus incorporeas, communis tamen ipsorum Theologorum sententia est, Philosophos ita sentientes temeritatis notham vitare non posse. Ergo eamdem fieri non adversus immaterialis Animæ Brutorum, citra temeritatis notham non potest tamen oppugnari.

R. conc. ant. neg. conseq. Qui non opinantur non esse spirituales sive Angelos, sive hominum animas, temere omnino opinantur, quia licet
contra Catholicæ fidei definitionem non loquantur, id docent tamen, quod est contra expressam Lateranensium Patrum doctrinam. Verum teme-
ritatis redarguendi non sunt, qui belluarum animas asserunt incorpoream, quum in Lateranensi Concilio de ea nulla facta sit
mentio, et aliunde sive scripturarum, sive Patrum testimonia hanc confirment sententiam. Neque dicant Adversarii in laudata
Synodo satis expressam fuisse Patrum doctrinam quoad naturam animæ brutorum, propterea quod Concilium quascumque res creatas in duas
veluti classes distinguens, spiritualium nempe, et corporearum, unicam ab his excepit humanam creaturam ex spiritu et corpore consti-
tutam. Nam Patres ad impugnandam Albigensium hæresim tres utique classes statuere rerum omnium ab uno principio progenitarum, spi-
ritualium nempe, corporalium, et ex corpore et spiritu constitutarum, verum non propterea recte argumentantur, qui a tertia creatu-
rarum classe belluas exclusas volunt, quod nulla de iis facta sit mentio. Quemadmodum non recte argumentaretur, qui probare
contenderet humanam animam non esse substantiam spiritualem, eo quod in prima classe spiritualis substantiæ sola expressis verbis com-
memorata fuerit a Patribus Lateranensibus Angelica substantia, ita non recte eos disserere contendimus, qui sententiam de immateriali
anima belluarum proscriptam volunt, quod inter creaturas ex spiritu, et corpore constitutas sola recensita fuerit expressis verbis
anima humana. Patres igitur Synodi Lateranensis 4tæ solam proposuerunt humanam creaturam ex spiritu et corpore constitu-
tam, non ut belluas excluderent, sed quia satius duxerunt solam illam creaturam ex spiritu, et corpore constitutam expresse de-
signare, de qua præcipua erat controversia inter Philosophos, vel quia iis placuit, illam indicare creaturam, quæ præstantioris, et
nobilioris esset conditionis, eo modo, quo ad statuendam spiritualem substantiam, solam expressis verbis indicarunt creaturam
angelicam.

Alia etiam plura adversus hanc propositionem institui possunt argumenta, quæ tamen quum ex hactenus dictis facile solvi possint, præ-
termittenda sunt.

Philosophiæ

Pars 4ta

Physica

Ventum est ad pulcherrimam, jucundissimamque Philosophiæ partem, quæ quum totam naturæ speculationem contineat, seu de rebus
omnibus naturalibus disserat, Physicæ, vel naturalis disciplinæ nomen obtinuit.

Physica omnis dividi potest in partes duas, Generalem nempe, et Particularem. Prima agit de corpore generatim sumpto de-
2 que primariis, et secundariis ejus proprietatibus. In 2da corporum singula genera, vires, actiones expenduntur.

Objecta Physicæ sunt res naturales, et earum Phenomena. Per res naturales intelligimus Corpus, et Spatium; per Phenome-
na vero omnes situs, motus, mutationes, et actiones corporum, quæ sensibus observantur.

Sed antequam nostram de natura contemplationem ordiamur, tres statuendæ sunt Regulæ illæ, quas præscribit vir incomparabi-
lis Isaacus Newtonus.

Prima est. Causæ rerum naturalium non plures sunt admittendæ, quam quæ veræ sunt, earumque phenomenis explicandis sufficiunt.
Hujusmodi causas, uti docet Musschenbroekius, ex ipsis phenomenis eruere debemus. Erunt autem veræ causæ, primo si eas
revera existere constet, quippe si tantum possibiles sint, nunquam censendæ sunt veræ causæ, etiamsi phenomena illa possint
producere: 2do erunt veræ causæ, si phenomena ex iis manifesta demonstrent fluere. 3tio si corpora variis modis ex-
plorata eorundem phenomenorum easdem causas semper ostendant. Regulam hanc sequenti exemplo confirmamus. Quærenda sit
v. c. causa motus indicis orarii in horologio. Causa hæc deduci debet ex ipso motu indicis horarii. Phenomenon vero pheno-
menon hoc ex pluribus causis oriri potest, aut appenso e. c. pondere, aut intus concluso elatere, aut impetu defluentis aquæ etc. inter pos-
sibiles causas ea statuenda est, quæ revera existit, et operatur, et a qua indicem moveri orarium manifeste demonstratur. Nam
si horologium concluso intus pondere sit instructum, nonne erit ridiculus, qui ad explicandum indicis motum vel elaterem
fingat, vel defluentem aquam. Quod si alicujus phenomeni causæ nec inveniri, nec certo probari possint, non idcirco, quorumdam
Philosophorum more aliquas fingere debemus. Idcirco hypotheses, subdit laudatus Musschenbroekius, ex physica sunt
proscribendæ; quidquid enim ex iis colligitur est inconstans, nec inter demonstrata potest haberi. Præterea hypothesibus aggravatur, non
promovetur scientia: suscitantur controversiæ inutiles: Intorquentur phenomena, imo finguntur quædam, ut hypotheses roborentur, et
defendantur.

2da regula ē. Effectuū naturalium ejusdē generis eędē sunt causę. Nititur hęc regula duobus illis Axiomat. 1. Causę superfluę admittendę ñ sunt. Et natura nunquam efficit per plura, qd præstare potēt per pauciora. Et sane, si terrena v.C. corpora a gravitate aguntr ad Telluris centrū, qd centrū ē eorū gravitatis, cur Planetę in cęlo circū solē delati ñ agentr ad centrū gravitatis a simili gravitate?

3tia deniq. ē. Qualitates corporū, quę intendi, et remitti nequeunt, et quę omnibus, in quibus experimenta instituere licet, corporibus competunt, pro corporū universorū qualitatibus haberi possunt. Quia soliditas v.C. atq. extensio eędē semp, et invariatę in omnibus corporibus hactenus cognitis perstiterunt, utcumq. variata sit temporis, et loci conditio, et quamcunq. mutationē, alterationemve corpora patiantr, recte inferimus eas ēē corporū universorū qualitates, et iis quibuslibet convenire corporibus, quæ illa, quę latent adhuc in terrę visceribus.

Physicę Generalis

Liber Primus

De Corpore generatim spectato

Caput I.

De Corporis natura.

Corporis nomine quęcumq. res venit, quā oculorū acie intueri possumus, vel manibus comprehendere, et palpare, quamq. pressioni resistere experimur; quę tn sit corporis natura sollicite hactenus a Philosophis quęsitum fuit, sed ndum inventum. Cartesiani putantes ita qdlibet corpus extensum ēē in longum, latum, et profundum, ut, hac extensione posita, existeret corpus, ea vero sublata corpus nullum esset, docuerunt naturā, seu essentiā corporis consistere in trina hac dimensione. Alii cum Gassendo eam collocant in actuali soliditate, seu impenetrabilitate: Alii in natura et nāli exigentia extensionis impenetrabilis, uti inter cæteros Du-hamelius, et P. Fortunatus.

Et primo Cartesiani ita suā demonstrare contendunt sententiā, quemadmodū tradit A. Grivelius Elementorum Physicorum Lib. 1. Cap. 2do. Ut intelligamus, inquiunt, quid sit illud, qd corpus appellamus, aliqua consideranda ē ex rebus illis, quas corpora dicimus, saxum v.C. aliqd. Porro saxum concipimus veluti massā quandam extensam in longum, latum et profundum, partibus inter se distinctis compositam, determinatę magnitudinis, ponderis, figurę, coloris, hoc vel illo modo asperam, opacam, duram, densam, resistentem, quietam, et cum aliis demum quibuscumq. circumstantiis, quibus saxum illud potē ēē prēditum. Hac contemplatione premissa, quærimus, cur saxum illud nuncupemus corpus. Ñ equidem propter suam magnitudinem, nam eamsi majus, vel minus esset, illud nihilominus corpus diceremus. Ñ propter illam figuram aut cubicam, aut sphęricam, aut pyramidalem; nam mutatis eis hujusmodi figuris, illud corpus ēē diceremus. Ita postquam a saxo pondus, color, opacitas, durities, resistentia, quies, aliæq. consimiles circumstantię secretę fuerint, ñ tn secreto attributo extensionis in longum, latum, et profundum, illud corporis nomine adhuc appellabimus. Qd si attributum extensionis a saxo auferatur, jam neq. saxum, neq. corpus, sed nihil intelligemus. Concludendum itaq. ñ aliud ēē corpus, quam substantiam extensam in longum, latum, et profundum. Hęc Cartesiani.

Propositio Prima. Natura, seu essentia corporis in trina dimensione, seu locali extensione haudquaquam consistit.

Pro. 1. Propositio. Ea ē rei alicujus essentia, quę sine tali re necēē, nec concipi potē, sed trina dimensio esse, et concipi potest sine corpore. Ergo natura corporis ñ consistit in trina dimensione. Mr certa ē apud ipsos eos Cartesianos: pro. mr. esse, et concipi potē spatium omni corpore vacuum, sed spatium omni corpore vacuum trina pollet dimensione. Ergo etc. Mr certa ē nam si Deus, qui summe potens ē, omnem aerem, et corpus omne in hoc cubiculo contentum destrueret, atq. impediret, ne aliud subinde aer, vel æther intraret; tunc in hoc cubiculo haberetur extensio in longum, latum, et profundum, tametsi nullum in hoc spatio esset corpus.

Pro 2do Propositio. Qd naturā rei alicujus constituit, fatentibus ipsis Cartesianis, ita se habere debet, ut ab ipso omnes illius affectiones profluant. Ñ ita autē in corpore se habet extensio, quum soliditas, ex qua resultat corpus extensum, extensionem ipsam naturā præcedat. Nam ut recte argumentatur P. Fortunatus quum extensum, quatenus ē extensum, presuferat necessario pluralitatem partium, quę ea ratione unitę sint inter se, ut una extra alteram tota remaneat; extensum necessario præsupponit, partes ex quarum unione conurgit, ēē talis indolis, ut queant se se physice tangere, seq. mutuo ab eodem loco excludere. Ergo extensum necessario præsupponit naturalem soliditatem in partibus, ex quarum unione; atq. complexu resultat.

Opponunt 1°, posse Deum ēē hoc cubiculo omnem aerem, atq. corpus omne destruere; neq. tn futurum in hac hypothesi spatium hoc cubiculi omni destitutum corpore. Tunc, inquiunt, cubiculi parietes se se mutuo contingerent; ea quippe tangunt se se, quę nullo corpore interjecto disjunguntur.

R. ñ recte argumentari Cartesianos, quum ajunt fore, ut parietes se se mutuo contingerent. Illud quippe principii loco sumunt, qd adhuc illis probandum ē, quum demonstrandum assumant sit, repugnare spatium aliqd omni corpore vacuum. Deinde, quum se tangunt duo corpora, inquit Du-hamelius, nullum quidem aliud corpus inter ea est, sed ñ necesse ē ea se contingere quę nullo corpore disjungunt. Si ñ Deus novum conderet Globum longe ab Empyreo dissitum, an cogeretur aliud interjacens corpus fabricare? optime propterea ad rem nostram Nemesius Platonicus. Omne corpus triplici dimensione præditum sit; verum tn quidquid triplici dimensione donatur ñ ē corpus. Locus namq. suam extensionem habet, neq. tn ē corpus. Sed de his satis suo loco agemus.

Opponunt 2do cum D. Augustino Lib de quantitate animę, n°3 inquiente. Prius autē te quæro, utrum corpus ullum ēē putes, qd ñ suo modo suo habeat longitudinem, latitudinem, et profunditatem ... hoc demum corporum, quantum mea opinio ē, neq. sentire posse, neq. corpora recte existimari.

R. nullum existere corpus, qd trina dimensione præditum ñ sit, nullumq. corpus ēē posse sensibile, quin aliqua donetur

extensione; inferri tn̄ n̄ posse naām corporis ab attributo extensionis haudquaquam differre. Profecto nullum ē corpus, qd naāli soliditate n̄ polleat, nec poté aliqd corpus eē sensibile, nisi actu solidum sit, et impenetrabile. Verum tn̄ quis Cartesianorum asseret, actualem soliditatem eē corporis naām? Itaq. verba D. Augustini intelligenda sunt de corpore sensibili, quale nus nullum penitus sit, vel eē queat corpus sensibile, qd pro modo suo aliquam n̄ habeat extensionem, n̄ autem qd trina dimensio ad naām corporis primario ptineat: Quo quidem modo Platonis quoq., Aristlis, et ceterorum Philosophorum authoritates explicari poterunt.

Opponunt 3tio, trinam dimensionem eē illud, qd in corpore primum concipitr, qdq adeo, ne cogitaōne quidem separari poté. Reliquis n. detractis, colore v.c. duritie sapore, dummodo res in longum, latum, atq. profundum pateat, corporis habebit raōnem: ubi autem dimensiones a corpore auferantr, jam spiritus futura ē.

R. retorquendo argumentum. Actualis soliditas ē illud attributum, qd in corpore primum concipitr, qdq adeo, ne cogitaōne quidem, separari poté. Nam detractis figura, colore, duritie, dummodo illud impenetrabile, seu occupans locum cum exclusione alterius concipiatr, corporis habebit raōnem; hac vero impenetrabilitate semel sublata, jam n̄ corpus erit, sed spiritus. Ergo in actuali soliditate consistit essentia corporis; qd tn̄ Cartesiani fateri recusant.

Instabunt. N̄ ē in nobis alia corporis notio, seu idea clara, atq. distincta, quam ipsius extensionis, sed de reb. judicare non possumus, nisi secundum ideas, quas de illis formamus. Ergo n̄ in alio corporis essentia posita ē, quam in extensione.

R. ne. tum. Nam prêt extensionem concipimus e.g. in corpore figuram, soliditatem, ita ut æque claram, atq. distinctam de illis habeamus ideam, quam de extensione. Deinde, necesse ē, ut rerum omnium claras, atq. distinctas ideas habeamus, quum mentis nostræ vis finita sit, nec rerum omnium notiones, fatentr Cartesiani, habeat impressas. Nescimus, utrum intima corporis idea clare hactenus, atq. distincte a mente nostra fuerit producta; n̄ n. corpus ipsum, nisi p attributa, aut affectiones cognoscimus, intima vero illius idea tenebris ē involuta, ita ut ex claris, atq. distinctis ideis inferre duntaxat possimus corporis attributa, et proprietates.

Accedit, ideam illam corporis, quæ Cartesianis videtr adeo clara, atq. distincta, n̄ aliunde quam ex sensib. ducere originem. Cartesiani autem n̄ tantam solent sensib. authoritatem tribuere, ut ex iis intimam alicujus rei essentiam velint exploratam, quum ipsi contendant, ex sensuum testimoniis vel de rerum existentia nullam haberi posse certitudinem. N̄ aliunde ergo sumus naām corporis in extensione positam eē, nisi qd nullum corpus nisi extensum videmus. Sed nullum quoq ē qd dividi in partes n̄ possit, qd n̄ sit impenetrabile, qd aliquâ figura n̄ sit comprehensum. Cur igitr essentia corporis n̄ in eo ponitr, qd sit divisibile, aut impenetrabile, aut aliqua figura terminatum?

Opponunt 4to Extensionis ideam a nulla creata naā pendere, neq illam a nobis concipi veluti proprietatem, aut modum ab alio dependentem, sed tanquam aliquam substantiam. Ideam n. extensionis, inquiunt, ex animo evellere n̄ possumus, quum ipsum nihil, qd ante mundi creaōnem fuit, concipere n̄ possimus, quin statim extensionem quandam fingamus.

R. hæc omnia eadem facilitate a nobis negari, qua asseruntr a Cartesianis. Nam et ideam extensionis sensuum ministerio produci a mente existimamus, et ipsam extensionem substantiæ corporeæ veluti affectionem ejus putamus, n̄ secus ac figuram soliditatem, quæ licet a corpore auferri n̄ possint, corporis tn̄ essentiam n̄ constituunt. Illud ergo, ait Du-hamelius Cartesium forte in errorem induxit, qd extensionem, et alias corporum affectiones, ut Geometra expenderit, hoc ē ita naā cogitaōne ipsa separantr. Atq. idem fere, qd pleriq. Peripatetici, videtr peccasse. Ille n. Geometriæ assuetus Mathesim, hi vero Metaphysicam ad naæ explicaōnem transferunt.

Urgebunt; n̄ magis corpus sine extensione concipi posse, quam triangulum sine trib. angulis; aut certe extensionem n̄ minus eē corporis proprietatem, quam in triangulo æqualitas trium angulorum duob. rectis.

R. id quoq. falsum eē. Nam aliud ē, ut superius diximus, n̄ posse existere corpus, quin sit extensum, aliud vero ē, de essentia eē corporis, ut actu sit extensum. Ut actualis extensio corporis constituat essentiam, necesse ē, ut ea primum in corpore concipiatr, sicuti primum in Triangulo tres concipimus angulos; qd quum de extensione n̄ constat, merito asserimus in ea n̄ eē ponendam corporis essentiam. Qd ajunt, extensionem se habere saltem in corpore, veluti in Triangulo æqualitatem trium angulorum duob. rectis, libenter Cartesianis concedimus. Verum quid inde? Num propterea actualis extensio erit de essentia corporis? Minime profecto. Sicuti n., licet in triangulo æqualitas trium ejus angulorum duob. rectis una sit ex primariis trianguli proprietatib., n̄ tn̄ dicimus in hac angulorum æqualitate consistere essentiam trianguli, ita licet extensio una sit ex præcipuis corporis proprietatib., n̄ tn̄ in ea statuenda ē illius essentia.

Alia eām argumentis, ex Eucharistia præcipue petitis, nostra confirmari posset Proō, quæ veluti superflua omittenda putamus.

Proō 2da. Essentia corporis in actuali soliditate, seu impenetrabilitate n̄ consistit.

Pro: Proō. Qd rei alicujus essentiam constituit ita eidem rei convenire debet, ut neq. naāliter, neq. supnaāliter auferri possit; sed actualis soliditas, licet naāliter auferri n̄ possit a corpore (plura quippe corpora naāliter in eodem loco n̄ possunt existere, sive unum corpus n̄ poté naāliter alterum corpus compenetrare) poté tn̄ auferri supnaāliter. Essentia igitr corporis n̄ consistit in actuali soliditate. Mr certa ē, quia rerum creatarum essentiæ participaōnes sunt divinæ naæ, nec posset Deus supnaāliter eam operi mutare creaturarum essentias, quin aliqua proinde eās interdum mutaō caderet. Mr probatr exemplo Xti Domini. Certum n. ē corpus Christi, intacto Virginis utero, prodiisse in lucem, immoto lapide, e sepulchro exiisse; et januis clausis, in Cœnaculum intrasse. Quomodo autem id fieri potuisset, nisi Christus p compenetraōnem uterum, lapidem, ostium superasset? Neq. ē, qd asserant Gassendistæ, præstita hæc omnia fuisse ab incorporea aliqua naā. Nam Xtus resurrectionem suam probare contendens: Palpate, ait ad Discipulos, et videte, quia spiritus carnem, et ossa n̄ habet, sicut me videtis habere. Unde Ambrosius Lib. 10 Comentariorum in Lucam n̄ ergo p incorpoream naām, sed p Resurrectionis qualitatem impervia usu clausura penetravit. Nam qd tangitr corpus ē, qd palpatr corpus ē.

Qui adversus hanc Proōnem afferri solent ab Epicureis momenta nullius roboris sunt. Qd n. januæ in instanti fuerint aptæ, et statim clausæ: Qd ostium, et sepulchri rimas Xtus transierit. Qd denq. hæc ita apparuerint, aliter tn̄ revera

se habuerint, adeo falsu ē, ^ipse^ sacrę scripturę contrarium, ut confutatione, si inf Christianos res agit, n̄ indigeat. Eorum fortasse opinio minus absurda videt, quę statuit nāam corporis in eo ponendam eē, qd neārio, et nāaliṫ exigat extensionem impenetrabilem; sed neq. opinionem hanc ~~admittendam~~ ^admitti posse^ putamus, nam ut plura argumenta nulla faciamus, si nostrę infirmitatem, et limitationes attendimus, fatendum erit alia eē posse in corporibus attributa, quę ratione primarii tributi obtineant, quęq. corporis nāam constituant; quę tn̄ attributa omnino nos fugiant. Concludendum itaq. cum Newtonianis, ignorare nos, in quonam consistat nāa corporis.

Caput 2dum

De primis, atq. intrinsecis Corporum principiis.

Corpora omnia sive maxima, sive minima, sive celestia, sive terrestria ex primis, atq. intrinsecis quibusdam consurgere principiis, et omnium Philosophorum communis sententia ē, et rāo naalis invictissimis suadet argumentis; ubi presertim corporum spectemus perennē alterationē. Nam alia corrumpuntur, et prorsus interire videntur, alia generantur, et crescunt; Alia amittunt eā, qd antea possidebant, alia acquirunt eā, quo prius destituebantur. Quoniam vero ex nihilo nihil fieri posse certum ē, neq. nova illa entitas, quę corporibus advenit, ex veteri entitate, quę prorsus interiit, habere potē originem; neārio admitti debet subjectum aliqd, qd modo unum eē habeat, modo aliud acquirat, ~~[illegible]~~. Ipsa entitas, sive perfectio illa, quę de novo in corpore producitur, sive entitas, et perfectio illa vetus, quę prorsus amittitur, atq. corrumpitur, corporis forma appellatur, entitas autem, sive subjectum, qd varias subinde formas induere, ac recipere solet, materia vocabitur, utrumq. vero principium, māa simul, et forma, prima, atq. intrinseca corporum principia merito dicuntur; nullum quippe in rerum nāa produci potē corpus, quin subjectum, sive māa quędam recipiat aliquam perfectionem, seu formam, cui intime arctissime conjungitur.

Māa itaq. et Forma prima sunt corporum omnium principia, propterea qd omnia sensu corporum ex iis componuntur, sed quid sit illa māa, quidve forma, tam varie disputatum ē a Philosophis, et nostri quoq. temporis disputatur, ut tot sint diversę sententię, quot inf se dissentientes sectę. Ne autem ex tanta rerum, et sententiarum varietate aliqua oriatur confusio, opiniones omnes tam veterum, quam recentiorum ad tria summa capita revocabimus.

Prima sententia illorum ē, qui māam, et formam metaphysice acceperunt, quia propterea talia statuerunt corporis principia, quę neq. sensibus, neq. imaginatione percipere possumus, sed solo intellectu; et admissa ab hisce Philosophis principia nuncupantur metaphysica.

2da eorum ē, qui excogitarunt principia quędam ob partium exiguitatem insensibilia, quę tn̄ facile imaginatione concipimus. Vocantur hujusmodi principia mechanica, qd nihil aliud sint, quam tenuissima quędam corpuscula miro quodam nāę artificio, secundum mechanices leges inf se disposita, atq. conjuncta.

3tia deniq. ē eorum, qui admiserunt principia sensibus subjecta, et propterea dicta sensibilia.

Caput 3tium

De Principiis Metaphysicis corporis secundum Pythagoram, et Xenophanem.

Parens Italicę Sectę Pythagoras Samius, ratantibus antiquis omnibus authoribus, censuit prima rerum corporearum elementa eē numeros; verum quid p numeros intellexerit, varię sunt eruditorum sententię. N̄ desuere insigni rerum ęstimatores, inquit Cl. Corsinus Phys. Gen. Tract. 1. Cap. 1. qui egregiam hanc Pythagorę doctrinam indecore traducerent, atq. contenderent in hoc illum a vero turpiter aberrasse, qd veluti intrinseca, ac prima rerum principia poneret numeros, qui n̄ in rebus ipsis, sed in intellectu solo reperiuntur, qui incorporei, ac indivisibiles sunt, qui ex rebus ipsis numerabilibus oriri debent. Sed illi potius in hoc mirifice deciperentur, qd Pythagorę mentem assequuti minime sunt, quum ea, quę allegorice forent intelligenda, nude, et literaliter explicarent. Pythagoras ergo, quum numeros prima rerum principia eē docuit, n̄ de intrinseco, ac materiali rerum principio disseruit, ac si nimirum corpora ex numeris veluti partibus componi putaret; sed allegorice potius de exemplari rerum causa, vel admirabili partium ordine locutus ē, qui in singulis corporibus observatur. Numeri sequuntur res, rerumq. divisionem, inquit Burnetus; neq. si antecederent, corporibus molem, qua destituuntur, poterant conferre. Manifestum ē, numeros, prout numeros, nihil posse generare. Quapropter, quum omnia ex numeris composuit Pythagoras, subintelligere n̄ noluit causas efficientes, neq. materiales, sed aliquo modo exemplares, imagines nempe quasdam rerum in suis causis exoriuntur. Quemadmodum n̄ numeri exoriuntur ab unitate, sive monade omnium simplicissima radice in magis magisq. compositos, novasq. induunt proprietates in illo progressu, ita a Deo simplicissimo recedunt gradatim rerum productarum classes, retinentque characteres aliquo modo suis numeris analogos. Atq hanc revera fuisse Pythagorę mentem de numeris, verumq. principiis, patet sive ex authoritate Plutarchi, sive ex testimonio Theanus feminę sapientissimę, quę Pythagoram conjugem suum audivit. Hęc n̄ apud Stobęum conspicitur dici a Grecorum multis asseruisse Pythagoram omnia ex numeris generari, quum ille n̄ ex numero, sed secundum numerum generari omnia autumaverit. Hinc Budęus, atq. Bruckerus n̄ immerito fassi sunt Pythagoreorum numeros nihil aliud eē, quam ideas Platonicorum, quamvis n̄ desint, qui putant p illos numeros intelligendas eē atomos.

Xenophanes autem Colophonius Sectę Eleatię Princeps unicum rerum omnium principium posuit ęternum, ingenitum, immobile, sibiq. simile; qd eād illius Auditor Parmenides, et Parmenidis Auditor Melissus asseruere. Sunt qui cum Aristotele, et Plutarcho existimant, negatam fuisse a Xenophane quamcunq. corporum mutationē, et generationē. Quum n̄, uti in superiori Capite diximus, nulla corporum generatio fieri, aut explicari possit, nisi duo supponantur rerum principia, māa nimirum, et forma, qui fieri poterit, ut nova, atq. distincta corporum genera producantur, si unico, eodemq. principio immutabili, sibiq. simili omnia constant? Verum conclusionem hanc immerito adscribi Xenophani, nimis manifestum. Nam Xenophanes, quum unum eē dixit rerum omnium principium, n̄ de intrinseco rerum principio locutus ē, sed potius de Deo vel de universa certe corporum congerie, quam universum dicimus. Xenophanis dogma fuit, ait Sextus Empiricus, unum

veritatem esse unum, et Deum rebus inesse omnibus; esse autem rotundum, et nullis passionibus obnoxium, et immutabilem, et rationalem; ut merito proinde a Plotino, Philopono, atque Ammonio reprehendatur Aristoteles, quod Xenophanis, atque illius Discipulorum sententiam non satis sincere expresserit. Certe Xenophanes, quum de intrinsecis corporum principiis egit, quatuor esse rerum omnium elementa conceptis verbis asseruit, fatente Laertio; alii, ut alienus Placet, omnia fieri ex terra dixerit, sive, ut nonnulli putant, ex terra, et aqua. Parmenides vero illius Auditor, quum Physicam veris illustraret, duo esse elementa voluit, ignem et terram; quod et Aristoteles ipse testatur inquiens: Parmenides calidum, et frigidum principia facit, hæc autem appellat ignem, et terram.

Naturandum itaque est, neque Pythagoram, neque Xenophanem cum suis Auditoribus de primis, atque intrinsecis corporum principiis fuisse locutos, quum illi omnia proficisci ex numeris, isti vero omnia ex uno æterno, infinito, immobili, sibique simili principio docuerunt.

Caput 4tum.

De corporis metaphysicis principiis secundum Socratem, et Platonem.

Socrates, atque Plato, si Plutarcho, Apuleio, et Laertio credimus, tria esse dixerunt rerum principia, Deum, materiam, ideam. Deum, quem mentem nuncupabant, dixerunt substantiam incorpoream, incorruptibilem, infinitam, a qua rerum omnium esset vis, materia, motus; atque divinam hanc mentem per singulas universi partes ita putarunt esse diffusam, quemadmodum humanus animus per singula corporis organici membra. Hinc Deus, secundum Platonicorum opinionem, non modo opifex, seu efficiens causa nomen meretur; sed haberi etiam debet veluti intrinsecum principium, seu forma, unde rerum omnium formæ, et perfectiones oriantur; sicut ac Spiritus, qui humanum corpus fovet, vivificat, et implet, efficiens quidem causa concipitur motionum, quæ producuntur in homine, sed etiam intrinseca forma atque perfectio, qua homines ipsi a ceteris rebus omnibus distinguuntur.

Materiam dixit Plato, ut tradit Laertius in vita Platonis, infinitam, inordinatæ motam, figurarum expertem, ordinatam tandem, atque ornatam a Deo. Ex quibus patet, non dissensisse Platonem a veteribus illis Philosophis, qui Chaos mundo præextitisse opinati sunt; materia enim æterna, et inordinata nihil aliud est quam Chaos. Audiendi proinde non sunt recentiores quidam Philosophi, qui suadere nobis conantur, posuisse Platonem materiam a Deo creatam. Ex eodem Laertio discimus, Platonicam materiam non solum esse æternam, verum etiam ingenite materiam motam, licet perturbata motione Chaos referente. Quod autem plures inquirant Philosophi, quomodo statuta a Platone materia omnis forme expers, id non facile accipiendum est, quasi omni prorsus forma caruerit, sed ita ut perturbata illa motione neque aquam, neque terram, neque ignem, neque ullum aliud corporum genus referret; ut satis manifeste indicat Plato ipse in Timæo inquiens: Consentaneum erat, ut quod formas omnes excepturum erat, omnibus plane formis careret. Hinc matrem, et receptaculum eorum rerum, quæ genitæ, et conspicabiles sunt, neque terram dicimus, neque aerem, neque ignem, neque aquam, neque ea, quæ ex his, neque ex quibus hæc extiterunt; sed invisibilem quandam speciem, quæ omni forma destituatur, quum nullius sit capax.

Quid de ideis senserit Plato, quod ex Plutarcho tertium esse rerum universarum principium, et olim disputatum est acerrime, et nunc disputatur. Posteriorum ferme omnium Platonicorum sententia est, eas nil esse contationes in ipsa divina mente permanentes; quod veteres etiam plurimi Ecclesiæ Patres, atque ipse D. Augustinus, existimarunt. Sed Aristoteles tradente Laertio, per viginti annos Platonis Discipulus aliam magistro suo tribuit sententiam. Nam pluribus in locis librorum metaphysicorum affirmat, Platonem posuisse ideas non veluti imagines in divina mente existentes, sed potius veluti substantias quasdam incorruptibiles, et incorporeas a rebus omnibus, et ab ipso Deo sejunctas, et separatas; quas veluti archetypas rerum formas, et exemplaria inspiciens Deus, ad illarum similitudinem materiam disponebat, resque omnes produceret; quemadmodum fere Pictor, dum Cæsaris vultum in tabula, aut statuam in marmore inducere vult, Cæsaris imaginem oculis suis jectam contempletur necesse est, cui similem colorum dispositionem, marmorisque figuram efficiat. Sunt qui Aristotelem reprehendunt, quod Præceptoris sui non ita sincere in hac re interpretatus fuerit sententiam; sed Aristoteleam interpretationem veriorem esse interpretatione recentiorum Platonicorum, imo explicatione veterum Ecclesiæ Patrum, pluribus argumentis confirmat Bruckerius, cui cum plerisque Criticis adhærendum putamus.

In systemate Platonico primorum principiorum illud primo cum viris eruditissimis reprehendendum existimamus, quod mentem, sive Deum universi formam constituerit. 2do quod materiam æternam, et per motum pollutam, 3tio, quod ideas sive in divina mente, sive extra divinam mentem existentes incorruptibiles, incorporeas inter intrinseca corporum principia ennumeraverit.

Caput 5tum.

De Metaphysicis principiis corporis secundum Aristotelem.

Aristoteles Stagirites, qui universum dixit æternum, et per se ab æterna, et suprema mente ab æterno factum, tria esse docuit universi principia, materiam, formam, privationem. Materiam neque generari, neque corrumpi posse putavit, eamque esse unam, infinitam, immutabilem, simplicem; generari tamen ex materia, et in materia formas rerum omnium, quas noluit esse alterationem, aut commutationem partium, uti Thaletes, et Democritei docuerant, sed substantias veluti quasdam. Hinc in libris de generatione, et corruptione veteres Philosophos carpit, quod generationem, et corruptionem per localem transmutationem partium explicaverint, ignorantes formas substantiales!

Animadverterat Aristoteles alias in rerum natura substantias generari, alias corrumpi; adeoque generationem esse transitum de non esse ad esse, corruptionem transitum de esse ad non esse. Quare ad generationem habendam statuit tria requiri intrinseca principia; primo scilicet non esse, quod relinquitur. 2do esse, quod acquiritur. 3tio subjectum ipsum, quod relinquat non esse, et acquirat esse. Non esse, quod relinquitur, vocavit Aristoteles Privationem. Esse quod acquiritur, Formam. Subjectum, quod relinquit non esse, et acquirit esse, materiam. Quoniam vero, quum res genita fuerit, seu transierit de non esse ad esse, non potest amplius habere non esse; quemadmodum tria esse voluit principia generationis, ita nonnisi duo esse dixit principia compositionis, sive rei jam genitæ, materiam scilicet, et formam, quæ se habeant, generatione facta, tanquam partes intrinsecæ et nec

substantiales.

Secundum hanc doctrinam, Arabes, seu Scholastico-Peripatetici duo distinguebant corporum genera, corpora scilicet, sive, ut ipsi loquuntur, composita naturalia *in fieri*, et composita naturalia *in facto esse*. Horum tria statuerunt principia Mãam, Formam, Privationem, istorum duo tantum, Mãam nempe, et Formam.

Mãa secundum se spectata, ajunt ~~[illegible]~~ non est actus, sed potentia ad actum recipiendum, potentia nempe ad recipiendam formam, per quam duntaxat constituitur in actu, et ita ut sit illud subjectum, ex quo omnes [illegible] educuntur. Hinc celebris illa Mãae definitio ex Aristotele desumpta. Mãa est id, quod nec est *quid*, nec quantum, *nec quale*, neque aliquid eorum, quibus ens determinatur. Et: Mãa est primum subjectum uniuscujusque, ex quo insito, et *remanente* fit aliquid totum per se, et non per accidens, et in quod ultimum, si quid interit, abit.

Forma, quae docentibus Peripateticis, est illud, quod adveniens subjecto, ipsum determinat ad certum genus essendi, dividitur ab illis in naturalem, artificialem, substantialem, et accidentalem. Naturalis vocatur, quae ab ipsa natura in mãam inducitur, et cum mãa naturale constituit compositum. Artificialis, quae inducitur ab arte. Substantialis, quae ex primaria, et directa intentione naturae operantis advenit mãae, et cum ea compositum constituit primo, et per se a natura intentum: Accidentalis, quae consequenter advenit subjecto, adeo ut compositum ex illa consurgens vel nullo modo sit a natura intentum, vel omnino accidentario.

Privationis nomine non intelligunt Peripatetici nisi id, quod ipsa vox exprimit, idest carentiam formae, quae debet advenire objecto idoneo.

Quod attinet ad Mãam, et Formam, nos quoque cum omnibus Physiologis arbitramur ponendam esse in aliis rationem primorum corporis principiorum; verum non in mãa, et Forma secundum systema Peripateticorum. Nam primo neque cum Aristotele intelligimus, ~~[illegible]~~, aut simpliciter, ~~[illegible]~~ mãam dicimus, neque cum Aristotele, et Scholasticis eam illam meram potentiam existimamus. Ideo Mãam et Formam tanquam realia, et physice existentia principia admittimus (res quippe physicae nonnisi ex physicis principiis componi possunt) non autem cum Peripateticis materiam, et Formam accipimus veluti principia in mente tantum nostra existentia. Nam si Mãa est mera potentia a Forma realiter distincta, si Forma est solus, ut ajunt, actus a mãa realiter distinctus; quid, quaeso, sunt mãa, Forma Peripateticorum, si mentis duntaxat conceptus non sunt? Annon quod est mera potentia nullo modo est actu, et nullo existit modo? Mãa itaque prima, quae est mera potentia, nonnisi in mente Peripateticorum suam habet existentiam. Praeterea, quid est actus ille primus, quem a Mãa realiter distinctum formam substantialem nuncupant? Nonne physicum est aliquid imperfectum, finitum? sed quod finitum, atque imperfectum est potest aliquid recipere aliquid in se sive substantiale, sive accidentale. Forma ipsa omnis [illegible] erit potentia, utpote saltem idonea ad aliquid in se recipiendum, non erit praeterea solus actus. Ceterum; [illegible] ut aliquam existit actus [illegible] mãa, sive potentia [illegible] sensibilis? Itaque vel mãa non est pura potentia; vel Forma non est solus actus; vel mãa, et Forma nihil aliud sunt, quam mentis nostrae conceptus, quibus corpora constituere non valent.

Quomodo autem privatio, quae est purum nihil, ad rerum generationem conferat et principii nomen obtineat, nullus umquam intellexit Philosophus; sed neque Peripatetici, ut arbitror, quandoque intellexerunt. De hoc Aristoteleorum principio illud asserendum oportet, quod habet Jacobus Rohaultius Tractatus Physici Parte 1. Cap. 6. Privationem, tanquam aliquod mysterium, putida venditarunt, nec est. Sicut valeat ea vox, nemo unquam nescivit, et privatio ad rerum naturalium rationem explicandam nihil confert.

~~[illegible]~~ Appendit hoc loco ~~[illegible]~~ esset de formis substantialibus, de quibus tam mordaciter disputatum fuit a Scholasticis, ~~[illegible]~~. Plurimi, inter quos Gisbertus Voetius, ita formas dari substantiales pro certo habent, ut earum negationem Scepticismo, et Atheismo pandat viam esse affirmare merito possimus, nemini tamen, quid hae verba formae substantiales significant, intelligibile, quamvis, qui tam contentiose, tamque obstinate eadem re disseruerunt.

Veteres Philosophi paulo clarius de hujusmodi formis sensisse videntur. Nam Plutarchus Lib. 1 de Philosophorum placitis, Cap. 10 post descriptas Socratis, atque Platonis ideas veluti substantias a mãa sejunctas, addit Aristoteles species quidem, et ideas reliquit, sed neutiquam a mãa sejunctas; unde ex sententia Plutarchi Aristotelicae formae substantiales ipsae sunt substantiales Platonis ideae, sed in mãa inhaerentes: quod ex simplicii testimonio confirmat Bruckerus in Hist. Phil. Sect. 1. n. 9. Verum in diverso omnino sensu acceptas fuisse illas a Scholasticis Peripateticis, ex infulsis plerumque eorum Disputationibus satis liquet. Omnis [illegible] de existentia substantialium formarum quaestio ex eo pendet, quod nondum statutum sit inter Philosophos, quid veniat nomine formarum substantialium. Sunt enim ex ipsis Peripateticis, qui putant eam sensibilium proprietatum congeriem formam esse substantialem; ut visum est Alexandro Aphrodisaeo vetustissimo Aristotelis interpreti, et pluribus recentioribus ejusdem ex Aristotele confirmantibus: Et sunt, qui per formas illas entia quaedam absoluta intelligunt a congerie sensibilium proprietatum prorsus distincta, quae concipi debeant veluti radix, fons, et origo earundem proprietatum; quemadmodum vulgus Peripateticorum sentit. Sed ut diminuentes ipsos Aristoteleos prorsus intelligamus, [illegible] veram generationem, seu substantialem mutationem non secundum placita sua nullam Philosophorum, cum majoris partis Peripateticorum.

Meliores Philosophi tam veteres, quam recentiores, neminem unquam, ut aliqua [illegible] persuasum excepto Aristotele, exceptisque duntaxat Arabibus et inferiorum Peripateticorum Scholis, hanc esse veram generationis naturam putarunt, ut in ea non nova quaedam, et a veteri distincta prorsus substantia, produceretur, sed solum veteris substantiae ita alterarentur, ut, ita priori statu, affectione omnia amitterent, novasque a veteri diversas induerent. Tenuissimae a veteri substantia partes ita in generatione [illegible]tur, ita novo quodam ordine plurimae, disponuntur, conjunguntur, ut nova inde novarum proprietatum congeries, ita orta, quae sensibus nostris novam substantiam, novis omnino affectionibus praeditam, sive sensibiliter a veteri substantia diversam repraesentat. Quum crystalli partes in tenuissimum pulverem comminutae, vel cum particulae vi caloris in [illegible]

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diggregatę novam substantiam generatione adduciant, ꝑ novam revera exhibent substantiam, sed eandem, [illegible] particularum texturam figuram, ortinem, [illegible] et firmi ratione perseverantem.

[illegible] modo novas proprietates in re genita produci, verum etiam novum esse a veteri esse absolute diversum, ut proinde substantia reperte genita [illegible] sensibilis et [illegible], sed intrinsece quoque et essentialiter a veteri substantia [illegible] [illegible] [illegible] [illegible] novam vero ita denuo produci, [illegible] [illegible].

Inde autem informant formam substantialem, seu novum illud esse quod in generatione acquiritur, esse aliud Ens absolutum a congerie [illegible] sensibilium proprietatum omnino diversum, ut forma proinde substantialis sit principium illud, quo genita res ab aliis distinguitur, et operatur, et principium sit nobilius, atque intelligibile, [illegible] [illegible]. Quum ex ligno incipiunt fit ignis, non modo nova sensibilium proprietatum congeries, calor [illegible], lux perennis, et irrequieta partium agitatio producitur, sed etiam forma [illegible] [illegible], lux [illegible], omnes [illegible] [illegible] [illegible] [illegible] Aristoteles [illegible] [illegible] formam ex [illegible] substantialem [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] cita haudquaquam fuerunt in Philosophorum controversiis dirimendis, neque quum animam formam substantialem dixerunt, [illegible] [illegible] formas substantiales Peripateticorum, sed animam [illegible] [illegible] vel proprias Peripatetici sententiam vituperandam volunt; etenim, ut apte ad rem nostram Cl. Corsinus; si rudiores homines, qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Itaque si per formas substantiales corporum intelligere debemus varias complexiones, et texturas exilissimarum materiae particularum, [illegible] formas substantiales [illegible] [illegible] substantiales [illegible] [illegible] [illegible] a congerie [illegible], seu a textura [illegible] [illegible] separatam, negarunt formas substantiales extra mentes Peripateticorum existere. Quae in hac controversia in utramque [illegible] disserunt, videre quisque potest apud Du-hamelium Phys. Gen. Tract. 1. Cap. 2. et 3. [illegible] vero apud Eduardum Corsinum Physic. Gen. Tract. 1. Disp. 4. Cap. 2, 3, et 4; [illegible] [illegible] [illegible] temporis, quod in hisce quaestionibus conteramus.

Caput 6.

De principiis metaphysicis corporum secundum Stoicos.

Stoici, quorum Princeps fuit Zeno, [illegible] ut nonnullis placet, Antisthenes [illegible], ut testatur Laertius in Vita Zenonis, principia rerum ab elementis distinguentes, illa nunquam orta, et nunquam interitura, [illegible] in Mundi exustione interitura docebant. Principia autem per Stoicos duo sunt, passivum unum, scilicet materia, activum alterum, scilicet Deus. [illegible]

[illegible] materiam, [illegible] [illegible] [illegible] [illegible] [illegible], immotam, ab aeterno [illegible] [illegible] [illegible] [illegible] [illegible] Zenonis [illegible] [illegible] Philosophos simplices nempe, atque indivisibiles, extensas tamen materiae particulas, ex quibus, veluti ex principiis, corpora omnia consurgerent. [illegible]

Deum, quem mundi animam, mentem, rationem, causam, naturam, aliisque etiam nominibus appellabant, materiae, veluti [illegible], ubique praesentem, et eum materiam compenetrari asseruere. Quid est aliud natura, inquit Stoicus Seneca Lib. 4. de Beneficiis. Cap. 7, quam Deus, et divina ratio toti mundo, et partibus ejus inserta. Et Lib. 2. de naturalibus questionibus, Cap. 45. [illegible], Deum naturam vocare? non peccabis. Est enim ex quo nata sunt omnia, et cujus spiritu vivimus. Quae quidem, [illegible] aliquo modo vera sunt, [illegible] quippe, [illegible] [illegible] [illegible] [illegible] [illegible] absurda, et indigna sunt [illegible] systemate Zenoniorum. [illegible] [illegible] [illegible] [illegible] demonstravit [illegible] in Physica [illegible] Lib. [illegible] [illegible] [illegible] omnia [illegible], atque movendo. [illegible] omnia fato regi [illegible], cui Deus ipse esset obnoxius, [illegible] [illegible], inquit Tullius Lib. 1. de natura Deorum, aeterna et [illegible] [illegible] Dei decreta, quae in ordinatas universi, et varias motiones abirent.

Ubi materia Stoicorum, seu [illegible] [illegible] [illegible] habenda sit tanquam prima corporum principia, [illegible] [illegible], quum de corporum [illegible] agemus.

Caput 7.

De principiis corporum mechanicis secundum Anaxagoram.

Mechanica [illegible] celebriorum Physiologorum principia ad breve examen revocabimus; quanquam, si res accurate perpendas, aliqua etiam ex recensitis hactenus [illegible] [illegible] [illegible] mechanica, quam metaphysica

Ac primo Anaxagoras Clazomenius, quem Anaximenes Anaximandri Auditor Discipulum habuit, putavit rerum omnium corporearum prima principia esse particulas similares, quas Homœomerias nuncupavit. Illius sententiam ita exprimit Plutarchus Lib. 1 de Philosophorum placitis, Cap. 3. Similares partes principia rerum statuit. Nulla enim ei ratione explicari posse videbatur, qui ex eo, quod non esset, fieri aliquid, aut quod esset in nihilum redigi posset. Sane cibum sumimus simplicem, atque uniformem, ut quum panem edimus, et aquam bibimus. Ipso tamen alimento nutriuntur crines, venæ, arteriæ, nervi, ossa, omnes denique partes, quæ quum sint, fatendum in alimento omnes illas esse, singulis huiusmodi [illegible] particulas [illegible] aptas, itemque nasci rerum omnium [illegible] particulæ [illegible]. Non ad sensum omnia referenda, ut quod panis, et aqua istæc continent, sed in his [illegible] particulæ mente intelligendæ. Quas similares particulas [illegible] existant [illegible] nascentibus [illegible] primordiis, homœomerias, quasi similes [illegible] partes appellavit. [illegible] rerum [illegible] esse dixit, ita quidem, ut mentis locum obtineret [illegible], et quæ [illegible] universa produxit mente. Hactenus Plutarchus.

Sensit itaque Anaxagoras, [illegible] producuntur, non [illegible] repente produci, sed quum in alio præexistente corpore latitantes, et dispersæ [illegible], conjungi debere, et apparere: ita ut aliquas res generari nihil aliud foret, quam tenuissimas [illegible] particulas [illegible] alterius [illegible] particulis, [illegible] conjunctæ, [illegible], separari, et in lucem veluti prodire; sicuti [illegible] ex lapide exilire [illegible]. Hinc secundum Anaxagoram omnia forent in omnibus, seu, ut ait Aristoteles, quodlibet mixtum esset in quolibet mixto, quod ex quolibet fieret, et fluat, quod unica voce eleganter expressit Anaxagoras, dum quodlibet mixtum panspermiam, seu omni-seminarium vocavit quemadmodum ex multitudine particularum cum res compositis homœomerias antea dixerat. Hinc etiam [illegible] similares tenues has particulas in quolibet corpore et infinitas numero admittere debuit, et in infinitum divisibiles, ne particulæ [illegible] similares, aut carnis aut auri, quæ in ferro latitant, detegi, et videri unquam possint. Quæ, si recte animadvertantur, et diligenter explicentur, non est, cur alii Philosophi repræsentant merito Anaxagoricam aut panspermiam, aut homœomerias. Nam rerum omnium corporearum, quæ generantur, præexistunt similares particulæ, quatenus unicam atque eandem semper præexistens materiam, quæ [illegible] diversas particularum texturas, ordinem, figuram, situm diversa potest exhibere corporum genera. In pane e. g. præexistunt similares particulæ carnis, et sanguinis, quum materia præexistens in pane talem [illegible] non [illegible] particularum minutiarum [illegible], ex qua caro consurgat, cum eam dispositionem, ex qua sanguis resultet.

Caput 8.

De mechanicis corporum principiis secundum Leucippum, Democritum, Epicurum, et Gassendum.

Democritus Abderites Leucippi Discipulus, et Democriti in naturali Philosophia sectator Epicurus duo esse docuerunt prima principia, ex quibus omnia forent conflata, Atomos, et inane. Per Atomos intellexerunt corpuscula insecabilia, per inane spatium omni corpore vacuum.

Certum non est, a quo primum corpuscula ista indivisibilia atomorum nomen acceperint. Leucippum hunc fuisse putat Laertius, Democritum Julius, Epicurum Theodoretus, Archelaum Sidonius. [illegible] Quicunque tamen fuerit, qui primus nomen illud invexit, Epicurum esse Atomorum doctrinam Leucippo longe esse antiquiorem. Nam primo Pythagorei [illegible] multo ante senserunt corpora omnia componi ex minutissimis, et insensibilibus corpusculis, quæ unitates vocabant. 2do Empedocles, qui ad Pythagoræ ætatem proxime accedit, quamquam pro numa corporum dixit quatuor vulgaria ista elementa, terram, aquam, aerem, ignem, attamen, fatente Plutarcho de Philos. plac. Lib. 1. Cap. 13, ante quatuor elementa posuit quædam minutissima fragmenta tanquam elementa elementis priora, similarium partium [illegible] Heraclitus ramenta quædam minima, et divisionem non admittentia introducit. 3tio Plato, quem omnia Pythagoreorum dogmata didicisse testatur Julius, scribit in Timæo componi eadem elementa ex particulis, quæ ob exiguitatem incomprehensibiles sunt, et mente solum intelliguntur; quapropter merito propterea censent viri aliqui eruditi totam Epicureorum de Atomis doctrinam a Pythagora fuisse derivatam. Non desunt tamen qui opinionem hanc ad antiquiora rejiciant temporis, quique Mosem atque Phœnices Atomistas faciunt. Mochus enim [illegible], quem ante Trojanum bellum floruisse ex Strabone, et Laertio accepimus, quemque in sua Demonstratione Evangelica Mosem fuisse probat Huetius, Atomorum sententiam ita amplexus est, ut inventor [illegible] haberi meruerit a Sexto Empirico, et ab eodem Huetio. Edmundus Dickinsonus corpuscularem hanc Philosophiam ab ipso Noe deductam contendit; quæ licet erudite, et ingeniose proposita fuerint a recentioribus scriptoribus, plurimis tamen conjecturis, et veterum Autorum fragmentis demonstrata; cum Burneto tamen, et Huetio existimamus hujusce systematis primos fuisse autores Græcos.

Atomos æternas esse, et æterna vi motrice animatas, cum naturam Democritus, ex iis autem in se mutuo incidentibus, et implicatis generari Mundos, senserunt veteres omnes Epicurei.

Atomorum ex Democrito proprietates duæ sunt, figura et magnitudo, quibus Epicurus tertiam adjecit, gravitatem nimirum, sive pondus. Figuræ quidem angulares sunt, non angulares, rectæ, rotundæ, leves, asperæ, hamulatæ, curvatæ, et aliæ numero infinitæ; Magnitudo vero ita est exigua, ut ea corpuscula sint omnino oculis invisibilia. Sed [illegible] tres recensitas proprietates soliditatem etiam suis atomis adscripserunt Epicurei, et motum ab æterna vi motrice perpetuo manantem; nec alia ratione putavant esse istas indivisibiles, quam quia soliditate donarentur, ita ratiocinantes. Cæterum res omnes divisionem [illegible] quatenus inania intercinit spatiola, quum ergo atomi solidæ, et continuæ supponantur, neque ullos admittant poros, nullum divisioni, aut sectioni locum præbere possunt. Motus atomorum in Democrito semper est obliquus, eo collidunt, vel separantur atomi, atque ita res omnes efformantur. Sed Epicurus duplicem etiam motum excogitavit, rectum nempe, et declinationis; addidit autem declinationis motum, tum quia animadvertebat rectilineo tantum motu fieri non posse corpora, quoniam eo motu parallelæ semper ferri deberent atomi, tum, ne libertatem ab universo auferret, si statuisset duntaxat motum rectilineum indeclinabilem. Motum rectilineum derivant Epicurei a pondere, quod atomis esse insitum, et intrinsecum volunt, pondere quippe naturali, ut ait Lib. 2do Lucretius, gravitas atomis, seniturque rectilineam [illegible] [illegible]. [illegible] in eo valde torquent ingenium, undenam motus declinationis nalescat. Rationes, quas afferunt, et

deris nullius sunt; ut merito Cicero Tullius Lib. 1. de Finib. Epicurum reprehendat, qd motum hunc induxerit sine causa, qd Physico ē indignum.

Inane tandem, seu spatium omni vacuum corpore, infinitum ēē dixerunt [illegible], sicuti corpora ēē infinita putabant.

Celebrem hanc Epicureorum sententiam excitavit Petrus Gassendus, qui obsoletam Epicuream Philosophiam suis illustratam commentariis, observationib. experimentis ita auxit, exornavitq., ut inde n̄ veterem tantum philosophandi rationem, sed novum ferme Systema admireris. Expunxit vero, quæ in Deum, providentiam, religionemq. veteres Epicurei congesserant; et Atomos, atq. inane admittens pro intrinsecis rerum principiis, plura in Atomistis antiquis correxit, et novis argumentis spatium potissimum vacuum demonstravit.

Ac primo quidem ea de figura, magnitudine, gravitate atomorum disseruit, quæ Epicurus, pluris addidit illustrationib., admonens tn̄, ut æquum erat, errasse Epicurum, qui atomos istas increatas, a se mobiles, et temere volitantes admisit, atq. illud eum edidisse insanis in Epicuro fuisse, qd mundum ex fortuita atomorum concursione genitum, et nullo divinæ mentis consilio regi docuerit.

2do validissimis rationib. momentis inane admittendum ēē probavit, idemq. triplex concipi posse asserens, primum scilicet separatum, sive extra mundum existens; 2dum disseminatum, seu p. quælibet corpus inane interceptum; 3tium coacervatum, sive grandiusculum ex pluribus minutulis inanibus compositum.

Multa equidem de principiis antiqui Epicurei prædare asseruerunt, quæ ab omnibus Philosophis admittenda sunt. In ceteris mihi, illud imprimis n̄ placet; qd atomos dixerint solidas, et ita indivisibiles: 2do qd inane inter corporum principia, sive semp. aliquando saltem enumeraverint. Quomodo n. probavunt solidas particulas, adeoq. ex partibus consurgentes secari n̄ posse in partes? Aut quomodo inane, ex quo n̄ componuntur corpora, intrinsecum censendum erit corporum principium?

Caput 9.

De mechanicis corporum principiis secundum Cartesium.

Cartesiani tria statuunt universi principia, seu mām in tria elementa dividunt. Primum principium, seu elementum vocant mām subtilem, 2dum mām globosam, 3tium mām crassam, sive striatam.

Mām subtilem, sive igneam constare volunt partib. globulis subtilissimis, partib. aliis figuris; subtilem autem nuncupant qd vacua repleat spatiola inter partes crassiores mæ relicta, dividaturq. secundum spatiolorum extensionem, atq. figuras in minutias infinitæ, seu, ut ipsi loquuntur, indefinitæ parvitatis.

Mām globosam, sive æthream constare dicunt particulis sphæricis valde quidem minutis, si cum iis corporib. quæ oculis cernimus, comparentur, sed determinatæ quantitatis, et in particulas minores divisibilibus in infinitum, seu indefinitum usq.

Mām crassam, seu ramosam, seu striatam compositam asserunt ex particulis crassioribus, quæ propter figuram ad motum sunt ineptiores.

Hoc autem modo explicat Cartesius triplicis hujusce mæ originem 3tia parte principiorum num. 46 et sequentib. Materiam primam fingit fuisse initio a Deo divisam in particulas quamproxime inter se æquales, et magnitudine mediocres, sive medias inter illas omnes, ex quib. cœli nunc atq. astra componuntur. Mām ita divisam putat a Deo impressum fuisse maximum vorticosum motum, quo omnes illæ particulæ vehementer inter se agitatæ circulariter sint eadem ciaruntq., primo quidem omnes circa centrum commune, ac postmodum simul etiam singulæ circa centrum proprium, et particulare; n̄ secus, ac si in pelvi aqua circumagatur baculo. Quemadmodum n., si in pelvi circumagatur aqua, cui aliquæ sint injectæ paleæ, duplici vorticoso motu agitantur aquæ particulæ, primo videlicet circa centrum commune qd circumeunt omnes, deinde circa proprium centrum (constituunt n. circulos in aqua ex quib. quædam circuli sunt vortices, adeo ut dum communi circumferuntur, propria etiam moveantur) ita contendit Cartesius fuisse initio a Deo motas omnes divisas mæ particulas, ut et centrum commune circumirent omnes, et simul circa proprium peculiare centrum moverentur singulæ.

Circulari autem illa motione omnis mæ partibus contigit, inquit Cartesius, ut quia ex iis cuntis, quæ supponuntur figuræ cubicæ, vel parallelepipedæ et multis idcirco angulis constantes, altera in alteram vehementissime impingeret, facile omnes anguli attriti, atq. abrasi sint omnesq. illæ particulæ, quæ antea erant cubicæ, parallelepipedæ etc. globosam postea figuram fuerint sortitæ; directis quippe omnib. prominentibus, et angulis alicujus corporis, corpus illud sphæricum evadat necessum ē. Atq. ex istis globulis, quib. angulorum abrasionem facti sunt, 2dum elementum, mām scilicet globosam constituerit.

Jam vero, quia tantus ille tamq. vehemens motus, quo tota illa mæ massa fuit primum acta, et in globosas partes versa, angulorum apices eliserit, et partium asperitates, si quæ erant, complanaverit prorsus, seu lævigaret; altera et hac parte ut divisione, lævigatione raneta facta sunt partes minimæ mæ exiguæ admodum, et subtilissimæ. Quemadmodum n., dum serra aliqua secantur ligna, dum lima ea, quæ prominent, abraduntur ferri partes, pulverem, atq. scobem ex illa sectione, et abrasione decidere videmus; ita a Cartesio in prima illa corpusculorum elisione supponitur contigisse, ut scobs illa minutissima, quæ ex collisa majusculorum partium prodiit, primum elementum, et mām subtilem a Cartesianis nuncupatur.

Mām 3tii elementi ita explicat Cartesius. Supponit imprimis n̄ omnia illius ramentorum particulas, ex quib. mām constat subtilis, e iisdem ēē magnitudinis, sed nonnullas alias, alias paulo crassiores, uti contigit in scobib. quæ p. terebram, aut serram e lignis decidunt, et in pulvisculis, qui limando corporibus detrahuntur. Addit, qd quia primum et 2dum elementum vorticoso motu agitata a centro vorticis recedere conata sint p. vim centrifugam, quæ convenit omnib. corporib. vorticoso motu agitatis, mæ primi elementi, utpote subtilior, et mobilior centrifugæ motus vi, in spatiola globulorum facile elapsa; a vortice, in quo erat, in circumstantes vortices n̄ raro influxit, ac vicissim in eundem vorticem tantum mæ primi elementi a circumpositis vorticibus irrupit. Hinc primùm infert, ... in hoc transitu mæ subtilissimæ, quidam quasi rami

ramenta minus levia, adeoque minus agitata, ea propter inordinatas figuras sibi mutuo adhæserunt, amissoque motu, moleculas composuerunt crassiores, et ramosas; seu materiam 3tii elementi, cujus particulæ in quantitate extensionis modo auctæ sunt, modo imminutæ. Quod si figura irregulares sunt, multas varias angulos, et prominentes, dum materia primi, et 2di elementi in eas incepit, quas lo[illegible] quidem eas divisit, et angulos abrasit, nunquam vero interiora angulos inclusa motum deperdens sibi [illegible], eorumque extensionem auxit.

Explicata in hunc modum trium elementorum origine, docet Cartesius primum elementum lucida corpora solem nimirum, et stellas fixas efficere; 2dum diaphana, scilicet cœlos, [illegible], et lucis [illegible], Terram vero, Planetas, et cometas. Primi elementi particulæ nullam, ut ipse dicit certam habent, et definitam figuram, quum secundum meatuum angustias figuras induant, quas eadem facilitate amittunt. 2di elementi partes sunt [illegible], et eodem motu, quo in ipso mundi exordio fuerunt agitatæ, indesinenter moventur. 3tii demum elementi materia et crassiorem, et figuræ irregularis fuit, neque sua vi moveri, sed impressionem acceptam vel a primi, vel a 2di elementi materia.

Atque hæc celebris est illa sententia Cartesianorum quoad prima principia mechanica corporum. Dixi, quoad principia mechanica, nam hic sermo sit de principiis, quæ [illegible] sub sensus cadunt, et ipsi contendunt ea esse tantum duo, materiam scilicet, et formam, quamvis in iis explicandis cum Peripateticis minime conveniant. Ceterum autem exposita hactenus Cartesii opinio quoad materiæ divisionem hypothesis loco haberi ab ipso vero, [illegible] in 3tia parte Principiorum n° 45 non dubium esse, quin mundus ab initio fuerit creatus cum omni sua perfectione, ita ut in eo et Sol et Terra, et Luna, et Stellæ extiterint, ac non in Terra non tantum fuerint semina plantarum, sed et ipsæ plantæ, plura tamen continet, quæ ipsas omnino falsas, sibique non coherentes plane evincunt. Quare sit

Propositio unica. Hypothesis Cartesiana trium elementorum sibi manifeste repugnat.

Propositio demonstratur. Aiunt cum Cartesio Cartesiani materiam fuisse primum divisam a Deo in partes sibi æquales cubicas [illegible], vel parallelepipedas, deinde per motum efficacissimum eisdem [illegible] particulis impressum in globulas, postremo abrasis angulis, globulisque levigatis, in subtilissimas. Hæc autem quum asserunt, vacuum aliquod spatium intercessisse fatentur, ideirco sibimetipsis contradicunt. Vacuum, inquam, aliquod spatium fatentur. Nam si prima materiæ divisio contigit in partes vel cubicas, vel parallelepipedas, angulares [illegible], nec non paucæ materiæ partes, nunquam ita simul uniri potuere, ut plurima non relinquerent spatia inter se vacua pront angulos, et prominentias perfectam [illegible] adhæsionem impedientes. 2do in globulos [illegible] levigatos aliquod esse debuisse inane manifestum est. Si enim tres globuli sibi invicem adhæreant, quum ipsi, utpote sphærici, non possint se se contingere nisi in puncto per propositionem [illegible] Lib. 3tii Euclidis; aliquod intermedium spatium, quod alter globulus nequit occupare, relinquere debent, atque idem quidem in hypothesi Cartesianorum omni corpore vacuum. Neque est, ut ad materiæ [illegible] subtilem, asserentes ab ea potuisse spatia intercepta repleri. Quomodo enim id præstare poterat, [illegible] certum est, ut credimus, ex angulorum [illegible], et globulorum levigatione materiam subtilem habuisse originem. Antequam ergo materia primi elementi prodiret, innumera fuere intervalla mortuis non occupata, vacuum proinde intercessit. Præclare [illegible] noster Du-hamelius Physicæ Generalis Tractatu 1. Dissert. 2da, cap. 3tio. Illud autem [illegible], [illegible] an illa hypothesis sit nos [illegible]. Nam si de facto agamus, id [illegible] manifestum, eam hypothesim falsam esse, et Scripturæ sacræ minus consonam. Sed nec [illegible] sibi constare [illegible]. Nam si materia erat [illegible] ac divisa fuit in partes fere cubicas, nullum inane spatium interciperet, primum id intelligi nullo modo potest, qui materia dividi, aut secari potuerit citra ullum inane. 2do [illegible], aut partes cubicæ circa suum quæque centrum torqueri potuisse, quum plena esset omnia. Et [illegible] ita concludit. Hæc, fateor, [illegible], et [illegible] difficultates patiuntur, quæ hypothesim Cartesianam, si minus falsam, et absurdam, certe [illegible], et instabili fundamento [illegible] ostendunt. Hactenus Du-hamelius. Ut pauca omnia [illegible], hoc [illegible] argumentum. Ut vacuum [illegible] excluderet, supponere voluit Cartesius prædictam trium elementorum originem. Sed supposita elementorum origo spatium aliquod corpore vacuum [illegible] admittit. In laudata ergo hypothesi sibimetipsi [illegible] contradicit.

Dicunt primo Cartesiani nullam ex hac hypothesi oriri necessitatem admittendi spatia omni corpore vacua. Nam [illegible], inquiunt, [illegible] Cartesium non potuit Deus tres [illegible] globulos conservare quin relinquat materiam aliquam, quæ opportuna [illegible] interservata constituant, ita asserendum est Deum volentem ex prima mundi materia plures globulos conformare simul parasse materiam subtilem, quæ interstitia angulorum, globulorumque repleret. Inferunt propterea, spatia illa non fuisse repleta a materia subtilissima, quæ postea ex angulis, et globulis fuit [illegible], sed ab alia, quam [illegible] Deus [illegible] forsasse ob hanc causam tunc paravit.

R. non posse Cartesianos ad aliam subtilem materiam confugere, quin laudatam trium elementorum hypothesim renuant, et [illegible] [illegible] manifeste subvertant. Nunquam docuit Cartesius ad [illegible] spatiis omni corpore vacuum peculiarem creatam et [illegible] a Deo materiam subtilem, antequam materiæ prima illa divisio contigisset; imo expressis [illegible] verbis omnem materiam subtilem ortum [illegible], quæ in primo [illegible] materiæ [illegible] dona [illegible] fuere detracta. Sed audiamus Cartesium ipsum 3tia parte principiorum n° 49 primam materiæ subtilis conformationem exponentem. [illegible] spatia omni corpore vacua [illegible], quamvis rotundæ [illegible] particulæ simul junctæ [illegible] angulis intervalla circa se relinquant, necesse est illa intervalla quibusdam aliis materiæ ramentis minutissimis figuras ad [illegible] [illegible] [illegible] particularum, quæ fiunt [illegible], angulis [illegible] [illegible], adeo [illegible], et tanta [illegible] [illegible] [illegible] in ramenta [illegible], hæc [illegible] omnia angulos [illegible] [illegible] [illegible] Cartesius [illegible] [illegible] subtilem [illegible] materiam [illegible] a Deo [illegible] [illegible], [illegible] vacuum [illegible] [illegible].

Dicunt 2do primum vehementissimum motum, quo Deus agitavit omnem illam materiæ massam, non tunc [illegible] instantaneum. Hinc in eodem plane instanti, inquiunt, quo mota fuit a Deo materia, fuit eadem divisa in partes sive globosas, sive subtilissimas, sive crassiores. Itaque quum in prima illa divisione nullum præcesserit instans conformationi materiæ subtilissimæ, nullum præextitit spatium omni corpore vacuum.

R. [illegible] Cartesiano, quum ad suam hypothesim [illegible] [illegible] [illegible] Cartesius. In [illegible] de momentaneo [illegible] motu verbum nullum [illegible] legimus [illegible] [illegible] Cartesium [illegible] [illegible] [illegible] voluit consulere. [illegible] 3tia parte n° 4[illegible]

suam exponens hypothesim: Itaque, ut nostrae legum efficacitatem ostendere incipiamus, considerandum est, illas particulas, in quas totam hujus Mundi materiam initio divisam fuisse supponimus, non potuisse quidem initio esse sphaericas, quia plures globuli simul juncti spatium continuum non replent, sed cujuscumque figurae tunc fuerint, eas non potuisse successu temporis non fieri rotundas, quandoquidem varios habuerunt motus circulares. Quum enim in principio satis magna vi motae fuerint, ut unae ab aliis sejungerent, eadem illa vis, qua everant haud dubie satis magna fuit ad eorum omnes angulos, dum sibi mutuo postea occurrerunt, atterendos. Hactenus Cartesius. Ex his autem, atque ex iis, quae in superiori responsione attulimus, quis non videt, Cartesium vere sensisse, particulas illas a Deo primitus divisas, et motas successu temporis factas fuisse rotundas, et ex angulorum abrasione non uno temporis momento sed successive materiam produxisse subtilissimam?

Praeterquamquod; motus hic instantaneus, licet concipi posset (quod tamen falsum est) in hypothesi Cartesianorum manifeste repugnat. Nam etiamsi concederemus fieri posse, ut plura contigua corpora moveantur in instanti, imo et moveantur simul, et dividantur in instanti in tenuiores partes; Concipi tamen nullo modo potest, quomodo corpus aliquod unico temporis momento et moveatur, et in partes minutissimas dividatur, quum scilicet in minutissimas partes minutiores succedere debeant, minutiores vero minutis. [illegible] quum vero quae successive habent, in instanti [illegible] habeant, [illegible] est, secundum hypothesim Cartesianam [illegible] motum successivum [illegible] instantaneum motum repugnare.

Aliud accedit efficacissimum momentum. In [illegible] illa materiae partitione, secundum Cartesianos effectae sunt globuli unicuique sphaerici. [illegible] ergo [illegible] temporis intervalla. Nam ut corpus aliquod [illegible] sphaericum evadat, [illegible] materiam ipsum circumeuntem, necesse est, ut pluries, ac pluries ab ea circumagatur; secus non vel figuram conicam, vel cylindricam, nunquam vero sphaericam obtineret. Sed concipi non potest, uno, eodemque momento temporis, ab eadem materiae portione fieri plures motus circulares, quia concipitur eadem materiae quantitas eodem tempore in pluribus locis [illegible] videlicet [illegible] quot [illegible] sunt, quae debent constitui, neque circulaverit; quod tamen evidenter repugnat. Certum itaque est motum hunc instantaneum in hypothesi Cartesianorum omnino repugnare, adeoque totam illam hypothesim rejicere destruere.

Quae hactenus diximus adeo manifesta sunt, ut plures ex ipsis Cartesianis hypothesim illam veluti possibilem non tueantur, satis sibi esse dicentes, existere in rerum natura tria recensita elementa, quomodocumque fuerint primo conformata. Verum non desunt quam plura argumenta, quae, rejecta etiam Cartesii hypothesi, evincunt tria illa elementa non esse prima rerum omnium corporearum principia.

Imprimis [illegible], si certum est, a Cartesianis omnem illam motus quantitatem quam Deus materiae [illegible], [illegible] nunc [illegible]; consequens profecto perpetuo hoc motu magis, atque magis et [illegible] crassiores materiae [illegible], et globulos [illegible]. Quum autem in [illegible], quae atterendo, et [illegible], subtilissima Cartesianorum materia [illegible] prope [illegible], ita ut Universi compages vel jam deruta vel in proximo [illegible]. [illegible] Nam [illegible] Cartesium ignita et lucida corpora a materia subtilissima constituuntur oportet profecto ut omnia, quae in Mundo sunt, subtilissimae [illegible] materiae speciem vel maximum componant solem, vel maximum ignem. Imo, quum ex tanto illo temporis intervallo, quod a prima rerum omnium conformatione ad haec usque tempora effluxit, [illegible] illa materia maximus hic vel sol, vel [illegible] deberet nostris sensibus apparere, et, quae adhuc manent crassiora corpora consumere. Tantum [illegible] a veritate alienum est, tria illa elementa corpora universa componere, ut potius illa destruerent.

2do [illegible], statutis [illegible] elementis, vacuum [illegible] admittendum a quo tantopere abhorrent Cartesiani: Nam materia subtilissima vorticoso, et [illegible] motu acta [illegible], qua potest, vi centrifuga a centro sui vorticis recedere conatur, [illegible] Cartesius [illegible] n.o 54 Ea est lex naturae, ut corpora omnia, quae in orbem aguntur, quantum in se est, a centro sui motus recedant. Ea projecto in [illegible] circumstantiam globulorum [illegible], in alios proximos vortices praeterredies. Neque autem [illegible] hunc materiae transitum in centro, a quo discedit, vacuum non adverti[illegible]: si spatium illud ab alio corpore intercipitur, praesertim a materia subtili, quae meatuum viam ex proximis verticibus ingreditur. Verum ab hujusmodi ingressione eandem propulsari ex eo patet, quod ex omni illius vorticis parte alii occurrant materiae particulae [illegible] undique, et conatu eodem resistentes. Quum itaque nullum in toto illo vortice [illegible] [illegible], quod non propulset materiam, quae ingredi et vacuum replere conatur, spatium aliquod in centro vacuum manere certo certius est.

Caput 10.

De mechanicis principiis corporis secundum Leibnitium, et Wolfium.

Leibnitius insignis Mathematicus in [illegible] vasto praeditus, ut nulla fere sit pars [illegible], quam non attigerit. Mundum universum ex monadis compactum esse voluit, esse autem monades substantias simplices vi quadam activa animatas. Monadum quatuor statuit esse genera. Primum earum quae tota in natura sunt praedite, ex quibus composita sunt corpora. Secundum earum, quae mundum repraesentant [illegible], [illegible] distincte ex quibus constant animae brutorum. Tertium earum, quae mundum clare, atque distincte repraesentant, quales sunt animae hominum. Quartum seu potius quarta, eaque perfectissima monas, est illa, quae repraesentat simultanee, et distincte omnia possibilia; et talis monas est Deus.

Sed ut de monadibus agamus quae veluti prima, et intrinseca corporum principia habentur a Leibnitio, Christianus Wolfius, qui eas, uti cetera Leibnitiana dogmata, acerrime propugnavit, in sua Cosmologia Sect. 2. Cap. 2. vocat illas simplices substantias, quae [illegible] in alias substantias [illegible] ita ut monades sint elementa corporum, [illegible] literae quae [illegible] in alia literas sunt elementa vocabulorum. Hinc corpora omnia, quae ex his [illegible] substantiis [illegible], ~~[illegible]~~ aggregata ex substantiis, non autem substantiae [illegible] quippe [illegible] substantiarum [illegible] qua corpora sunt, substantia est. ..

Quod autem elementa corporum simplices esse debeant substantiae, ita demonstrare conatur. Corporum Elementa sunt illa, ex quibus primum corpora [illegible] si autem elementa ex aliis forent composita, non elementa [illegible] corporum [illegible]. Corporum itaque elementa simplices substantiae sunt. Quum autem vero [illegible] partibus [illegible], ipsa ~~[illegible]~~ [corporum] elementa sunt simplicia, consequitur ipsissima elementa non esse corpora. Itaque neque extensa sunt, neque figurata, neque magna. Propterea nullum occupant spatium, nullo internoque motu agitantur; Haec enim in simplicibus substantiis esse nequeunt.

2do, [illegible] in [illegible] simplicibus [illegible] ~~[illegible]~~ [continere debent] ultimae rationes eorum omnium, quae in corporibus deprehenduntur, corporum quippe similitudo, dissimilitudo, identitas, diversitas, et omnia phenomena, quae in iis observantur, pendere debent a monadibus, quae (illae ultimae rationes substantiae) [illegible] secundum [illegible] opinionem [illegible] corporum elementa omnino [illegible] ita ut nec Deus ipse, quum nulla subsit sufficiens ratio, efficere possit, ut unum sit alteri prorsus consimile.

Verum, ut plura nunc missa faciamus absurda, quæ ex systemate Leibnitiano consequuntur; quomodo ex simplicib, et inextensis substantiis corpora extensa, et solida moveri potuerunt? Nec extensæ illæ substantiæ ita penetrarent se mutuo, ut eas si infinitæ colligantur, ne extensum quidem hilum valeant constituere? At, singula, inquit Wolfius, elementa in singula agunt, et a singulis in singula reagunt. Mutua hac actione copulantur; Cadit, ne se penetrent, [illegible]; [illegible] ita unum, ut [illegible] extra alterum existat, extensio habetur, quæ semper partes [illegible] extra partes, [illegible], quia agit [illegible]. Verum [illegible] mysteriosa [illegible] doctrina, neq. responsio solvit difficultatem. Qui [illegible] potest, ut substantiæ magnitudine destitutæ altera agat in alteram et ab altera actione reagant? Quomodo copulari possunt, quin concrescant? Qua ratione quæ [illegible] partes, constituere possunt partes extra partes? Sed sit, ut extensio soliditate careat, [illegible] causa producat soliditatem, quæ [illegible]? Et, quod caput est, quomodo a [illegible] et spatio, aut [illegible] aut [illegible] sine intercepto vacuo spatio, quod tanto [illegible] Leibnitiani?

Caput 11.

De sensibilibus principiis corporum, et primo de sententiis eorum Philosophorum qui unicum sensibile principium admiserunt.

Summa illa [illegible], et maxima illa obscuritas, quam experimur in perscrutanda rerum natura, et prima corporum origine, complures impulit Philosophos, ut nihil vel parum solliciti de metaphysicis, aut mechanicis principiis, ea duntaxat scrutarentur quæ quod sensibus ipsis subjecta sint, et animo facilius percipiuntur, et cum rebus ipsis corruptibilibus, quarum veritatem in Physica inquirimus, arctius conjungi, et cohærere videntur.

Principia hæc sensibilia, ut illa a primis, atque intrinsecis corporum principiis distinguerent, nuncuparunt Elementa. Definiuntque Elementum corpus simplex, quod in partes heterogeneas non resolvitur. Sic aqua dicitur Elementum, quum illius partes eandem [illegible] [illegible] toto, licet in calore [illegible] vapores abeant, hi tamen frigore excussi [illegible] in aquam [illegible].

Ab antiquissimis usque temporibus quatuor numerata fuerunt Elementa, Terra nimirum, Aqua, Aer, Ignis; sed non omnes, qui pro rerum principiis hujusmodi corpora statuerunt, in eo convenere, ut ex omnibus omnia fieri arbitrarentur. Qui simplicia corpora elementa faciunt, ait Aristoteles Lib. 2. de Generatione Cap. 3, alii unum, alii duo, alii tria, alii quatuor esse volunt.

Et Thales inprimis Milesius, Ionicæ sectæ institutor, ac primus fortasse Græcorum, qui ad philosophandum accesserit, principium omnium corporum dixit aquam. Qu[illegible] ex aqua omnia orta sunt, inquit Plutarchus Lib. 1 de Philosophorum placitis, Cap. 3, [illegible] omnia suo interitu resolvuntur, [illegible] ex eo [illegible] conjecit, quod [illegible] humidum est; inde est probabile omnia ex humore nasci tanquam principio. Deinde quod omnes stirpes humido aluntur, [illegible] fœcunditatis causam habent [illegible] destituta exarescunt. Præterea [illegible] exhalationibus [illegible] adeo [illegible]. Itaque etiam Homerus aquæ rerum omnium primordium adscribit hoc versu

Oceanus cunctis præbet primordia rebus.

Idem de Thalete testatur multo ante Plutarchum Aristoteles Lib. 1. Metaph. Cap. 3, qui [illegible], ac alii vetustissimi Philosophi pro rerum principio aquam admiserint.

Ex terra cuncta componi docuit Pherecydes Syrus Pythagoræ Præceptor, testantibus Laertio, et Cyprio, quem secutus est Xenophanes, qui opinionem suam expressit celebri illo versu

Omnia de Terra, atque in Terram cuncta revertunt.

Inter quos [illegible] fuerunt Hippocrates et [illegible].

Aerem rerum omnium principium dixere Anaximenes, Anaximandri Milesii Discipulus, [illegible], et eum Idæus [illegible], et [illegible] Aristoteles, Laertius, Plutarchus, atque [illegible].

Heraclitus, et Hippasus Metapontinus, ait laudatus Plutarchus [illegible] de Philosoph. placit. Cap. 3, ignem esse rerum omnium principium exhibuerunt. Omnia enim dicunt ex igne nasci, et in ignem resolvi, et ignis extinctione universum hoc creatum esse. Primum enim crassissimas ejus partes in se se coeundo terram constituisse; Deinde vi ignis laxatam terram aquam edidisse; hanc exhalando aerem ortum [illegible]. Porro Mundum, et omnia corpora [illegible] in [illegible] Universi. Ita ignem principium esse, ex quo existunt omnia, et tum in quem omnia recidunt. Hactenus Plutarchus. Plurimi tamen existimant Heraclitum non ignem, sed aerem istum pro ejus loco [illegible]. Aliud [illegible] veterum sententias [illegible] alii [illegible] secundum alios ignem. Neque mirum esse debet si [illegible] scriptores adeo ambigua fuit Heracliti [illegible], ex [illegible] Philosophum [illegible] obscurissimus, [illegible] naturæ [illegible] memoravit, ac [illegible] dicere, intelligi noluerit, ut [illegible] scripta [illegible] dixerit Socrates, eam Delio natatore indigere.

Sed [illegible] ad recentiores [illegible] Veterum opiniones, [illegible], unum esse [illegible] rerum [illegible], seu elementum, [illegible] Cap. 2, et [illegible] diximus, et præclare confirmat Lucretius Carus Lib. 1. de rerum natura.

Caput 12.

De sententiis eorum, qui plura admiserunt sensibilia principia, seu Elementa.

Qui [illegible], sed plura pro omnium principiis posuere Elementa [illegible] admisere. Sed ut in tanta Veterum Philosophorum obscuritate [illegible] sententias eorum attingamus [illegible], qui apud Capitis Terram atque Æthera [illegible] duo [illegible] principia [illegible] corporum, terram [illegible]; Æthera [illegible] nomine [illegible] tradit Aristoteles. [illegible] Onomacritus [illegible] fatente Laertio, ignem admisit, aquam et terram. His addi possunt Xenophanes atque Parmenides [illegible] putant Xenophanes ex Terra omnia [illegible], ex [illegible] terra adjecit aquam, et [illegible], aerem, et ignem, Parmenides [illegible] terram [illegible] dixit rerum omnium; quod et de Melisso intelligendum esse observat Galenus.

[illegible] Elementa [illegible] quatuor elementis [illegible] omnia [illegible]. [illegible] opinionis [illegible] quatuor [illegible] Terram, duo autem [illegible] et [illegible] quod [illegible] admisit res, [illegible] dixerunt. [illegible] quatuor quidem materia Terram, Aquam, Aerem, et Ignem, duo autem agentia, Amicitiam, et Litem. Empedoclem tamen præivisse, [illegible] videtur Herodotus, et antiquior [illegible] Herodo Orpheus. [illegible] Zoroastres [illegible] dicunt, de quibus tamen [illegible] Vitruvius.

Emicuit [illegible] omnino ex Recentiorum Philosophiae sectatoribus vir Emmanuel Magnanus [illegible] Ordinis [illegible], qui systema elementaristarum rursus invexit, et a multis, quibus [illegible] erronea [illegible]. Asserat autem Magnanus [illegible] vulgaria elementa non esse corporum omnium principia, sive omnia ex [illegible] molecululis quas minima elementaria, primas atomos, et corpuscula elementaria appellat, immediate consurgere et in eas ultimo tandem resolvi; [illegible] et [illegible] Auditor propugnavit.

Caput 13.

De principiis primis corporum secundum Chymicos.

Chymici, qui etiam Alchymistae, Empirici, Hermetici, et Spagyrici nuncupantur, [illegible], quae ex corporum resolutione, prima eorum principia sperata nobis esse posse acerrime contendunt; et quoniam in resolutione [illegible] corporum praeter Terram, et Aquam quas vocant substantias omnino inertes, [illegible], tria haec, salem videlicet, sulphur, et spiritum, seu Mercurium [illegible] sublici multis probant experimentis, opinantur ex Terra, Aqua, Sale, Sulphure, et Mercurio, veluti ex quinque principiis, corpora universa componi.

Inter plura experimenta, quae [illegible] possunt, notissimum illud [illegible] a Chymicis. Animadvertunt itaque [illegible] Alembico impositum ignis calore in varias partes exhalari, ita resolvi. Primum spiritus seu Aqua ardens in aliud vas [illegible] exstillat, quam Mercurium nominant; Mercurium excipit Aqua insipida, quam Phlegmatis nomine placuit designare. Quod autem in fundo Alembici, praeter materiam viscosam, et [illegible], nihil remanet, hac [illegible] historia dici solet translata et elementatio ipsa [illegible], primum [illegible] phlegmatis, tum liquor [illegible], quem [illegible] Mercurium appellant, [illegible], et oleosus humor egreditur, quem oleum, aut Sulphur nuncupant. Quod superest jam valde exsiccatum igne comburunt, tum in vas terreum conjiciunt, cui aqua fervida apponitur. Haec sale [illegible], [illegible] filtrata, per chartas bibulas [illegible] lacinias trajecta, et calore exhalata salem in vasis fundo deponit. Quod remanet ex cineribus Terra est, seu Caput mortuum. In [illegible] itaque resolutione praeter Terram et Aquam, primo [illegible] Spiritum, seu Mercurium [illegible], et inflammabilis, qui leni calore primus egreditur, et [illegible], penetrans acer, et [illegible]. [illegible] oleosus liquor, sive Sulphur majori ignis vi extrahitur: [illegible] tandem sal ex cineribus habetur. Haec, et alia plurima de suis principiis tradunt Chymici.

Ut autem, quae in hac re sentit animus, proferamus; [illegible] in quovis corpore quinque Chymicorum substantias [illegible] continere. [illegible] quippe est, quod [illegible] Philosophi [illegible]. Hujusmodi [illegible] magna [illegible] ad [illegible] Boyleus. [illegible] tantum [illegible] seu potius [illegible] dissolvit, quae partes corporum heterogeneas sub una communi forma constrictas tenebat; qua facta dissolutione, componentes partes particulae disjunctae, et libertatem nactae [illegible], et saepe [illegible] ignis operatione [illegible] associant, vel potius loca illa capiunt, quae diversi gradus levitatis, et gravitatis, fixitatis, vel volatilitatis ipsis assignant. In quinque tamen laudatis principiis [illegible] corporum principiorum [illegible] collocanda, pro certo habemus; quod [illegible] argumento probamus.

Ea sunt prima principia corporum, in quae ipsa corpora per extremam, et ultimam analysim resolvuntur. Hujusmodi autem non sunt quinque principia Chymicorum. Nam licet per primam, et magis obviam analysim forte prodeant; ea tamen possunt in partes simpliciores adhuc dividi, ut Chymici [illegible]. Certe [illegible] inflammabilis magna ex parte in aquam convertitur, quae acerrimum relinquit in lingua saporem, adeo ut spiritus [illegible], seu Mercurius in aquam, et sali [illegible] volatili resolvatur. Mitto quamplura alia experimenta, quae a [illegible], et a [illegible] [illegible] accedit, tantam in his vocibus salis, sulphuris, et Mercurii esse ambiguitatem, ut [illegible] denotet [illegible], ac multo minus principiorum loco haberi possint. Chymici [illegible] inter se, quid Mercurii quidve Sulphuris nomine [illegible], quin imo nec [illegible] Autor [illegible] consentit. Quare tergo ut aliquibus placet, quinque substantiae Chymicorum ~~[illegible]~~ ut quomodo esse possunt corporum principia, primaria tamen haudquaquam sunt.

Caput 14.

Quaenam habenda sint corporum prima principia. ~~[illegible]~~.

Quamquam difficile admodum est aliquid certi statuere inter dissidentes summorum Philosophorum tot, tamque diversas sententias; ex corporum tamen phenomenis [illegible] [illegible], prima, seu metaphysica principia esse duo, materiam nempe et motum. Materiae nomine intelligimus primum illud subjectum, ex quo [illegible] universa corpora componuntur. Nomine motus translationem materiae ex una in aliam [illegible] partem.

[illegible], [illegible] in primo principio demonstrando immoremur; quum omnes Physiologi in eo [illegible] conveniant, ut nolint [illegible] corpora produci ex materia, licet alio illam designantes vocabulo [illegible]. [illegible] forsitan [illegible] difficultas circa alterum principium, motum scilicet, quod [illegible] [illegible] clare detegamus. Verum, spectata corporum generatione, corruptione, aut quacumque alteratione, manifestum est diversa omnia corporum genera per motum vel excitatum in materia ~~[illegible]~~, vel suffocatum haberi; ita ut motus [illegible] forma, qua corpora inter se [illegible], generantur, corrumpuntur. Ligna [illegible] longa temporis spatia mutantur, et licet [illegible] in pulverem; sed omnis haec mutatio inducta fuit ab aere, et [illegible], partes [illegible], volatiliores avulserunt, reliquas a se mutuo separarunt. Idem cum proportione contingit in omnibus corporibus quae corrumpuntur. Idem in iis, quae generantur; a motu quippe dependet mutatio texturae in [illegible] particulis, [illegible] quam corpora [illegible], seu [illegible] definiunt. Recte ergo philosophantur, qui in [illegible] et corporeo hoc universo (spatio tamen [illegible] excepto) nihil esse ajunt praeter materiam, et motum; quod ex tota Physica patebit [illegible], quum in praesentiarum ad demonstrandas hujusce [illegible] veritates physicas omnes quaestiones, [illegible] corporum [illegible] percurramus.

Quaecumque sit causa motus, qui corporibus inducitur, certum est, corpora omnia moveri secundum [illegible] constantes quasdam leges. Sunt autem Leges, de quibus loquimur, constantes illae apparentiae, quae [illegible] in similibus occasionibus ponant corpora, semper eodem modo se habent. Plantae v.g. et Alia certa; et constanti lege producuntur ex semine. Cum in se [illegible] corpora certis, atque constantibus in se agunt legibus [illegible] natura, [illegible] translatione in alia corpora. Quare ex observatis cognitisque legibus aliquot praevidere effectus possumus. Nam si corpus A, determinata quadam vi impellens [illegible] in corpus B, illud in motu ponit, certissime praevidemus cum erat pari vi posita, [illegible] corpus A motarum vel B, vel consimile C.

Leges illæ certæ, atque constantes, secundum quas corpora moventur, cognosci possunt ex solis sensuum observationibus, nemo quippe licet perspicacissima mente donatus, excogitare illas potuit solis animi meditationibus: pendent vero Leges illæ a liberrima creatoris voluntate, qua statuit, ut certi motus in certis occasionibus semper peragerentur, et quoniam divina voluntas est constantissima, constantissimæ sunt. (interl.: inter mortales)

Constat quomodo leniter intelligi, quid sit quid naturaliter, quid miraculose contingit. Naturalia enim sunt phenomena, quæ eveniunt secundum leges naturæ, quæ scilicet constanti eodem modo observantur, positis corporibus in similibus occasionibus; miracula autem sunt, quæ phenomena legibus illis contraria eveniunt.

Physicæ Generalis

Liber 2dus

De Corporum Attributis.

Quamquam acuratiores, perspicacioresque Physiologi post institutas diuturnas meditationes Corporis naturam determinare non audent; plura tamen in corporibus esse explorata, de quibus dubitare nullo modo possumus, unanimi consensione fatentur. Ut autem colligamus omnia, quæ hactenus fuere observata; nonnulla in corporibus deprehendimus, quæ omnibus omnino (interl.: in iis semper) conveniunt, nonnulla vero, quæ aliquando tantum, aut singularibus corporibus competunt. Quæ omnibus semper insunt, dicimus Attributa, quæ aliquando, aut singularibus duntaxat inhærent, appellamus vel Proprietates, vel Qualitates.

Ex Attributis nonnulla sunt, quæ nunquam intenduntur, aut remittuntur, quæ nimirum eadem semper sunt in eodem corpore, quin vel augeantur, vel minuantur. Hujus generis sunt Extensio, Soliditas, Inertia, Mobilitas, Quiescibilitas, Figurabilitas, corpus quippe A semper, atque eodem modo est extensum, solidum, iners, mobile, quiescibile, figurabile. Alia vero sunt attributa, quæ intenduntur, et remittuntur; ut Gravitas, et Vis attractionis. Diminuta enim corporis A distantia a centro, ad quod vel gravitatem, vel attractionem tendit, gravitatis et attractionis vires in eo augentur, aucta autem distantia a centro, eædem vires minuuntur, quemadmodum suo loco videbimus. Octo recensita attributa ita se habent, ut hactenus nullum inventum fuerit corpus sive magnum sive parvum, sive firmum, sive fluidum, cui omnia simul, et semper non conveniant.

Inter Proprietates corporum sunt Opacitas, Lucididas, Pelluciditas, Fluiditas, Firmitas, Colorabilitas, caloris, frigus, sapidum, insipidum, odorum, inodorum, sonorum, insonorum, durum, elasticum, molle, [illegible], quæ etc. Hæc enim ita comparata sunt, ut modo in corporibus deprehendantur, modo non deprehendantur.

Dissertatio I.

De Corporum Extensione, Soliditate, Inertia, et Figurabilitate

Caput I.

De Extensione.

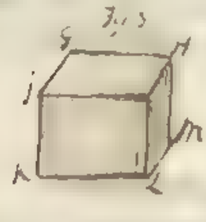
Fig. 1.

Extensio, sive magnitudo [illegible] recte definiri potest illud, quo unum alteri ajustum, unum comparatum (interl.: tur) aut vel æquale, vel inæquale invenitur.

Fig. 2.

Triplex est Extensio longa uti linea; longa et lata, uti superficies; longa, lata et profunda, quemadmodum est solidum. Triplex hæc extensio diversæ omnino est naturæ, adeo ut nunquam earum una mutari possit in aliam. Nam lineæ sibi impositæ, aut juxta positæ nunquam componere possunt superficiem, et superficies uti neque linea, soliditas efficere nequeunt extensionem trium dimensionum.

Fig. 3



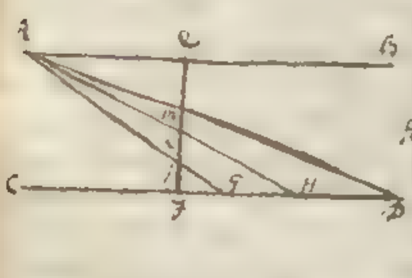
Ita autem triplicem hanc concipimus extensionem. Si consideramus duo puncta A, B, (interl.: Fig. 1) a se invicem distantia et quod inter duo hæc puncta extenditur spatium, ideam formamus Extensionis longæ sive lineæ. 2do, si concipimus duas lineas CD, EF (Fig. 2) a se mutuo remotas, et quod inter duas hasce lineas medium est spatium, ideam acquirimus alterius Extensionis, quæ longa est, et lata, seu ideam superficiei. 3tio si excogitamus duas superficies IGH, KLM Fig. 3. a se remotas, et quod inter illas hæret spatium, ideam producimus illius Extensionis, quam Mathematici solidum appellant.

Qualiscumque fuerit Extensio, ex partibus [illegible] (interl.: extensibilibus) minoribus composita, ideoque Extensionem consequitur divisibilitas. Quodcumque enim corpus, quoniam constat ex partibus (interl.: extensis), secari potest in partes. Verum quoad corporum divisibilitatem variæ, et discrepantes sunt tam veterum, quam recentiorum Philosophorum opiniones. Corporum divisibilitatem in infinitum post Thaletem atque Pythagoram statuit Aristoteles, cui ex recentioribus adhærent Cartesiani et Newtoniani; Corporum vero divisionem quibusdam coercent limitibus, quemadmodum sunt Democritus, [illegible], [illegible], Du-hamelius, Leibnitius, Wolfius, alii.

Fig. 4

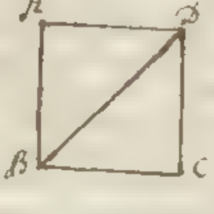
Propositio 1. Magnitudo omnis est in infinitum divisibilis, adeo ut nulla concipi possit tam parva extensio, quin detur minor. Probatur 1mo argumentis ex Geometria desumptis. Sit linea AB, Fig. 4. Inter duo extrema puncta A, B interponamus positione punctum aliquod mathematicum O, atque inter A, et O intelligere eam ponamus, positum esse aliud punctum C, et sic in infinitum. Nam vero, quia punctum longitudine caret omnino, nullum punctum intermedium tangit alterutrum extremum punctum. Quilibet ergo ista linea constabit ex innumeris sive adjacentibus lineolis; et, sive magna, sive infinite parva fuerit, non erit aliud simplex, sed compositum ex lineis aliis sibi similibus, adeoque quælibet linea infinite eam parva dividi erit in alias lineas minores infinite parvas usque in infinitum.

Fig. 5.



Aliud argumentum suppeditat noster Cl. [illegible] tractatus [illegible] Cap. 9 n° 4. Ducantur duæ lineæ AB, CD, inter se parallelæ, et infinitæ utrinque uno atque æqualiter distantes Fig. 5, quarum positis rectis EF duas istas parallelas perpendicularis erit. Sumpto deinde in recta EF puncto I, a latere rectæ EF, sumantur etiam in recta CD, ad dexteram eidem rectæ EF, quæcumque libuerit puncta G, H, D etc. quotcumque inter certa æqualiter distantia ad quæ a puncto A ducantur totidem rectæ AG, AH, AD etc. Recta AG transiens per rectam EF in puncto I perpendicularis EF. Recta AH paulo altius in puncto L. Recta AD adhuc altius in puncto M, atque ita in infinitum. Quoniam vero recta CD infinita supponitur, in qua sumi potest infinitus numerus punctorum, quæ puncta G, H, D sunt similia, totidem rectas a puncto A, aliaque ita puncta educas in perpendiculari EF infinita, punctorum numerus intervallis, nec est notaturus, quæ quidem puncta et inter se sint diversa, et ab extremo puncto E ex ordine propius, atque propius sint accessura, ita tamen, ut nulla ex istis lineis per punctum E sit transitura, quia rectæ CD, AB ex hypothesi sint lineæ parallelæ. Quare pars perpendicularis EF ad arbitrium sumpta est unicuique tantum longitudinis, eadem autem demonstratio cuilibet alteri longitudini accom

Fig. 6.



modari posset, asserendum est infinitum punctorum numerum in quavis determinata magnitudine admittendum esse, propterea quamcunque magnitudinem esse infinite divisibilem.

Sed hujus propositionis veritas ex eo etiam demonstratur, quod quaedam sint magnitudines, quae nullam habent communem mensuram. Sit Quadratum ABCD. Fig. 6. Demonstrant Geometrae illius lateris AB, et diagonalis BD nullam habere communem mensuram. Si ergo recta AB, unius v.g. uncie in centum milia partium inter se aequalium cognitione dividatur, et singulae illae partes in centena milia partium inter se partim aequalium, et rursus singulae illae partes in centena milia partium inter se [illegible] aequalium et ita in infinitum, nunquam tamen ad partes adeo exiguas devenietur, ut hae possent rectam BD certum earum numerum continere, nec amplius. Sed hoc minime contigeret, si ita extensio dividi posset infinite; nam si latus AB in minimas partes, in quas duntaxat vel extensa dividi posset, divisum esset, diagonalis BD certum ac determinatum istarum partium numerum continere deberet. Concludendum itaque est quamlibet rem extensam in infinitum dividi posse.

Pro 2do. Probo physico argumento ex motu deprompto. Si magnitudo, seu extensio seu quantitas constaret ex indivisibilibus, sequeretur omnes motus aequivelocos fore, nec minus in eodem tempore conficeret spatium [illegible] testudo quam [illegible] velocissimum. Supponamus [illegible] velocissime currentem, testudinem vero repentem [illegible]. Si magnitudo ex indivisibilibus constaret, non posset testudo in aliquo dato tempore minus conficere spatium quam [illegible] velocissimum. Nam [illegible] in uno temporis instanti [illegible] non posset testudo minus spatium in eodem temporis momento transire, quia ex hypothesi non datur minus spatium [illegible] ... Transibit ergo testudo eodem temporis momento aequale spatium cum [illegible] velocissimo, quod [illegible] in alio quovis temporis momento et in quovis alio [illegible] spatio dicendum est [illegible] et ab [illegible] velocissimo spatia [illegible] aequalia, et proinde [illegible] non plus conficiet spatii una et eadem temporis mora quam testudo lentissima, quod maximum est absurdum. Innumerae aliae adduci possent Demonstrationes quae [illegible] [illegible]. Sed quid omnia [illegible]? Allata argumenta non minorem habent vim ad asserendum, quam demonstrationes quaevis in Elementis Euclidis [illegible], ut ea convellantur, quin simul Geometriae fundamenta corruant, ut recte animadvertit Joannes Keilius Intr. ad veram physicam Lect. 3

Opponunt 1mo. cum Joanne-Baptista Du-hamelio Demonstrationes ex Geometria petitas nihil evincere, aut evincere duntaxat magnitudines Geometricas esse in infinitum divisibiles, non autem magnitudines physicas, quae reipsa existunt in rerum natura. Magnitudines siquidem, Geometrarum concipiunt tantum, quum puncta, lineas, superficies quemadmodum ab illis accipiuntur, in idea tantum nostra existant. Non recte ergo ex divisibilitate in infinitum Geometrarum magnitudinis concludi potest, physicas quoque magnitudines, seu corpora omnia esse in infinitum divisibilia, quod foret demonstrandum.

~~Quod~~ Cum vero Cl. Joanne Keilio [illegible] doctrinam in [illegible]. Demonstrationes Geometricae recte transferuntur a nobis ad res physicas, quum [illegible] Geometricas hypotheses, atque magnitudines non esse certas, atque reales, non sunt [illegible] intellectus abstractiones quae nullam extra geometrarum mentem [illegible] existentiam. [illegible] et reipsa existit, existant quoque [illegible] in rerum natura puncta, lineae, superficies [illegible]. Quod ita demonstramus. Corpus omne, quum infinita extensione, seu magnitudine non sit donatum, aliquibus terminis debet esse comprehensum [illegible] corporis [illegible] libet corpore hujusmodi termini vere debent existere, vere existunt superficies, prout a Geometris definiuntur, extensiones scilicet longae tantum, et latae. 2do. hi quoque corporis termini, seu illae superficies suos habent [illegible] praeditos; secus termini superficiei essent aliae superficies, et aliarum superficierum aliae superficies, atque ita in infinitum. Quemadmodum [illegible] magnitudines in longum [illegible] tandem quae quoque [illegible] terminos lineas, latitudinis [illegible] extensione, nisi velimus asserere terminos linearum esse alias lineas in infinitum, de quibus tamen post infinitas divisiones idem semper esset dicendum. Hi autem linearum termini sunt puncta qualia volunt Geometrae existere, signa nempe in magnitudine individua, atque omnino extensionis expertia. Itaque si corpus in rerum natura existit, existant quoque necesse est puncta, lineae, superficies, et quidem prout docent Geometrae illa existere.

Ad [illegible] argumentum ~~[illegible]~~ Zenonicum [illegible]. Verum etiamsi non sint [illegible], possunt tamen esse magnitudines [illegible], et possunt in natura existere, veluti illius modi; eo pacto, quo figura non est corpus, sed modalis corporis affectio, quae in datis terminis continetur; quod cum [illegible] demonstrationem ex [illegible]. [illegible] ... Sed demus reipsa non existere. Quibus rationibus [illegible] demonstrant perfectarum hujusmodi [illegible]? Certe [illegible] demonstrationes [illegible] vera [illegible] demonstratio. Sed [illegible] corpora talia [illegible] superficies formasse [illegible] corporum attributis et [illegible], libere possint accommodatas ex Geometria demonstrationes adducere.

Opponunt 2do. [illegible] ad magnitudinis infinitam [illegible] probandam ex Geometria [illegible] vera quidem sunt mathematice, non tamen physice. [illegible], inquiunt, concedis a centro v.g. Circuli duci posse tot lineas, quot puncta in circumferentia sunt, simul quippe coinciderent: Resp. concedis a quovis puncto unius lateris Quadrati totidem lineas ad puncta lateris oppositi posse duci. Demonstrationes ergo [illegible] corpus mathematicum, non autem corpus physicum.

R. Geometricas, quae in hac re afferri solent demonstrationes, veras esse et mathematice et physice [illegible] longum, latum, et profundum. [illegible] corpori mathematico [illegible] ergo corpori [illegible] det, neque corporis tam physicis, quam mathematicis convenient? Certe si Logicorum documenta spectentur, quidquid de ..

vere dicitur, de omnibus etiam speciebus sub ipso contentis predicatur. Non oportet igitur, quum de magnitudinis divisibilitate agitur, distinctiunculam illam usurpare, *mathematice*, *physice*. Nam si intelligunt, corpus non esse physice in infinitum divisibile, quia dari non [illegible] partes [illegible] in [illegible] [illegible] spatium [illegible] ut [illegible] [illegible] [illegible] mathematice, sive physica sive inanis extensio, que quum immobilis sit, nullam certe pati potest actualem separationem. Si vero putant non esse corpus physice divisibile in infinitum, quia [illegible] in corpore [illegible] infinita, que tamen in corpore mathematico possint assignari; quæstio, [illegible] ratione demonstratur [illegible] a centro circuli non possunt duci tot lineæ, quot puncta sunt in ejus peripheria, aut [illegible] in [illegible] tot [illegible] quot puncta sunt [illegible] opposito. [illegible] quemadmodum in mathematica extensione [illegible] concedunt [illegible], que [illegible] carent [illegible]. [illegible] profecto [illegible] circulos sive quadrata [illegible] in tot [illegible] [illegible]. At [illegible] talis datur linea latitudine et profunditate carens, nisi in hominum idea. Verum hoc probat, non posse reipsa separari puncta, non autem designari non posse. Si autem designari possunt, et concipi veluti divisa, quia conceptus chymericus sit, sed realis, et verus, quemadmodum in superiori respe. diximus, jam vident Adversarii eorum argumenta penitus corruere.

Opponunt 3tio contra propositam superius demonstrationem ex motu desumptam. Et primo inquiunt minorem Testudinis motum explicari posse per interjectas morulas. Nam si Cervus, vel homo velocissimus quinque temporis indivisibilibus instantibus quinque percurrat individua spatii puncta, que non pertranseat Testudo, nisi per quindecim indivisibilia temporis momenta, dici potest, Testudinem primo instanti unum tantum unum spatii acquirere, duobus vero sequentibus instantibus quiescere. 2do fieri posse, inquiunt, ut Cervus, vel homo velocissimus [illegible] saltus, ita ut a primo spatii puncto ad quartum, vel quintum transeat.

R. ad primum, majorem, vel minorem motum non posse a majori, vel minori interruptione estimari. Ponantur duo Circuli concentrici, a quorum communi centro [illegible] recta. Si intelligantur [illegible] moveri certum est majorem circulum velocius ferri quam feratur minor, qui propterea in sententia Zenonicorum necesse est aliquando quiescere. At, si quiescat, linea recta debet inflecti; non puncta minoris circuli cum punctis circuli majoris eandem [illegible] servare proportionem; quod tamen falsum est, utpote experientiæ contrarium. [illegible] observamus [illegible] motum [illegible] comparari cum motu Stellarum fixarum ea ferme proportione, quam habet unum ad centum millia. Si ergo concipiatur hora in centum mille partes divisa, consequens secundum Adversariorum sententiam, ut [illegible] in una tantum ex [illegible] partibus moveatur, quod maximum est absurdum. Illud vero omnem captum superat, quomodo scilicet [illegible] illa per quietem omnem non deperdat motum: Quum sicuti minimus motus quietem, ita minima quies motum omnem auferre debeat.

Ad 2dum, Illud pro certo assumunt Zenonici, quod omnino repugnat. Assumunt [illegible] veluti [illegible] instantaneum a loco in locum, non percursis mediis, quod constat naturaliter haberi non posse.

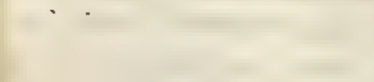
[illegible] in infinitum forent in [illegible] infinitæ partes; Hoc repugnat. Ergo etc. [illegible] patet [illegible]. Repugnat [illegible] continere infinitum, sed si in [illegible] forent infinitæ partes, finitum [illegible] contineret infinitum. Ergo etc.

R. conc. maj., ne. min. ad prob. dist. maj. Repugnat finitum continere infinitum, hoc est repugnat magnitudinem finitam continere magnitudinem infinitam conc.: repugnat finitum etc., hoc est, magnitudinem finitam continere partes numero infinitas ne. maj., et dist. eadem proportione min., ne. conseq. [illegible] Adversarii; posita divisibilitate [illegible] in infinitum, necessario consequi, quod in finito [illegible], explicare imprimis debent, quid per infinitum intelligant. Nam si de infinita magnitudine loquantur, certum est infinita magnitudine non posse contineri [illegible] magnitudinem; secus vero, si sermo sit de partibus exiguis numero infinitis, quas nos [illegible] infinitam divisibilitatem tuemur posse, imo reipsa in magnitudine finita contineri pro certo habemus. Quod si [illegible] partes illas numero infinitas, et infinite exiguas in finita magnitudine contineri, hoc ipsum est, quod illis probandum [illegible] repugnare, quod [illegible] finita componant magnitudinem, [illegible] [illegible] quælibet finita magnitudo habere [illegible] infinitas [illegible] Adversariorum argumenta, [illegible] rationibus [illegible] infinitæ demonstrant.

[illegible] dixinus, [illegible] sive sint finitæ sint, sive infinitæ. Quemadmodum non $\frac{10}{10}$ constituunt unitatem, $\frac{100}{100}$ unitatem adhuc efficiunt et $\frac{1000}{1000}$ nunquam unitatem excedunt, atque ita in infinitum, [illegible] partes finitæ magnitudinis [illegible] finitam magnitudinem equavunt. Quod nonnullis geometricis rationibus confirmamus.

[illegible] Circuli [illegible] ponunt puncta mathematica numero infinita. A quolibet puncto ad [illegible] duci potest linea. [illegible] infinita sint posita puncta, infinitæ erunt ductæ lineæ, et quum infinitæ sint in circulo lineæ, infinitæ etiam erunt interceptæ superficies, adeoque infinitum, seu partes numero infinitæ, et infinite exiguæ contineri possunt in finita magnitudine.

Fig. 7



C. AB : 1 : n.

2do. Ponatur una magnitudo AB, et altera magnitudo C Fig. 7. Magnitudo C eandem habeat rationem ad magnitudinem AB, quam habet unitas ad quemvis numerum n. His positis, quantitas C multiplicata per numerum n magnitudini AB erit equalis. Nam quum per hypothesim [illegible] magnitudines C, AB, et unitas, atque numerus n sint inter se proportionales, erunt extremi [illegible] C, n in se invicem ducti, seu per se invicem multiplicati equales [illegible] AB, et unitati in se invicem [illegible] [illegible] Theorema [illegible] Geometrarum. Sed quum magnitudo AB per unitatem multiplicata [illegible] equalis remaneat (unitas quippe multiplicationem non auget) ideo quantitas C multiplicata per numerum n erit quantitati AB equalis. Jam vero supponamus numerum n multiplicantem magnitudinem C crescere usque in infinitum, ita ut ea proportione, qua augetur multiplicans numerus n, magnitudo C partium magnitudine diminuatur; jam in magnitudine C partes infinitæ intelliguntur, [illegible] multiplicans numerus n, [illegible] infinitis partibus magnitudo finita resultavit, equalis [illegible] finitæ magnitudini AB.

Opponunt 5. Si magnitudo divisibilis esset in infinitum, quælibet minima magnitudo equalis foret cuilibet maximæ magnitudini. Hoc repugnat. Ergo etc. Pro maj. Si magnitudo esset tam in maxima quam in minima magnitudine partes forent numero infinitæ. Hoc posito, quælibet minima magnitudo etc. Ergo etc. Maj. patet [illegible] certa [illegible]; quum unum infinitum non possit esse majus alio.

R. ne. maj. ad prob. dist. maj. Si magnitudo esset tam in maxima, quam in minima magnitudine partes forent numero infinitæ, non tamen equales conc. partes forent numero infinitæ, et inter se equales ne. maj., et dist. eadem proportione min. ne. conseq. Adversariorum argumentum fallit [illegible] hypothesi, quum falso supponant omne infinitum [illegible], et verum sit multa dari infinita se superantia. Hinc non recte argumentantur, quod si magnitudo divisibilis esset in infinitum, quælibet minima magnitudo equalis foret cuilibet maximæ magnitudini. [illegible] quælibet magnitudo, corpus, per divisibilitatem in infinitum contineat partes numero infi-

Nam p[illegible]
clidis,
cata p[illegible]
Circula[illegible]
dupla [illegible]

nitis, hetm partes in magnitudinibus inequalibus mole, et quantitate sunt inequales. Quemadmodum n. si utraq. inequalis magnitudo in centum finitas partes dividatur, n. ideo una alteram equaret, quia subinde centesima pars majoris magnitudinis duplo vel triplo major foret centesima quavis parte magnitudinis minoris, ita prorsus, licet in utraq. divisa inequal. magnitudine partes sint infinite, quum tn. ea debeant mole inequales, majores scilicet in majori magnitudine, in minori minores, ex quibus eam cumulum, seu conservem debent consistere. Hinc merito in magnitudines inequales, vel nihil [illegible], quum pares quidem multitudinem, n. parem habeant molem, seu quantitatem.

Ad si urgeant, posita hac doctrina, admitti oportere in majori magnitudine partes duplo vel triplo majus infinitas, quam in minori magnitudine, adeoq. admitti oportere, unum infinitum majus esse posse alio infinito n. difficilem a nobis auctorem nostrum. Neq. ulli axiomati, neq. infiniti nam repugnat ut ab alio infinito superetur. Nam, ut Lanonij utar exemplis, si infinitus esset hominum numerus, duplo magis infinitus esset numerus oculorum longe vero infinitior numerus [illegible], et capillorum. Si Mundus [illegible] eterni duraret, infinitus esset numerus annorum, infinitior mensium, longe autem infinitior horarum, et minutorum. Hec certe nullo modo repugnant, sed sponte ex ipsius rei natura sequuntur. Hinc [illegible] [illegible] Lap. 2 ex

Nam si diameter 2dam, [illegible] 12. Euclidis, Circulorum proportio ē duplicata proportionis diametrorum; adeoq. circulus, cujus diameter alterius dupla ē; illius erit quadruplus.

ronea ē hypothesis, omne infinitum ēē sibi equale, quum dentur multa infinita se se superantia. Sint duo Circuli, quorum alter diametrum duplo majorem habeat altero. Poterunt in utroq. circulo poni puncta numero infinita, et linee infinite. Verum in majori poterunt poni quadruplo plura puncta, et quadruplo plures linee, quam in altero, positis omnibus [illegible] equalibus. Si vero tot idem serventur linee in uno, quot in altero, erunt ille in Circulo majori longiores, quam in minori.

Instabunt; Infinitum dici illud, cui nec addi aliquid potest, nec detrahi; adeoq. fieri n. posse, ut aliquid sit infinitum majus alio.

R. facile solvi instantiam hanc, si intelligatur quid sit illud infinitum de quo disputatur. Nos in hac re haudquaquam convenimus cum Adversariis, qui, quoties de infinito loquuntur, accipiunt semper infinitum omnium maximum, cui nihil et nihil addi, nihil detrahi potest, prout de Deo dicitur, qd infinitus sit. Existere infinitum majus alio patet ex superius dictis, et alteri demonstrari possent [illegible], que a [illegible] tradita sunt de infinitis infinitorum, et infinite [illegible] ordinibus. Infinitum itaq. hoc loco a nobis sumitur n. omnium maximum qd soli convenit Deo, sed illud, qd ita dividi nequit in partes suas, ut tandem deveniendum sit ad partem ultimam. Istorum autem infinitorum [illegible] majora, [illegible] minora, certum ē ex superius demonstratis.

Opponunt 6. Si magnitudo, seu continuum esset divisibile in infinitum, partes in eo actu distincte in ipso continuo deberent agnosci. Inde autem duo necario consequuntur. Primum ē, Deum posse qdvis continuum in partes suas infinitesimas resolvere, qd si fiat, jam datur pars ultima, ac tandem exhaurietur continui divisibilitas. 2dum ē, dari actu infinitum Categorematicum, qd omnino repugnat.

R. negare nos nihil nos posse, quemadmodum revera plerique negant, in continuo partes infinitas actu distinctas existere, quo posito, statim argumentum corrueret. Concedamus tn. eas actu existere distinctas. Que contradictio propterea inde consequitur? Nempe posse Deum in suas infinitesimas partes dividere continuum. Sed si partes infinitesimas intelligant [illegible] infinite parvas, que ulteriori divisione n. sint obnoxie, negamus posse Deum secare continuum in partes infinitesimas. Infinitesime quippe, que supponuntur partes, seu partes ille ultime, [illegible], quum semper essent extense, semper essent adhuc divisibiles. [illegible] provocent nos Adversarii ad summam potentiam Dei. Fatemur n. Deum posse [illegible]. Sed jam demonstratum fuit, nullam ē magnitudinem, que ulterius dividi n. possit; nec summa potentia Dei ita posse secare [illegible] [illegible] supersit amplius divisioni locus.

Ad 2do loco inferunt nullam involvit repugnantiam. Revera n. datur actu infinitum categorematicum, si partes infinite in continuo actu distincte existunt. Qd si molestius urgeant, dari n. posse infinitum clausum, facilis ē solutio. Nam si sensus sit, partes numero infinitas n. posse finito numero comprehendi, verum ē. Falsum vero, si velint eas finita quoq. extensione n. posse claudi, quum partes ille infinite finite equivaleant extensioni.

Opponunt 7. Infinitum [illegible] n. potest. Ergo quevis magnitudo infinitis constans partibus [illegible] n. poterit. Consequentia [illegible] Antequam tota magnitudo [illegible], debet [illegible] magnitudine [illegible] constat infinite [illegible] infinite sunt [illegible]. Ergo [illegible]. Hinc fit, quemadmodum argumentatur Zeno, ut Achilles [illegible] Testudine distans intervallo [illegible] unius milliaris, etiamsi centies celerius velocius moveatur, nunquam tn. [illegible] Testudinem assequi possit. Dum n. Achilles unum [illegible] milliare, Testudo per unam centesimam milliaris partem movetur, [illegible] Achilles centesimam [illegible], Testudo interim movetur [illegible] [illegible], [illegible] in infinitum [illegible], nunquam ad Testudinem perveniet Achilles.

R. dist. ant. infinitum, qd n. equivalet finito, [illegible] n. potest conc. Infinitum, qd [illegible] finito, [illegible] n. potest [illegible] ant, vel subdist. [illegible] n. potest tempore, qd constat instantibus indivisibilibus conc. tempore, qd constat instantibus tempore divisibilibus [illegible] ant: et conseq. ad prob: conc: Mm, dist. Mm: Infinite sunt medietates, que tn. equivalent magnitudini finite conc: que n. equivalent magnitudini finite [illegible] Mm et conseq. Certum ē tempus qdlibet, [illegible] quamcunq. [illegible] quantitatem, ēē in infinitum divisibile, magnitudo quippe omnis adeoq. etiam tempus, in partes equales, et numero infinitas potest secari. Quare, sicut divisibilitas hec in infinitum n. obstat, quominus [illegible], aut alie magnitudines [illegible] adhuc finite, ita et temporis in infinitum divisibilitas n. obstat, quominus tempus ipsum sit finitum. Neq. ex hac opinione consequitur, ut argumentatur Zeno, impossibilem fieri corporum motum. Nam si in quo est corpore [illegible] licet in infinitum divisibili [illegible], [illegible] corpus [illegible] omne [illegible] ē extensione preditum) optime [illegible] potest tempore [illegible], qd [illegible] partibus constat, ē tn. finitum.

Ad sophisma illud Zenonicum respondemus Achillem assequuturum Testudinem [illegible] ita demonstramus. Supponamus Achillem [illegible] hore spatio percurrere unum milliare. Iam una centesima hore parte centesimam percurret milliaris partem una hore parte [illegible] [illegible] milliaris partem decemmillesimam, et una parte hore millionesima percurret partem millionesimam milliaris [illegible], atq. ita in infinitum. Iam vero quum hore pars centesima, una cum decemmillesima una cum millionesima etc. sit series [illegible] in proportione geometrica decrescentium, hujus seriei summa est finite quantitati equalis parti scilicet hore nonagesime nona. Itaq. post horam unam, et nonagesimam nonam hore partem ad Testudinem perveniet Achilles.

Opponunt 8. Ea tantum dividi possunt, que composita sunt, sed post hanc et illam divisionem [illegible] [illegible] composita [illegible] ergo etc. Pro Mr. Post hanc et illam divisionem [illegible] debet resolvi in puncta Zenonica, sed puncta Zenonica n. sunt composita. Ergo etc. Mr. patet, quia puncta Zenonica prima sunt corporis componentia. Mr. [illegible] constat, quia [illegible] puncta

nullis partibus componuntur.

R. conc: maj. ne min. ad prob. ne min. Puncta Zenonica statui non possunt veluti prima corporum componentia, proindeque tenendum non est, ne corpus omne dividendo in hujusmodi puncta resolvatur. Quum n. talia sint non puncta illa, et minima, utpote extensionem haberent, nullisque tamen partibus componantur, asserendum est ea esse chymerica, talia proinde, ut admitti nequeant veluti prima corporum principia. Neque id immerito asserimus. Fatentur n. ceteri omnes Philosophi, ea, quae partibus omnino carent, nec minimam extensionem habere, adeout non minus extensio repugnet sine partibus, quam triangulum sine tribus angulis, aut sine rotunditate circulus. Quod autem prorsus inextensum est concipi nequit, quomodo extensam magnitudinem possit constituere. Ad magnitudinem quippe efficiendam requiritur, quod duo ita se tangant, ut unum quoad se totum extra alterum sit. At quis mente concipi potest, duo puncta, quorum nulla pars est, ita se conjungere, ut unum quoad se totum sit extra alterum? Qua ratione hujusmodi puncta ita successive disponi poterunt, ut aliquam efficiant lineam? Nam si duobus punctis in directum positis tertium adjungatur, non poterit illud conjungere 2dum, nisi in ea parte, in qua 2dum a primo conjungitur, quum nulla alia pars possit effingi. Idemque de omnibus aliis, quae addi possunt, dicendum est, praeterea etiamsi infinita hujusmodi indivisibilia puncta unirentur, nunquam extensionem aliquam constituerent eo pacto, quo, si infinitos spiritus simul conjungi intelligamus, nunquam ex illis aliquod vel minimum coalesceret corpus.

Instabunt primo. Indivisibile punctum alteri indivisibili puncto unitum potest aliquam extensam constituere, eo modo, quo unitas, quae numerus non est, alteri adjecta unitati numerum facit. Revera n., quamvis nullae sint hujusmodi punctorum indivisibilium intrinsecae partes, sunt tamen extrinsecae diversi nimirum respectus, variaeque superficies, unde ipsis addi poterunt alia puncta sursum, deorsum, antrorsum, retrorsum, ad dexteram, ad sinistram, quae non compenetrentur. Illa quippe non se penetrant, quae occupant indivisibilia spatii puncta inter se distincta.

R. constanter negando ex minimis indivisibilibus aliquam consurgere posse magnitudinem. Argumentum a numeris desumptum nihil evincit, cum nimium quippe versetur discrimen inter numericam discretam quantitatem, et magnitudinem continuam, cujusmodi sunt corpora universa. Quantitas numerica discreta ex quantitatum distinctione componitur; Hinc quum quaelibet unitas suam afferat distinctam quantitatem, ex additione, vel detractione unitatis certus est vel augeri, vel minui numerus. Sed quantitas continua oritur ex partium extensione; unde ut crescat, vel decrescat, oportet partes superadditas, vel detractas extensionem aliquam vel afferre, vel detrahere; quod praestare nequeunt puncta indivisibilia omni prorsus extensione carentia. Neque difficultatem solvunt, qui partes extrinsecas, seu diversas superficies minimis illis punctis attribuunt. Quomodo n. ipsis esse possunt diversi illi respectus, diversae superficies, diversaeque figurae sine partibus? Haec certe omnia vel ex ipsis partibus oriri debent, vel sine partibus nec esse, nec concipi possunt. Ceterum, si unum punctum diversos habet respectus, tot erunt puncta illud circumscribentia, quot sunt ipsi respectus, qui communiter sex assignantur, sursum nimirum, deorsum, antrorsum, retrorsum, dextrorsum, sinistrorsum. Unum ergo punctum ambietur ab aliis sex punctis, ista a punctis triginta sex, atque ita de reliquis. Quod addunt, indivisibilia illa puncta non compenetrari, propterea quod occupant indivisibilia spatii puncta inter se distincta, non minus chymericum est. Concipi nequit, quomodo duo indivisibilia puncta contineant in distinctis spatii punctis. Nam si diversa illis concedantur spatia, oportebit, unum punctum quoad aliquam sui partem alterum conjungere, quoad aliam vero partem extra ipsum consistere, sicque plures in uno puncto partes admitterentur, contra hypothesim patronorum Zenonicorum.

Instabunt 2do. Dum perfecta sphaera tangit planum perfectum, illud tangit in solo puncto indivisibili. Ergo datur tangens punctum Zenonicum. Praeterea, si super planum moveatur sphaera lineam ex solis punctis conflatam describit, si vero super idem planum moveatur Cylindrus, veram habebitur superficiem, quae pariter solis constat punctis. Aliquid ergo extensum ex solis resultat punctis, quod pariter in illa puncta ultimo erit divisibile.

R. neminem qui summis labiis Geometrica Elementa attigerit, ignorare Circulos 3 se, seu rectam lineam in unico puncto tangere, proindeque sphaeram perfectam in puncto indivisibili perfectum planum contingere. Verum omnino differunt puncta Geometrica a punctis indivisibilibus Zenonicorum. Puncta a Geometris considerata neque extensa sunt, neque secundum se sola extensionem constituunt, sed ex punctorum fluxu lineae, et ex fluxu linearum superficies, ex fluxu superficierum generantur corpora: Puncta vero Zenonis talia sunt ut extensione careant, et nihilominus magnitudinem intrinsece componant. Atque si supra planum perfectum moveri intelligatur vel sphaera, vel Cylindrus, intelligetur quidem lineam, vel superficiem generari, non tamen ex punctis partium indivisibilibus, sed ex fluxu sive punctorum, sive linearum.

Opponunt 3 plura simul, Ac primo. supposita materiae divisibilitate in infinitum nihil foret creatum. Hoc repugnat. Ergo etc. Pro min. Quodlibet creatum debet esse simplex; sed nihil esset simplex, supposita materiae divisibilitate in infinitum. Ergo etc.
2do. Admittendae sunt in continuo partes, quae vere conveniant rationi partium, sed si omnes magnitudines sunt in infinitum divisibiles, nequit ipsis convenire ratio partium. Ergo etc. Pro min. Quaelibet magnitudo foret composita. Ergo etc.
3tio Posita sententia divisibilitatis materiae in infinitum, sequeretur quamlibet minimam magnitudinem, arenulam v.g. implere posse aliquod magnum spatium, quod videtur incredibile.

R. ad primum, ne min. ad prob. dist. maj. quodquod est creatum debet esse simplex, cujus scilicet et partes non praeexistant, conc. debet esse simplex, ita ut nullis omnino partibus constet ne maj., et dist. eodem modo min. ne. conseq. Quamvis totum compositum a suis partibus componentibus dependeat, id tamen non prohibet, quin totum ipsum suis constans partibus uno, eodemque actu divinae voluntatis extrahatur ex nihilo. Id probe tenendum neque in hypothesi indivisibilium solum, negandum. Sint n. dixeris, non tantum Atomos seorsim creatos fuisse a Deo, sed simul ad diversas corporum species efformandas, simul fuisse connexos. Deinde, quum Atomi illi ponantur materiales, et extensi, negandum est, sine partibus consistere, quum materiam, et extensionem sine partibus nulla vis ingenii imaginari possit.

Ad 2dum conc. maj., ne min. ad prob. dist. ant. quaelibet magnitudo foret composita, et simul esset componens suum totum conc., non foret simul componens suum totum ne. ant. et conseq. Pars enim non dicitur, nisi per comparationem ad totum compositum, ad quod efformandum quotiescumque magnitudo aliquid confert, merito pars appellatur, quamvis, si in se ipsa spectetur, obtineat rationem veri compositi. Sic v.g. Caput est quoddam totum pluribus ex partibus consurgens, quod tamen negat illud esse totius humani corporis praecipuam partem.
Ad 3tium respondeo id quidem sequi in sententia nostra, nec tamen inde aliquid absurdum. Data n. minima quavis materiae particula et dato quovis amplo spatio, fieri potest ut talis materiae particula ad totum spatium diffundatur, atque ita ipsum adimpleat, ut nullus in eo sit porus, qui superet minimam datam lineam; quod ita demonstramus cum Cl. Gravesandio Institutionum Philosophiae Newtonianae Lib. 1. Parte 1. Cap. 4. Spatium quodcumque maximum concipiatur divisum in cellulas cubicas, quarum sin

gula latera sint datæ minimæ lineæ æqualia. Quoniam cellularum cubicarum finitus est numerus, quælibet minima materiæ particula in tot secari potest minores partes, quot cellulæ supponuntur existere, ita ut in singulis cellulis singulæ concipiantur positæ particulæ. Jam vero inclusæ singulis in cubis singulæ particulæ concipiantur figura præditæ sphærica. Quælibet profecto sphæra propter materiæ divisibilitatem ita augeri et dilatari potest minuendo materiæ crassitiem, ut cubo sit inscripta, seu omnia cubicæ cellulæ latera contingat: quod quum de singulis globulis intra latera aliarum cellularum interceptis dici possit, ita singulæ sphæricæ illæ materiæ particulæ dilatari poterunt, ut tandem se se mutuo tangant, et omnes simul datum illud maximum spatium repleant.

Propositio 2da. Corpora dividi actu possunt in admirandam subtilitatem, in subtilissimas nimirum, minutissimasque particulas, non autem actu in particulas numero infinitas.

Probatur 1. Propositionis pars ex pluribus experimentis, et observationibus, quas Viri clarissimi Rohaultius, Boyleus, Halleius, et Leeuwenhoekius instituerunt. Ac primo Halleyus in Actis Philosophicis n.º 194 demonstrat unum auri granum, quartam scilicet partem unius digiti, seu pollicis aurei, secari posse in 10000 visibiles partes. Quum autem unum auri granum, ut notat Keilius, æquale sit circiter parti centummillesimæ unius digiti cubici una, et viginti vicibus sumptæ, sequitur unum digitum cubicum auri dividi posse in partes 4761904[?]7, quæ omnes sint nudis oculis satis spectabiles.

2do testatur Rohaultius Tractatus Physici Parte 1. Cap. 9. se vidisse plures cylindricas massas argenti singulas ponderis octo librarum apud Opifices, qui aurum in fila ducunt, quarum una, quæ regularior videbatur, duos pedes et octo pollices longa erat, et duos pollices, ac novem lineas ambitu comprehendebat [illegible], adeout superficies illius cylindrica 12672 linearum quadratarum esset. Quum hæc [illegible] pluries [illegible] aurei, quæ omnes [illegible] habebant [illegible], contecta fuisset, totus cylinder [illegible] in filum tenuissimum ducturus. Cujus fili 25 hexapedæ [illegible] ponderatæ, 36 grana ponderis, dempta tantum $\frac{1}{64}$ habebant. Itaque totus cylindrus in filum 307200 pedes longum duci debuit, ex quo sequitur eum 115200 vices longiorem factum, quam antea, [illegible] quadruplo [illegible] habere extensionem, quam antea. [illegible] addatur, fili scilicet [illegible] tenuissimi in lamellam reducti superficiem duplo majorem fieri, sequitur argenteæ cylindricæ massæ superficiem [illegible] octoginta vicibus majorem factam, quam prius, atque adeo 8616960 quadratas lineas continere. Sed [illegible] in lamella [illegible] tota superficie [illegible] sola [illegible] auri, qua lamella [illegible] fuit, adeo tenuis evasit, ut [illegible] superficies sit 8616960 linearum quadratarum. Jam vero, quum hæc superficies 325795 vicibus superet auream [illegible] unicialem, quæ habet extensionem 26 lineas quadratas, et $\frac{22}{49}$. Sequitur aurum, quo contecta est argentea lamella, non amplius tandem habere altitudinem, quam $\frac{1}{325795}$ dimidiæ altitudinis, vel $\frac{1}{651590}$ totius altitudinis uncialis cubi aurei, atque ita lineas $5\frac{1}{7}$ in 651590 æquales partes fuisse divisas.

3tio in Libro de [illegible], et subtilitate Effluviorum fatetur Boyleus se dissolvisse unum Cupri granum in spiritu Salis Armoniaci, et solutionem infusam 28534 granis aquæ eam penitus ceruleam reddidisse. Hoc posito experimento, [illegible] quantitas aquæ ponderis unius grani [illegible] animadvertunt Keilius, et [illegible], $\frac{37}{10000}$ unius digiti cubici, erunt 28534 grana aquæ in magnitudine æqualia digitis cubicis 10557. [illegible] unum Cupri granum tantæ aquarum copiæ colorem potest communicare ceruleum, [illegible] cupri, [illegible] prædictæ aquarum copiæ; adeoque quot sunt partes in ea quantitate aquæ oculo visibiles, in tot ad minimum partes [illegible] unum cupri granum. Jam vero sit linea, cujus longitudo [illegible] exhibeat digiti [illegible] adeoque multo magis erit [illegible]. Quare, quum cubus cujus latus est pars digiti longi centesima, sit pars digiti cubici millionesima, sequitur ad minimum in 10557 digitis cubicis aquæ [illegible] partes sensu [illegible] 10557000000, adeoque [illegible] in tot [illegible] partes [illegible] unum cupri granum. [illegible] unum cupri granum in magnitudine æquale est digiti parti circiter $\frac{55}{100000}$, adeoque [illegible] digitus cubicus continebit [illegible] 2000 talium particularum, sequitur digitum cupri cubicum in ~~[illegible]~~ 21114000000000 partes [illegible] [illegible] ut diameter [illegible] pars [illegible] millionesima, [illegible] millionesimas particularum [illegible] continet.

4to Leeuwenhoekius per microscopia observavit animalcula, quorum [illegible] erat æquale parti 1000,0000,0000000 00000,0000000 unius [illegible] cubici, [illegible] particulas [illegible] in eodem animalculo [illegible] digiti cubici 1000,000 100,000000,00000,000000, Unde arenæ granum, posito hoc calculo, plures ex hujusmodi particulis continet, quam granula arenæ in decem [illegible] montium [illegible]. [illegible] de animalculorum [illegible] quod observavit et [illegible]. [illegible] animalculum [illegible] microscopio [illegible], grano tritico [illegible] pedes, [illegible] motus [illegible] potest, [illegible] animal [illegible] oculorum, quæ [illegible], [illegible] spiritus [illegible] subtilitas [illegible] debuit. [illegible] alia argumenta afferre possent ad mirum confirmandam actualem materiæ subtilitatem de [illegible] ex fumo corporum, ex oleo, et [illegible], et [illegible] ex [illegible] corporibus [illegible], [illegible] fuerunt [illegible] ductionis ad veram physicam [illegible].

Probatur 2da Propositionis pars [illegible] corpora [illegible] actu [illegible] infinitum. [illegible] ad demonstrare [illegible] ordo, quo ex [illegible] corpora [illegible], eodem modo, tempore, loco. [illegible] ex [illegible] forma, [illegible] ad eandem magnitudinem, [illegible] autem partes nutrientes non [illegible] divisæ, quando [illegible] plus temporis ad plantarum [illegible] diversa forma, firmitas, virtus [illegible] [illegible] materiam quantitates [illegible] miscentur. [illegible] diversam [illegible] naturam. [illegible] in plantarum [illegible], et proinde infinite diversum discrimen daretur, quale tamen non observatur. Quod autem de plantis dicimus, dicendum etiam est de animalibus, et fossilibus.

2do nulla corpora de novo producta observantur, [illegible] eadem genera [illegible] plantarum [illegible] ante centenas annos generabantur. Quamobrem quæ resolvuntur corpora, et aliorum corporum nutrimentum evadunt, non in infinitas partes dissolvuntur, partes [illegible] ex [illegible] partibus acervatis, variaque modo [illegible]

oriventur infinite diversi ordines particularum, atque ex his partes majores hucusque, quae non possent non convenire in massas majores, proindeque non possent non producere nova corpora diversissimis inter se proprietatibus predita.

3tio Ignis elementa, quae inter omnia hucusque cognita corpuscula haberi minima solent, possunt quidem omnia magna corpora dissolvere; ipsa tamen nullo unquam modo mutata apparuerunt.

4to ignis vehementissimus, tam artificialis terrestris, quam solis in foco vitrorum causticorum collectus, quia summus confector et consumptor omnium, corpora in determinatos duntaxat subtilitatis gradus reducere potuit, non in infinitum dividere. Nam aurum in fumum duntaxat tenuem potuit convertere, similesque determinatos effectus attenuationis in alius etiam corporibus exercet.

5to adtritus corporum supra se invicem partes magnas quidem a se removet, non tamen eas ulterius in infinitum usque parvitatem, uti ex vitrorum supra porphyrites diuturna tritu, similibusque aliis corporibus constat. Quae omnia autem sic argumenta, quae et Musschenbroekio attulimus, satis evincunt, omnes divisiones, quae in majoribus corporibus, actu esse finitas, et limitatas. Separando vim cohaerentiae, quae partibus corporum est, separans a se invicem partes, quae unitate copulantur, sive ea dicantur Atomi, sive elementa, sive ultima solida sive individua, non autem divino partem ipsorum, sive unitatem frangit. Concludendum itaque corpus omne, licet in infinitum sit divisibile, quatenus nulla in eo pars excogitari potest, quin detur minor; actu tamen in infinitum numero partes naturae viribus secari non posse.

Caput 2dum

De Soliditate

Soliditas, sive impenetrabilitas est attributum, quo corpus omne ceteris undequaque prementibus corporibus resistit, ne eundem cum ipso occupent locum. Sic corpus e. c. aliquod, si extra manus teneatur, nunquam ad mutuos contactus manus pervenire patitur, quamvis maxima vi undequaque prematur.

Cartesiani, et Leibnitiani sequuti Aristotelem, soliditatem fluere ab extensione opinati sunt, statuentes fieri e. c. non posse ut ubi extensio pedis cubici datur, alia extensio pedis cubici eundem occupet locum, nisi priori destructa extensione; adeoque idea ipsa soliditatis dependeret ab idea extensionis. Verum non recte argumentato. Pulsis ex eo nates, quod si nunquam corpus aliquod pressissemus, eamque conspexissemus tantum extensum, nunquam habuissemus aliquam de ejus soliditate ideam. Patet etiam ex imaginibus corporum a cavo speculo redditis, et in aere pendulis, quae extensione donantur, non secus ac corpora ipsa, et soliditate tamen destituuntur. Hoc quippe, si nemo prius hujusmodi imagines vidisset, nihil tetigisset, formasset quidem ideam extensionis, nunquam vero soliditatis.

Omnia corpora sive firma, sive fluida deprehenduntur solida. De firmis nullum occurrere potest dubium, sed et Fluida in vasculis conclusa, et pressa eandem, quam corpora firma, resistentiam ostendunt, ne excepto quidem aere, ceteroquin mollissimo. Nam licet magna pressione aliquantum soleant introrsum cedere propter poros, quos solidi partes ingrediuntur, impletis tamen poris, maximae etiam pressioni resistere experimur. Hinc nisi corpora soliditatem obtinerent, et minimas pressiones in similes averent. Similiter deorsum premi posset cubus, ut superior suprimus inferiorem tangeret, quid, ubi inter utramque suffi[illegible] intermedium est, destructum foret.

Ex hactenus dictis consequitur primo soliditatem, quae corporis est attributum, diversam esse a soliditate Geometrarum, qui eas magnitudines nuncupant solidas, quae extensae sunt in longum, latum, atque profundum, quaeque propterea solida se mutuo penetrare posse supponunt. Non enim solent Geometrae, sicuti Physiologi, opponere magnitudinem solidam magnitudini penetrabili, sed extensioni duntaxat planae, vel curvae, lineari nimirum, et superficiei.

Consequitur 2do corpus omne distingui per soliditatem a quacunque magnitudine, quae licet trina polleat dimensione, predita tamen non est extensione impenetrabili. Quoniam vero extensionem hanc penetrabilem, quae spatium dicitur, plures adversus Cartesianorum placita re ipsa existere supponimus, aliunde vero illius demonstratio Physicae nostrae demonstrationum omnino necessaria est, res ipsa monet, ut hoc loco de illa agamus.

Caput 3.

De Spatio.

Spatium est immobilis magnitudo extensa in longum, latum, et profundum, in qua corpora collocari, atque moveri concipimus. Existere spatium, ex antiquis hoc Philosophis docuerant Leucippus, Democritus, Epicurus, Lucretius, ex recentioribus Patritius, Gassendus, Morus, Newtonus, Lockius, Clarkius, Gravesandius, Musschenbroekius, Keilius. Non existere vero post Aristotelem opinati sunt Cartesius, Malebranchius, Regius, Rohaultius, Hobbesius, Leibnitius, Hartsoekerus, Wolfius.

Triplex cum Gassendo distingui potest spatii genus, spatium nempe separatum, seu extra universum existens, coacervatum, et disseminatum. Spatium separatum extensio est immensa, et infinita extra mundum existens, cujus scilicet nulla concipiuntur termini: spatium coacervatum notabilis dicitur extra universum extensio spatium dispersum, seu disseminatum extensio vacua et ipsa imaginatione exigua. Sic spatium V. C. parallelepipedum inter latera figurae cavitate contentum si omnia ab illo Deus extraheret corpora, spatium, seu vacuum esset coacervatum; pori autem minutissimi inter particulas eximinimas arenulas intercepti, si omni destituerentur materia, spatiola, seu disseminata forent vacuola. Quoniam vero qui spatium omne destitutum corpore excludunt, asserere solent primo nullam formari posse ideam spatii vacui, 2do fieri non posse, ut spatium illud existat; 3tio reipsa in universo non existere, sit

Fig. 8.

Fig. 9.

Prop. I. Concipi potest spatium omni corpore destitutum.

Probatur cum Musschenbroekio Cap. 3 Elementorum Physicae ita demonstramus. Primo concipi potest punctum A Fig. 8 mathematicum et procul tale aliud punctum B. Inter puncta A, et B habetur distantia, seu spatium, quod capere potest lineam mathematicam A B. utrinque in B terminatam. Concipi ergo primo potest, mathematicum omnium corporum, seu spatium corpore omni corpore vacuum.

2do praeter lineam A B, concipere ponimus aliam lineam C D a priori diversam, et illi parallelam. Inter duas hasce parallelas interjacet spatium, quod capere potest mathematicam superficiem A B C D. Concipi ergo 2do potest spatium longum, et latum, seu spatium planum.

Fig. 10.

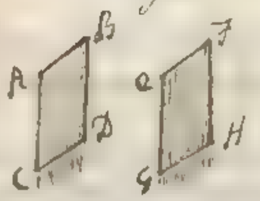
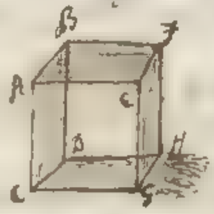


Fig. 11.



3tio praeter superficiem mathematicam A B C D Fig.a 10 concipi potest alia superficies E F G H priori parallela, inter quas spatium interjaceat a binis prioribus spatiis diversum, quod corpus triplicis dimensionis revera non est. Vel concipimus contingere Fig. 11 primam superficiem A B C D, secundam E F G H, 3tiam A B E F, quartam C D G H, quintam B F D H, et sextam A C E G; quae omnes simul comprehendunt spatium trinae dimensionis, in hoc tantum a spatio praecedenti, [illegible] diversum, quod undique terminatum, et circumscriptum exhibeatur. Possumus itaque 3tio formare ideam spatii quod extensum sit in longum, latum, et profundum.

Jamvero formatam hactenus spatii ideam repraesentare duntaxat menti extensionem triplicis dimensionis, neque esse confundendam cum idea corporis; quamquam res manifesta videtur; ita tamen majoris claritatis gratia demonstratur. [illegible] sex superficies, Fig.a 11, conceptae nec sunt partes spatii quod comprehendunt, neque ad illud ullo modo pertinere possunt. Nam primo spatium, Fig.a 11, conceptum est extensio triplicis dimensionis, superficies vero duplici tantum pollent dimensione, adeoque, quum sint res non diversae, simul non sunt confundendae. 2do, spatium Fig.a 10 conceptum non undique superficiebus terminatum. Spatium itaque triplicis dimensionis, quod huc usque concepimus, non sua superficie destituitur, ergo differt a corpore, quod semper superficiebus undique terminatum concipitur. Verum quod magis evincit, omnino esse diversam efformatam spatii ideam ab idea, quam solemus producere corporis, illud est; quod extensionem sive inter duas superficies Fig.a 10, sive inter sex superficies Figurae 11 interceptam ab aliquo corpore penetrari posse intelligimus; extensionem vero inter sex v.c. aurei cubi superficies comprehensam ab alio cubo posse penetrari, ne fingere quidem valemus.

Dicunt 1. Cartesiani ideam spatii eandem esse cum idea materiae; quum ubi concipitur extensio, ibi necessario concipiatur materies. Colligere licet, ait Rohaultius Tractatus Physici parte 1. Cap. 8, inane quod vocant Philosophi, nullum esse posse. Si inane [illegible] intelligunt spatium sine materia; nobis autem spatium, seu extensio unum, et idem est materia. Et quaerere, utrum spatium sine materia possit esse, idem est, ac si quaeras, utrum materia sine materia possit esse, quae inter se repugnant manifesto.

R. Secundum systema Cartesianum, et Leibnitianum eandem esse ideam spatii cum idea materiae, non secundum principia ceterorum Philosophorum. Qui corporis naturam in trina dimensione positam esse volunt, quique extensionem spatii a corpore non distinguunt, fateantur necesse est, ideam spatii non esse diversam ab idea materiae. Sed nos, qui corporis essentiam in trina dimensione non collocamus, qui penetrabilem extensionem ab impenetrabili distinguimus, qui corpora cum spatiis non confundimus, recte philosophamur, quum aliam esse dicimus ideam materiae, aliam spatii materia destituti.

Dicunt 2do. Nulla est idea spatii omni corpore vacui. Ergo etc. Probant antecedens: spatium corpore vacuum est purum nihil. Ergo

R. neg. ant. ad prob. neg. ant. Quanquam, si sensus nostros consulamus, vix quidquam percipi potest, nisi per modum rei sensibilis et corporeae; nihil tamen vetat, quominus a corporis proprietatibus praescindentes, solam, et nudam extensionem incorpoream, seu potius extensionem corpore privatam intelligamus, in qua vel corpora continentur, vel contineri possunt. Quare idea hujusce extensionis est utique idea nihili, si nihil illud esse volunt, quod neque spiritus est, neque corpus; non est autem idea nihili, si putant ideam spatii esse ideam alicujus entis independenter a nostro intellectu existentis. Quod si urgeant, supremum substantiae, seu entis genus dividi a Philosophis in corpus, et spiritum, respondendum est, dividi etiam a summis Philosophis in corpus, spiritum, et spatium.

Dicunt 3tio cum Willichio. Si impenetrabilitas constitueret discrimen inter spatii, et corporis extensionem, praecisa impenetrabilitate, darentur duo extensa solo numero differentia, et in omnibus convenientia. Sed repugnat dari res solo numero differentes. Ergo etc.

R. cum Muschenbroekio impenetrabilitatem haudquaquam discrimen facere inter extensionem spatii, et corporis, sed inter spatium, et corpus. 2do nolim non posse impenetrabilitatem a corpore naturalibus saltem viribus. 3tio impenetrabilitatem non solum discrimen facere inter corpus, et spatium, sed plurimas alias proprietates, quae vel sunt in corporibus, et desunt spatio, vel desunt in corporibus, et spatio conveniunt. Nam spatium v.c. est infinitum, corpus superficiebus terminatum: spatium est immobile, corpus mobilitate donatum. Itaque etiamsi impenetrabilitas sejungi posset a corpore; non tamen spatium, et corpus essent duo extensa solo numero differentia, et in omnibus convenientia.

Propositio 2da. Fieri potest, ut in Universo existat spatium omni corpore vacuum.

Propositio demonstratur. Non repugnat summe potentem Deum creasse Sphaeram A. Fig.a 12, in ea creatam omnem materiam inclusisse, sphaeram, atque materiam interceptam in absoluta quiete posuisse. His positis, nullam involvit contradictionem, quod Deus omnipotentia sua in nihilum redigat portionem materiae B. Fieri ergo potest, ut destructa, seu annilata materia B, remaneat in Sphaera A, quam pro universo sumimus, spatium vacuum B.

2do, concipiamus Deum universam materiam inclusam voluisse duabus se se contingentibus Sphaeris A, et B Fig.a 13. Quum duae illae Sphaerae se se in solo puncto tangant, quis non videt spatium extensum D C E, et F G L necessario remanere omni materia destitutum? Fieri ergo potest, ut existat in universo spatium vacuum; nisi asserere velimus, non posse Deum tales construere sphaeras, quod de Deo summe potenti ne fingere quidem possumus.

Dicunt 1. contra primam nostram demonstrationem; anihilata materia B, spatium illud repletum iri a materia, quae reliquas constituit partes Sphaerae A; adeoque neque in facta hypothesi vacuum futurum spatium B.

R. destructa illa materiae portione, necessario futurum spatium B omni materia destitutum. Quomodo enim materies, quam supponimus fuisse Sphaerae A inclusam a Deo omni motu carentem, tanta esse potest virtutis, ut moveatur statim ad replendum spatium B? Potestne materia a semetipsa incitari ad motum? Non concedent, ut arbitror, Cartesiani, nisi innumera nobiscum esse admittenda, quae inde consequerentur absurda. Sed demus, portionem aliquam materiae in facta hypothesi moveri notasse ad occupandum spatium B. [illegible] intercedere debuit aliquod vacuum post annilatam materiam B, antequam reliqua materies suo loco moveretur, et totum repleret spatium B? Concipi ne potest, in puncto temporis moveri materiam a puncto vel C, vel D, et simul esse in spatio B? Deinde, si moveretur materies a puncto C, vel D; annon semper vacuum aliquod spatiolum remaneret infra C, vel D? Eo itaque deveniendum semper est, ut concedatur spatium vacuum nullam repugnantiam involvere.

Fig. 12.

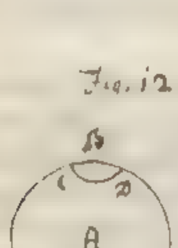
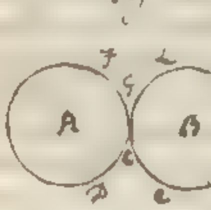


Fig. 13.



Dicunt 2do contra 2dam nostram demonstraonem, duas illas spheras A, et B mutuo in facta hypothesi habituras interme dium spatium; futurum quippe esset, inquiunt, ut non in solo puncto, sed in tota superficie se se contingerent, quoniam ea necessario se deberent contingere, inter quas nullum interjaceret corpus.

R. inclusa universa mãa in duabus sphæris A, et B futurum necessario intermedium spatium omni corpore vacuum. Nam nisi velint Adversarii duas illas spheras non esse amplius spheras, et nisi totam Geometriam evertendam esse putent; fieri non potest imo neq. concipi, quomodo duæ sphæræ se se contingant in tota superficie. Quum autem ajunt ea se contingere, quæ nullum habent interjectum corpus, petunt manifeste principium. Sed huic argumento satisfecimus in precedenti Libro, Cap. 1 Propone 1 in resp. ad Objectionem primam.

Dicunt 3tio. Si non repugnat spatium destitutum corpore, non repugnarent etiam spatia extra mundum infinita, sed spatia extra mundum infinita repugnant. Ergo etc. Mr patet ex responsione ad objectionem 3tiam precedentis Propois. Pro mr. Nam spatium illud infinitum hypotheticum e, quum nulla sit illius idea, sitq. improductum, et independens a Deo.

R. ex possibili alterius mundi existentia, et ex divina immensitate inferri satis manifeste, spatia extra mundum infinita, quæ spatia communiter imaginaria nuncupantur, non repugnare. Nam si potest Deus alterum mundum etiam infinite ab hoc nostro dissitum condere, spatium aliquod existat necesse est quod plurimum distet a spatio, in quo mundus hic existit, ut possibilis ille mundus collocetur. 2do, si Deus immensus est, debet infinita spatia replere, secus infinita illius natura concipienda esset veluti finito spatio conclusa. An forte Dei substantiam, interrogat D. Augustinus Lib. 11 de Civit. Dei Cap. 15, a tantis locorum extra mundum spatiis absentem esse dicturi sunt, et uno tantum, atq., in comparatione illius infinitatis, tam exiguo loco, in quo mundus est, occupatam? et respondet vir sanctus, non opinor, eos in hæc vaniloquia progressuros. et merito quidem adversariorum argumenta vaniloquia nuncupat. Demus n. Deum extra mundum non extendi. In hypothesi, quod Deus novum mundum creare vellet, ipsi quoad substantiam presens fieri deberet, quum Dei operao ab illius substantia non distinguatur. Verum, quomodo novo mundo presens fieret, quin moveretur loco; quod divinæ immensitati repugnat? Fatendum igitur est, Deum in infinitis extra mundum spatiis existere.

Neq. asserant, infinita spatia esse chymerica, et nullam de illis efformari posse ideam. Nam si spatia concipiuntur finita; cur concipi non poterunt infinita? Concipiatur linea in infinitum ducta, et producetur idea spatii infinite longi. Supponatur superficies in infinitum protracta; et habebitur idea spatii infinite longi, atque lati. Sex illæ superficies Fig. 11, excogitentur a se invicem removeri usq. in infinitum, et acquiretur idea spatii immensi in longum, latum, atq. profundum extensi. Rursus sex illæ superficies, quas claritatis gratia efformavimus, ex mente deleantur; et formabitur idea spatii interminati, ac magnitudine infiniti. Sed spatium infinitum, inquiunt, improductum conciperet, et independens a Deo. Ex nostra sententia duo hæc non consequuntur absurda. Quamvis n. ad constitutionem spatii nihil aeris, nihil ignis, nihil, uno verbo, mãæ concurrat, concurrit tamen aliquid dimensionis, et capacitatis, quod et productum fuit, et dependet a Deo.

Instabunt. Deus satis concipitur infinite extensus per hoc, quod possit infinita spatia occupare, preserti quum Deum minime deceat existere in spatiis, in quibus nihil creandum, vel conservandum foret, et in quibus neq. adorari possit, neq. cognosci.

R. immensum Deum infinita actu spatia occupare debere. Quemadmodum n. quia infinite sapiens est, infinita percipit objecta intelligibilia, ita quia infinite extensus est, infinita replet spatia, quæ si actu non occuparet, nunquam occupare posset, quia Deum locomoveri oporteret. In hisce autem spatiis nihil utiq. creandum, nihil conservandum occurrit. In Judæa nota est Dei notitia, nullus cultus! Verum neq. erant ista in spatio, in quo mundus positus est, ante ipsius mundi creaone. Nunquid tamen Deus in hoc spatio non extitit, ubi mundum condidit? Deinde, nisi velint Adversarii Jovem, Martem, Saturnum, omnesq. Planetas tam primarios, quam 2darios, suos habere incolas, nisi in Sole, ac singulis Cometis, nisi in singulis Stellis fixis habitatores sunt; in iis certe orbibus nulla est ~~Dei~~ Dei cognitio, nullus cultus. Nunquid propterea in iis corporibus non existit Deus?

Quod si molestius a nobis postulent, quare in hac potius, quam alia spatiorum parte Deus condiderit mundum, et cur mundum ipse per infinita hæc spatia continuo non vagetur, respondebimus ad primum, inutile esse rem hanc inquirere, quemadmodum inutile foret investigare raonem, ob quam hoc potius, quam alio tempore conditus fuerit mundus. In his n. tota rao facti est voluntas facientis. Ad 2dum, quum nullum sit extra mundum centrum, quo corpora ferantur, mirandum non est, ne circumquaq. mundus vagetur.

Dicunt 4to. Si spatium existit infinitum, in quo sit Deus, jam spatium erit ens absolutum, æternum, independens a Deo, et passionis expers. Sed ens extra Deum, absolutum, æternum ~~-~~ etc. repugnat. Ergo spatium repugnat.

R. ne Mim. Quamvis concedamus spatium esse ens, sicuti corpora, et spiritus entia nominantur; non consequitur tamen esse illud ens absolutum, æternum, et independens a Deo, quemadmodum neq. corpora, neq. spiritus talia entia sunt. Ingenue equidem fatemur non posse nos intelligere spatii creaonem; sed neq. creaonem mãæ ex nihilo possumus intelligere. Creatum autem fuisse spatium, pro certo habemus, quum non sit absolute necessarium, et potuerit non creari; si n. Deus neq. corpora, neq. quidquam aliud creare voluisset, necesse non fuisset, ut spatium existeret. Hinc neq. pre omni notum spatium, neq. ante Deum existere potuit ~~potuit~~, neq. cum Deo simul existere cepit. Nihil quippe in spatio est, quod agat, nulla in eo vis continetur, qua esse inciperet. Spatium itaq. non est æternum, proindeq. neq. independens a Deo. Tandem passionis expers est spatium, si intelligatur non posse moveri, sicuti moventur corpora, aut corporum more in partes secari, proprie tamen passionis, seu mutaonis est capax, quum vel repleatur corporibus, vel ut illis, vacuum fiat.

Ceterum, non repugnare immensum, atq. infinitum spatium, imo necessario esse admittendum, plurimis, ut ajunt, positivis argumentis confirmari potest. Unum duntaxat proponimus cum Petro Gassendo, quo usus est olim Stoicus Cleomedes. Omne terminatum, sive finitum aliquo alterius generis terminatur. Sic corpora alio alterius generis terminantur, superficie scilicet, quæ corpus non est. Superficies terminatur linea, quæ diversi est generis a superficie. Et linea punctis, quæ lineæ non sunt. Necesse est itaq. si spatium, quod mundum amplectitur, est finitum, seu terminatum, in aliquid aliud alterius generis desinere. Nihil autem alterius generis excogitare possumus diversum a spatio, in quod spatium ipsum desinat. Ergo infinitum est spatium. Si quis alias exoptaret demonstraones ad spatium potissimum infinitum probandum, consulat laudatum Gassendum Physicæ Sect. 1. Lib. 2. Cap. 2. Quæ n. hactenus diximus sufficiunt ad evincendum, illud saltem non repugnare.

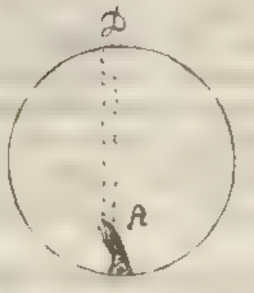
Fig. 14.

Propo 3tia. Existit in Universo spatium vacuum, quod Coacervatum dicitur.

Fig. 14

Pro 1. Propo ex sola consideraone motus in corporibus. Sint duo Parallelepipeda A, et B quæ se se contingant planis C, et D. Duo hæc Parallelepipeda a se invicem removeantur in quamcumque distantiam. Tum tempore illo, quo mutuo separabantur in tercedet spatium omni corpore vacuum. Nam etiamsi, dum erant parallelepipeda simul unita, subtilissima undiq. ambirentur fluida mãa; etiamsi fluidum illud preditum esset mobilitate celerrima, qua inter duo parallelepipeda interflueret impleturum

Fig. 15.



omnia intervalla; necesse semper est, ut dum inserit se se, procedat ex partibus exterioribus, prius veniat ad partes altiores, vel inferiores ee, ff, quam ad intermedias partes gg. Antequam ergo interceptum inter duo parallelepipeda spatium fluido suo tilissimo repleat, intercedent aliqua temporis momenta medium spatium quo omni destitutum corpore. Existit ergo in universo vacuum coacervatum.

Pro: 2do probo ex corporum Resistentia. Corpora omnia predita esse vi inertiae, qua fit, ut a statu suo vel quiescendi, vel movendi difficulter deturbentur, omnes fatentur Philosophi, licet non omnes in exprimendo corporeo hoc attributo, vocabulo inertiae utantur. Jam vero, quoniam universa corpora inertia sunt, consequens porro, non posse aliquod corpus moveri per spatium fluido eam subtilissimo repletum, quin Resistentiam, adeoque Retardationem patiatur. Sit igitur digitus A Fig. 15, qui movendus sit directione A D. Si omnia in Universo plena corporibus sunt, ita ut inter A, et D nullum intercedat spatium vacuum, moveri non poterit digitus A, quin promoveantur, seu loco moveantur corpora omnia ab A usque ad D. Hisce positis, sit A punctum aliquod in superficie Telluris; D autem sit Stella fixa, quae O C. Syrius nuncupatur. Recentiorum Astronomorum observationes docent tanta esse distantiam inter Syrium, atque Tellurem, quantam globus ex tormento bellico expulsus emetiri tantum posset spatio annorum 104166666636. Ut ergo moveatur digitus A directione A D tot erunt loco movenda corpora, quot pertransiret seu percurreret globus e bombarda summa vi explosus tempore centum quatuor mille [illegible], centum sexaginta sex millionum, sexcentorum sexaginta sex mille, sexcentorum triginta sex annorum. Sed digitus A movetur versus D, insensibili ferme momento temporis, ad minimam distantiam. Ergo insensibili ferme momento temporis, tot promovent corpora a digito A, quot promoverentur a globo bellico spatio 104166666636 annorum. Quid autem dicendum, si tantum concipiatur spatium inter A, et D quantum erat inter superficiem Telluris atque fixas illas, quae in via Lactea, secundum accuratiores Astronomos, infinito adhuc majori distant intervallo? Quid dicendum si tantum concipiatur spatium inter A, et D, quantum revera concipiendum est inter superficiem Telluris, et concavum corporis cujusdam Universi finem? Annon infinita numero movenda erunt corpora inter A, et D intermedia? Annon infinitorum ferme numero corporum, propter inertiae vim, immensa ferme erit resistentia? Annon immensam illam resistentiam nonnisi vis infinita superare poterit? Quomodo ergo digitus A finita, et admodum exigua vi donatus infinita illa promovere poterit corpora? Sed experientia constat esse, vix ea vocata vi, moveri digitum A directione A D, ne tanta quidem corporum resistentia. Ergo inter A, et D pauca dantur corpora si comparentur cum spatiis destitutis materia [illegible] quae quum vi careant inertiae digito se se moventi A haudquaquam valent resistere. quae cetera corporis alia figura donatis in magnitudine ad motum

Pro. 3tio probo ex Motu corporum coelestium. Observavit, demonstravitque Newtonus solidam aliquam Spheram in fluido ejusdem secum densitatis circumactam amittere debere dimidium suae velocitatis, antequam spatium percurrat equale triplo ejusdem Spherae diametro. Sed, si omnia sunt plena, omnia sunt equaliter densa. Ergo Planetae, atque Cometae qui in spatiis coelestibus circumferuntur, motum, quem initio a Conditore acceperunt, deperdidissent aut omnino, aut saltem maxima ex parte. Hoc est contra experientiam; Corpora quippe Planetarum, Cometarumque feruntur circum Solem iisdem nunc ordinatis Periodis, quibus ferebantur sexcentis abhinc seculis, imo ab ipso principio Universi. Ergo Planetae, atque Cometae, qui nullam patiuntur resistentiam suas circum Solem conficiunt ordinatas Periodos, moventur per spatia destituta corporibus. Existit ergo in universo vacuum coacervatum, et quidem maximum.

Opponunt 1. Aristotelei. Si in hoc sensibili universo plena forent omnia, Dei potentia, sapientia, bonitas magis elucerent. Nam, quo plus materiae existit in mundo, eo major occasio praebetur Deo, ut agat, suamque potentiam, sapientiam, et bonitatem ostendat, Deus quippe operari non potest in spatium, sed tantum in materiam. Ergo, ut operetur Deus, nullum erit in Universo spatium vacuum, sed ubivis erit materia.

R. cum Cl. Mussenbroekio Elementorum Physicae Cap. 3, n° 87 Deum eque operari in spatium vacuum, ac in corpora quae ipsum, non secus ac corpora, creaverit, conservet, et sua immensitate repleat. Si Deus voluerit creare spatium, et corpora, aut Vir Cl. annon in hac creatione non satis eminet summa potentia, et sapientia? An vero non satis magna sunt, quae creavit? Certe, quum spatium infinitae magnitudinis ex nihilo produxit, et Solem centies millies majorem Terra, et Fixas Stellas Soli totidem superantes numero infinitas in hoc spatio posuit; non minor sapientia in creando spatio, quam in corporibus eminet. Si vero discrimen hic ponatur quoad praestantiam, si in praestantissimas modo substantias Deus operari dicatur, cur quis minorem putet tantum spatio infinito, quam corpori finito inesse demonstravit? Tum, quomodo sunt, Deus modo in praestantissimis substantias, et non in omnibus operari? non sunt enim praestantiores corpore homines, bruta, [illegible], clarisque possibilia? Num propterea Deus, neglectis corporibus, operabitur tantum in animos?

Instabunt 1. majorem in pleno mundo, quam pleno simul, et vacuo esse perfectionem. Certe, inquiunt, perfectior [illegible] si illius partes simul unitae conspiciantur, quam si per interjecta spatia vacua intelligantur divisae.

R. majorem hanc perfectionem in pleno, quam vacuo et pleno mundo summis Philosophis [illegible] haudquaquam probari. Porro refert quidem Aristoteles, rejecto vacuo, perfectiorem extaturum mundum. Nos [illegible] novorum virorum auctoritate suffulti, et efficacissimis rationibus innixi in illa mundanarum partium mutua conjunctione maximam universi perfectionem animadvertimus. [illegible] Universi motus, a quo rerum omnium productio, et conservatio dependet, quique proinde majorem, imo totam constituit Universi perfectionem, nullus in universo fuisset.

Instabunt 2do, exclusio vacuo [illegible] motus [illegible] universum esse plenum [illegible] nonnisi unum corpus, dum vires suas corporibus intermediis communicat, corpora eam longissime distantia movere. Verum [illegible] ponant vacua, quum vacuum [illegible] nulla erit [illegible] communicatio motus.

R. [illegible] vacuo nec haberi nec ullo modo concipi motum posse; moveri quippe corpora non possunt [illegible] motus definitione, nisi varias dissitas intervallo [illegible]. Hinc, si mundus plenus foret, vel nullus esset in corporibus motus, vel [illegible] corpora, ut unum duntaxat moveretur corpus; quemadmodum argumentabantur olim Epicurei inquientes: moveri non potest corpus A, nisi [illegible] corpus B, [illegible] moveri non potest nisi [illegible] corpus C [illegible]. Vel itaque corpus A comparatum [illegible] debet corpus B, et corpus B [illegible] corpus C [illegible] impossibile, [illegible] movere corpora A, et B, [illegible] prius movenda sunt corpora, quod porro est impossibile.

Opponunt 2do cum Leibnitio, attenta perfectione Dei et ratione sufficienti, vacuum repugnare. Praetermittit, inquit Leibnitius Ep. 4.

ad Clarkium, quamplurimis aliis rationibus, ex amore ac perfectione Dei et ex ratione sufficienti argumentandum contino. Pro certo habeo omnes perfectiones, quas Deus conferre potuit creatis rebus, sine ceterarum perfectionum incommodo reipsa fuisse collatas. Si coitat [illegible] spatium aliquod omnino vacuum. Deus potuisset in hoc spatio materiam aliquam collocare; et, citra ullum rerum aliarum creatarum detrimentum. Ergo, si potuit, eam revera collocavit. Ergo nullum est spatium omnino vacuum; ergo plena sunt omnia. Sed et aliud occurrit argumentum a necessitate rationis sufficientis rationem accepturum. Fieri non potest ut aliquod principium determinandi proportionem materiae, scilicet pleni cum vacuo, aut proportionem vacui cum pleno. Dicet fortasse aliquis, unum esse debere aequale alteri. Sed quum materia sit vacuo perfectior, ratio docet servandam esse proportionem geometricam et tanto majorem esse debere quantitatem pleni, quanto magis plenum est vacuo praeferendum. Itaque nullum hoc modo erit vacuum quia perfectio materiae se habet ad perfectionem vacui eo modo, quo se habet res aliqua ad nihil. Haec acute Leibnitius meminit.

R. duo haec Leibnitiana argumenta nec ipse Aristotelea mirum addita, spectato corporum motu, omnino corruere. Atque ad primum quod attinet, potuit ille Deus in spatio vacuo aliquam collocare materiam. At num plenam eam revera collocavit? Minime, prout [illegible], ut demonstratum est, haberi non potest corporum motus, si plena sunt omnia: et, si motus praecipuas conferat universi perfectiones, non potuit Deus universi perfectionem consulere, si vacuum nullum esse decrevit. Quare oppositum argumentum in adversarios [illegible] convertimus. Pro certo habemus Deum reipsa contulisse universo omnes perfectiones, quas rebus creatis conferre potuit, citra detrimentum aliarum perfectionum, quae in primis universo a nobis conspiciuntur. Sed Deus citra detrimentum aliarum ullarum perfectionum imo vero primas, ac praecipuas perfectiones, potuit rebus mundanis conferre motum. Ergo revera illum contulit. Sed motus secundum [illegible] leges conferri non potuit, nisi aliquod esset spatium vacuum, in quo corpora moverentur. Ergo voluit Deus spatium hoc vacuum existere, ergo plena non sunt omnia.

Ceterum quod ait Leibnitius, Deum scilicet omnes illas perfectiones rebus creatis contulisse, quas conferre potuit sine detrimento aliarum perfectionum, quae in iisdem rebus insitae jam sunt, negare merito possumus. Nam sine detrimento perfectionum, quae sunt V.C. in Angelis, alias procreare potuit quum summe sapiens, et summe potens sit, eisdem Angelis tribuere perfectiones quod tamen haudquaquam fecit. Sine detrimento perfectionum universi, majorem V.C. universo amplitudinem, aliasque amoenitates, varietatibus et pulchriora genera majora uno verbo, ornamenta conferre potuit, nec tamen contulit. Rursus, quemadmodum potuit Deus et homines, et Angelos in majore numero condere, quos tamen non condidit, ita potuit fortasse citra imperfectionem universi creare omnia plena, nec tamen creavit.

Ad 2dum argumentum, etiam nos asserimus determinari non posse proportionem pleni cum vacuo, aut vacui cum pleno. Quantitatem vacui esse debere quantitati materiae aequalem non dicimus; imo multo majorem esse putamus vacui quantitatem, ut corporum praecipue coelestium haberi possit motus. Quod vero subdit Leibnitius falsum omnino est. Inprimis non, etiamsi plenum, seu materia vacuo esset perfectior, non sequeretur tamen servandam esse proportionem geometricam videlicet non plerumque asseverandum foret quod si [illegible] V.C. pleni perfectio ad vacui perfectionem rationem habeat octuplam, ita quantitas quoque pleni ad quantitatem vacui rationem habeat octuplam. Nam quae, quaeso necessitas Deum impulisset ad hujusmodi proportionem servandam. Num rerum magnitudines, et perfectiones debent esse proportionales. Cur fieri non potest, ut corpus A quoad suas perfectiones majorem habeat rationem ad corpus B, quoad magnitudinem vero ad idem corpus B minorem habeat rationem. Etiamsi igitur major esset materiae perfectio, non plerumque quidem materiae quantitas, et perfectio cum vacui quantitate, et perfectione deberent esse homologae. Falsum etiam est, quod postremo addit Vir Cl., perfectionem scilicet materiae eandem habere rationem ad perfectionem vacui, quam habet res aliqua ad nihil. Nam, ut superius dictum est, spatium omni corpore vacuum non potest dici nihil, quum aliud sit idea vacui, aliud idea nihili. Asserere saltem debuerat perfectionem pleni eandem habere rationem ad perfectionem vacui, quam habet extensio impenetrabilis ad extensionem penetrabilem; quum duae hujusmodi extensiones sint aliquid.

Quamquam, totum hoc etiam argumentum secundum nostra principia retorqueri potest contra Leibnitianos. Ita nempe ratiocinamur: Nullum dari potest principium, quod determinet proportionem pleni cum vacuo aut vacui cum pleno. Dicet fortasse quispiam unum esse debere alteri aequale. Verum, quum vacuum perfectius sit pleno (admisso siquidem vacuo, habetur materiae, adeoque ipsius pleni motus, rejecto autem vacuo, et unice statuto pleno, nullus haberi potest secundum leges naturae corporum motus) ratio docet observandam esse proportionem geometricam, adeo ut tanto sit in universo spatium vacuum, quanto ad motum pleno spatio perfectius est vacuum. Tum vero quam maxima erit vacui quantitas, quum, sublato vacuo, omnino plenum quiescat, vacuo vero existente, ipsum plenum aliquo concipi possit motu donatum.

Opponunt 3tio haberi, et concipi posse in pleno motum corporum, quin infinita removenda sint corpora, ut unum durtaxat moveatur. Nam sicuti, inquiunt, quum rota circa suum centrum vertitur, eodem momento, quo una rotae pars suum locum deserit, pars altera eundem locum subit; ita motu circulari sic moveri potest in universo quodcumque corpus, ut locus a quolibet relictus ab alio juxta posito statim occupetur, quin infinita, antequam loco moveatur, concipi debeant corpora in motu posita. Explicari etiam potest, quomodo rectilineo motu ferri possint corpora in pleno uno fere indivisibili temporis momento. Nam sicuti navis in aqua natans capite, aut rostro quod aquae introrsum propellit, hic vicinas, et laterales partes, illae partes alias obtrudunt, donec aqua, in puncto fere temporis, ad candem recurrat. Idem contingere potest in omnibus corporibus, quae in universo motu rectilineo aguntur.

R. motum corporum sive per lineam rectam, sive per circularem, sive per ellipticam, omnino intercipere, si plena sunt omnia quod ut demonstremus, considerandus est corporum coelestium motus. Inprimis autem, si plena sunt omnia, observamus cum Newtono Planetas, atque Cometas non posse describere orbitas suas, nisi intra corpus aliquod fluidum, a quo undique et circumdentur, et premantur. Atque, si ita se res habet, vel Planetae atque Cometae a corpore fluido feruntur, quemadmodum ab aqua alicujus fluminis injectum deorsum lignum traditur, vel ipsi provehuntur, findunturque corpus fluidum eo modo, quo pisces aliquando cisternae aquas natando findere videmus. Neutrum autem dici potest. Non primum: quum enim diversae sint, atque ad diversas distantias in Planetis motuum rationes, diversae etiam esse deberent rationes motuum corporis fluidi, a quo Planetae traherentur, quod tamen sine maxima confusione nec intelligi potest neque perfici: quumque, quotiescumque moventur Cometae, eos circumvolvi videamus ad diversas a Sole distantias, et certum sit eos moveri per fluidum Solaris systematis et diversis directionibus, et diversis velocitatibus, concipi et explicari non potest, quomodo unum duntaxat corpus fluidum tot, tamque diversis motibus queat agitari. Sed neque 2dum asserere possumus, corpora nimirum coelestia propellere fluidum. Nam si Planetae fluidum findant, eo modo, quo a natantibus piscibus finditur, quomodocumque subtile sit fluidum, in quo moventur, oportebit, quemadmodum [illegible] [illegible], ut eorum motus semper retardetur, ob continuam resistentiam, quam incurrunt. Quae omnia quum [illegible] [illegible] omnino repugnent, asserendum est fieri non posse, ut corpora circulari etiam motu moveantur in pleno. Quod attinet [illegible] rectilineum, illum quoque haberi non posse in pleno, ex eadem resistentia

corporum ut satis constat.

Instabunt. Regulares, atq. inter se diversi cœlestium corporum motus explicari possunt per diversos mãæ ætheræ vortices, a quibus tam Planetæ feruntur, quam Cometæ.

R. pluribus cõi admissis inter se diversis vorticibus, concipi n̄ posse ordinatos motus corporum cœlestium. Quum n. vortices (sive diversorum mãæ ætheræ vorticum) isti omnino conformes eẽ debeant in suis motibus Planetarum, Cometarumq., quos deferunt, motibus, qui fieri potẽ, ut unde regulares tam inter se diversi vorticum motus per tot secula integri conserventur; præsertim quum in eodem cœli spatio contineantur tum Planetarum, tum Cometarum vortices, et sese compenetrent, seu confundantur? Hinc merito Newtonus, postquam Lib. 3 Optices, Quæst. 28 Cartesianorum vortices rejecit, concludit inquiens. Ut locus sit diuturnis, et regularibus Planetarum, Cometarumq. motibus, omnino necesse ẽ, ut spatia cœlestia omni mãa sint vacua. Fluidum densum nullo modo utile ẽ potẽ ad explicanda phenomena nãæ quando Planetarum quidem, et Cometarum motus ope gravitatis melius explicantur sine illo. Nihil aliud facere potẽ istiusmodi fluidum nisi ut magnorum illorum corporum motus retardaret, efficeretq., ut nãæ ordo languesceret; et in occultis corporum meatibus nihil aliud, quam sisteret partium suarum motus vibrantes in quibus calor ipsorum, et vis omnis actuosa consistit. Porro, ut ad nullam rem utile ẽ istiusmodi fluidum, et contrario autem impediret operationes nãæ, languidioresq. eas redderet, ita nulla firma rão ẽ, quæ nos adducat, ut existere id omnino credamus: ideoq. penitus rejiciendum ẽ. Hactenus Newtonus.

Opponunt 4to. Existit globosa ætherea Mães. Ergo nullum in spatiis cœlestibus datur vacuum. Pro ant. autoritate veterum Philosophorum, Platonis potissimum, atq. Aristotelis, qui in suis libris docuerunt existere substantiam subtilissimam per Universum diffusam, quæ cuncta ad motum excitaret, suprema infimis, infima mediis, media summis, et inis occulto quodam nexu uniret, unita tueretur, locumq. nullum vacuum relinqueret.

R. veterum Philosophorum autoritates nulla rãone innixas, et nullo efficaci argumento suffultas mãam illam ætheream existere nec ipsum quidem Cartesium, multo minus persuasos nos facere. Nunquam docuit Vir Cl. revera universum plenum eẽ mãa ætherea, sed ad explicanda phenomena eam duntaxat supposuit, ut quisq. intelligere potẽ ex Cartesianæ Philosophiæ principiis. Qd si tanti facienda ẽ opinionum antiquitas, ut ab eã discedere vel Philosopho indignum putent; cur, quæso in reliquis ceteris veteris Philosophiæ dogmata, potissimum vero Platonicæ, atq. Aristotelicæ n̄ amplectuntur Cartesiani? Aut cur saltem Leucippi, Democriti, Epicuri aliorumq. veterum in hac re autoritatem parvi eẽ faciendam volunt? N̄ obstat itaq. qd contraria sit nonnullorum aliquorum veterum sententia, Atq., tamen si obstaret, tanta, cum nos habemus antiquorum autoritates mãam illam excludentes, ut parum inde timescendum foret. Istiusmodi medium (ætheream scilicet mãam) ut rejiciamus, inquit Newtonus (Lib. 3. Optices, Quæst. 28, autores nobis sunt antiquissimi illi et celeberrimi Græciæ, Phœniciæq. Philosophi qui principia Philosophiæ suæ Spatium inane, atomos et gravitatem atomorum posuerunt, tacite attribuentes vim gravitatis alii alicui causæ a mãa densa diversæ. Cujus quidem causæ Physici recentiores in rebus nãæ speculandis nullam rãonem habuerunt hypotheses commenta confingentes, quibus phænomena omnia ex mechanicis legibus explicarent, et contemplationes aliarum causarum in Metaphysicam rejicerent; Quum e contrario Philosophiæ nãalis id revera præcipuum sit et officium, et finis, ut ex phenomenis sine fictis hypothesibus arguamus, et ab effectibus rãocinãone progrediamur ad causas, donec ad ipsam demum causam primam, quæ sine dubio mechanica n̄ ẽ, perveniamus, nec tantum mundi mechanismum solummodo explicemus. Hactenus Newtonus.

Qd si Cartesiani adeo mãæ isti globosæ et ætheræ dediti eẽ velint, ut nullum patent eẽ in cœlo spatium, qd ab ea n̄ sit repletum, videamus, ait Cl. Cotesius Præfatione in Principia Mathematica Newtoni, quo tandem oporteat illos pervenire. Vel n. dicent hanc, quam confingunt, mundi per omnia pleni constitutionem ex voluntate Dei profectam eẽ, propter eum finem, ut operationibus nãæ subsidium præsens haberi posset ab æthere subtilissimo cuncta permeante, et implente: Qd tn̄ dici n̄ potẽ, quum jam ostensum sit ex Cometarum phænomenis nullam eẽ hujus ætheris efficaciam; vel dicent ex voluntate Dei profectam eẽ propter finem aliquem ignotum. Qd neq. dici debet, quum diversa mundi constitutio eodem pariter argumento stabiliri posset; Vel tandem n̄ dicent ex voluntate Dei profectam eẽ, sed ex necessitate quadam nãæ. Tandem igitur delabi oportet in fæces sordidas Gregis impurissimi. Hi sunt, qui somniant fato universa regi, n̄ providentia: Mãam ex necessitate sua semper et ubiq. extitisse, infinitam eẽ, et æternam. Neutiquam profecto potuit oriri Mundus pulcherrima formarum, et motuum varietate distinctus, nisi ex liberrima voluntate cuncta providentis, et gubernantis Dei. Huc usq. Cotesius.

Instabunt. Cam Newtonus supponit cœlorum spatia n̄ eẽ vacua. Docet n. ea plena eẽ vaporibus, et exhalaonibus. Certe Newtonus in Quæstionibus Opticis spatium mundanum fluido æthereo repleri supponit, quamvis illud rarissimum habet, et tenuissimum. Ac Robertus Greenius animadvertit Newtonum in altera Optices editione vacuum, qd in prima affirmare constituerat, convertisse in fluidum æthereum; ut legitur in Actis Lipsiensibus ad annum 1729, pag. 240.

R. nunquam docuisse Newtonum immensa cœlorum spatia aliqua eẽ mãa repleta. Docet manifeste in sua Optica explicari n̄ posse corporum cœlestium motum, nisi excludantur spatiis ætherea Cartesianorum mãa plena. Loquens n. de resistentia hujusce mãæ ait Quæst. 28. Aquæ vis resistens oritur præcipue, et fere tota ex vi inertiæ mãæ suæ, et consequenter si spatia cœlestia æque densa essent, ac aqua, haberent utiq. vim resistendi n̄ multo minorem, quam aqua. Si æque densa essent, ac argentum vivum, vim resistendi haberent n̄ multo minorem quam argentum vivum. Si perfecte, planeq. densa essent, sive mãa plena sine ullo omnino spatio vacuo quantumvis fluida, et subtilis esset ea mãa, vim resistendi tamen haberet majorem, quam argentum vivum. Globus plane solidus in istiusmodi medio amitteret amplius dimidiam motus sui partem, interea dum spatium ternas sui diametros longum percurreret et globus n̄ plane solidus, qualia sunt Planetarum corpora citius sisteretur. Hæc Newtonus. Qd si in spatiis cœlestibus aliquam vir summus voluisset admittere mãam, ea admodum diversa ẽ a mãa ubiq. diffusa Cartesianorum. Hæc n. habet superius citata Quæst. Quo itaq. locus sit diuturnis, et regularibus Planetarum, Cometarumq. motibus, omnino necesse ẽ, ut spatia cœlestia omni mãa sint vacua, nisi forte excipiantur erant tenuissimi aliqui vapores, exhalaones, vel effluvia, quæ oriantur ex atmosphæris Terræ, Planetarum, et Cometarum; et æthereum aliquod medium longe, lateq. rarissimum. Ceterum, quidquid Robertus Greenius, et cum eodem aliis asserat, sententiam nostram mutaturi n̄ sumus, etiamsi (qd n̄ concedimus) eam mutasset Newtonus. Docente ipso Newtono, Pythagoreorum consuetudinem detestati semper sumus. Nec movent nos Newtoni dicta, sed argumenta.

Prõ 4ta. Existit in Universo spatium vacuum quod disjunctum, seu disseminatum dicitur.

Pro: 1. Pr̃o. Omnia, quæ sunt intra Universum corpora ex moleculis exilissimisconveniunt aliqua figura donatis, et simul artificiose contextis. Quum autem ex minimis ejusmodi moleculis aliæ cubicæ sint, aliæ sphericæ, aliæ hexahedricæ, aliæ prismaticæ, aliæ cylindricæ, aliæ conicæ, ac nulla demum sit geometricarum figurarum tam regularium, quam irregularium species, quæ in iis non reperiatur; fieri profecto non potest, ut ita sibi invicem adhæreant, seque mutuo contingant, ut secundum omnem superficiem mutuum earum contactus fiat; tum quia ex omnibus figuris rectilineis sola triangula, quadrilatera, et hexagona regularia spatium quod est circa punctum omnino replent, tum quia, si earum contactus secundum omnem superficiem fieret; nulla inter eas haberetur artificiosa dispositio, in qua consistit sua tantibus corporum forma. Consectarium itaque est, ut plurima interspersa vacuola omni penitus corpore destituta ab illis relinquantur naturæ, proinde nullum esse corpus sensibile, in quo vacuum disseminatum reipsa non habeatur.

Atque ut id clarius noscas, et evidentius, cumulum arenarium considerimus. In eo arenæ granula varie configurata conspicimus. Jam demus Adversariis fluidum subtilissimum inter grana quamtentissima se recipere, et poros omnes acutissime implere, non contendent, opinor, ejusque fluidi partes non esse figuratas. Moveatur jam cumulus arenæ [illegible] arenarius, ita ut nullum granum in eodem contactu maneat. Quis, quæso, crediderit posse in tanta porositatum permutatione semper in promptu fuisse particulas fluidi ita figuratas, ut omnia interstitia adamussim impleverint?

Pro 2do Pr̃o ex diversa fluidorum resistentia. Etenim si unum idemque corpus in hydrargyro moveatur, maximam patitur resistentiam; si eadem celeritate moveatur per aquam, resistentiam reperit quater et decies minorem; si eadem rursus celeritate moveatur in aere, dat resistentia quatuor decies millies minor. Jam, si in hisce fluidis nullum vacuum interstitium existeret, ea æque diverse resisterent eidem corpori immerso; resisterent enim in ratione quantitatis materiæ e suo loco pellendæ. Sed, si omnia essent plena, quodlibet esset par quantitas materiæ expellendæ. Deberent igitur singula illa fluida ex æquo resistere. Sed vix resistit aer, multo magis aqua, et magis adhuc Mercurius. Minor ergo materiæ quantitas in aere, multo major in aqua, et major adhuc in Mercurio debet agnosci, proindeque in hisce fluidis concedendum est vacuum. Aliud afferri posset argumentum ex condensatione aeris compressione in tubis, et maxime in sclopeto pneumatico, quod veluti superfluum prætermittimus.

Opponunt 1. Cartesiani. Utcumque minutissima arenæ grana in cumulo arenario diversa figura sint donata, existit tamen subtilissimum aliquod fluidum, quod implere potest, et reipsa implet interstitia ab illis relicta. Etenim, quum fluidum hoc subtilissimum supponas, et citissimo eam motu præditum, facili negotio se se cuicumque figuræ sive ordinatæ, sive inordinatæ accommodat, ut videre est in liquoribus, qui vasis, a quo recipiuntur, figuram quamcumque induunt. Deinde, quum materia hæc subtilissima in infinitum sit divisibilis, quis non videt eam ita attenuari posse, ut vel minimos poros subeat? Hinc igitur proprietatibus subtili materiæ concessis, recte intelligitur quomodo nullum sit inane spatium quod ab ipsa non repleatur.

R. Non est cur ad subtilissimam materiam confugiant Cartesiani, ut relicta a minutissimis corporibus spatia vacua impleant; siquidem subtilis materiæ partibus sua certe figura negari non potest, nisi ad corpus esse negent. At, si figura donantur, dicant, quæso, utrum rotunda, vel quadrata, vel triangulari? Si ex sui constare velint Cartesiani, sphericam, vel prope sphericam figuram illis tribuant necesse est, figura enim hujusmodi plus minus ad fluiditatem confert: materia autem de qua agitur, fluidissima est. Verum quis ignorat sphericas superficies se se in unico puncto vix contingere? Plurimum ergo inter se spatii intercipiunt.

Dicent, fortasse, hoc spatium a subtilioribus corpusculis implendum. Verum, quum secundum celebre Procli Theorema tres tantum figuræ ordinatæ, nempe sex triangula æquilatera, quattuor quadrata, tria hexagona, aptæ sint ad omne spatium implendum, quærimus, num sint figuris donatæ memoratæ particulæ? Si affirmant, jam non erunt partes fluidi, quemadmodum supponunt a Cartesianis, nec moveri poterunt, nisi spatium relinquant; si negant, idem semper consequitur, quod nempe vacuum intercipiant, non enim tali figura præditæ sint ut omne valeant spatium implere.

Neque aliquid conficit aut celerrimus motus, aut mira hujus materiæ aptitudo ad omnem induendam figuram, aut denique ejus in infinitum divisibilitas. Nam, ut singula expendamus, utcumque motus citissimus sit, non potest non esse successivus. In divisione itaque duorum corporum A, B, dubium non est nam materiam debere prius ad partes altiores, quam ad medias, vel interiores accedere, ut diximus in probatione superioris propositionis. Parum quod urgent ex capacitate cujuscumque figuræ subtilis materiæ partibus adscripta: inanis est evasio. Nam licet fluidum totum tale sit naturæ, ut se se figuræ vasis recipientis accommodet, quod probant opponentes ex liquorum exemplo; si tamen spectentur solidæ partes, ex quibus ipsa se invicem perenni motu revolutis fluidum ipsum componitur, eæ profecto non quoscumque poros occludent, sed illos duntaxat, qui æquales sint et figuræ, et magnitudinis. Desinant quidem Cartesiani hoc argumento provocare ad tenuitatem, et divisibilitatem materiæ confugere. Verum quum, supposita quavis divisione, eadem in infinitum usque institui quæstio possit, hæc nunquam solvent, nisi materiam jam in infinitas partes actu divisam esse concedant, quod tamen nullus concessit hactenus Philosophorum.

Opponunt 2do. Alia assignari potest majoris, vel minoris resistentiæ causa in fluidis, quam ad unum vacuum confugiendum sit. Ergo etc. Pro ant. [illegible] materia in majori, vel minori copia [illegible], vel minus [illegible] fluidorum poros pervadens potest in ipsis fluidis diversam resistentiam inducere. Confirmo. Pro ant. Si aliqua est difficultas, ex eo sane quia subtilis hæc materia sua resistentia carere non potest; sed hoc facile explicatur. Ergo etc. Pro min. Hæc quippe materia fluidissima est, perenni celerrimo motu agitata, quo fit, ut nullum ab aliis corporibus intra fluidum motis premendum recipiat.

R. Neg. ant. ad prob. neg. ant. ad prob. neg. sam. Ut hanc difficultatem satisfaciamus, animadvertendum est resistent

XI.

cujuscumque corporis quantitati materiae semper respondere. Constat vero resistentiam esse in quovis corpore in ratione ponderis; pondera autem sunt semper quantitatibus materiae proportionalia. Primo quidem, quia in vacuo, seu medio non resistente, non plus impendet temporis in suo descensu minutissima plumula, aut lanae floculus, quam grandis plumbi [illegible]. Deinde, quia, ut expertus est Cl. Newtonus, si duae aequales lignae pixides, in quarum una ligni quantitas, in altera aequalis auri pondus collocetur, ex aequalibus filis suspendantur, ubi penduli instar longa pedes, juxta se posita [illegible] et videantur [illegible] oscillationes, idem esse contigit, si loco auri ponantur argentum, vitrum, arena, aqua, triticum. In quo experimento quamque videt [illegible] gravitatis quaesito esse sive in ligno, sive in auro. Ubi vero eandem habent actiones, aequalia poni debent obstacula; si vero haec diversa essent, esset actio foret inaequalis. Sed obstacula ista nequeunt esse, nisi quantitates materiae. Ergo materiae quantitates esse debent actionis gravitatis, sive ponderis proportionales. Si autem pondera sequuntur rationem quantitatis, hanc quoque sequuntur resistentiae, quae semper, ut diximus, ponderibus respondent. [illegible]

Haec postrema [illegible] certa, et inconcussa sunt, non video quam ob causam exiguam materiae ab hac communi lege sit eximenda, nisi, dum [illegible] imaginentur diversas proprietates sub [illegible] Cartesiani, velint ex assumpta hypothesi in terris non esse aliquam materiam, quae gravitate careat [illegible] et resistentia. At, si vera loqui volunt, fateri debent istam materiam, cujus natura ab aliis materiae speciebus non differt nisi diversa modorum congerie, aequalem esse sortitam [illegible] ponderis, et resistentiae. Atqui [illegible] ne [illegible] synthesis [illegible]; nec hoc fluidissimus aether sua vi corpora premens, esse gravitatis causam. Quomodo ergo gravitati pareat, resistetque corporibus pigrum, et fluida motibus [illegible]

Hoc unum restat Cartesianis effugium, quod subtilis subtilissima materia cum [illegible], et [illegible] fluidorum poros moveatur [illegible] de externo motu participet. Verum futile parit hoc effugium ostendere. Atque, ut omittam hanc responsionem cum eorum doctrina haudquaquam cohaerere, qui [illegible] in hac materia esse conciliandam gravitatem corporis, ea [illegible], et quaquaversum movendi; non potest materia non participare de corporis motu, nisi corpus ipsum ita sit dispositum, ut omnes poros habeat directioni motus parallelos: Alioquin, si contra pororum latera reflexiones fiant, movebitur materia ipsa simul cum corpore, cujus poros replet. Atqui corpus in motu [illegible] sive in [illegible] angulis ad lineam directionis inclinatos. Ergo tum materia intra poros contenta erit cum corpore promovenda, ac proinde ejusque resistentia a vi motrici [illegible]. Sic ergo [illegible] subtilis materia veteris [illegible], quam ea quoque, velint, nolint Cartesiani, gravitate, et resistentiae [illegible], aequalis [illegible] in [illegible] materia.

[illegible]

Opponunt [illegible]. Esse in sententia Newtoni debent necessario admitti igneas particulas, quae [illegible] interfluentes earum ad se invicem attractionem impediant. [illegible] excludi, statim [illegible] debent corpora evadere, ut patet in metallis liquatis, quae igneas particulas avolantibus [illegible] deducunt. Igneae vero, non secus ac subtilis Cartesianorum materia, nulla videtur [illegible] vis gravitantis. Ferrum quippe candefactum eandem fere ponderis, [illegible] frigidum; [illegible] autem, et stannum [illegible] leviora fiunt. Atqui haec corpora multas continent igneas particulas. Oportet ergo eas [illegible] gravitare ...

R. Quod metalla, cera, aliaque similia corpora ignis actione liquentur, aliunde vero nulla cognoverimus corpora, quae ignem non contineant, probabiliter inde arguunt [illegible] eundem ignem praecipuam esse liquiditatis causam. Esto licet ignea corpuscula in fluidis dispersa sint, ea tamen non statuunt ejusdem indolis cum subtili Cartesianorum materia, quam [illegible] contendunt omni gravitate carere. Ignem [illegible] gravem esse extra dubium ponunt experimenta factis ab illustribus viris Boileo Hombergio, aliisque. Quamobrem [illegible] igneas particulas in fluidis corporibus concedamus in aliqua copia discurrere, eas tamen non carere pondere, neque resistentia. Nec quidpiam [illegible] ex ferri candentis, aliorumque corporum experimentis, quae ut ignis calefacta [illegible] esse liquata leviora reddunt. Si non consideremus corpora haec [illegible], et in majus volumen vi caloris expandi, ex alia vero parte corpora in majus volumen extensa [illegible] esse a resistente aere [illegible] [illegible] quam ob causam [illegible] corporum pondus minui debeat [illegible] aeris majori aequilibrantur. Hinc esse patet cur ferrum [illegible], ut candens, idem ferme pondus [illegible] parum varias, parum esse crescit aeris resistentias, cujus [illegible] [illegible] pondus [illegible] [illegible] ...

Opponunt [illegible]. Resistentia habet esse proportionalem quantitati materiae corporis. Pro quo experimento Cl. [illegible], sumptis duobus globis, plumbeo uno, altero ligneo ejusdem voluminis, eos ex pari altitudine certa quadam [illegible] demisit, atque observavit [illegible] eodem tempore decidisse. Tamen vero, ut uterque globus eandem ab aere [illegible] resistentiam [illegible] voluminis [illegible] esse [illegible]. Atqui inaequales supponuntur quantitates materiae. Ergo gravitas non est proportionalis materiae, proinde nec resistentia.

2do. [illegible] resistentia [illegible] quantitati materiae, [illegible] corpora in diversis fluidis retardari deberent in suo motu pro diversa ratione quantitatis materiae. Sed contra experientiam. Ergo etc. Pro Mr. Observatum est [illegible] globum plumbeum, cujus gravitas est duodecupla gravitatis aquae, conficere in libero aere pedes quadraginta octo tempore duorum [illegible], quo duodecim pedes aquae percurrebat. Si huic experimento [illegible] aquae resistentia non plus quam tres quartas superat resistentiam aeris. Et quid [illegible] diceret in aequali aquae volumine quantitatem materiae esse tantum tres vices majorem ea quantitate, quae in [illegible] aeris continetur? Resistentia ergo attendi debet potissimum [illegible] partium crassitiem extensionem, et tenacitatem, quae [illegible] in liquoribus, talis est tamen, quae [illegible] diversam creare valeat resistentiam. Id manifestum est experimento acus calibeae, quae si munda, et sicca sit, aquae

frigidæ innatare conspicitur. Qd eādem convenit in lamina cuprea ponderis triginta granorum, diametri undecim digitorum quadratorum, et in bracteis auri, argenti, stanni, plumbi, quæ, ut habemus ex historia Regiæ Academiæ Parisiensis, antequam excidant, multis parvis ponderibus onerari possunt.

R. ad primum, posse de hac observatione merito dubitari, tūm n. convenit cum pluribus experimentis hac in re factis a celebri præsertim Desaguliero. Demisit enim in Templo Paulino Londinensi ex altitudine bis centum, et septuaginta duorum pedum modo vesicas siccas in globos formatas, modo sphæras cartaceas modo vitreas quidem ferme diametri, atque in eorum lapsu notabilem animadvertit temporis diversitatem; vesicas namque tempore minutorum secundorum viginti unius, cartaceas minutorum septem, vitreas minutorum sex spatium illud percurrisse: cujus rei aptissima affertur ratio, quum dicitur æqualem resistentiam inæquali gravitati oppositam a majori facilius, quam a minori gravitate esse vincendam.

Ad 2dum. Quamvis fluidorum partes parum admodum cohæreant, illas tamen vi quadam cohærere extra dubium est; proinde, dum corpus in fluido movetur, magis, vel minus in suo motu retardatur, eam pro majori, vel minori cohæsione. Nam hæc retardatio sequitur exacte rationem densitatis fluidi, qd probat experimentum de corpore in aere, et in aqua eadem velocitate impulso, qd retardationem tantum triplo majorem patitur in aqua, quam in aere. Id tamen non evertit nostræ opinionis fundamentum. Nam in solidorum immersione alia videmus observari, quæ a resistentia ex cohæsione repeti non possunt. Constantes sunt hydrostaticæ leges, qd corpus specifice gravius diversis fluidis immersum tantum in ipsis debilat sui ponderis, quantum specificæ gravitatis ipsis fluidis inest, idque verum est, ad quamcumque altitudinem demergatur corpus: qd probat eandem esse sive in superioribus, sive in inferioribus partibus fluidi densitatem. Pariter, si corpus levius in fluidum gravius vi aliqua deprimatur, sursum attollitur, validius quidem, vel minus valide, prout major, vel minor est specifica fluidorum gravitas. In his, aliisque similibus hydrostaticæ notionibus nullum videtur habere locum resistentia ex cohæsione promanans. Si n. locum haberet, jam quum cohæsio non semper sit ponderi proportionalis, sequeretur corpus quandoque minus sui ponderis amittere in fluido graviori, magis vero in minus gravi; qd est contra experientiam.

Rursus, quum de fluidis, æque ac de mollibus corporibus, in quibus cavitates formantur, loquendum sit; quemadmodum mollia corpora a levioribus excavata hæc non repellunt, ita nec fluida post factas in ipsis cavitatem poterunt unquam corpus specifice levius repellere, maxime quum in inferioribus partibus fluidi major densitas fingi non debeat. Hæc itaque repulsio derivari debet ex majori fluidi gravitate, ob quam quum fluidum magis premat immersum corpus, quam hoc fluidum urgeat, ut equilibrium servet, illud sursum attollit. Hæc autem major pressio est ipsa resistentia, quam diximus densitatibus fluidorum proportionalem; nam ea quæ concipimus majorem in uno, quam in altero fluido esse quantitatem materiæ sub eodem volumine.

Qd de acu calibea opponitur, quum experimentum successu pari non constat, si aqua calida sit, aut acus immunda, dubium nobis injicit, aliquam forte vi frigoris levissimam crustulam in fluidi superficie induci, quam acus superare non valeat. Bracteæ vero idem stanneæ, vel plumbeæ quoad crassitiem ita attenuatæ pro majori earum superficie majorem patiuntur a fluido resistentiam. Ita n. fit, ut multo plures e loco dimoveri debeant fluidi partes.

Instabis. Fluida gravitant in ratione basium, et altitudinum. Ergo non gravitant in ratione materiæ, proinde nec in tali ratione resistunt. Consequentia patet. Nam in vase divergente premitur fundus non a tota massa contenta, sed a solo cylindro basi incumbente.

R. dist. ant: Fluida gravitant, id hoc est fundum premunt in ratione basium, et altitudinum conc. gravitant in tali ratione gravitate absoluta, et individuali [illegible] et conseq. in terminis distinctionis. Quum vasis fundus premi non possit, nisi ab iis partibus fluidi, quarum [illegible] [illegible] perpendiculariter incumbunt, hinc sola altitudo et vasis in hac pressione consideranda est. Actio tamen ista, qua fluidum fundum premit, distingui debet ab absoluta, et individuali fluidi gravitate, quæ toti quantitati materiæ respondet. Si n. ope bilancis fluidum in quovis vase contentum liveris, [illegible] non est ipsum ponderare in ratione propriæ densitatis.

~~[illegible]~~: Scholium.

In superiori 2da Propositione asseruimus non repugnare spatia extra Mundum hunc infinita, atque immensa, etsi tamen sint creata. Verum adversus tam finita, quam infinita spatia creationem spatii potissimum efficacissima argumenta excogitarunt Philosophi, quæ præferenda merito nobis sunt. Primum est, si spatium post creationem existit, alicubi collocari oportuit. Concipi ergo debet spatio aliquod præexistens, qd spatii postea creati veluti receptaculum, et locus esset. Præexistebat ergo [illegible] spatio spatium. 2dum est. Si ante creationem spatium nullum erat spatii spatium, nec nullus spatii locus, ante creationem spatii nihil erat extensi. Omnia ergo æqualia erant puncto Geometrarum. Sed quomodo, si tunc nihil erat extensi, immensus esse poterat Deus? 3tium est. Spatium si est creatum, adire eam poterit in nihilum. Cum contentis ergo corporibus abeat ex hypothesi in nihilum, Deo ita volente. Anne superest adhuc spatii distantia ab una ad aliud spatii punctum? Anne vacui eam tunc pariunt dimensiones? igitur, vel contra hypothesim spatium non abiit in nihilum, vel erit admittendum spatii spatium! 4tum est. Si Deus alterum conderet Mundum, ut conderet in extra nostrum, nec concipietur increatum spatium. Nam vel novus Mundus a nostro distaret, et tunc ipsa distantia spatium erit non conditum, vel alter Mundus nostro foret contiguus, et tunc, utroque Mundo statuto sphærico, nonnisi unicum commune contactus punctum, cetera utrinque sufficientem puncta essent distantia, adeoque medium adhuc foret spatium haudquaquam conditum.

Ad vitandam hujusmodi argumentorum vim, docuere nonnulli cum Petro Gassendo spatium esse introductum, æternum, independens, neque tamen consequi inde aliquid absurdum, nam increatum spatium, ut ipsi putant, non est aliquid positivum, sed tantum

spatiorum nihil, seu simplex corporis, et corporearum dimensionum negatio. Verum, ut alias mittam difficultates, quibus in hac re systhema premitur Gassendistarum; qui, quaeso, concipi potest tamquam nihil, quod existit? quomodo nihil habet positivi, quod ad capienda corpora, atque ad ipsum circumscribendum, excipiendumque materiale universum intervit?

Existimarunt alii spatium ab ipso Deo, ejusque immensitate non distingui, ideoque de Deo ab Apostolo dictum *In ipso vivimus, movemur, et sumus*. Placuit haec sententia post Leonardum Lessium Jesuitam Henrico Moro, Josepho Rapsono, Isaaco Newtono, Samueli Clarkio. Sed, ut pace tot clarissimorum virorum dicam, nimis audax censenda est hujusmodi hypothesis, eamque merito veluti indignam confutarunt pluribus argumentis Arnaldus, Musschenbroekius, et Genuensis. Nos solam obiter animadvertimus extensionem, quam spatio cum corporibus esse communem scimus, repugnare Deo, et quibuscumque spiritibus, satis exploratum habemus.

Quid itaque? Creatumne, vel increatum dicendum erit spatium? Superius est illud creatum pronunciavimus; Verum etiamsi increatum diceremus, nihil omnino sequeretur contra spatii vacui existentiam, quam satis evidenter demonstravimus. Fateamur enim, si placet Adversariis, ignorare nos originem, et naturam spatii; sed fateantur ipsi dari reipsa spatium corporibus vacuum, et a corporibus distinctum, de quo quaestionem instituimus. Caeterum, quattuor illa opposita argumenta talia non sunt, quae nullam solutionem inveniant, praesertim si ab Aristotelicis, Cartesianis, et Leibnitianis conficiantur. Nam ad primum, Alicubi certe collocari debuit creatum a Deo spatium; Verum ante creationem non praeexistebat locus, quum locus spatii a spatio ipso non distinguatur, non ergo necesse est, ut admittamus increatum spatium ante spatium conditum. Ad 2dum. Retorquemus in Adversarios argumentum ita ratiocinantes. Si ante creationem mundi nihil nulla erat materies, ante creationem mundi plane nihil erat extensi; omnia ergo aequalia erant puncto Geometrarum. Sed quommodo, si tunc nihil erat extensi, immensum esse poterat Deus? Ad 3tium. In hypothesi, quod spatium restituatur in nihilum, nullae ipsae possunt distantiae a spatii punctis ad alia spatii puncta, nullae dimensiones. Quid enim aliud est spatium, quam variae distantiae, variaeque dimensiones? Spatio ergo ex hypothesi in nihilum redacto, nullae concipi deberent dimensiones, nullae distantiae; secus nulla foret hypothesis. Ad 4tum. Alter mundus possibilis sive a nostro quammaxime distans, sive eidem contiguus claram conditi spatii inducit ideam. Nam quum mundus creari non possit, quin praeexistat spatium, in quo collocetur, non potest concipi novus a nostro distans mundus, nisi prius supponatur conditum novum novi mundi spatium. Rursus, quum distantia alterius mundi a nostro mundo nihil aliud sit, quam diversae dimensiones utrumque mundum mediae, quae dari non possunt, quin fuerint creatae, spatium quoque intermedium una cum novo mundo censendum esset a Deo creatum. Verum, uti nuper diximus, sive aeternum sit spatium, sive conditum, sive immensum, sive terminatum, sive finitum, sive infinitum, parum nos solliciti sumus, illud duntaxat contendentes, existere nimirum spatium omni corpore destitutum; quod erat demonstrandum.

Caput 4tum

De Corporum porositate.

Corpora omnia tantam praeseferentia magnitudinem, ut tractari a nobis possint, porosa deprehenduntur; sive ea fuerint animalium, sive vegetabilium, sive fossilium; quod instituta per microscopia observationes ostendunt mirum in modum. Capiatur enim tenuis aurea lamella, quae deaurandis corporibus inservit. Ea vitro imposita, tum microscopii ope conspecta plurimos exhibebit poros. Idem in caeteris metallis contingit, idem in vegetabilibus. Nam sive a teneris plantis, sive a durissimis lignis novacula acutissima excissae taleolae tenuissimae, secundum qualemcumque positionem conspectissimos poros spectandos praebent, adeo non tam angustis exhibentur donatae poris partes corporis animalis.

Quoniam ex dictis Cap. 3tio quidquid est in corporibus solidum nequit a corpore penetrari, massa omnis corporea, in quam alia ingrediuntur, necessario erit porosa.

Inter corpora, quae facili negotio caeterorum corporum penetrant tenuia foramina, primo loco veniunt Fluida propter exiguitatem sphericarum particularum, ex quibus componuntur; Inter fluida autem principem occupat locum ignis tam coelestis, quam terrestris. Nam radii solis penetrant per omnia corpora, ubi fuerint ita in tenues lamellas redacta, ita ut perluceant durissima etiam metalla vel luci opposita, et nudis oculis conspecta, vel saltem beneficio microscopii considerata: et nullum hacterus inventum est corpus sive firmum sive fluidum, quod subdito igne non calescat, adeo ut corporeus ignis ingrediatur corpora universa per eorum poros, et per poros iterum exeat. Sed alia sunt crassiora fluida, quae penetrando corpora ea porosa esse demonstrant. Mercurius enim penetrat in aurum, argentum, cuprum, orichalcum, stannum, plumbum, cutem humanam, et quodcumque corium, non secus ac aqua in spongiam. Aqua penetrat in omnes animalium membranas, in omnes partes vegetabilium, in saccarum, in salia, eademque arella transit per argentum, stannum, plumbum, crustosos lapides; quod et de oleis confirmat experientia. Fluida ipsa, quoniam porosa sunt, penetrari ab aliis fluidis exploratum est. Teste enim Musschenbroekio, si in tubum continentem oleum vitrioli infundatur determinata aquae copia, et ex tuborum factis antea infusionibus notata fuerit vera altitudo, ad quam utraque mista fluida deberent assurgere; mixtura facta, sedataque effervescentia minoris voluminis massa animadvertetur propter aquam intra poros olei vitrioli ingressam. Idem contingit in aqua permixta cum spiritu vini, cum spiritu nitri, cum sale marino cum lixivio salis Tartari: Idem in Aceto permixto cum lixivio salis Tartari, aut sodae, fatentibus Hookio, Hauksbejo, Reaumurio.

Pororum magnitudo, multitudo, et figura in corporibus variorum generum diversissima est. Contemplantes per microscopium aliqua corpora, tantam in iis deprehendimus pororum multitudinem, magnitudinemque, ut corpora ipsa vix ex partibus solidis constare videantur. Hujusmodi potissimum sunt spongia, suber, et leviora ligna. In Plantis praecipue mira est varietas, de quibus fuse Malpighius, et Leeuwenhoekius in descriptione Plantarum.

Dolendum equidem est nullam hacterus fuisse inventam tractabilem corpoream massam omnino solidam, et non porosam. Nam si aliquando innotesceret, cognosci posset quantum solidi, et quantum porosi insit quolibet caeterorum corporum volumine dato. Statuamus V.C. corpoream aliquam massam omnino solidam magnitudine unius pollicis cubici, pondere sex unciarum,

sitq. consimilis in magnitudine massa B pondere trium unciarum. Jam quisq. videt in massa B tantum ee pororum; quantum solidi.

Ut autem imaginatione comprehendamus facilius, quomodo se habeant in corporibus pori, fingamus aliquas rarioris tegminis sindones, quæ cribris conficiendis inserviunt, sibi mutuo imponi. Massa inde consurget innumeris foraminibus undequaq. perforata. Hoc modo comparata sunt magna omnia corpora: et sicuti per cribrorum transmitti solent corpora cribri foraminibus minora, ita per corpora cribriformia transire solent particulæ cribriformium corporum poris subtiliores. Hinc spiritus fumans sulphureus volatilis tingit colore fusco argentum licet multis chartis, et linteis involutum: Hinc sal volatilis urinæ transit, aeque ac per poros vitri albi: Hinc odores moschi, zibethi, aliorumq. corporum per ligneas capsulas: Hinc vinum, ejusq. spiritus per ligneos cados. Quod si quandoq. per poros corporum amplos subtiliores particulas non transire experimur; tribuendum est hujusmodi phenomenon vi cuidam repellenti, quæ inter nonnulla corpora datur. Hac de causa Aqua, et vinum non transfluunt per suber: Lux vix penetrat purissimas albas chartas: Electrica subtilia effluvia, quæ facile transeunt per vitrum, ceramq. sigillatoriam, transire respuunt per tegmina rarissima, et chartas licet foraminibus perforatas.

Caput 5.

De Compositione majorum corporum.

Majora corpora sequenti ordine videntur esse composita. Concipiantur vel tria, vel quatuor, vel plurima ultima solida conjungi in aliquam massam cujuscumq. figuræ. Erit hæc massa primi ordinis, sive particula minima. Ex hujusmodi minimis aliquot particulis efficiantur iterum complexiones, et copulationes in firmas quasdam massas. Consurget massa 2di ordinis, seu particula major. Aliquæ hujuscemodi majores particulæ acerventur denuo, et conjungantur in coherentem massam. Jta hæc massa 3tii ordinis particulam efficiet. Dari hujusmodi particularum ordines constans est sententia Philosophorum diversis innixa observationibus. Nam in sanguine V.C. animalium experti sunt Microscopiorum ope rubicundum globum ex sex componi serosis flavescentibus globis, in quos sponte resolvitur; quemlibet autem serosum globum constare iterum ex sex aliis lymphaticis: quod quoütq. continuetur videri non potuit.

Fig.a 16.

Si ultima solida fuerint sibi omnino similia, poterunt particulæ primi ordinis ex iisdem componi sibi aut omnino similes, aut aliquantum diversæ pro vario concursu, et applicatione ultimorum solidorum. Sint n. ultima solida sphere equales, quarum sex Fig.a 16 componant particulas primi ordinis. Poterunt uniri modo A, vel B, vel C, vel D sibi utcumq. simili, aliquantum tamen diverso. Ex quibus patet discrimen aliquod figuræ in particulis majoribus nequaquam arguere, ultima solida figuram discrepantem possidere.

Si vero ultima solida sibi non fuerint similia, ex concurrente eorum equali numero poterunt oriri particulæ primi ordinis diversissimæ constitutionis, magnitudinis, figuræ. Possunt igitur particulæ primi ordinis admodum inter se differre magnitudine, figura, porositate, densitate, gravitate, coherentia, pro vario numero, situ, figura et magnitudine minimorum solidorum eas componentium. Atq. eodem modo valde diversæ esse possunt particulæ 2di ordinis et ita altiorum ordinum. Hinc infinita varietas corporum quoad figuras, magnitudines, gravitates, coherentias, densitates.

Corpora magna, quæ componuntur ex particulis unius ordinis, erunt admodum homogenea; Corpora autem homogenea possunt esse infinite diversa pro ordinis discrepantia.

Si ordines primi, 2di, 3tii, tum et ordines sibi dissimiles quoad figuram, magnitudinem, densitatem concurrant, corpus inde consurget Heterogeneum, atq. eo magis, quo plures ordines inter se magis discrepantes coiverint.

Suadente experientia, omnia ferme magna corpora heterogenea sunt. Componi n. metalla ex sale, sulphure, mercurio unanimi fere consensu demonstrant Chimici; sal vero, et sulphur heterogeneum esse rursus compositum ab iisdem probatur. Idem dicendum de Lapidibus, semimetallis, et Vegetabilibus; ex variis quippe omnia coalescunt. Animalium vero partes exhibent subtiles Spiritus, Aquam, salia volatilia, Phosphorum, oleum, terram; nec aliter cetera majora corpora comparata sunt.

Particulæ variorum ordinum ab aliquibus Philosophis corpuscula derivativa appellantur. Hæc autem derivativa corpuscula, quum ex pluribus coaluerunt, et tanta magnitudine donata sunt, ut vel oculo, vel microscopio videri possint, observantur plerumq. dissimilia. Plerumq. inquam, non semper. Mercurius quippe purissimus, si in fumum concitatus, aut trans poros corii pressus supra mundum speculum excipiat, globi sibi simillimi observabuntur. Vapor calidæ aquæ puræ eodem modo se habet, et forte multorum aliorum corporum partes. Jam n. repugnat ex similibus ultimis solidis oriri particulas primi ordinis sibi similes, atq. ex his oriri alias alterius ordinis sibi quoq. similes. Quamobrem mirandum non est corpuscula ope sensuum sibi simillima sæpe observari.

Quia particulæ cujuslibet ordinis, quemadmodum fuere compositæ, ita resolvi possunt in inferiorum ordinem, et ex infimo ordine in minima usq. solida; patet cur magnum quodcumq. corpus in minimas particulas tritu, igne, fermentatione, putrefactione, menstruo resolvi possit. Verum minima hæc solida, in quæ resolvi potest quodcumq. corpus, iterum conjungi possunt in formam vel similium, vel aliorum ordinum. Hinc ex partibus unius animalis, vel Plantæ dissolutis crescunt partes alterius Plantæ vel Animalis per vim fabricæ in principio creationis seminibus inditam, quæ diversissimis modis ordines partium mutat. Hinc ex eodem fimo eadem aqua irrorato crescit Aloe amarissima, et Arundo saccarifera dulcissima; Acetosa acescens, fetida Atriplex, gratissima Rosa, nauseosa senna.

Partium quoq. unius ordinis varia applicatio corpora potest constituere diversissimæ texturæ. Aqua e.c., quæ constare videtur ex particulis unius ordinis (nullum n. Chymicorum ex aqua pura aliquid præter Aquam elicuit; adeo ut sit ea corpus simplicissimum, seu homogeneum) in vase collecta massam exhibet fluidam satis gravem; In vapores elevata, recedentibus a se particulis, format nebulam, nubemq.; e celo decidens, et in globos coalescens exhibet pluviam, In filamenta oblonga conglomerata, et congelata profert nivem; In pluviam versa, et in glaciem deinde concrescens representat grandinem. Ex his patet generationem majorum corporum nihil aliud esse, quam partium exiguarum novam accumulationem, et compositionem, Corruptionem vero eorundem corporum esse resolutionem majorum partium in minores.

Caput 6.

De Corporum Inertia.

Fig. 17.

Inertia ē illud attributum, quo fit, ut corpus omne de statu suo vel quiescendi, vel movendi difficulter deturbetur. Sit e.g. corpus A Fig.ª 17. in plana horizontali tabula quietum, vel libere ex filo pendulum. Corpus hoc in quiete æternum manebit, nisi causa aliqua mutationem inducens accesserit. Verum si in corpus A quietum incurrat alterum motum corpus B, tunc corpus A renititur in se agenti corpori B, ita ut tali renixu tollatur vis ex corpore B, et ingrediatur corpus A; corpus quippe B n̄ eandem post actionem in corpus A habebit velocitatem, quam antea præseferebat. Nunquam vero in corpore B virium jactura consequeretur, nisi in A resistentia, seu Inertia fuisset. Si n. in A hujusmodi inertia, et inde resultans luctatio cum corpore B n̄ fuisset, B eadem celeritate, qua in A ruerat, ipsumet corpus A quammaximę eam magnitudinis secum rapuisset. Atq. ita effectus infinite magnus a minima causa produci potuisset. Qd nimis ē absurdum.

Sed ut clarius explicemus quid sibi velit in corporibus inertię vis; animadvertendum primo, materiam ita a natura fuisse comparatam, ut nullam possit ex semetipsa inducere status sui mutationem. Si quiescit, ex se nunquam excitari potē ad motum: si movetur, in motu semper perseverabit: si hac, vel illa prędita ē figura, eandem indesinenter conservabit. Atq. hęc interna materię dispositio vis inertię, seu nulla vis nuncupatur. Animadvertendum ē 2do, qd tametsi materia nullam valeat ex se status sui mutationem inducere, omnem tn̄ excipere potē, et reipsa excipit, quę in ipsa inducitur ab externa causa. Nam si corpori A quiescenti alterum B vel leviter motum occurrat, mobebitur statim A per omnes suas partes communicatum motum in se recipiendo. Qd si eidem A moto alterum B versus oppositas partes tendens occurrat, statim in motu ipsius A mutatio contingit, qualem nempe ipsius B motus quantitas exiget. Animadvertendum ē 3tio plurimis experimentis compertum ēē, in quacumq. materię mutatione ęqualem ēē reactionem externę cujuscumq. causę actioni; ita quidem, ut quam motus quantitatem impactum corpus recipit, eandem illud impellenti ad partes contrarias tribuat, seu (qd idem ē) eandem motus quantitatem in impediente perimat.

Vis inertię proportionaliter quantitati materię, dupla scilicet in duplo majori, tripla in triplo majori, competitq. ęqualiter minimis eam singulis solidis. Hinc ęque ē in fluidis, ac firmis corporibus, eademq. inertiam habet pollex cubicus Aquę, quam inde prognata glacies.

Utrum vis inertię constituat corporis essentiam, vel potius sit vis a Deo corporibus impressa, semperq. agens in corpora, omnino ignoramus. Illud certo scimus, inertiam ēē corporis attributum; qd quidem tunc clarius detegitur, quum corpora in se ruunt, minus vero clare, quum corpora quiescunt. Rursus: utrum vis inertię tolli possit a corpore, quin destruatur corpus, nescire nos candide fatemur. Certissimum autem ē, qd nisi inertia in corporibus universum componentibus foret, brevi actum esset de pulcherrimo rerum omnium motu, atq. ordine. Nam minimum corpusculum tollere posset omnium maximorum corporum motum, idemq. minimum corpusculum movere posset summa rapiditate totum Universum; Atq. ita summa in rebus omnibus foret confusio.

Caput 7.

De Figurabilitate.

Quodcumq. corpus magnitudinis ē finitę, et determinatę; termini autem corporis, seu superficies, quę illud ambiunt diverso ordine, numero, et magnitudine, efficiunt, ut corpus sit figuratum: Et quia figurę innumerabiles sunt, plurima corpora infinite discrepantibus inter se modis figurata sunt. Figuratum ē ęque corpus maximum, ac minimum cum hoc solummodo discrimine, qd minimum figuram, quam semel acquisivit, semper retineat (corpus quippe minimum n̄ videtur actu ēē divisibile) maximum vero corpus sui divisione, sui aliorum corporum minimorum appositione, et cumulo varias figuras possit acquirere. Atq. id appellari solet Figurabilitas, quę unum ē ex attributis quorumcumq. corporum.

Quemadmodum omne corpus sive magnum, sive parvum aliqua ē figura donatum; ita qdlibet corpus et mobile ē, et quiescibile; mobile quidem, quum possit ex uno in alium transferri locum, quiescibile vero, quum necessario n̄ moveatur, et aliunde, si motum fuerit, possit ipsius motus deleri, subsistente corpore. Quare recensitis hactenus corporum attributis eam duo ista addenda sunt, mobilitas scilicet, et Quiescibilitas, de quibus in sequenti Dissertatione agemus.

Dissertatio 2da

De Motu, et Quiete.

Philosophi omnes cum Aristotele adeo necessariam putant motus cognitionem, ut, eo ignorato, ignorari quoq. naturam existiment. Et merito quidem. Nam quid aliud ē in hoc sensibili universo, si spatium excipimus, pręter materiam, atq. motum? Aristotelei motus nomine intelligere solent quamcumq. mutationem, quę alicui substantię potē advenire; Hujusmodi autem mutationum tria assignant genera. Prima dicitur a n̄ ēē ad ēē, quum lignum v.c. transit a n̄ igne ad ignem, quę communiter nuncupatur Generatio. 2da ab ēē ad n̄ ēē, ut quum lignum transit ab ēē ligni ad n̄ ēē ligni; et appellari solet corruptio. 3tia ab uno modo essendi ad alium, quę pariter triplex distinguitur. Nam si corpus ab una qualitate transit ad aliam qualitatem, mutatio hęc dici solet Alteratio: si transit ab una quantitate ad aliam quantitatem appellatur Incrementum, vel Decrementum. Si demum transitus fit ab uno ad alium locum, Translatio, seu motus localis nuncupatur.

Quoniam vero mutatio omnis in corporibus aliquo locali motu fieri exploratum ē, idcirco sive prisci, sive recentiores Philosophi de motu locali pręcipue agendum ēē putarunt, atq. eam diligenter excolendam ēē voluere Physicę partem, quę Mechanica appellatur. Prima illius fundamenta a Pythagora, Democrito, atq. Epicuro fuisse tradita communis ē Eruditorum sententia, eam tn̄ a viris cl. Galileo, Cartesio, Gassendo, Newtono, aliisq. recentioribus fuisse illustratam satis notum ē. Nos in rebus tam arduis, tamq. necessariis faciliora, simulq. utiliora attingemus. Et quia localis motus naturam percipi n̄ potē, quin prius intelligatur, quid Locus sit, quidve Tempus, propterea sit

Caput 1.

De Loco, et Tempore.

Duplex ē Locus secundū Physiologos, Absolutus scilicet, et Relativus.

Locus Absolutus in sententia Aristotelicorū, et Cartesianorū ē concava superficies, qua qdlibet circumscriptū ē corpus; In sententia autē nostra ē pars spatii Universi occupata a corpore omnino immobilis.

Locus Relativus ē situs, quē habet aliqd corpus respectu aliorū corporū in sensus nostros incurrentiū, quibuscū illd corpus comparatur. Si quispiā v.c. sedeat in navi, locus ipsius absolutus erit pars illa navis, quā occupat sedens; situs vero ille, quē habet sedens respectu aut ceterarū partiū navis, aut ceterorū corporū, ad quę pos illum referre assumus, locus erit Relativus. Hinc sequiť mutari posse locū absolutū, quin muteť relativus, et vice versa mutari posse locū relativū, quin muteť absolutus.

Tempus, ñ secus ac Locus, duplex partiť, Absolutū, et Relativū.

Tempus Absolutū, qd Verum dicitť, et Mathematicū ē, durāo, quę aequabiliť fluit, [illegible] scilicet nunquā tardius, nunquā velocius procedit, sed absq. relaõe ad [illegible], [illegible] motu [illegible] tenore.

Tempus Relativū, qd Apparens, et Vulgare nuncupaťr, ē sensibilis [illegible] durationis ope motus mensura.

Caput 2dum.

De Motu locali, et Quiete.

Motus localis ē translāo corporis ex una in aliā spatii partē; et dividiť in Absolutū, in Relative communē, et in Relative proprium.

Motus Absolutus ē illa succedens existentia corporis in diversis partibꝰ spatii universi immobilis. Concipi nequit hic motus, nisi simul concipiamus Universi spatium in partes distinctū. Atq. hic solus ē verus motus, quē simul cum celeritate sua cognosceremꝰ, si Terra quiesceret.

Motus Relative communis diciť, quando corpus una cū aliis delatum, horū respectu eundē situm servat, atq. ita quiescere videť, sed tā una cū iis corporibꝰ transit per varias spatii universalis partes. Hoc motu Nauta in navi [illegible] sedens fertur: Hoc motu quęcunq. corpora in superficie Telluris una cū illa circa suum Axem, et circa Solem moventť. Atq. hoc motu mortuus in flumine piscis una cū fluente aqua provolviť.

Motus Relative proprius ē illa succedens applicāo corporis ad diversas partes corporū ipsum immediate ambientium et consequentiū; Atq. hoc motu omnia moveri ferri videntť, quę in hac Terra moveri dicimus.

Quies dividiť in Absolutam, et Relativam.

Quies Absoluta ē permanentia corporis in eodē loco absoluto, in iisdē scilicet partibꝰ spatii Universi. Ignoramus, utrū, in Regionibꝰ saltē nostris, aliqua sint corpora vere, et absolute quiescentia. Nā corporū quies ñ aliunde dignosci potē, quā ex eorū situ, seu loco invicē comparato. Cum autē spatii partes sensibꝰ ñ subjiciantť nostris, quo pacto scire possumus, utrū corpora in iisdē permaneant spatii partibꝰ.

Quies Relativa ē permanentia corporis in eodē loco relativo, hoc ē existentia corporis in eodē situ cum aliis proximis, aut immediate ambientibꝰ comparato. Hoc modo quiescit Tellus respectu Atmosphęrę, qua ambitť; quiescunt corpora Telluris superficiei infixa, omnia denq. quiescunt, quę aliis corporibꝰ hęrent inclusa. Potē ergo corpus, qd motu communi relativo moveť, relative quiescere. Et potē corpus amarere delatū motu relative proprio, qd tā in absoluta sit quiete. Fingamus in Tellurē quiescere, et Navē in ejus superficie ferri ab Occidente in Orientē. Si aliquis in prora sedens projiciat lapidē versus Occasum, ad puppim scilicet, eadē velocitate qua Navis ipsa progreditť in Ortum, tunc certe lapis spectatori in navi posito moveri videbitť versus Occidentem, qui tā alteri extra Navē posito absolute quiescens apparebit, imo revera quiescet, cum in eadē maneat parte spatii universalis.

Disputant inť se Philosophi, utrū Quies sit aliqd positivum attributum, an potius negativum, negāo scilicet, seu privāo motus. Disputāo ex eo capit originē, qd in corporibꝰ quietis vim quandā deprehendamus, quā superius vim inertię nuncupavimus. Nā si corpus quiescens ab altero in se impacto unum gradum motus recipiat, eo modo resistere animadvertetť, quo, si uno donatū gradu motus in obicem incurreret resistentem, eaq. impeditione omnem motum perderet. Verum hęc vis inē corporibꝰ sive quietis, sive in motu positis, adeoq. ñ potē nuncupari vis quietis, qua, hoc posito, in quiescentibꝰ tantum foret corporibꝰ. Quies ergo nihil aliud ē, quā privāo motus. Si n ex corpore moto concipiamus momento temporis omnem tolli motum, quamvis nihil accesserit, corpus quiescet. [illegible]

Prōo Unica. Quies ñ ē modus aliquis realis positivus afficiens corpus, sed mera ē privāo motus in corpore, qd dicitť quiescere.

Pro Prōo fit sequentibꝰ argumentis. Primum sit. Si Quies aliquid esset reale, et positivum corpori superadditum, fieri posset, ut corpus esset simul in motu, et in quiete, Nulla quippe evidens repugnantia in eo reluceret, ut duo contraria, si positiva sint, in eodē subo simul compareantť. Sed maxima ē contradictio, qd idē corpus simul et absolute moveatť, et absolute quiescat. Quies ergo quiescenti corpori nihil superaddit reale, et positivum.

2dum argumentū ē. Si motus et quies sunt modi reales, ac positivi, posset corpus utroq. privari. Cum n utrumq. ab extrinseco corpori insit, ñ video cur Deus efficere nequeat, ut corpus simul utroq. careat, quemadmodū efficere potē, ut neq. album sit, neq. nigrum. Posset itaq. corpus nec moveri, nec quiescere. Sed omnino repugnat, qd idē corpus neq. absolute moveatť, neq. quiescat. Repugnat ergo quietem ē aliquid positivum.

3tium argumentū ē. Corpus in quiete positum ex eo duntaxat quiescere concipitť, qd concipiatť motu destitutum eo ferme modo, quo corpus animale concipitť mortuum eo ipso, qd intelligitť anima privatum, aut aer tenebrosus ex eo, qd concipiatť lumine destitutus. Quies ergo consistit in mera privatione motus, proindeq. quidpiam ē negativum.

Dicunt primo Cartesiani motum localē importare aliquid positivum in corpore, qd moveť, adeoq. eā quietem

[illegible] compori [illegible] ratione motus [illegible] quies non pote dici privatio motus.

R. [illegible] argumentum [illegible] in corpore [illegible] motus [illegible] corpori [illegible] tenebras [illegible] lucido [illegible] [illegible] motus [illegible] tenebras [illegible]. Ceterum, [illegible] motus [illegible] ad motum.
Imprimis, ut corpus locali motu feratur necessario requiritur actio alicujus potentiæ, qua [illegible] determinetur ad motum, et quidem actio omnino distincta, atque diversa ab actione illa, qua eidem corpori tribuitur existentia. Ut vero quiescat corpus, nulla requiritur a tio distincta actio, [illegible] tenebrarum. Nam actione distincta opus est, ut aer illuminetur, non autem, ut tenebrosus evadat. Deinde, localis motus pluras [illegible] velocitas, [illegible], compositio, quantitas, oppositio! Quies autem nulla positiva affectione donatur, ut consideranti patet.

Dicunt 2do. Ut corpus localiter moveatur, major requiritur vis in impellente alio corpore, quam sit ipsius quieti corporis resistentia; inest ergo cuilibet corpori vis, qua determinatur ad quietem. Est ergo quies aliquid [illegible]

R. [illegible] Nam vis illa, qua corpus quiescens impulsio motui resistit, non est vis, qua [illegible] determinatur [illegible], sed vis qua ~~[illegible]~~ corpus omne sive motum sive quietem [illegible] perseverare nititur in statu suo sive motus, sive quietis, uno verbo vis inertiæ, de qua superius [illegible] quæ ab ipsa corporis vel quiete vel motu distinguitur.

Dicunt 3tio. [illegible] quietis non aliud [illegible] intelligitur, quam [illegible] corporis in eodem loco. [illegible] positivum. Ergo etc.

R. [illegible] Tametsi concedamus, non aliud intelligi [illegible] quietis, [illegible] corporis in eodem loco, non propterea [illegible] quietem esse quidquam positivum. Nam quod [illegible] in eodem loco nihil aliud sit, quam negatio successivæ existentiæ corporis in pluribus locis, [illegible] quietem nihil superaddere quiescenti corpori reale, et positivum; quod erat probandum.

Caput 3tium

De Motu simplici, deque Velocitate

Motus generatim sumptus dividi primo potest in simplicem, et compositum. Motus simplex dicitur [illegible] ab una tantum potentia inducitur: compositus, qui a pluribus simul potentiis habetur. Concipiamus ergo corpus aliquod moveri [illegible] Ex [illegible] motu [illegible] recta [illegible] motus [illegible].
Animadvertendum tamen est [illegible], quod licet corpus simplici motu delatum feratur semper in linea recta, [illegible] nihilominus [illegible] corpus in linea recta motum semper [illegible] motu [illegible] composito [illegible] in linea recta [illegible] simplex corporis motus est semper [illegible] in vacuo [illegible] motum ~~[illegible]~~ in sua recta semper motum continuaret; Nullæ quippe in vacuo aut sunt, aut concipi possunt causæ quæ corpus deflectant ab incepto tramite.

Fig.a 18.

Motus simplex dividitur in Directum, et Reflexum. [illegible] corpus fig.a 18, currat versus D. Reflexus, si postquam idem corpus a puncto A cucurrit ad D, a D redeat ad A.

Linea a corpore moto descripta, aut percursa, ut AD, eadem [illegible], vocatur Spatium a corpore percursum.

~~[illegible]~~ Linea, quæ ducta concipitur a corpore, quod movetur, versus partem, in quam movetur, aut in qua, dum movetur, provehitur, ut AD, eadem Fig.a, nuncupatur Directio motus.

Quantitas motus, [illegible] Momentum, est potentia [illegible] corporis moti [illegible] movens.

Si concipiamus moveri corpus motu simplici, neque illud ad instar puncti consideremus, erit motus per omnes corporis partes æqualiter distributus. Quare tota quantitas motus quæ divisibilis concipi potest, ac corpus ipsum, erit in qualibet corporis parte proportionalis magnitudini corporis. [illegible] quantitas motus [illegible] partis corporis [illegible] tota, [illegible] motus sit in ratione composita ex magnitudine corporis, et celeritate.

Si corpus [illegible] moto [illegible] spatium [illegible] tempore [illegible] quam [illegible] dicitur celerius moveri [illegible] tardius. [illegible] affectio, qua dato tempore datum spatium percurrit, vocatur celeritas, sive Velocitas. [illegible] celeritate; Cognoscitur autem celeritas attendendo ad tempus, et spatium in eo percursum.

Velocitas est [illegible] magnitudo, quæ infinitas habere potest gradus. [illegible] extra [illegible] extra [illegible]

Duo corpora [illegible] spatium [illegible] tempore percurrit. Et quo tardius [illegible] spatium pervenerit. Itaque manente eodem spatio, erunt celeritates in ratione inversa temporum. Percurrant enim duo corpora A, et B idem [illegible]. Corpus A percurrat tempore [illegible] horarum, corpus B tempore [illegible] horarum: erit velocitas A ut [illegible] velocitas B ut [illegible], [illegible] ut [illegible] et [illegible], quæ inversa temporum ratio nuncupatur: Notum quippe est fractione eodem numeratore donatas denominatorum reciprocam rationem servare. Quod si diversa sint spatia eodem tempore [illegible], et spatium [illegible] a corpore B eodem tempore [illegible], [illegible] velocitas A [illegible] B [illegible] licet, ut [illegible] 10, et 15; Fractiones quippe eundem habentes denominatorem [illegible] numeratores.

Si corpus moveatur motu [illegible] in vacuo movebitur [illegible] velocitate, [illegible] directione [illegible] æqualibus temporibus æqualia describet spatia. [illegible]

[illegible] Quoniam [illegible] nulla [illegible] corpus [illegible], et directione moveri in infinitum. Hinc patet lex illa Newtoniana: Corpus omne perseverat in statu suo quiescendi, vel movendi uniformiter in directum, nisi quatenus a viribus impressis cogatur statum illum mutare.

Corpus, [illegible] moveri [illegible], et secundum eandem directionem, in qua primo fuit motum, moveri dicitur motu æquabili. [illegible] æquabili [illegible] mensura celeritas. [illegible] quantitas celeritatis proportionalis [illegible] quod corpus dato tempore absolveret, si motu æquabili abriperetur.

Si corpori moto æquabili motu novus accesserit in eadem directione motus, corpus [illegible] celerius movebitur, et majus spatium eodem quo antea tempore describet. Erit [illegible] proportionale [illegible] velocitatis. Hic autem motus vocatur Acceleratus.

Si a corpore moto discesserit, seu potius imminutus fuerit motus, in eadem plaga tardius feretur, et pari tempore minus spatium [illegible] decrementum velocitatis. [illegible] motus [illegible] Retardatus.

Quum corpori moto æqualibus temporibus æqualia accedunt velocitatis incrementa vocatur motus [illegible] acceleratus. Quum a corpore moto æqualibus temporibus æqualis detrahitur quantitas velocitatis, dicitur motus æquabiliter retardatus.

Si duorum motorum corporum directiones [illegible], aut [illegible] sunt parallelæ, et in easdem partes tendunt, duo isti motus erunt Conspirantes. Motus vero dicuntur contrarii, seu directe oppositi, quorum directiones [illegible] quidem, aut saltem sunt parallelæ, sed in oppositas vergunt partes.

Si velocitates duorum corporum fuerint æquales, erunt spatia percursa in ratione temporum; ideoque vocatis Velocitatibus U, u, Spatiis S, s, et Temporibus T, t, erit S. s :: T. t.

Si velocitates duorum corporum fuerint inequales, et tempora æqualia; erunt spatia percursa in ratione velocitatum: sive S. s :: U. u. Positis ergo velocitatibus, et temporibus inequalibus, erunt spatia percursa in ratione composita ex rationibus velocitatum et temporum, sive erunt [illegible] producta, quæ [illegible] ex tempore multiplicato in velocitatem. [illegible] S. s UT. ut.

Velocitas Relativa dicitur illa, qua duo corpora a se mutuo fugiunt.

Caput 4tum

De Motu Composito.

Omnis motus qui a duabus, vel pluribus causis dependet, dici solet compositus. Si corpus [illegible] A, Fig.a 19, una vi impellatur ad directionem [illegible] lineam AB et alia vi impellatur eodem tempore ad [illegible] lineam AC, motus utriusque causæ actione productus, erit motus compositus.

Verum, ut cognoscamus, qua directione corpus a duabus causis impulsum moveri debeat, ducantur, Fig.a 20, duæ rectæ [illegible] corpus motu [illegible] debuisset, si utraque causa [illegible] effectum suum obtinuisset. Ducantur itaque rectæ AB, AC. et [illegible] dato tempore in [illegible] æquales partes, dividatur eadem linea AB in tot [illegible] partes ad puncta E, F, G: et linea AC [illegible] puncta H, I, L; [illegible], si prima duntaxat causa effectum suum obtinuisset, corpus A post primam dati temporis partem punctum E attigisset, post 2dam punctum F, post 3tiam punctum G, post [illegible] punctum B. [illegible] vero 2da sola causa effectum suum obtinuisset, corpus A post primam temporis partem punctum H attingere debuisset [illegible] 2dam punctum I post 3tiam punctum L, post 4tam punctum C. Ducantur deinde rectæ EM, FN, GO, CD rectæ [illegible] et puncta [illegible] T, U, D quæsitam lineam a corpore duabus causis simul acto describendam designabunt.

Certum enim [illegible] causæ [illegible] prima dati temporis parte corpus A attingat lineam EM, [illegible] secundæ [illegible] primo tempore [illegible] rectam HR. Itaque ambas causas [illegible] A uno, eodemque tempore utramque [illegible] lineam EM, HR attingat, [illegible] poterit [illegible] corpus A ad punctum commune [illegible]. Certum [illegible] primæ causæ [illegible] 2da temporis parte, corpus A [illegible] ad rectam FN; [illegible] 2dæ, [illegible] tempore [illegible] ad rectam IQ. Ut itaque [illegible] ambabus causis [illegible], [illegible] corpus [illegible] eodem tempore utramque [illegible] lineam, [illegible] punctum commune T attingere debere. Eodem modo [illegible] corpus A rectis GO, LR attingere debere commune punctum U; ac tandem [illegible] debere ad [illegible] BD, CD commune punctum D.

Si [illegible] velocitate, quæ æqualis [illegible] velocitatum ex omnibus componentibus. [illegible] aliqua [illegible] promoveatur ab occasu in ortum, sedeatque in ejus puppi Nauta. Nauta hic uno, eodemque motu, ac celeritate, qua movetur Navis movebitur. [illegible] Nauta [illegible] Nauta [illegible], altero [illegible] Navi communi, altero proprio [illegible] Nautæ celeritas ab occasu ortum versus composita ex [illegible] propria, et celeritate navi[illegible]. [illegible] deinde moveri simul et Mare [illegible] Navemque una [illegible]. Tunc motus Nautæ ex tribus motibus compositus [illegible], Navis, qua vehitur, Navis [illegible] quarto motu agetur Nauta; eritque illius celeritas æqualis summæ ex quatuor celeritatibus profectæ.

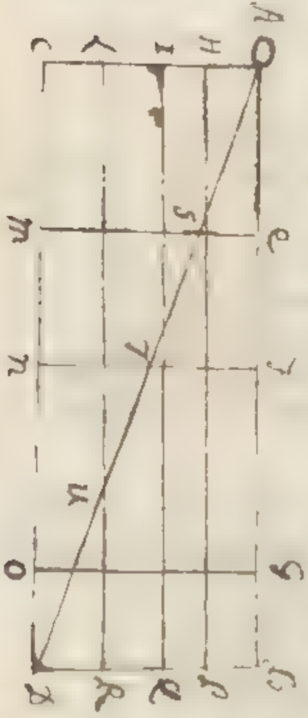
Si motus compositi sint oppositæ directionis, erit velocitas, qua corpus [illegible] differentiæ velocitatum. In [illegible] in ortum [illegible] Nauta a prora versus puppim dimidia [illegible] velocitate, qua navis [illegible]; erit [illegible] Nautæ velocitas æqualis dimidiæ velocitati, qua Navis vehitur.

Si corpus A Fig 19, moveatur directione [illegible] æquabili AB, [illegible] alia potentia agatur directione AC, [illegible] velocitate, qua [illegible] AC et AB, si ambæ [illegible] causa [illegible] Corpus A utraque potentia actum [illegible] in Diagonali AD, [illegible] ABCD, cujus duo latera [illegible] lineas AB, AC, ut [illegible] Fig.o 20, [illegible] demonstravimus.

Causis quæ corpus promovent, [illegible], erit via a corpore [illegible] tempore eo major, quo directiones plus conspiraverint, seu minorem angulum [illegible] easdem plagas [illegible], Contra, erit via, quam corpus [illegible] eo minor quo directiones magis [illegible] oppositæ fuerint. [illegible] A B. Erit Diagonalis

Fig.a 19.

Fig.a 20.



Parallelogrammi AD, quæ a corpore A per[illegible]it. Si directiones plus conspiraverint, uti AG, [illegible] AH major, quam AD, quia angulus obtusus A[illegible] major ē angulo recto ACD. Si directiones fuerint [illegible] erit Diagonalis AK minor, quam AD, quum angulus acutus AIK minor sit angulo ACD; Quæ omnia [illegible]ta sunt p Propōnē 19. Lib. 1. Euclidis

Fig.a 21.

Caput 5.

De Causis motus.

Septem communiter recensentur causæ motus. Prima causa Deus ē, a quo magna omnia corpora vehementi [illegible] jectili motu commota fuerunt in mundi exordio.

2da causa in universi nostri Systematis Planetarii corporibus ē Gravitas, quæ tam efectum, quam [illegible] corporum producit motum.

3tia causa movens Naturæ videtur in facultate Animæ tam humanæ, quam Brutorum. Excitant quippe, volente mente, in fluidis corporis aālis, atq. inde in solidis motus ad requisitam usq. celeritatem.

4ta causa sunt Vires Attrahen[illegible], magnetica, electrica, quæ inter se tam differunt quammaxime.

5ta ē elasticitas, quæ quamplurimum generat motus, ut patet in tensa chorda musica [illegible] cillat.

6ta causa ē corpus in motu constitutum, in aliud corpus incidens, illudq. feriens.

7ma causa ē ignis tam solis, quam terrestris. Plures adhuc fortasse sunt causæ, quæ hacterus detectæ n̄ sunt. A quacunque autem septem harum causarum motus fuerit productus, [illegible] Cl. Musschenbroekius, videt eandem leges sequi, ac si a corpore premente, vel feriente originem traxisset. [illegible] causarum tractasse [illegible] effectus cerni potē, donec leges motus, quas causæ sequuntur, detectæ nobis fuerint.

Caput 6.

De Newtonianis Naē Legib, seu de primariis legib motus.

Tres sunt Naē leges a Newtono ex Phenomenis collectæ, atq. statutæ, quæ propterea [illegible] ad eas omnia corpora constanter observare exploratum sit.

Prima ē. Corpus omne perseverat in statu suo quiescendi, vel movendi uniformiter in directum, nisi quatenus a viribus impressis cogatur statum illum mutare.

Lex ista satis patet ex iis, quæ Cap 6 [illegible] Dissertationis, et præcedenti Cap 3 diximus. [illegible] corpus ob eam quæ vi [illegible], sive motum, sive quiescens n̄ mutabit statum suum, nisi extrinseca causa accesserit. Corpus [illegible] semel in motu positum movetur [illegible] in eadem recta linea, et cum eadem velocitate, quousq. invenerit obstaculum, tam certum ē, quam qd certissimum.

2da Lex ē. Mutaō motus ē semp pportionalis vi motrici impressæ, et fit semp secundum rectam lineam [illegible] vis illa imprimitur.

Hæc quoq. Lex ex superius dictis consequitur. [illegible] produxit motum, ut dupla [illegible] generet, tripla triplum, quapropter certe mutaō inveniet nobis [illegible] pportionalis. Aliunde vero, [illegible] movetur in directum corpus, ut n̄ potest [illegible] secundum aliam plagam, nisi [illegible] nova vis [illegible]; at nova accedente vi, movebitur corpus secundum rectam illam, qua nova fuit vis impressa.

3tia Lex ē. Actioni semp contraria, et æqualis ē reactio, sive corporum duorum actiones in se mutuo æquales sunt, et in partes contrarias diriguntur. Hoc ē, p actiones, et reactiones æquales motus mutaōnes in corporib in se invicem agentib producuntur, quæ mutaōnes versus contrarias partes imprimuntur. 3tia ista Lex constituat Propōnem unicam, quæ ita demonstratur:

~~[illegible]~~ Primo, si corpus aliud [illegible] alterum [illegible] quiescenti tantundem [illegible]. Nam si corpus A. Fig.a 22 cum duodecim motus partib versus corpus B ferat, [illegible] quinque partes motus, restabunt [illegible] A motus partes tantummodo septem; adeoq. mutaōnes, quæ utriq. corpori contigerunt, æquales erunt, idemq. omnino erit effectus, ac si vis quinque partium, motus æquivalens, impelleret corpus B versus C, et alia huic æqualis in corpus A ageret, ipsumq. in contrarias partes versus H urgeret.

Fig.a 22

2do, si corpus B, eadem Fig.a, n̄ quiescat, sed tendat versus C, et corpus A celerius motum in [illegible], tantundem motus deperdit corpus A, quantum corpus B lucratur, et mutaōnes motus [illegible] corpore productæ (scilicet incrementum motus unius, et decrementum alterius) æquales erunt.

3tio, si corpora A, et B, eadem Fig.a, sibi obviam venerint, et A feratur versus C cum duodecim motus partib, B vero versus H cum trib motus partib, qualiscunq. motus mutaō corpori B accidat, eadem omnino contingit corpori A. Nam [illegible] post occursum ferat B versus C cum duab partib motus, mutaō motus, quæ [illegible] inducta ē, erit partium quinque, æqualis scilicet summæ duorum motuum, illius tempe, quo prius versus H ferebatur, quique p [illegible] corporis A destructus ē, et illius, quem de novo recipit, quocum versus plagam C tendit; et motus in corpore A amissus [illegible] quinque motus [illegible] æqualis erit adeoq. idem omnino sequitur effectus, qualis fuisset, si vis cum quinque motus partib pelleret corpus B versus C, et alia huic æqualis imprimeretur in corpus A, quæ illud versus partes H ageret.

N̄ desunt aliqui Philosophi, qui 3tiam hanc Newtonianam motus legem falsam ē putant, asserentes, ea semel admissa, nullam unquam haberi posse in rerum naā corporum motum. Nam ita ratiocinantur. Moveatur corpus A versus quiescens B. Jam si reactio corporis B in A tanta ē, quanta ē actio ipsius A in B, nullus sequuturus erit motus in B. Sed moveri B reipsa videmus. Falsum ergo ē Actioni semp ē æqualem, et contrariam reactionem.

Verum, ut huic argumento satisfiat, audiamus Jacobum Hermannum, qui primus laudatæ legis Newtonianæ verum, atque genuinum sensum expressisse videtur. Circa notissimam naturæ legem, ait Vir cl., qua cuilibet actioni æqualis, et contraria dicitur esse reactio, egregii nonnulli viri hærere videntur; existimantes nunquam motum sequi debere actionem, si huic æqualis semper, et contraria sit reactio. Nam si, ut in exemplo a celeberrimo Newtono inter alia adducto equus lapidem funi alligatum trahens æqua vi retrahitur in lapidem, quomodo progredi equus, lapidemque movere poterit, si vis agens ab æquali, et contraria resistentia absorbetur tota, atque retunditur. Sed hæc objectio ab æquivocatione circa nomina vis, et actionis nata esse videtur, quæ tamen duo accurate debent distingui. Vis corporis non est actio ipsa. Nam actio est applicatio vis cujusdam subjecto habili, seu cui applicari potest, illi vero soli corpori applicari censetur, quod resistit, quod renititur, quod reagit. In rerum natura nulla est actio proprie sic dicta, ubi nulla est reactio. Equus A, qui cornus nihil resistens post se trahit, nihil trahere, vel non trahere, dici nihil aliud agere, quam simpliciter incedere censetur. In omni ergo actione corporea est collisio inter vis agentis, et renixum corporis patientis. Applicatio vis agentis in corpore actionem suscipiente, hoc est actio ipsa æqualis est, et contraria renixum patientis, quæ est ejus reactio, quia hic renixus, vel hæc vis inertiæ corporis patientis debet tota, ut corpus moveri possit ab agente. Non tamen ideo sequitur vim totalem corporis agentis totam impendi superandæ reactioni patientis, sed ejus partem tantum et hæc pars vis totalis corporis, quæ tollendæ resistentiæ corporis patientis insumitur, ea est vis, a qua actio proprie manat. Residuum ejusdem vis totalis, quum nullam habeat resistentiam, vel renixum absorbendum, in actionem nihil influit. Ideirco quum actio quæcumque æqualis, et contraria dicitur reactioni corporis patientis, hoc aliud non significat, quam istud, in omni scilicet actione corporea tantum virium corpori agenti decedere, quantum corpus actionem suscipiens lucratum est. Hactenus Hermannus. Itaque nullus sequeretur in rerum natura corporum motus, si vires impingentis corporis A æquales essent, et contrariæ viribus impacti corporis B; motus autem ex eo non tollitur, quod actio corporis A æqualis sit, et contraria reactioni corporis B; ut ex adductis superius exemplis liquido constat.

Caput 7.

De Potentiis Prementibus.

Potentia premens est vis corporis agentis in aliud, quod attingit, idque vel suo loco movens, vel movere nitens.

Potentiæ prementes vel manent in quiete simul cum corpore, in quod agunt: ut quum duo U.C. ligni globi tabulam premunt marmoream: vel una cum corpore, in quod agunt, moventur: ut quum iidem globi massam e.g. premunt argillaceam.

Potentiæ prementes, et quiescentes primo sunt viva animalia manibus, pedibus, totoque corpore prementia cetera corpora, quæ ex loco movere nituntur. 2do gravitas corporis, quæ unum premit ad alterum, quod sustinet; ut in adducto exemplo ligneorum sphærarum marmoream planum prementium. 3tio vis elastica elateris compressi, inter duo alia corpora positi, et se se restituere conantis; ut virga viridis ambobus compressa manibus, seu potius inter duas compressa manus. 4to vis attrahens, aut magnetica, quæ non aliter ad se invicem premit corpora, quam si a viribus manibus contrario nisu prementibus ad se appressa fuissent. Hinc si magnes suberis frusto, itemque ferrum simili frusto imponatur, ut libere utrumque in aqua innatet, mutuæ attractionis vi, ad invicem ambo accedent. At quum ad contactum pervenere, neutrum propellet alterum, æqualitate scilicet mutuæ attractionis, qua nisum eorum conatus sustentant; quemadmodum in viribus manibus contrario, et æquali nisu se invicem prementibus neutra alteram movet. Eadem de causa si globus terraqueus inæqualiter divideretur, plano scilicet non transeunte per centrum, alterutrius in alteram partem gravitas, vel attractio eadem, sive æqualis est; atque ob æquales, et contrarias in se prementes potentias, nullum earum sequitur effectus. Æquales vero eas potentias esse oportet; secus Tellus tota in libero æthere fluitans majori pressioni cedens abiret in infinitum.

Potest potentia premens ex loco moveri, dum tamen interim corpori, quod premit, atque quocum movetur, manet applicata; ut si manu premeret pondus tabulæ impositum ad intervallum 10 U.C. pollicum; aut, si pondus tabulæ impositum una cum tabella, quæ inflectitur, descenderet; vel si elater inter duo compressus corpora se se restituat, binaque obstacula ipsum continentia removeat, quæ, dum sibi redditur, premere pergit.

Quodcumque autem corpus, quod resistit actioni prementis potentiæ, vocari solet Obstaculum.

Effectus potentiæ prementis in obstaculum est translatio obstaculi ab uno in aliud locum, dummodo obstaculum a potentia moveri possit. Verum sive potentia premens obstaculum suo loco moveat, sive non, quamdiu potentia premit, semper ipsi obstaculo resistentia, sive reactio, quemadmodum ex dictis superiori capite consequitur. Premamus manu tabulam. Hæc sive mota, sive non mota remanet manum, ... tabulæ repremeret alio comparata modo, ac si altera sua manu nostram tantopere repressisset.

Actio potentiæ prementis est momentanea. Si vero quasi continuata, componitur ex momentis se mutuo sequentibus, quæ singula tempore infinite parvo exeruntur, et ut momenta temporis, fluxu non interrupto, sibi succedunt. Quare singulus effectus prementis potentiæ ab actione dependet momentanea, quemadmodum effectus continuatus deperdit ab actione continuata potentiæ. Atque ut de momentanea actione potentiæ potissimum agamus, sequentia animadvertenda sunt cum Manfredo ... theoremata.

1mo. Si potentia premens moveat obstaculum, poterit actio potentiæ dividi tum respectu magnitudinis obstaculi, tum respectu velocitatis, qua movetur obstaculum, ideo et tota actio potentiæ cognosci debeat ex magnitudine, et velocitate obstaculi. Nam manente eodem obstaculo, et aucta, vel minuta velocitate, in ratione velocitatis augebitur, vel minuetur actio potentiæ. Manente vero eadem velocitate, et aucto, vel minuto obstaculo, augebitur, vel minuetur actio potentiæ in ratione obstaculi. Datis ergo duabus rectis, quæ velocitatem et obstaculi magnitudinem repræsentent, ... continentur rectangulum, potentiæ actionem poterit designare.

2do. Quum in una potentia premente nihil cognoscitur absolute magnum, comparanda est cum alia potentia in idem agente obstaculum.

3. Si duæ Potentiæ prementes promoveant duo obstacula æqualia, singula singulis, velocitate æquali, erunt earum Actiones æquales.

4. Si duæ Potentiæ prementes promoveant duo obstacula inæqualia pari velocitate, erunt actiones Potentiarum, ut magnitudines obstaculorum. Vocentur itaque Potentiæ P.p. obstacula vero O.o. Tum P.p::O.o.

5. Si duæ sint Potentiæ prementes, et duo obstacula æqualia, quorum unum promoveatur velocitate duplo majori, quam alterum, erunt actiones Potentiarum, ut velocitates obstaculorum. Velocitatibus ergo litteris V.v notatis, P.p. V.v.

6. Si duo obstacula inæqualia moveantur dispari velocitate, erunt actiones Potentiarum in ratione composita ex velocitate, et magnitudine obstaculorum. Sive P.p:: OV.ov.

7. Si actiones Potentiarum fuerint æquales, et obstacula inæqualia, erunt magnitudines obstaculorum in ratione inversa velocitatum. Et semper quum magnitudines obstaculorum fuerint inversè, ut celeritates, Potentiæ erunt æquales. Quum enim P=p. erit OV = ov. adeoque O.o.:: v.V.

8. Si actiones Potentiarum dividantur magnitudinibus obstaculorum, emergent velocitates obstaculorum si vero dividantur celeritatibus obstaculorum, emergent magnitudines obstaculorum.

9. Si duæ Potentiæ æquales conatum habentes opposita premant directione, erit ex ista concursione, adeoque corpora premen tia immota manebunt, eorum premonitus se se destruentibus. Tum integra quantitas conatus premonii, actionisve in utraque perit, ut evidenter patet in duobus Luctatoribus sibi æquipollentibus.

10. Si tantum sit obstaculum, ut a Potentia premente moveri nequeat, facit obstaculum idem, quod Potentia nitens directione opposita. Quare hoc eodem modo conatus, nisus, et actio prementis Potentiæ destruitur.

11. Duæ Potentiæ se se contraria, seu opposita directione prementes mutuo, sibi instar obstaculorum sunt. Earum itaque actiones considerari possunt tanquam obstacula, quæ aliqua velocitate moverentur, si sibi libere forent commissa.

12. Si duæ Potentiæ opposita directione se premant, atque una superet aliam, habebunt actiones inæquales; illa quidem, quæ superat, majorem; ista, quæ superatur, minorem. Hinc per excessum validius agentis Potentiæ, retrorsum agitur Potentia, cujus actio erat imbecillior.

Caput 8.

De Motu Reflexo, atque Refracto.

Ubi Cap. 3. diximus, atque ex prima universali Newtoniana lege infertur, omne corpus, quod movetur, quantum in se est moveri pergit in perpetuum motu æquabili secundum rectam illam lineam, secundum quam, accepta motrice vi, primo moveri cœpit. Quoniam vero terrestria potissimum corpora cum omnibus iis, quæ haudquaquam moventur in Vacuo, experientia constat esse mutare directionem motus, neque in eadem ferri semper recta linea, propterea quod ab aliis obviis corporibus medio in cursu impediuntur; agendum nunc est de compositis motibus Reflexo, atque Refracto, qui in moto aliquo in directum corpore prorsus opposito obice enascuntur.

Ac primo quidem si concipiamus motum aliquod corpus A, Fig.a 23, incidere in planam alterius corporis superficiem BC, secundum rectam AD ad punctum D. Tum idem corpus A post impactum ad punctum D supponamus ad eandem regredi partem, a qua antea recesserat, secundum aliam rectam DE: Quemadmodum itaque motus directione AD nuncupatur Directus, ita ejusdem corporis motus 2da directione DE vocatur Reflexus. Recta autem AD dicitur linea, seu via incidentiæ: Recta DE linea, seu via reflexionis: Plani BC commune punctum D erit punctum incidentiæ, et reflexionis: Angulus ADB inter lineam incidentiæ AD, et planam superficiei BD contentus, dicitur Angulus incidentiæ: Angulus EDC contentus inter lineam reflexionis DE, et planam superficiei DC, appellatur Angulus reflexionis: Recta FD incidens perpendiculariter in D commune punctum incidentiæ, et reflexionis, dicitur Axis reflexionis. Planum AF transiens per viam incidentiæ, perque axem reflexionis, vocabitur Planum incidentiæ: Planum denique EF transiens per viam reflexionis, perque axem reflexionis, nuncupabitur Planum reflexionis.

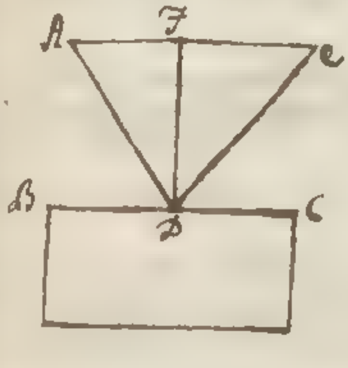


Fig.a 23.

2do Motus Refractus dicitur, quum corpus motum in obicem impingens ita directionem mutat, ut non retro revertatur, sicuti in motu reflexo, sed moveri pergat versus eandem ferme plagam, versus quam ante impactum tendebat. Sit enim tenuissima plana superficies AB, Fig.a 24, quæ dividat superius spatium MO a spatio inferiori QH: Tum in superiori spatio MO irruat globus M in superficiem AB, secundum rectam Mi, eamque superficiem perrumpat. Si globus M, prupta superficie AB, moveri pergat in spatio inferiori QH, secundum rectam iH, quæ jacet in directum cum recta Mi, nulla in moto globo M continget mutatio motus. Verum, si moveatur vel per rectam iR, vel per rectam in, tunc dabitur motus refractus, mutata nimirum in globo M ad punctum i directione motus, illius tamen motu versus eandem ferme plagam continuato. Recta autem XiZ, quæ ex puncto incidentiæ i perpendicularis hinc inde ducitur ad planum AB, vocatur Axis refractionis: Recta Mi dicitur linea, seu via incidentiæ. Recta in, seu Recta iR linea, seu via refractionis: Angulus MiX, quem continent linea incidentiæ, et axis refractionis, appellabitur Angulus incidentiæ: Angulus niZ, vel angulus RiZ, quem linea refractionis, et axis refractionis continent, dicitur Angulus refractionis: Si angulus refractionis superet, seu major sit angulo incidentiæ, hoc est, si globus M in spatio inferiori QH moveri pergat per viam superiorem iR, appellabitur Refractio a perpendiculari: Si vero angulus refractionis sit minor angulo incidentiæ, hoc est, si globus M in spatio inferiori pergat ire per viam inferiorem in, appellabitur Refractio ad perpendicularem.

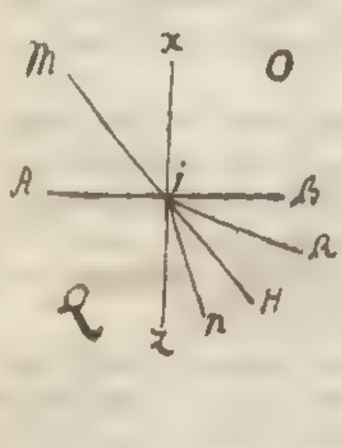


Fig.a 24.

Postquam explicavimus quid sibi velint Motus Reflexus, atque Refractus, Quoniam diversa esse possunt obstacula, unde aut Reflexio nascitur, aut Refractio alicujus corporis motus: considerandum etiam est, quomodo possit corpus in alterum impingere, quæve intercedere possit discrimen tam inter corpora impenetrabilia, quam inter corpora impacta.

Primo autem, qdcumq. corpus potē in alterum impingere vel directe, vel oblique. Impinget directe, quum Recta secundum quam corpus movetr, superficiei impacti corporis erit perpendicularis: uti X 1, vel Z 1, Figa 24. Impinget vero oblique, seu indirecte, si recta, secundum quam corpus impingens fertr, superficiei impacti corporis n̄ sit perpendicularis: uti M1, vel H 1, eadem Figa.

2do corpus, qd impingit, et qd impingitr vel ē durum, vel molle, vel elasticum. Corpus perfecte durum dicitr, qd ictui resistit, qd scilicet nunquam cedit, qdve, ne pro minimo quidem tempore figuram suam amittit. Corpus molle appellatr, qd ictui ita cedit, ut pristinam figuram amittat, et nunquam se ad eandem restituat. Corpus elasticum ē, qd ictui aliquantisper cedit, sed postea in pristinam figuram propria se se vi restituit. Corpus denique perfecte elasticum ē, qd se eadem vi in pristinam figuram restituit, qua fuerat ab ea dimotus.

Traditis hujusmodi Definitionibus, quaerendae sunt tam causae, quam leges sive Reflexionis, sive Refractionis. Atq. ut a Reflexione ordiamur, supponamus, corpus qdcumq. A cum data vi aliqua incurrere in corpus B ita magnum, ut e suo loco movere nequeat. Quoniam corpori A objectum ē insuperabile obstaculum B, corpus profecto A totam vim suam impendet ad agendum contra immobile corpus B: Et quia actioni semp aequalis, et contraria ē reactio, corpus immobile B reagendo, retundet, ac destruet omnem motum corporis A; ita ut post percussionem tam corpus B, quam corpus A debeat quiescere. Aliunde vero, quum experientia quotidiana compertum sit corpus A reflecti ab [interdum] ob.o corpore B (Globus n. v.c. eburneus a pariete reflectitr) inquirendum ē, quaenam censeri debeat causa hujusce reflexionis.

Cartesiani, qui putant eandem semp conservari in rerum universitate motus quantitatem, docuere corpus [motum] in aliud quiescens impingens nihil omnino de suo motu deperdere, sed motus solummodo directionem mutare. Inquit n Cartesius 2da parte Principiorum, no 36. Deus [qui] omnipotenti sua virtute creavit mām motu, et Quiete donatam, tantam eamnunc conservat in mā sive motus, sive quietis quantitatem, quantam ipso Creaōnis initio mā contulit. Licet n motus nihil aliud sit, quam modus quidam mā motae, ē tn in mā determinata quaedam ejus quantitas, quae nec augetr unquam, nec minuitr, tametsi in aliquibus mā portionibus aliquando major sit, aliquando minor. Quum itaq. pars aliqua mā, quae duplo minor ē altera mā parte, movetr velocitate duplo majori, quam altera duplo major pars mā, existimandum ē tanta ēe motus quantitatem in minori portione mā, quantam in majori, adeo ut imminuto alicujus particulae motu, tantumdem proportionaliter motus in altera particula augeatr. Haec Cartesius qui sequentibus no 40, et 44. clarius eam suam proponit sententiam, inquiens. 3tia, quam animadverto, mā Lex ē, qd si corpus motum impingens in alterum minores habet vires ad continuandum motum in linea recta, quam alterum ad ei resistendum, tunc amittit determinationem, quin aliquid amittat motus.... Notandum quippe ē motum n̄ ēe contrarium motui eam velociori, sed dari solummodo oppositionem [duos motus] [scilicet] inter motum, et quietem, seu inter velocitatem et tarditatem motus, quatenus tarditas participat naam quietis: praeter determinaōnem ejus motus, qua impeditum ē aliquod corpus, et resistentiam aliorum corporum, quae ipsi obviciuntur, sive sint illa quiescentia, sive diverso motu acta, opposita directione.

Porro ex adductis Cartesii verbis tria consequi volunt Cartesiani. Primo nihil unquam motus perire in hac rerum universitate: 2do corporum reflexionem contingere in indivisibili puncto temporis: 3tio in corporum reflexione fieri tantum mutaōnem directionis ~~[illegible]~~.

Ppōo 1. In rerum naā n̄ eadem semp habetur quantitas motus.

Pro: 1. Ppōo. Motus, n̄ secus ac cetera corporum attributa, nihil aliud ē, quam mae affectio, seu modus a mā indistinctus. Sed cetera corporum attributa, eo ipso, qd entitates n̄ sunt a mā distinctae, augeri possunt, vel minui ut cuiq. patet. Ergo corporum quoq. motus n̄ obstat, quominus in rerum naā aut augeatr, aut minuatr. N̄ ē ergo eadem semp quantitas motus in rerum naā.

Pro: 2do Ppōo. Momentum, seu quantitas motus ē vis illa, qua corpus mobile secundum suam tendit directionem; atque si duo corpora sibi mutuo occurrant opposita directione, vires illae, quibus in contrarias promoventur plagas, ~~[illegible]~~ [erunt sibi] omnino contrariae. Sed si vires duorum eorundem corporum erunt contrariae, destruent se se mutuo, ubi supponantur aequales; destruetr vero motus, qui ē minoris efficaciae, ubi supponantur inaequales, per 3tiam Newtonianam naē legem. Motus itaq., quum deficiat vel singulis impactis corporibus, vel uni ita tn, ut alteri n̄ accedat corpori impellenti, inquam periit.

Dicens cum Cartesio 2da Parte Principiorum, no 36. Cognoscimus hanc ēe in Deo perfectionem, ut n̄ solum naā sua sit immutabilis, verum eam in suis operationibus, ut propterea eodem semp modo operetr. Quare praeter mutaōnes illas, quas vel in mundo conspicimus fieri, vel contigisse per revelaōnem scimus, absq. ulla mutaōne creatoris; nullas alias supponere fas ē in ejus operibus, nisi Deum inconstantem et mutabilem dicere velimus. Itaq. quia Deus diversis modis communicavit in creaōne particulis mae motum, et quia eodem semp modo, [eas conservat] iisdemq. legibus ~~[illegible]~~, quas in ipso creaōnis sanxivit, inferendum ē servari indesinenter a Deo in mā eandem motus quantitatem.

R. argumentum in hac re a summa Dei immutabilitate petitum n̄ solum nullius ēe roboris, sed dignum ēe reprehensione, in Cartesio potissimum, qui fatetr motuum leges dependere a liberrima Creatoris voluntate. Nam, quo pacto illud a voluntate Dei liberrima pendet, qd censendum ē immutabile? Qd vero addit Cartesius, praeter eas mutaōnes quas in hoc mundo conspicimus, aut revelaōne divina accepimus, quaeq. citra creatoris mutaōnem factae sunt, nullam aliam in ejus operibus admitti oportere, ne Deo inconstantiam tribuere videamur, id sane, inquit Cl. Du-Hamelius vix ferendum puto quasi voluntas divina n̄ sit prima omnium causa, aut, si quid praeter ultimam naē ordinem moliatur sua sibi raō n̄ constet, aut inconstantiae argui possit. Quare hec raō ab immutabilitate Dei deprompta praetermitti potuisset. Sed forte alia ei n̄ praesto erat, quae id persuaderet, qd primum loco sumit, eandem semp manere motus quantitatem.

Dicent 2do. Quamvis videatur deficere corporibus motus, potest tamen in Universo eadem conservari semper motus quantitas. Sit enim corpus V. C. A, quod impingat in corpus B quiescens. Post impactum minuetur equidem, quandoque etiam cessabit motus corporis A; nullum tamen contingit in rerum natura motus decrementum, quum motus vel imminutus, vel extinctus in corpore A, totus communicetur corpori B. Idem censendum erit de duobus corporibus, quae opposita directione in se invicem ruant. Nam quantum ex mutuo occursu detrahitur uni motus, tantum alteri corpori communicatur.

R. non solum aliquibus materiae portionibus deficere determinatam motus quantitatem, propter obvium illius obstaculum; sed quamplurimum motus in universali materiae massa, seu in toto Universo quotidie perire. Enimvero, quo quotidiana suadente experientia, ita corpus A impingit quandoque in quiescens corpus B, ut post impactum utrumque quiescant: Atque ita etiam quandoque duo corpora sibi mutuo occurrunt, ut post mutuum occursum utrumque suum deperdant motum. Quae tamen contingere nullatenus deberent, si eadem semper haberetur in rerum natura quantitas motus. Neque est, quod confugiant Cartesiani ad motus communicationem. Nam qui queso fieri, aut concipi potest, ut motus corpori A detractus communicetur totus corpori B, si post impactum tam A quiescit, quam B? Concipere ne potest, ut corpus aliquod et quiescat simul, et moveatur? Quod si motus corporis A corpori B, utpote quiescenti, non communicatur; quis non videat perire in rerum natura motum corporis A?

Dicent 3tio. Fieri fortasse posse, ut corpus aliquod [illegible] impingens quiescere cogat, [illegible] communicato [illegible] corpori motu; fieri etiam posse, ut duo corpora directe oppositis acta motibus suum post mutuum occursum amittant motum; quin tamen deficiat aliquid motus universali massae materiae. Cur enim motus illa quantitas, quae vel in uno, vel in utroque corpore cessat, communicari non potest aliis materiae particulis, circumstanti V. C. aeri, aut vaporibus? His autem communicato motu, eadem manet in Universo quantitas motus; ut quisque videt.

R. Argumentum hoc, quo neque Cartesius usus est unquam, neque aliquis alicujus nominis Cartesianus, omnino corruere [illegible] 2da Newtoniana lege naturae. Si enim mutatio motus est semper proportionalis [illegible] motrici impressae et [illegible] semper secundum rectam lineam, qua vis illa imprimitur; qui queso in duorum occursu corporum, totus [illegible] communicari potest aeri, sive vaporibus motus? Ponamus corpus A motum, Fig. 22, impingere directione A C in corpus quiescens B, ita ut post impactum, omnino immoto corpore B, deficiat motus omnis in corpore A. Per 2dam legem [illegible], quum vires impressae sint secundum rectam A C, si aliqua contingere deberet mutatio, adeoque communicatio motus in aere, ea fieri deberet secundum rectam B C. Sed, quo pacto promovebitur aer directione B C, si corpus A, a quo sunt impressae vires impingit in corpus quiescens B? Aliquis ergo communicari potest circumstanti aeri motus a corpore A, [illegible] nota [illegible] maximus motus; non potest tamen totum illi communicare motum suum, quemadmodum totum non communicat [illegible] maximus motus. Idem dicendum esset in hypothesi, quod corpora A, et B oppositis directe moverentur directionibus, et post occursum, motum utrumque deperderent. Nunquam enim communicatio motus in aere [illegible], [illegible] vi non posset secundum rectas B C, A H, quibus vires ipsae imprimerentur. Deperiret ergo in rerum universitate quantitas aliqua motus, atque ea quidem non exigua; Quod erat demonstrandum.

Propositio 2da. Corporum reflexio contingit in puncto temporis.

Pro 1. Propositio. Nisi corporum reflexio haberetur in puncto temporis, in puncto incidentiae, et reflexionis corpus, quod reflectitur, aliquantisper saltem quiesceret; sed quiescere aliquantisper corpus concipi non potest, quin posita vel minima quiete, et omni interrupto motu, intelligi non potest, unde novus potuerit procreari in illis, seu novus motus. Necessum itaque est, ut corpora reflectantur in temporis puncto.

Pro 2do Propositio experimentis a Gassendo Massiliae institutis. Nam in Triremibus celerrimo motu actis e pede mali sursum projecta vice diversis vicibus plurima corpora, quae semper ad pedem mali ceciderunt; ut fuse describit Gassendus ipse Dissertatione, et Epistola 1 ad Petrum Puteanum, quas inscribit De motu impresso a Motore translato. Sed corpora illa [illegible] ad pedem mali haudquaquam cecidissent, si in puncto reflexionis aliquantisper quievisse debuissent. Reflexa itaque sunt in puncto temporis ad mali pedem.

Dicent 1to [illegible] mobile transire non potest in puncto temporis ab uno motu ad [illegible] contrarium motum. Sed transiret corpus [illegible] in puncto temporis [illegible] contrarium motum, si reflecteretur in puncto temporis. Ergo in puncto reflexionis intercedit aliquod medium, hoc est punctum saltem quietis.

R. dist. maj. Idem mobile transire non potest in puncto temporis ab uno ad alium sibi revera contrarium motum conc. ad alium contrarium duntaxat in directione motus ne Trn. dist. cum proportione min., et nego consequentiam. Dicere merito possumus, nullos esse motus sibi vere contrarios, quum ii, qui directe opponi [illegible], seu contrarii [illegible] non ratione motus, qui idem semper est, contrarii sunt, sed ratione directionum, quae versus oppositas, seu contrarias plagas habentur. Hinc nullum excogitandum est medium [illegible] [illegible] foret excogitandum, deveniendum non esset ad punctum quietis. [illegible], [illegible] [illegible], non esset [illegible] utrumque motum media, sed utroque motu natura sua contraria esse [illegible], majorem illam propositionem cum summis Philosophis negare etiam [illegible]. Nam motus licet contrarii habere medium nullatenus possunt.

Dicent 2do. Corpus sursum secundum perpendicularem lineam projectum tamdiu ascendit, quamdiu impressa [illegible] vis superat [illegible] [illegible], et aeris resistentiam. Ergo [illegible] vires corpori impressae [illegible] vi gravitati sive ipsius corporis, sive aeris ad [illegible] qualitatem [illegible], tunc quies aliqua in corpore intercedit.

R. [illegible] ant. [illegible] conseq. Nam quum vires impressae sursum projecto corpori [illegible] ad [illegible] cum [illegible] gravitatis [illegible], quum [illegible] corpus, descendet immediate, nullo intercepto puncto quietis. Eo quippe temporis puncto, quo sursum [illegible], [illegible] directum desinit motum, incipit motus [illegible] reflexus. Quod si instarent [illegible], nulla interposita mobula, eundem semper haberi motum, respondendum esset cum distinctione, eundem [illegible], hoc est non interruptum haberi motum, non tamen eundem ratione diversae, seu reflexae determinationis.

Dicent 3tio. Quum corpus aliquod elasticum impingitur, ratione elasticitatis illius partes introprimuntur, deinde explicant se [illegible]

siliant, et pristinum restituant in locum. Ergo in concursu saltem corporum elasticorum aliqua intercedit quies in puncto reflexionis, quum non in puncto temporis, uti supponunt ad contactum venerint, possint partes corporis introprimi, et suum in locum restitui.

R. in occursu corporum elasticorum reflexionem numquam attingi in momento temporis; adeoque nullam admittendam esse morulam in puncto reflexionis. Licet enim post spatium, duorum corporum elasticorum nam, quae ad mutuum devenere contactum, comprimi [illegible] debeant, et quasi complanari, deinde elastica vi priorem in locum, pristinamque in figuram restitui; necesse tamen non est, ut concipiamus utraque corpora in puncto reflexionis aliquo tempore momento quiescentia, quum ad partium introprestionem, et restitutionem sufficiat mutuus in puncto temporis corporum contactus. Nonne enim in puncto temporis constellas concipimus vires? Cur itaque, [illegible] viribus, seu pacto contactu, non statim reflectentur corpora a puncto reflexionis, sive contactus, ita ut dum reflectuntur, seu diversa post impactum directione feruntur, eorum interim partes propter percussionem comprimantur, tum propter elasticitatem in pristinum statum restituantur? Quod si alicui fortasse nostra haec responsio minus probetur, illud saltem certum est, alienas [illegible] vel projecti corporis partes complanari et veluti quiescere, dum tamen interim aliquando corporis partes sese restituere nituntur, aut communicato tremore, et tremitu quodam [illegible] concutiuntur; ita ut impossibile sit totum quiescere aliquantisper corpus in puncto reflexionis. Tandem, si aliquis opponeret [illegible], alicubi temporis [illegible] esse [illegible] mutabilem [illegible], adeoque non contingere reflexionem in temporis puncto; respondendum esset [illegible] habendum esse [illegible], verum non idcirca confugiendum fore ad aliquod quietis punctum in puncto reflexionis. Nam quum moveri corpus dicimus in puncto, seu momento temporis, momentum illud in alia minora momenta divisibile, seu constitui ex infinitis exiguis momentis concipimus, nec tamen dum movetur intra temporis momentum, quiescere in aliquo minimo momento intelligimus. [illegible] quum [illegible] reflexionem corporum in puncto temporis, punctum temporis physicum, nulla interposita quiete, significare volumus, non punctum mathematicum in morem [illegible] patum.

Propositio 3tia. Falsum est corporum reflexionem contingere propter oppositionem directionum; seu, in reflexione corporum non sola contingit mutatio directionum.

Pro 1. Propositio. Interdum contingit reflexio quin nulla est directionum oppositio. Nam si corpus A celerius motum impingat in B longe majus, quod tardius movetur versus eandem plagam, versus quam movetur corpus A, interdum reflectetur corpus A, eamque utrumque corpus eadem tendat directione, scilicet, cum vis omnis in utroque corpore existens ad eandem dirigatur partem. Sed concipi non potest, cum ad eandem plagam tendentem generare posse motum versus partem oppositam. Falsum itaque est reflexionem contingere propter oppositionem directionum, quum per 2dam Newtonianam naturae legem omnis mutatio motus contingat secundum lineam, qua fuit vis impressa.

Pro 2do Propositio. Si in reflexione corporum sola contingeret mutatio directionum, reflexa corpora eandem in oppositis directionibus servarent motus quantitatem: et corpora omnia in obstaculum impingentia deberent reflecti: utrumque est contra experientiam. Ergo reflexio non in sola consistit mutatione directionum.

Dicent 1. Numquam haberi reflexionem corporum sine oppositione aliqua directionum. Nam in allato superius exemplo corpus A, quod celerius movetur, quodve versus eandem plagam impingit in B longe majus, tardiori tamen motu actum, reflectitur utique a corpore B; verum non reflectitur, nisi propter oppositam directionem corporis B. In corpore quippe B vires [illegible], quibus una cum corpore A fertur in eandem plagam, alias in partibus oppositis supponi debet viribus praeditum, quibus et resistat corpori impingenti A, et ipsum opposita directione resistens reflectat; adeo ut reflexio omnis contingat propter oppositionem directionis.

R. in corpore B moto non posse a nobis fingi oppositam directionem, nisi fingamus idem corpus B aliquibus viribus tendere in unam partem, et aliis simul viribus tendere in partem oppositam, quod maximum equidem foret absurdum. Sit enim Fig. 22, corpus B, quod moveatur directione BC. Si corpus A celerius motum in illud impingeret, et reflecteretur directione BA propter oppositionem directionis in B; jam B et moveri deberet directione BC, et ferri simul deberet directione BH. Neque est, quod asserant Cartesiani esse in corpore B vires, quibus tendit versus C, et oppositas simul vires in plagam oppositam BH, quibus scilicet resistat corpori impingenti A, ipsumque opposita directione BH reflectat. Nam corpus B, quod acceptis viribus promovetur directione BC, per vim inertiae, et per primam Newtonianam naturae legem ita suum prosequi debet in eadem directione motum, ut numquam deflectat, quousque inveniat obstaculum. Quomodo itaque praeterea debet vires in partem oppositam BH, seu, ut verbis Cartesianorum utar, quomodo praeterea simul potest oppositam directionem BH; ita ut ab hac opposita directione corporis B, reflectatur corpus A a directione AC in directionem AH. At, inquient, corpus B motum directione BC per vim inertiae non solum perseverare nititur in eadem directione, verum etiam cum eadem quantitate motus. Hinc quum per impulsum corporis A versus eandem plagam acceleretur eius motus, per vim inertiae resistit novis impressis viribus, et resistendo ipsum corpus A reflectit in plagam oppositam AH. Haec equidem recte asserunt Cartesiani; sed difficultatem tamen haudquaquam [illegible]: non enim confundendae sunt vires cum directionibus, quum in eadem directione concipi possint eodem tempore oppositae vires, concipi autem non possint eodem tempore oppositae directiones. Etenim, ut eodem exemplo insistamus, corpus B tendens directione BC cum [illegible] partibus [illegible] habet, et exercet vires oppositas in corpus impingens A, quatenus viribus [illegible] C aliis motus partibus ab A acceptis resistit, ut cum [illegible] duntaxat partibus suum prosequatur motum. Sed corpus B ita post impactum, seu ita in ipso impactu resistit, ut haudquaquam reflectat directione opposita BH, immo celerius feratur eadem directione BC. Quare id tantum ex vi inertiae corporis B inferre possunt Cartesiani, corpus scilicet impingens A per vim corporis B reflecti in partem oppositam AH; quod nemo umquam negaturus est; non autem reflecti per oppositam directionem corporis B, quae cum eadem directione BC celerius post impactum pacta ne fingi quidem potest.

Dicent 2do. Motui esse non potest motus contrarius. Ergo quum corpus aliquod reflectitur, sola consequitur mutatio directionis in contrariam directionem, non mutatio motus in reflexum, adeoque contrarium motum.

R. ne ant. Licet non determinatio, seu directio motus per mentem distinguatur a motu generatim spectato, re ipsa tamen distinguenda non est a motu aliquo speciatim sumpto, quum hic, vel alter particularis motus in aliquam certam partem dirigatur, atque determi-

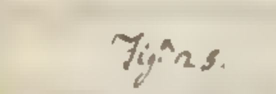
nes, adeo ut, ubi contrariæ sunt directiones, ibi quoq. contrarii sint necessario motus. Præterea, ut animadvertit Joannes Keilius Introduc. ad veram Physicam Lect. 14, si motus motui n. esset contrarius, multo facilius esset corpus semel motum in contrarias partes dirigere, quam penitus illud sistere; In priore n. casu motus corporis in mani reflectendi n. recipit, sed tantum in contrarias partes vertit; In posteriore vero casu, motus ille omnis in corpus reflecten.. perdit, qd tn. e contra manifestam experientiam. Denique si nihil motui contrarium esset, ubicunq. corpus in aliud obstaculum incurreret, fieret semper reflexio, qd tn. experientiæ repugnat. Nam plumbum, lutum, cera, aliaq. corpora, si in pavimentum cadunt, n. reflectuntur, quum tn. pilæ ex lana, vel pluma conflatæ, globuli eburnei, marmorei, vitrei, et alia ejusmodi corpora in idem pavimentum demissa fortiter resiliant. Reflexio ergo corporum aliunde proficiscitur, quam ab oppositione directionum.

Prop. 4ta. Vera Reflexionis causa e elasticitas corporum concurrentium.

Pro: 1. Probo. Corpora, quæ omni elastica vi destituta sunt, aut quæ minima vix elasticitate donantur, ut patet in plumbo, luto cera, quum in aliqd impingunt obstaculum, n. reflectuntur; partes quippe habent, quæ per impactum flectuntur, quæ tn. postea n. resiliunt. At corpora, in quib. e elaterium, ut videre nobis in chalybe temperato, maxima vi reflectuntur. Corporum ergo reflexio dependet ab elasticitate. Confirmatur. Corpora parum elastica vix reflectuntur, maxime elastica quammaxime reflectuntur. Nullo modo elastica, nullatenus reflectuntur. Omnis ergo reflexionis causa censenda e vis elastica.

Concipiamus itaque corpus aliqd elasticum A Fig. 25 impingere in corpus immobile B. Propter resistentiam vero corporis B comprimetur introrsum superficies corporis A, eaq. compressio durabit, quousq. penitus extinguatur vis, quæ illud corpus A promovebat versus B: Ea autem vi extincta, corpus compressum A se se restituere incipiet in formam pristinam; qd fieri, et fieri n. potest, nisi retro feratur corpus A, ex quo reflexio proficiscitur. Hinc sequi debet Reflexio, sive elasticitas sit in corpore tantum percutiente, sive sit in corpore percusso, sive in ambob. simul. In primo n. casu motus versus partem oppositam C, eadem Fig.a ortum ducit a restitutione corporis percutientis A: In 2do casu nascitur a restitutione corporis percussi B: In 3tio denique casu a restitutione utriusq. corporis A, et B.

Fig.a 25.



Dicent 1. Cartesiani. Globuli eburnei atq. marmorei, qui quammaxime reflectuntur, n. videntur corpora elastica. Ergo n. reflectuntur propter vim elasticam. Pro ant. Hujusmodi corpora apparent durissima, adeoq. inflexibilia. Ergo etc.

R. ne ant: ad prob: ne ant. Nam licet globuli eburnei, aut marmorei sensorio nostro organo tantum duri atq. inflexibiles recta videantur; aliter tn. se rem habere inde concludere possumus, qd percussi sonitum quendam, seu tinnitum edunt qui n. nisi a vibrationib. percussi corporis, uti in percussa corda musica, duci/ducere potest originem. Sed corpus, in quo excitatur sonus, seu in quo vibratorius efficitur motus, n. potest e durum, et inflexibile. Globuli itaq. eburnei, vel marmorei inter corpora dura recenseri nullo modo possunt.

Sed alio evidentiori uti possumus argumento, qd nobis suppeditat Lect. 14. superius laudatus Joannes Keilius. Sint n. Fig.a 25. duo globi vel eburnei, vel marmorei A, et B. Si essent perfecte sphærici, se se in uno tantum indivisibili puncto tangerent; Quia tn. humana arte construi sphæræ perfectissimæ n. possunt, globuli illi A, et B se se contingent in puncto physico divisibili, hoc e in parte quadam minima visibili. Sit ergo superficies globi B inducta atramento, aut quovis colore, qui facile possit deteri, atq. in ipsum B quiescentem impingat alter globus A: Experimento constabit n. solum physicum punctum impingentis globi A tingi atramento, aut alio colore, sed partem dimidiam subtilem, aliis majorem. Sed hoc fieri n. potest, nisi sufficienti utriusq. globi A, et B ictus vi mutatæ fuerint. Aliunde vero certum e utrumq. globum post reflexionem pristinam recuperare figuram. Certum itaq. e marmoreos, aut eburneos globulos n. e corpora dura, sed habere vim elasticam, qua se in pristinam figuram ex ictu deformatam restituant.

Dicent 2do, n. e repetenda corporum reflexio a vi elastica, si corpus durum, et inflexibile impactum in aliud durum, et inflexibile debeat resilire. Ita se res habet. Ergo etc.

R. conc. Tma, ne Tma. Corpus n. durum, et inflexibile, quod neq. a se ipso, neq. ab alio repellatur, resilire nullo modo potest. Nam primo, si fingamus globulum durum, atq. inflexibilem impingere in parietem inflexibilem, propter inflexibilitatem, et vim inertiæ parietis, globulus ille omnino sistetur. 2do, si concipiamus duos globulos A, et B omnino inflexibiles, et æquales occurrere sibi invicem oppositis directionib. cum æquali motus quantitate, per 3tiam nam legem ambo necessario quiescent. 3tio demum si globus A celerius motus impingeret in globum B eadem directione motum tardius, vel si globus A incurreret in B quiescens minoris tum diametri, tum gravitatis, impelleret B secum in eandem plagam secum abduceret, per eandem 3tiam nam legem. Corpus itaq. durum impactum in aliud durum, secundum leges nam resilire n. debet.

~~[illegible]~~

Dicent 3tio. Causa reflexionis e percussio, seu impetus impressus mobili; sed impetus hic occursu corporis durissimi n. extinguitur. Ergo quum ultra progredi mobile n. potest, in oppositam partem flectitur. Ergo reflecti corpus necesse e, etiam si nulla vi elastica polleret.

R. dist. Tma. Causa reflexionis e percussio cum elasticitate conjuncta conc: e sola percussio ne. Tma dist. Tma impetus hic n. extinguitur, quum corpus objectum e durum minori corporea magnitudine donatum conc: majori, vel æquali corporea magnitudine præditum ne. Tma et sub allata dist. conseq. Corporum reflexionem ab impressa a nam impetu e repetendam, ignorat nemo; Vi quippe elasticitatis nunquam corpora resilirent, nisi prius unum impingeret in alterum, seu nisi aliqua impressa percussio haberetur. Verum n. in sola percussione statuendam e causam reflexionis ex eo

patet, qd plumbum, lutum, cera, aliaq. corpora in pavimentum cadant, seu pavimentum percutiant, quin tn ullo modo a pavimento reflectantur. Percussio itaq. seu impressus impetus ē causa reflexionis, quatenus, nisi praecedat hic impetus, nullatenus corpora reflectuntur: Proprie tn n̄ ē causa reflexionis, quum secundum leges nat. n̄ omne corpus impingens in alterum, ab eodem reflectatur.

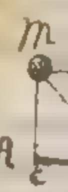
Ceterum, ut accuratiores Physici animadvertunt, superfluum ē inquirere, utrum durum, et inflexibile corpus impingens in aliud durum, et inflexibile reflecti debeat, nec ne. Quaestio ista ē tantum de possibili, quum nullum omnino corpus in rerum nāa reperiatur, qd durissimas partes aliquo modo n̄ habeat flexibiles.

Cap. 9.

De Legib. et via Reflexionis.

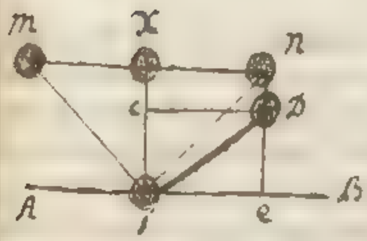
Corpora n̄ eodem modo reflecti, sed alia magis, alia minus, quotidiana experientia satis compertum ē: Omne autem reflexionis discrimen petendum ē a majori, vel minori elastica vi, ex iis, quae superiori Capite disputata sunt, conseq[illegible] necessario. Si utrumq. corpus tam impingens, quam impactum, aut alterum saltem perfecte esset elasticum, tunc equidem impingens corpus eadem vi, qua irruisset in obstaculum, ab eodem obstaculo resiliret, seu eadem prorsus velocitate reflecteret, qua ferebatur antea versus obstaculum, quum vis sit in ratione velocitatis. Nam facta compressione sive in utroq. corpore, si ambo fuerint perfecte elastica, sive in altero duntaxat, si alterum tantummodo fuerit perfecte elasticum, ē [illegible] proportionalis vi corporis percutientis, seu ipsius corporis percutientis velocitati. Sed in corporibus perfecta elasticitate praeditis vis [illegible] compressae partes in pristinum statum restituuntur, ē semp aequalis vi, qua eaedem partes fuerant antea compressae. Ergo vis qua compressae corporum partes restituuntur, prorsus proportionalis est [illegible] velocitati, adeoq. aequalem velocitatem versus oppositas partes procreabit.

Qd si ex corporibus impingente, et impacto neutrum sit perfecte elasticum tunc corpus impingens reflectetur minori velocitate, et decrementum velocitatis in motu reflexo metiendum erit ab imperfectione vis, qua restituitur. Nam si vis, qua corpus comprimitur, sit ad vim, qua restituitur, ut m ad 1, erit velocitas reflexionis ad velocitatem percussionis inverse ut 1 ad m; adeo si m sit numerus infinitus, hoc ē, si vis, quae ē in corpore restituendi se se, sit nulla, velocitas pariter reflexionis erit nulla, et corpus post impactum quiescet. Illud tn advertendum ē, velocitatem reflexionis n̄ augeri ab elasticitate utriusq. corporis, percutientis nempe, et percussi, quia compressio facta in utroq. corpore, quando ambo sunt elastica, tanta sit, quanta esse solet, quum alterum duntaxat ē elasticum.



His ita explicatis, considerare modo debemus tum semitam reflexionis, tum ejusdem leges. Sit itaq. Fig.ª 26, Obstaculum quod durum A B, qd neq penetrari, neq loco moveri possit, cujusq. superficies sit levigata, omniq. scabritie et prominentia destituta, in quam incidat primo corpus impingens X secundum perpendicularem directionem X I. Si tam corpus percutiens X, quam corpus percussum A B nihil habeant elasticitatis, post impactum utrumq. quiescet. Verum si aliqua erit vis elastica aut in corpore percusso, aut in percutiente, aut in utroq. simul, corpus X reflectetur vel cum tota sua velocitate si aut ipsum corpus X, aut percussum corpus A B erit perfecte elasticum, vel cum tanta parte suae velocitatis, quae sit ad velocitatem primam, ut se habet vis restitutiva corporis minus elastici ad vim comprimentem. Reflectetur autem corpus X secundum eandem rectam X I, secundum quam incidit in planum A B, quum vis elastica, unde reflexio proficiscitur, versus illam partem dirigatur. Atq. ita semp se res habet in percussione directa, quum scilicet corpus perpendiculariter incidit in alterum.

Fig.ª 26.



Impellatur nunc, eadem Fig.ª, globus m contra planum A B secundum directionem obliquam m I. Ex puncto I ducatur ad planum A B perpendicularis I X, ad quam ex centro corporis m demittatur perpendicularis m X. Jam motus obliquus m I corporis m resolvi potest in duos motus m X, X I, quorum motuum alter ē parallelus plano A B, alter vero ē perpendicularis ad idem planum. [illegible] corpus m percutiet planum A B non cum toto motu m I, sed tantum cum parte X I, reliqua quippe pars m X, quum parallela sit plano A B, in ipsum agere nequit. [illegible] neutrum corpus sit elasticum, in percussione consumetur tantum vis, sive motus, sive velocitas I X, integra vero manebit vis velocitas m X, cui planum n̄ obsistit; adeoq. post impactum debet corpus moveri super plano A B cum vi, sive velocitate m X, quae erit ad velocitatem incidentiae ut m X ad m I. Directio autem motus habebitur, si recta, m I, [illegible] X agat planum; [illegible] intersectio communis I B erit via, qua corpus m procedet post impactum. Et quidem si vel in superficie obstaculi, vel in globo adsit aliqua scabrities, globus incipiet circumagi; sin vero obstaculi superficies sit recte levigata, et globus perfecte rotundus, post impactum debet moveri globus secundum obstaculi superficiem.

Res autem diversa habet locum, quum neq. corpus percutiens neq. percussum elastica sunt. Supponamus modo, eadem Fig.ª, vel alterum vel utrumq. perfecte ēe elasticum. In hoc casu duorum motuum m X; X I, in quos resolvitur motus obliquus corporis m primus m X integer manet post impactum, quum planum A B nullam illi opponat resistentiam, alter vero I X, cum quo fit percussio, licet consumatur adversus obstaculum A B, post impactum tn integer excitatur in corpore m ob perfectam vim elasticitatis, cum hoc tantum discrimine, qd ejus directio ē versus motui oppositam. Itaq. ad cognoscendam viam reflexionis duo isti motus componendi sunt, quos nunc [illegible] agitat globus m. Producatur m X usq. ad n, ita ut sit n X aequalis m X, jungaturq. I n. Quia post impactum globus m duos urgetur motus, quorum directiones, et quantitates sunt I X et X n, ex quibus componitur motus obliquus I n, consequitur globum post impactum moveri secundum rectam I n. Quare, quia ob aequalitatem triangulorum m X I, n X I sunt aequales tum rectae m I, n I, tum anguli X I m, X I n, ergo velocitatem corporis post reflexionem aequalem ēe ejus velocitati ante percussionem, propterea corpus post reflexionem tantum aberrare a perpendiculari I X, quantum ab eadem perpendiculari deflectebat quum incideret in planum A B.

Qd si neutrum corpus sit perfecte elasticum tunc via reflexionis determinari poterit, quum cognita sit ratio inter vim comprimentem, et vim restituentem, sive inter velocitatem impactus, et velocitatem reflexionis. Eadem Fig.ª 26, in qua demonstratum ē m I repraesentare motum, sive velocitatem corporis obliquam, m X velocitatem plano parallelam, et I X velocitatem perpendicularem ad idem planum, referat I C velocitatem reflexionis. In plano transeunte per rectas m I, I X ducatur ex puncto C recta C D perpendicularis ad I X, quae sit aequalis ipsi m X sive X n, et jungatur recta I D. Manifestum ē globum m post impactum moveri per rectam I D quum post percussionem urgeatur duobus motibus, quorum directiones, et quantitates designantur per rectas C I, C D ex quibus componitur motus obliquus I D. Quoniam autem I D minor ē, quam I n, angulus vero D I X major ē angulo m I X, liquet velo

citatem post reflexionem semper minorem esse velocitate incidentiæ, ac propterea corpus post reflexionem magis aberrare a perpendiculari IX, quam, quum incideret, ab eadem perpendiculari deflecteret.

Hinc infertur, observandas esse leges reflexionis corporum tam perfecte, quam imperfecte elasticorum, quæ tres recenseri solent. Prima lex est, ut planum incidentiæ, et planum reflexionis sint unum, et idem planum cujus legis sensus est, quod viæ incidentiæ, et reflexionis MI, ID sint in eodem plano cum axe reflexionis. 2da lex est, ut tangens complementi anguli reflexionis DIC sit ad tangentem complementi anguli incidentiæ MIX, uti se habet vis restituendi se se ad vim comprimentem, sive eam, uti IC ad IX. Itaque, quia tria possunt in hac re contingere, primo, ut vis restituendi se se adæquet vim comprimentem, ut in corporibus perfecte elasticis: 2do ut vis se restituendi minor sit vi comprimente, ut in corporibus imperfecte elasticis: 3tio, ut vis se restituendi nulla sit: si primum contingat, erit angulus incidentiæ æqualis angulo reflexionis, si 2dum, angulus incidentiæ minor erit angulo reflexionis, si denique 3tium, angulus reflexionis erit rectus, scilicet movebitur corpus secundum longitudinem plani absque ulla reflexione. Atque hæc omnia vera sunt, si corpus M oblique incidat in planum AB. Nam si incidat perpendiculariter, tunc vel omnino quiescet, si nulla sit elasticitate donatum, vel reflectet secundum eandem perpendicularem, si corpus aut perfecta, aut imperfecta sit elasticitate preditum. 3tia tandem lex est, ut velocitas incidentiæ sit ad velocitatem reflexionis, uti se habet secans complementi anguli incidentiæ ad secantem complementi anguli reflexionis.

Caput 10

De Refractione

Ut corporum habeant refractus motus, duo necessaria sunt. Primo, ut corpus irruat directione obliqua in alterius corporis superficiem 2do ut corporis superficies vel prosit, vel noceat motui corporis irruentis. Nam primo, si corpus incidat perpendiculariter in planam superficiem, neque ad dexteram flectet, neque ad sinistram, sed perget eadem perpendiculari; ita tamen, ut perrupta superficie, illius velocitas vel augeatur, vel minuatur. 2do, corpus etiam oblique incidens, perrupta superficie, perget deorsum sine ulla refractione per spatium inferius, quando superficies corporis, quam perrumpit, neque juvaret, neque moraretur irruentis corporis motum.

Omnis refractio oritur ex mutatione velocitatis, quam corpus refractionem patiens subit. Quod ut intelligamus, sit Fig. 27, globus M incidens in superficiem AB secundum viam obliquam MI, ita ut, perrupta superficie, illius motus vel augeatur, vel minuatur sitque velocitas globi in spatio superiori ad velocitatem ejusdem globi in spatio inferiori, uti a ad b. Ex centro globi M demittatur MC perpendicularis ad planum AB. Si recta MI referat motum, seu velocitatem globi in spatio superiori distinguetur in partes duas, quarum altera erit perpendicularis ad planum AB, altera vero eidem plano parallela. Et quoniam superficies AB agere quidem potest in velocitatem perpendicularem MC, nullo autem modo in velocitatem parallelam, seu transversam CI, postquam globus fregerit superficiem AB, velocitas transversa CI eadem manebit: adeoque sumpta ex altera parte IB æquali CI, ductaque perpendiculari BH, quo tempore globus M transiit motu transverso de perpendiculari MC ad axem refractionis XZ, eodem prorsus tempore idem globus de axe refractionis discedens perveniet ad alteram perpendicularem BH.

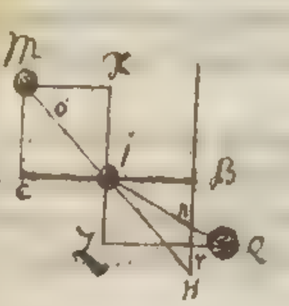


Fig.a 27.

Fingamus modo MI secari in puncto O, ea lege, ut MI sit ad OI, quemadmodum se habet a ad b, Deinde ex centro I, radio IO, describatur circuli circumferentia secans perpendicularem BH in puncto R. Quoniam ex hypothesi a est ad b, ut velocitas globi M in spatio, seu medio superiori ad ejus velocitatem in spatio, seu medio inferiori, sive, ut cum Newtono loquar, ut velocitas incidentiæ ad velocitatem emergentiæ, erit quoque MI ad IO, sive IR, ut velocitas incidentiæ ad velocitatem emergentiæ adeoque quo tempore globus priori velocitate describit spatium MI in superiori medio, eodem prorsus tempore idem globus posteriori velocitate transiet spatium IR in medio inferiori. In motu quippe æquabili, quando spatia sunt inter se velut velocitates, tempora proinde sunt æqualia. Sed globus M quo tempore describit spatium MI, ante incidentiam decurrit transversa velocitate spatium interjacens inter perpendiculares CM, XZ, et post emergentiam decurret spatium æquale inter perpendiculares XZ, BH interpositum. Ergo globus in fine illius temporis reperietur in R, ejusque semita esse debebit recta IR

Tria autem ex hactenus demonstratis consequuntur. Primum est, refractionem semper fieri a perpendiculari, quando velocitas incidentiæ majorem velocitate emergentiæ, seu quando superficies AB obest motui globi M perrumpentis eandem superficiem in puncto I nam in ea hypothesi IO, sive IR minor est ipsa IM adeoque producta MI usque ad H, via refractionis IR superior erit ipsa IH, quæ æqualis est ipsi IM. 2dum est, refractionem semper fieri ad perpendicularem, quum velocitas incidentiæ minor est velocitate emergentiæ, sive quum superficies AB prodest motui globi irruentis: nam in ea hypothesi IO, sive IR major est ipsa IM adeoque producta MI usque ad H, via refractionis IR inferior erit ipsa IH quæ æqualis est ipsi IM. 3tium est, nullam prorsus fieri refractionem, quando velocitas incidentiæ adæquat velocitatem emergentiæ, quando nempe superficies AB neque juvat, neque moratur motum corporis incidentis: nam in ea hypothesi via refractionis IR adæquat ipsam IM, adeoque coincidit cum recta IH, quæ jacet in directum cum recta MI.

Sumatur nunc in via refractionis IR ulterius producta recta IQ æqualis IM, atque ex punctis M, et Q demittantur perpendiculares MX, QZ ad axem refractionis XZ, quarum posterior secet rectam BH in puncto R. Sumpta recta MI, sive IQ pro radio, erit MX sinus anguli incidentiæ, et QZ sinus anguli refractionis. adeoque sinus anguli incidentiæ erit ad sinum anguli refractionis, uti MX, sive CI, sive IB, sive ZR ad ZQ. Atqui ZR est ad ZQ, uti IR ad IQ, sive eam uti IR, ad IM. Ergo ob rationum æqualitatem erit pariter sinus anguli incidentiæ ad sinum anguli refractionis, uti IR ad IM, adeoque ut velocitas emergentiæ ad velocitatem incidentiæ. Inde autem rursus consequitur refractionem fieri ad perpendicularem, quando velocitas emergentiæ excedit velocitatem incidentiæ, fieri vero a perpendiculari quando velocitas emergentiæ minor est velocitate incidentiæ, nullam denique haberi refractionem, quando velocitate

incidentiæ, et emergentiæ sunt int. se æquales. Consequenter ergo nullum est refractioni locum, quando via incidentiæ est perpendicularis. In hac n. hypothesi sinus anguli incidentiæ nullus est: adeoque nullus pariter sit oportet sinus anguli refractionis.

Tres ex hactenus dictis recensendæ sunt Refractionis leges. Prima est, ut planum incidentiæ, et planum refractionis sint unum et idem, scilicet, ut viæ incidentiæ, et refractionis sint in eodem plano cum axe refractionis. 2da lex est, ut sinus anguli incidentiæ sit ad sinum anguli refractionis, ut velocitas emergentiæ ad velocitatem incidentiæ. 3tia demum, ut refractio fiat a perpendiculari, quando velocitas incidentiæ major est velocitate emergentiæ, fiat vero ad perpendicularem, quando velocitas incidentiæ minor est velocitate emergentiæ.

Causa ergo refractionis est, quia corporis in tenuissimam superficiem oblique incidentis velocitas vel augetur, vel minuitur, uti quotidiana experientia comprobatur.

Cap. 11.

De Percussione.

Percussio vocatur actio illa, qua corpus in motu positum omni sua vi in aliud corpus impingit: et triplici modo contingere potest. Primo, quum corpus motum in alterum quiescens impingit: 2do, quum corpus celerius motum assequitur aliud corpus lentius procurrens: 3tio quum duo corpora opposita directione in se invicem ruunt.

Percussio alia est directa, alia obliqua. Percussio directa habetur, quum linea directionis transit per centra gravitatis amborum corporum, et per illas partes superficierum, quæ in percussione se se mutuo contingunt. Quare, si ponamus duas sphæras in se mutuo impingere, quarum utraque ejusdem sit materiæ ejusdemque densitatis, percutient se se directe, transeunte recta linea directionis per centra sphærarum, quæ in sphæris homogeneis eadem sunt cum centro gravitatis, et per illas partes superficierum, quæ se mutuo in percussione contingunt. Quocumque alio modo corporum percussio contigerit, semper obliqua percussio nuncupabitur.

Percussio locum habet in corporibus duris, mollibus, et elasticis. Quoniam vero corpora perfecte dura non dantur tam magna, ut de iis experimenta capere liceat (elementa quippe, seu minima solida, quæ perfecte dura esse debent, propter subtilitatem qua prædita sunt, sensus nostros omnino fugiunt) idcirco mollium duntaxat, atque elasticorum corporum percussionem spectare possumus.

Velocitas illa, qua duo corpora ad se invicem accedunt, aut a se recedunt, respectiva appellatur. Quamobrem si unum corpus quiescat, et alterum versus quiescens moveatur, velocitas respectiva eadem erit cum absoluta: si ambo corpora ferantur in eadem directione ad eandem plagam, erit velocitas respectiva æqualis differentiæ ambarum velocitatum, qua corpora vel ad se accedunt, vel a se recedunt. Si duo corpora in se invicem opposita directione ferantur, erit velocitas respectiva æqualis summæ ambarum velocitatum.

Si duo corpora mollia se invicem percutiant, mutabuntur amborum figuræ, eorum partibus intropressis, aut separatis: si corpus durum inciderit in molle, erit mollis corporis figura mutabitur; partes autem intropressi nequeunt, nisi superetur vis qua cohærent. Quamobrem, quotiescumque corpus molle percutitur, destruetur ea vis corporis impingentis, quæ impenditur in mutatione figuræ, qua corpus molle erat præditum.

Si corpus A in corpus molle B ipsi æquale, et quietum inciderit, post percussionem movebuntur A, et B conjunctim, velocitate duplo minori ea velocitate, qua A inciderat: adeoque dimidia perit quantitas virium, quæ consumpta fuit in mutatione figuræ. Si corpus v. g. A impegerit B centum virium gradibus, et velocitate decem graduum, post percussionem velocitas utriusque corporis, erit quinque graduum. Ergo vires pro quolibet seorsim corpore sunt vigintiquinque, et summa ambarum 50 adeoque periere vires 50, quæ consumptæ sunt in mutatione figuræ.

Plura alia sunt jucundissima Theoremata circa percussionem tam directam, quam obliquam corporum sive mollium, sive elasticorum. Ea consulere quisque potest apud Musschenbroekium Elem. Phys. Cap. 16.

Caput 12.

De Viribus Corporum motorum.

Quam maxime inter se disputant Philosophi, quum supputandæ sunt motorum corporum vires. Nam alii statuendas esse putant in ratione composita ex velocitate, et pondere. Alii in ratione ponderis, et quadrati velocitatis. In prima sententia fuerunt post Mersennum Gassendus, Ricciolus, Desaguliers, Mairanius ^ Chatelet, et Negrius noster. : In 2da post Leibnitium Joannes Bernoullius, Hermannus, Wolfius, Gravesandus, Polenus et Femina Marchionissa de

Ut de hac quæstione, quæ summos exercuit Mathematicos, ^ Physicos æque, ac ~~[illegible]~~ aliquid ~~attingamus, nequem proponimus experimentum, [illegible]~~ ~~[illegible] mus omnium [illegible] Mersennus, [illegible]~~ æquipondio ad alterutrum Libræ caput appenso, eodemque subjecto plano horizontali innixo, ex opposita libræ parte grave quoddam in libræ scapum demittatur. Tam pro majori altitudine, ex qua decidit grave, majorem esse constat ictum, quo scapus percutitur. Ea ergo sit altitudo casus, ex qua hujusmodi percussionis vis in scapum excitatur, ut ponderi ex altera libræ parte suspenso sit æquilibrata, adeo ut tantillum, ea aucta altitudine, æquipondium sustollatur. Ponamus eam altitudinem esse, ut 1, alias vero altitudines, ex quibus idem grave decidit in scapum esse, ut 4, 9, 16 etc. Profecto si vires corporis decidentis ex altitudinibus 1, 4, 9, 16 etc. compositam haberent rationem ex velocitate, et pondere, seu ipsas velocitatum rationem sequerentur, quoniam idem semper est pondus, æquipondia ex altero libræ capite pendentia, quæ iis viris æquilibrantur, oporteret sequi rationem 1, 2, 3, 4. Ex gravitatis n. theoria liquido patet velocitates corporum decidentium ex altitudinibus 1, 4, 9, 16 etc. esse, uti eorundem numerorum radices 1, 2, 3, 4 etc. Si vero eorundem corporum vires eam haberent rationem, quæ convenit quadratis velocitatum, æquipondia forent, ut 1, 4, 9, 16 etc., seu ut ipsæ altitudines, quæ sunt ratione quadratorum velocitatum.

Nos in re tanta, tamq. a summis Viris, et integris Nationib. controversa, nihil veluti certum statuere volumus; praesertim quum sine longissima dissertatione expediri, uti vere, haudquaquam possemus. Aliqua tn. praeferenda nullo modo sunt quoad virium distinctionem, atq. notam, ut saltem quid sibi vires velint intelligatis, adq. superata nominis confusione, clare, distincteq. percipiatis.

Vires corporum distingui possunt in mortuas, motrices, et vivas. Vis mortua ea est, quae nititur quidem motum in corpore producere, sed illum actu non producit, prout vis aliqua in contrarium aequaliter resistente. Vis motrix dicitur, quae motum creat simpliciter, neq. aliud efficit. Vis tandem viva dicitur, quae post motum cui est conjuncta, aliquid efficit, et efficiendo absumitur. Tres istae virium species in uno eodemq. globo alicui incumbenti plano sic explicant a Cl. Zanotto in Commentariis Academiae Bononiensis. Nam vis, qua globus incumbit plano, est mortua; qua vero planum ferit, est motrix, et qua superat resistentiam plani est viva. Primam vim transit, seu destruit planum, quod pressioni incumbentis globi in contrarium aequaliter resistit. 2da vi supra planum projecto moveret globus, si omnis a plano resistentia tolleretur. Itiat vero paulatim tertii ipsius plani resistentia.

Distinctionem virium in mortuas, et vivas, si mera attendatur vocabula, primus omnium excogitavit Leibnitius: nam si res, seu diversa haec virium nota spectetur, certum est vires mortuas, atq. vivas non latuisse priscos Philosophos. Erunt fortasse aliqui, quibus non ita probabilis distinctio illa in vivas, atq. motrices. Verum, ut suo, et elegante more suo Nepsius noster in Dissert. de Magnitudine Virium Cap. 1, dici quidem potest omnem vim viva esse motrix, sed non potest contra dici, omnem vim motricem esse vivam, quod eam ostendit natura ipsa utriusq. virium. Nam vis motrix motum creat, et non est ipsa ex motu, sed motus ab ipsa. Contra vis viva motum consequitur, et absumitur in effectu edendo, fractione, excavatione, erectione, tractione, vectione. At vis motrix nam sua semel ingressa in corpus, illud ad infinita spatia transfert. Itaq. vis motrix omnino a vi viva distinguitur.

Posita hac virium distinctione, communis fere est Physicorum opinio, vires sive mortuas, sive motrices esse in ratione ponderis, et velocitatis, sed quoad virium vivarum mensuram duo illi sunt discrepantes int. se sententiae, quas singulas recensebimus; ut non desint eam Philosophi, qui Leibnitianam virium vivarum distinctionem renuendam putant; inter quos Macranus.

Ad vires nobilissimum mortuas quod attinet; quamquam ex iis (ut patet in globo planum urgente) nullus ob impedimentum sensibilis oritur motus, concipitur tn. a Physicis, hac praesertim aetate, qua infinitesima sic placent, oriri singulis momentis ex viribus mortuis incrementum velocitatis, seu infinite exiguam velocitatem, quam initialem nuncupant, quae tn. difficultate, et resistentia obstaculi continenter destruitur. Quod sicut velocitatis incrementa, quae dato tempore producuntur, conservari omnia in corpore possent, eorum summa finitam corpori conciliaret velocitatem, adeoq. sensibilem motum, ita ut amplius esset vis mortua, sed viva.

Illud ergo interest int. vim mortuam, et vivam, ut mortua consistat in simplici velocitatis incremento, seu in infinite exigua et initiali velocitate; viva vero in summa infinitorum incrementorum velocitatis, seu in finita velocitate, quae constituitur ex summa infinitorum incrementorum velocitatis. Hinc sponte sua fluit vim vivam comparatam cum vi mortua esse infinitam propterea nullam esse rationem, seu veram int. utramq. comparationem; Quod notum fuit clarissimis Physicis Galileo, Torricellio, Borellio, qui docuere vim percussionis cum pondere comparatam habendam esse infinitam. Et sane corporum motorum vim diminui ex diminuta velocitate, ambigit nemo. Si ergo velocitas in infinitum minuatur, hoc est si ponatur corpus quiescere, eam vis diminuta erit in infinitum, quae quum in vim mortuam tunc transeat, patet hanc prae vi viva, infinities esse minorem.

Caput 13.

De Viribus Centralibus.

Centrales vires vel Centrifugae esse possunt, vel Centripetae. Vis centrifuga dicitur, qua corpus actum in orbem a centro orbis recedere nititur. Talis est vis lapidis fundae impositi, et una cum funda in orbem circumacti. Nam quamdiu in funda circumagitur lapis, ita fere in orbem nititur, ut trahat manum, quae fundam tenet, et quasi centrum orbis occupat. Vis centripeta nuncupatur, qua corpus versus sui motus centrum fertur. Talis est vis manus fundam tenentis, et circumagentis, quae lapidem ad se, hoc est versus centrum motus trahit.

Docent Physici accuratiores corpus vi centrifuga actum in orbem moveri in linea recta orbem tangente. Quod ut percipiamus, moveatur per vim centrifugam lapis fundae impositus, et moveatur motu circulari. Descripto per peripheriam circuli intelligere primo possumus inscriptum triangulum, tum quadratum, postea pentagonum, deinde exagonum, tum vero decagonum ac demum chiliogonum; ita ut omnes inscriptae figurae sint regulares, earum autem minime deflectat a concava circuli peripheria triangulum, aliquanto plus accedat quadratum, aliquanto magis pentagonum, adhuc magis exagonum, adhuc multo magis decagonum, atq. multo quidem magis chiliogonum. Jamvero, supponamus figuram regularem circulo inscriptam constare ex infinitis lateribus, quorum tn. singula exiguissima sint. Hujusce figurae declinatio a circuli circumferentia erit nulla; adeo ut circuli, aliarumq. curvarum perimetri haberi possint tamquam figurae rectilineae infinitorum laterum, quorum singula latera extensionem infinite parvam obtineant. His positis, quoniam ex hypothesi, movetur actus per fundam lapis in circuli circumferentia, movetur in figura rectilinea infinitorum laterum, quorum singula sunt infinite parva, adeoq. ita in circuli peripheria conatum exercebit centrifugum, ut moveatur secundum lineas rectas contingentes circuli peripheriam, in qua movetur.

Vis centrifuga corporum in lineis curvis motorum ab ipsa oritur inertia Mat. qua semper fit, ut si corpus secundum datam rectam moveatur, per eamq. in directum continenter moveri pergat, nisi extrinsecus impediatur. Hinc si corpus se

velut in Circuli circumferentia cernimus, asserendum est adesse vim aliquam perpetuo agentem in corpus, quæ ipsum retrahit de cursu rectilineo, et gradatim in reliqua polygoni latera flectit, atque hanc ipsam vim centripetam dicimus, quatenus ad aliquod punctum veluti centrum dirigit. In omni itaque corpore, quod in lineam curvam movetur, duæ spectandæ sunt vires indesinenter in illud agentes, quarum una a semita curvilinea in tangentem corpus retrahit, altera ad aliquod punctum, veluti centrum impellit; ita ut ex duabus hisce viribus simul agentibus omnis resultet in curvis directionibus corporum motus.

Dissertatio 3tia

De Gravitate, et Vi Attractionis. Cap. 1. Quid sit Gravitas, et quotuplex.

Gravitas definiri potest cum Petro Musschenbroekio Cap. 7. Elementorum Physicæ, vis quædam, qua corpora terrestria in aere apto, aut in vacuo sibi libere commissa, ex quiete in linea perpendiculari ad Horizontem terrestrem deorsum feruntur. Retenta autem, nec lævitia in eadem perpendiculari premunt ea, quibus incumbunt, et se, aliaque corpora hac pressione deorsum movere conantur. Duplex ergo est effectus gravitatis, scilicet vel pressio, vel verus motus. Ipsa autem potentia premens obstaculum subjectum nomine venit Gravitatis.

Duplex communiter distingui solet Gravitas, Absoluta nimirum, et Specifica, seu Relativa. Gravitas Absoluta quæ vis etiam centripeta dicitur, est vis illa, qua corpus in suum centrum tendit, vel tendere nititur; sive est vis illa, qua corpus omne terrestre nostra sua parte versus Telluris centrum, et qua corpora omnia Systematis Planetarum feruntur versus commune centrum, seu versus Solem. ~~[illegible]~~ Gravitas Specifica, seu relativa ea est, quæ spectatur ut plura corpora invicem comparata.

Corpora omnia æqualem habent gravitatem absolutam, non tamen relativam. Ut experta est Londinensis Academia, suber, atque Plumbum eadem velocitate ferunt versus Telluris centrum, proindeque æqualem habent gravitatem absolutam; quia tamen in æquali volumine Plumbum est suber gravius, inæqualem habent gravitatem relativam. Ratio itaque diversæ specificæque gravitatis petenda est a varia corporum constructione. Sint n duæ Sphæræ, quarum una duas contineat Massæ partes, et unam vacui; altera duas vacui, et unam Massæ. Nam quisque videt primæ sphæræ inesse duplam gravitatem relativam sive sphæræ, gravitate specifica duplam.

Quum Gravitas Absoluta corporis spectat, intensio ejusdem gravitatis spectatur, vis scilicet, qua aliquod grave ad suum tendit centrum, et a qua proficiscitur velocitas, qua idem grave ad centrum tendit. Verum quum Gravitas Relativa attenditur, extensio gravitatis consideratur, unio scilicet partium aliquod grave componentium. Aqua v.c. et Aer duo corpora sunt quoad intensionem æqualiter gravia, non tamen quoad extensionem: utriusque quippe partes eodem modo, eademque velocitate ad suum centrum tendunt, sed non eadem velocitate æqualia volumina Aeris, et Aquæ; quum in volumine Aeris una, et 5. contineantur gravis partes, in æquali autem volumine Aquæ contineantur partes graves fere octingentæ.

Nisus, seu pressio unius corporis in aliud subjectum corpus; sive vis ipsa, qua corpus versus suum centrum tendit, corporis gravitatio nuncupatur.

Caput 2dum.

De Centro Gravitatis, et Linea Directionis.

Centrum gravitatis vocatur in corporibus punctum aliquod imaginarium, ex quo, si suspendantur, sunt ab omni parte suæque quilibrata. In hoc centro tota cujuslibet corporis gravitas posita supponitur, reliquis illius partibus quasi omni pondere destitutis. Hoc centro suspenso vel sustentato totum sustinetur corporis onus, suspendere quippe, vel sustinere hujusmodi corporis punctum, idem est, ac suspendere, vel sustentare pondera simul omnia, quæ in corpore circa predictum punctum æquilibrantur, quæque a descensu impediuntur. Quare, quum in quolibet corpore considerari possit punctum unum, circum quod omnes æquilibrantur corporis partes, et in quo totum consistat corporis pondus, hoc punctum centrum gravitatis nuncupatur.

Si tota corporis Massa fuerit æqualis, et homogenea, centrum illius gravitatis idem erit cum centro illius magnitudinis. A centro tamen magnitudinis erit diversum, si corporis Massa fuerit heterogenea. Centrum gravitatis alicujus Sphæræ homogeneæ v.c. aureæ idem est cum centro magnitudinis ejusdem Sphæræ; seu cum centro Sphæræ; verum, si ita composita fuerit Sphæra, ut dimidia illius pars sit aurea, dimidia argentea, centrum gravitatis in Sphæra non idem erit cum centro Sphæræ. In Cylindro homogeneo centrum gravitatis positum est in illius Axis puncto medio; non tamen in Cylindro ex partibus heterogeneis composito. Quamobrem et diversa corporum figura, et diversa corporum natura spectanda est, ut centrum eorum gravitatis cognoscamus.

Linea Directionis in gravi est recta quædam, quæ producta conjungit a centro gravitatis ad centrum, versus quod grave tendit. Hinc directio centri gravitatis, non secus ac gravium directio, perpendicularis est ad terrestrem horizontem et corpus omne vel in ipso centro gravitatis, vel in quolibet puncto lineæ directionis potest sustineri, ita ut quolibet in ea sustentato puncto, totum sustineat corpus, et uno non sustentato illius puncto, totum deorsum corruet. Ut homines, et cætera animalia, inquit Cl. Crivellius, stare possint erecto capite, necesse est, ut linea directionis cadat supra pedes, quæ premunt uterque. Hinc adeo et in hoc tota consistat eorum ars, qui supra tensas chordas vel deambulant, vel saltant. Quum nos stamus erecto capite, linea directionis cum utramque cadit sustinendum; verum, quum se loco movere incipiunt, atque alterum unum pedem v.c. dextrum, tunc quoque ad dexteram confert se se linea directionis. Quum pedem moves sinistrum, transit a dextera ad sinistram partem linea quoque directionis. Hinc recte traditum fuit a Cl. Alphonso Borellio in Lib.° 1 de motu [illegible]

XII.

licet, ita qdcumq. moveri stale corpus, ut in spatio percurrendo, ab extremo lineę directionis puncto, obliquam, et [illegible] [illegible] describat lineam. [illegible] [illegible] [illegible] [illegible], mutato stitu centri gravitatis, et consequenter lineą directionis. Hac de causa Bajulus pondus ferens humeris impositum curvat se se anterius, ne directionis linea locum suum ex utr[illegible] [illegible] [illegible] mutet, qd in [illegible] [illegible] hominis [illegible] Hac de causa curvat se [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] Brachiis; qd in gravidis etiam Mulieribus quotidie videmus.

Newtoniani existimant Gravitatem esse attractionem communem omnis corporis, et merito quidem omnia n[illegible] terrestria corpora quę hacterus explorata sunt sive ea solida sint sive fluida, gravia detecta sunt. sed in contrariam abiere sententiam Peripatetici, et Cartesiani, contra quos sit

Prop. 1. Terrestria omnia corpora gravia sunt.

Pro 1. Propo. Corpora omnia, quę Tellurem constituunt, ita a natura debent esse ordinata, [illegible] unita, ut unum maximum corpus sphericum, aut quasi sphericum efficiant, effectumq. tueantur. Manifestum autem est, ad hunc finem obtinendum, nullum esse medium magis aptum, quam, ut singula corpora in unum commune punctum perpetuo nitantur. Nulla quippe fit unio per mutuum recessum eorum, quę simul conjungi debent, sed per mutuum eorundem accessum. Omnia ergo corpora, quę intra Telluris globum continentur, in unum commune punctum tendunt, adeoq nulla sunt positive levia, quę natura sua semper, [illegible] [illegible] sursum tendant. Hinc merito secundum Democriti, Epicuri, aliorumq. vetustissimorum Philosophorum doctrinam cecinit Lib 2 de rerum natura Lucretius

Nullam rem posse sua vi
Corpoream sursum ferri, sursumq. meare.

Pro 2do Propo. Cum natura nihil frustra operetur, et nunquam efficiat per plura, qd efficere potest per pauciora, absoluta levitas a terrestribus corporibus omnino est excludenda. Nam omnia naturę phenomena, quę in levitatem absolutam refundi solent [illegible] gravitatem explicari commode possunt, per levitatem nimirum relativam quę [illegible] distinguitur a gravitate relativa. Per gravitatem [illegible] tendit, cur aliqua corpora [illegible] aliis posita sursum moveri debeant, perpetuoq. [illegible] sursum tendant et per gravitatem [illegible] explicatur, cur secus alia corpora sub aliis existere postulent, et sub illis reperiri continuo nitantur. Frustra itaq in corporibus absoluta admittitur levitas, quando ad omnes explicandos naturę effectus sufficit gravitas.

Pro 3tio. Experientia constitit flammam, et fumum in machina Pneumatica, post extractum aerem, sursum non ascendere, [illegible] liquoris instar, superficiem horizonti parallelam constituere. Nam stupa, vel alia combustibilis materia, [illegible] [illegible] [illegible] ope cristallinę lentis directe radiis solaribus exposita, fumus, non prout consuevit in aere, sursum petit, sed incurvat se se, et ad instar aquę ex fonte decidentis deorsum [illegible]. Quęcumq. itaq. sponte sursum ascendere nobis videntur, ea absolute levia [illegible] [illegible] non sunt, sed tantum minus gravia, quibus innatant; adeo nimirum, ut ea sursum non ascendant vi [illegible] intrinseca, sed quatenus duntaxat a graviori fluido sursum urgentur, et propelluntur.

Opponunt 1. Cartesiani existere ętheream subtilem materiam, quę omni destituta est gravitate.

R. cum Musschenbroekio Elementorum Physicę Cap. 7 materiam illam subtilem meram esse chimęram, cujus [illegible] existentiam [illegible] hacterus demonstravit, neq [illegible] [illegible] argumento probabilem reddere potuerit. Petunt manifeste principium [illegible] [illegible] [illegible] utuntur. Non datur vacuum, ergo datur materia subtilis, et datur materia subtilis ergo non datur vacuum. Pro [illegible] [illegible] imaginationis subtili materię diversas proprietates attribuunt Cartesiani, [illegible] ex [illegible] [illegible] hanc quoq [illegible] [illegible] hypothesis, qd nempe subtilis materia nulla sit predita gravitate. Applicare ad rem nostram [illegible] Cotesius Prefatione in Newtonianam Philosophiam [illegible] subtilis fabulam [illegible]. Licebit, inquit [illegible] causas [illegible] phenomena [illegible] [illegible], [illegible] [illegible] [illegible], et [illegible] [illegible]. Ad veram Philosophiam [illegible] [illegible] [illegible] ex causis vere existentibus [illegible] re [illegible] [illegible] querere, quibus voluit summus Opifex hunc Mundi pulcherrimum ordinem stabilire, non eas, quibus potuit si ita visum fuisset. Rationi [illegible] consonum est, ut a pluribus causis [illegible] [illegible] [illegible] diversis [illegible] possit effectus [illegible]. [illegible] autem vera erit causa, ex qua vere, [illegible] [illegible] [illegible] Reliquę locum non habent in vera Philosophia. In Horologio Automatis [illegible] indicis [illegible] motus vel ab appenso pondere, vel ab [illegible] [illegible] elatere oriri potest. Qd si oblatum horologium [illegible] [illegible] sit instructum pondere: ridebitur, qui fingit elaterem, et ex hypothesi [illegible] [illegible] conficta motum indicis explicare [illegible], et oportet in internam machinę fabricam [illegible] [illegible], ut ita motus [illegible] [illegible] principium veram exploratam habere possit. Idem, vel non absimile [illegible] judicium de Philosophis [illegible], qui materia quadam subtilissima cęlos, et corpora omnia terrestria esse repleta, hanc [illegible] gravitate carere. Nam si phenomenis vel accuratissime satisfacere possent ex hypothesibus suis, veram tamen Philosophiam tradidisse, et veras causas motuum [illegible] cęlestium invenisse [illegible] [illegible] sunt, [illegible] vel has revera existere, vel saltem alias non existere demonstraverint. Hactenus Cotesius. Immerito [illegible] [illegible] [illegible] materia [illegible] Cartesiani dari aliqd corpus, qd non sit gravitate preditum. Nam si nos cum accuratioribus Philosophis materiam [illegible] [illegible] fabulas recensemus, [illegible] non [illegible] ex illius natura [illegible] adversus nostram sententiam adducere. Ceterum, etiamsi [illegible] ita existeret, non tamen gravitate careret, quemadmodum demonstravimus in Propone 4ta capitis [illegible] [illegible] [illegible] [illegible] 2

Opponunt 2do. Aer est absolute levis. Ergo existunt corpora absolute levia. Pro ant. Aer sursum [illegible]. Ergo [illegible].

R. neg. ant. ad prob. dist ant aer sursum fertur non tamen veluti ad suum centrum conc: veluti ad suum centrum neg. Aerem esse pondus, adeoq. absolutam gravitatem adscribendam post immortalem Galileum innumeris experimentis demonstrarunt Torricellius, Mersennus, Homberius, Pascalius, [illegible], Boyleus, [illegible], Regnaultus, Musschenbroekius, omnesq Philosophi recentiores, solis veritatem hanc negantibus Peripateticis. At certe miramur eos, qui tanti faciunt Aristotelis autoritatem, Aristotelicam prętanta deseruisse sententiam. Nam summus ille Philosophus apte docet Lib 4 de Cęlo, omnia gravitatem habere [illegible] [illegible], in sua regione cuncta gravitare, etiam aerem [illegible]. Non est [illegible] itaq. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] a centro Terrę [illegible] recessit, [illegible] [illegible] levia ex principio levitatis [illegible] ducebant Peripatetici. [illegible] hanc experimentis ostendamus. Primo, [illegible] [illegible] aqua [illegible], ad perpendiculum horizonti insistens, [illegible] [illegible]

aqua deorsum ruente, evacuam, per supremum foramen tubi, nisi aer ingrediatur simulque cum aqua deorsum sponte move-
tur, et tubum replet. Aer itaque, non minus quam aqua, suam habet gravitatem, non posset velocius deorsum ruere, vel ce-
deret, si absolute levis foret. 2do, Hemisphaeria cuprea cava sibi imposita, evacuato interno aere, adeo valide appri-
muntur ab aere externo, ita ut nonnisi magna vi divelli queant. 3tio, si orbis vitreus, vel plumbeus planus, atque tenuis
imponatur Recipienti Machinae Pneumaticae, ex quo aer exantlatur, a pondere incumbentis aeris in Recipiens irruentis,
frangitur. 4to. Vasa sphaerica, vel fornicata Tabulae Antliae Pneumaticae imposita, educto interno aere, ab externo
aere, incumbentis aeris pondere ad Tabulam apprimuntur. Mitto quamplurima alia experimenta, ac suspensionem
potissimum Mercurii in Tubis Torricellianis, quae non aliunde, quam ab aeris gravitate est repetenda.

Verum quam clarissime, inquit Musschenbroekius, Elementorum Physicae cap. 20, aerem esse gravem demonstramus e, ut pondus ad
Stateram exquirendo. Concurrit nempe Phiala aeris plena: Haec aere vacua multo est levior. Admisso aere gravior iterum de-
prehenditur. Attamen omne pondus suum, non omne pondus aeris ad admixtos vapores, et exhalationes pendeat. Conse-
quenter partem ab iis pendere est quam certissimum. Si in Regione humida aer per millenos cineres clavellatos in vas vacuum
[illegible] una cum aere ponderatur, transeat, nequidem pondus minus habet, quod aer ante eductus. Verum Caelo sudo si
id fiat experimentum ejusdem ponderis est aer, qui per totum alcalinum transiit, ac qui ante eductus erat. Si tamen aer purus
gravis non foret, quomodo in ipso nubes natare, aut suspensae haerere possunt? Hae quippe graves, a nullo sustentatae pon-
dere deorsum ruerent.

Opponunt 3tio, Ignem esse absolute levem. Nam mentiuntur, inquiunt, secundum Aristotelis doctrinam, locus Ignis est supra ae-
rem in Regione suprema Caelorum. Confirmatur quia Ignis, subtracto impedimento, et nulla alia occurrente sensibili ex-
trinseca causa, sursum fertur.

R. Nullum esse hactenus inventum corpus, quod sua non esset gravitate praeditum, adeo ut experimenta ab Academia potissimum
Florentina facta rem hanc certam, et indubitatam, ad dies usque Philosophos fecerint. Hinc absoluta levitate praeditum dici non
potest Ignis Elementum, quidquid cum Peripateticis, authore Aristotele, asserat Cl. Amortius. Atque etiam nimis speratam illam Ig-
nis sub Caelo Lunae positam, Peripateticorum esse figmentum, non immerito arbitramur. Nam si Ignis in ea Regione existeret, et a
nobis videretur, et lucem, splendoremque emitteret, et nobis calorem indueret, quae sunt Ignis proprietates. Deinde, qui, quaeso, fie-
ri posset, ut stellas fixas cerneremus, posita hac ignea sphaera? Sine, si haberet impedire visionem siderum, experien-
tia constitutum est, id eo vel magis contingere deberet, ubi esset interposita sphaera Ignis. At nimis inutile est commentitium Aristo-
teleorum inventum efficacioribus argumentis confutare.

Id clarius evincam Ignem absolute esse gravem et ponderosum, et augere corporum, quibus adhaeret. Invenies hac in re suppetit nobis ex-
perimentorum copia, quae a Viris Cl. Du-Clos, Boyleo, Homvergio, aliisque fuere descripta. Atque ut nonnulla adducamus; po-
suimus esse 100 Libras Plumbi igne magno calcinatae pendere 110 Libras minus. Cl. Hellotus 4 Libras Zinci redegit in cal-
cem, acquisivit 5 Libras, et 14 uncias pulcherrimae albissimae calcis, tum 2 uncias, et 2 drachmas ~~[illegible]~~
crassioris, et minus albentis calcis, et uncias terrae, adeo ut quaelibet Libra incrementum ponderis habuerit 2 drachmas
½, quamvis interea multum metalli una cum fumo avolaverit: Ubi legimus in Historia Regiae Academiae Parisiensis ad an-
num 1735. Sed melius constare experimentis poterit, si in Vasis clausis instituantur. Uncia limaturae Cupri in phiala [illegible]
[illegible], quod tegula tectum, spatio trium horarum igni expositum est: Trajectum metallum pondus 49 granorum acquirivit. Uncia
rasurae Stanni in Retorta vitrea hermetice deinde sigillata inclusa fuit, tum exposita per duas horas, flammae spiritus vi-
ni, ac deinde refrigerata, habuit supra uncias pondus granorum 4 ½. Ignis in [illegible] diversis radiis collectus, et suscitatus
eundem effectum aucti ponderis dedit. Robertus Boyleus in Libro, qui inscribitur, De Flammae ponderabilitate, plura ad hanc
(rem confecit experimenta; Ac recitat duo illa de Cupro, et Stanno, hoc quoque instituit in Metallo quodam Indico. Inter varia de
(Metallis vulgaribus experimenta, ait Vir Cl., vitum fuit unum, iterumque capere de Metallo quodam ex India Orientali nobis
(allato, ubi Tutenag vocant, id nomen quod Chymicis nostris Europaeis sit incognitum, alius conatus sum aliquam metalli il-
(lius rationem reddere. Duas drachmas ramentorum Tutenag catino imminui, videreque sub tegula fornicata 60 horarum cir-
(citer detentis, ramenta illa fusa non fuere in massam metallicam, sed invicem ita cohaeserant, ac si Cerussa, et Minium pulverula-
(ta, commixta fuissent, quibus duobus quibus partibus albedinem, aliis rubedinem obtinentibus. Calx bilanci imposita reperiebatur aequi-
(pondere grana 2 4 ¼. Alio tempore, experimento simili ratione iterato, invenimus duas Tutenag illius in ramenta redactas
(drachmas lucratas fuisse par ponderis incrementum, grano non integro minus, adeo ut Indicum hoc metallum plus videatur acquisi-
(visse in igne, ponderis sui ratione, quam ullum hactenus a nobis experimento subjectum. Hucusque Boyleus.

Verum suspicio hic oriri posset, inquit Musschenbroekius Elementorum Physicae cap. 20, num partes quaedam subtiliores pabuli ter-
restris simul cum igne per vasa vitrea, et crucibulis in explorata metalla transierint, quae eorum pondus auxerint. Hunc tamen
dubio occurri, potest, si radiis Solis, qui constituunt purissimum Ignem, eundem praestant effectum. Ita autem se res habet. Nam
D. Du-Clos, ut traditur in Historia Regiae Parisiensis Academiae, Libram Reguli Antimonii in tenuissimum pulverem redactam
vase fictili, et vitreato immisit, exposuitque foco speculi ustorii. Statim ex Antimonio fumus crassus albicans, et densior, elap-
sa autem hora, pulvis quasi redactus in cineres, decima pristini ponderis parte auctus est. Capta hujusmodi experimenta
in variis Mineralibus simile ponderis dederunt incrementum, ut tradit Cl. Du-Hamelius. Homvergius Dioptrico igne idem depre-
hendit in Antimonio, id confirmante Lemmerio in Historia Regiae Parisiensis Academiae ad annum 1709. Plumbum in
foco Dioptrico maxime liquefactum, tum calcinatum, et in vitrum mutatum, quamvis multum fumi emiserit, ponderis [illegible]
increvisse, Lasedes in Hallica observavit Cl. Zumbachius. Ignis ergo, sive terrestris sit, sive sincerus, atque caelestis, ponderi
corporis augetur, adeoque gravitatem possidet.

Ad Confirmationem, Parum nobis obstat, quod Ignis sursum feratur, quum motus hic ab intrinseca ignis vi haudquaquam proficiscatur.
Flamma incensorum corporum, ait loco superius laudato Musschenbroekius, ascendens, non descendens ponderis Ignis non evertit.
Haec quippe una cum particulis corporum, quas valide rarescit, massam componit specifice leviorem aere circumfuso, per quem ascen-
dit. Idcirco in aere rariori semper minus, minusque ascendit flamma, donec in aere multum rarefacto non amplius ascen-

dat. Itaque, si sursum ascendit flamma, ascensus hic aeris gravitati adscribendus est, non intrinsecae ignis vi, per quam, ut probant experimenta in probatione adducta, certum est ferri deorsum.

Instabunt 1. Aliqua experimenta demonstrant ignem esse levem, vel saltem causam esse minoris gravitatis in corporibus, quibus adhaeret. Nam 4. librae fusi plumbi 4. granis evaserunt leviores. Et 4 librae liquefacti stanni 2. granis observantur leviores. Nulla etiam corpora ejusdem ponderis, sive frigida, sive calefacta, inventa fuerunt, ut experto contigit in massa ferrea. Ergo etc.

R. ex hujusmodi experimentis nihil contra ignis pondus evinci posse. Nam, ut apposite Mulschenbroekius, mirandum non est ignis eam quam copiam in corpore collectam vix pondus indicare posse: Ideirco massa ferrea ponderata frigida, deinde calefacta, iterumque ponderata, ejusdem gravitatis constanter videtur. Ferrum etiam ignitum manet ejusdem ponderis, quia parum rarescit, sed alia metalla, quae multo majorem in molem tumescunt, calefacta evadunt leviora, quia in multo majus volumen expandunt, adeoque ab aere plus sustinentur. Ideo etiam fortasse plumbum, et stannum liquefactum minoris ponderis sunt, ac quum erant frigida, quia ignis vi, separantur ab hisce massis quamplurimae stanneae, et plumbeae particulae, quae in aerem evolantes, massae evaserunt specifice leviores.

Instabunt 2do. Corpora, quae speculo ustorio in calcem vertuntur, majus augmentum ponderis acquirunt in vasis apertis, quam in clausis. Ergo ex aere particulae quaedam accessere, quae auxerunt in corporibus pondus. 2do. Pondus corporum, ope radiorum solarium in calcem reductorum multum increvit, Lux autem est admodum subtilis, et rara. Tempore itaque, quo calcinatio perficitur, tantum nisi parvam gravitatem corpori communicare poterit, non vero tantam, quantam instituta experimenta testantur.

R. ad primum, libenter nos concedere, in vasis apertis nostri calcinatione corpora majus incrementum ponderis acquirere, quam in vasis clausis. Concedere etiam majus hoc ponderis incrementum in vasis apertis proficisci a permixtis aeris particulis. Verum quid inde? Num praeterea asserendum erit, nullum calcinatis corporibus accessisse per ignem majus pondus? Profecto, si in vasis clausis pondus corporum calcinatorum increvit, hoc pondus ab aere, cujus accessus prohibebatur, non dependit. Majus itaque, vel minus ponderis incrementum a fortiori, vel leviori, a diuturniori, vel breviori calcinatione dependet, adeoque concludendum est igni pondus competere.

Ad 2dum; Quis pondus integri radii solaris novit? Quis determinavit copiam radiorum in corpus incidentium, repercussorum, intrantium? Si radius a sole ad terram usque exporrectus gravitatem haberet $\frac{1}{100000000}$ grani, tum 100000000 radii pondus grani haberent, qui omnes tempore 7, vel 8 minutorum ingredientes aliquod corpus, quod in calcem reducitur, incrementum ponderis aequale uni grano darent, ac praeterea 60 plures, pondus drachmae corpori adderent. Quare levis etiam momenti est hoc adversariorum ex radiis solaribus desumptum argumentum.

Instabunt 3tio aliquam revera dari igneam spheram supra aerem. Id demonstrant primo ex scripturis. Nam in libris Geneseos, et Regum ignem e Caelo lapsum legimus. 2do id patet ex natura ipsius ignis. Ignis enim corpus esse omnium levissimum, adeoque sursum tendere liquet, quia natura sua calidissimus est; Quo autem res calidior, eo levior. Quare, cum pro levitatis, et gravitatis ratione, corpora in mundo sortita sunt loca, ita ut levissimum sit supremum, gravissimum vero infimum, dicendum est locum ignis esse in suprema Regione; adeoque supra aerem spheram ignis reipsa existere.

R. ad primum, tantum illum ignem, de quo fit in sacris scripturis mentio, non magis spheram Peripateticorum igneam demonstrare, quam fulmina, quae e Caelo descendere dicuntur, immo minus etiam id evincere, quam fulminum descensus, quum verosimile admodum sit, miraculosum quamdam et extraordinarium hujusmodi ignium concursum. Quamobrem, si sublunarem illum ignem non probant fulmina, quae in scripturis lapsa e Caelo dicuntur, multo quidem minus illum probabit extraordinarius, de quo in iisdem scripturis mentio fit, ignis lapsus.

Ad 2dum, etiamsi inter omnia terrestria corpora levissimus esset ignis, non est ceteris corporibus minus gravis, quod tamen non concedimus; asserendum praeterea non esset supra aerem dari ignis spheram, ad quam terrestris, ut sibi intrinseca, vi ascendat ignis. In primis non aerem etiam sursum ascendere certum est nec tamen asserendum aerem non esse gravem, aut sursum, veluti ad suum centrum ascendere. Deinde non natura sua ascendit ignis, sed quum motu ferat maximo, et undique ab aere premat, vi accepti motus sursum tendit, et eo altius ascendit, quo major est motus, ipsoque tardius a aerem communem superare! Id ex eo etiam patet quod non omnis ignis, aut levis sit, aut sursum ascendat, ut in carbonibus quotidie videmus. His addas, corpora magis calida esse semper leviora, falsum esse, ut constat ex superius adductis experimentis. Non omnia siquidem calida vel ascendunt, vel levia sunt, nisi velint fortasse Peripatetici ferrum, ignitosque lapides corpora levia appellari posse.

Instabunt 4to. Celebre est experimentum Academiae Florentinae. Accipiantur duae virgae ejusdem ponderis, ejusdemque metalli, quarum una sit ignita, altera frigida: Gravior erit frigida, levior ignita.

R. hoc experimentum nihil evincere contra ignis gravitatem. Nam praeter ea, quae de liquefacto cupro, et stanno diximus; Ideo frigida virga majus ostendit pondus, quam consimilis virga ignita, quia aer intra poros frigidae virgae inclusus densior est aere incluso intra poros virgae ignitae. Quum enim calor ad aerem quoque se se extendat, aer autem calefactus minus ponderet, quam aer densus, mirum non est, si frigida virga gravior ignita deprehendatur.

Opponunt 5to Argumenta in probatione adducta quidem demonstrare solam dari absolutam levitatem, quam solam nonnulli volunt. Non minus enim per levitatem, quam per gravitatem determinari possunt corpora ad debita sibi loca obtinenda, et ad globum elementarem componendum.

R. pluribus de causis admittendam esse potius absolutam gravitatem, quam levitatem. Primo, quia centrum est unicum duntaxat, et determinatum punctum, Circumferentia vero ex punctis innumeris constat. Rationi autem magis consonum videtur, ut eo potius ponendam esse rationem motus, quod est unum, et determinatum, quam in eo quod est multiplex, et indeterminatum. 2do, si sola admittatur levitas, elementaria corpora ordine inverso simul esse deberent. Nam corpora densiora, quae nunc inferiorem occupant locum, leviora essent in specie, adeoque obtinere deberent locum superiorem; Corpora vero rariora, utpote minus levia, inferiorem, quae tamen sunt contra experientiam. Haec profecto demonstrare videntur, gravitatem potius, quam levitatem fuisse

corporum omnium a natura insitam, si unica tantum admittenda est motus potentia in corporibus terrestribus. Confirmatur. Si vesica ubi aerea sursum ascenderet ob positivam levitatem, deberet certe velocius ascendere in Aqua, quam in Mercurio. Sursum n. ascendens vesica deberet vi propria scindere corpora intermedia, superando eorum densitatem eaque suo loco pellendo, parare sibi viam ad ascensum; quo autem fluidum intermedium magis esset densum, constipatum, et grave, eo major foret superanda resistentia. Magis itaque ascenderet aerea vesica in aqua, quam in Mercurio, quum Mercurius magis gravis, magisque constipatus sit quam aqua, adeoque major sit in Mercurio, quam in Aqua superanda resistentia: sed falsum est velocius ascendere vesicam in Aqua, quam in Mercurio. Vesica itaque aliaque minus gravia corpora, quae sursum ferri videmus, sursum non ascendunt propter positivam sibi innatam levitatem.

Instabunt. Si in fundo alicujus Stagni limosi excites baculus, plures bullae e fundo Aquae eodem tempore emergunt aliae aliis majores; quae tamen majores sunt, minoribus citius ascendunt. Ergo in aere, ex quo bullae constant, datur positiva levitas. Probatur consequentia. Nisi daretur in aere positiva levitas, sed sola minor gravitas, majores bullae plus aeris continerent, quam minores, et minoribus essent graviores, proindeque non citius sursum deberent ascendere quam minores. Quum igitur experientia constet, majores bullas citius minoribus ascendere, dicendum est illas majori positiva levitate esse praeditas, ob quam majori conatu versus suum locum nitantur, quam minores.

R. conc. ant. neg. conseq. ad prob. dist. maj. ... Majores bullae graviores essent minoribus gravitate respectiva conc. gravitate absoluta neg. ant. et conseq. Omnes aeris partes eandem habent gravitatem absolutam, majorem tamen, vel minorem gravitatem relativam, pro ratione majoris, vel minoris Massae. Hinc, quod corpus aliquod citius, vel tardius ascendat in fluidis, effectus est solius majoris vel minoris respectivae gravitatis. Quare, quum omnes bullae ex eodem aere constent, et consequenter eandem habeant absolutam gravitatem, inferri non potest, quod bullae majores citius ascendere debeant, quam minores: quod si bullae majores relative velocius sursum feruntur, quam minores, ex eo fortasse proficiscitur, quod partes aeris componentes bullas minores tardius a luto secernuntur, quam partes aeris componentes bullas majores.

Propositio 2da. Corpora omnia terrestria in proprius locis vim suae gravitatis exercent, sive reipsa gravitant.

Pro. 1. Probatio. Aurum, dum aquae emergitur, partem suae gravitatis debilit ob gravitatem aquae in idem aurum. Nam si aurum in aqua ponderes, tantum illi de gravitate decedit, quanta est gravitas aquae quoad molem aequalis auro immerso. Sit n. aquae quoad molem aequalis auro unius librae; de auri pondere una libra decedit. Atqui vero nulla alia esse potest ratio diminutionis ponderis in auro, quam quia aqua elevare nititur aurum. Gravitat itaque aqua in aurum. Confirmatur. Dum pondera binae staterae sunt imposita, ideo unum gravitare in alterum dicimus, quia illud elevare nititur. Nitendum autem ex eo cognoscimus, quod pondus alterum tantum de sua gravitate ammittat, quanta est gravitas alterius. Sed ita se habet aurum in aqua immersum. Aurum ergo per aquae gravitationem sursum impetitur. Hinc patet, cur aquae pondus intra aquam non sentiatur. Partes quippe aquae per mutuam gravitationem sunt in aequilibrio, et se se invicem sustentant, eo pacto quo duo corpora aequiponderantia in Statera per mutuam gravitationem se invicem sustentant.

Pro 2do. Quodlibet fluidum premit, et aggravat partes prope vasis fundum constitutas. Nam in fundo Receptaculi A Fig. 28. quod fluidum continet, fiat foramen B, quo libere fluidum egredi possit. Ipsum statim foras erumpet, atque eo velocius, longiusque exiliet, quo fluidum in Receptaculo altius fuerit: et si quis manu tentaverit foramen occludere, eo majores erunt illi exiliendique vires, quo in Receptaculo altius fuerit fluidum. Sed phenomenon hoc non ex alia causa proficisci potest, quam quia partes fluidi superiores in inferiores gravitant, adeoque pro majori altitudine fluidi, plures partes in eandem gravitant manum, mediantibus partibus inferioribus. Ergo fluida omnia in suis locis gravitare asserendum est.

Confirmatur tribus sequentibus experimentis. Primo, sit major Phiala vitrea A B, Fig. 29, aqua plena, eidemque imponatur parva ampulla C quae aliqua sui parte sit plena aqua, et alia aere: tum collo Phialae A B circumlitum vesicam adjunctam habens Tubum e D aquam parte plenum. Ampulla ita est posita in equilibrio cum aqua in Phiala A B contenta, ut quando Tubus e D perpendicularis est, ampulla C descendat, quando vero Tubus inclinatur, ascendat. Hujus autem effectus ea ratio est, quod aer inclusus in Ampulla C per gravitatem Aquae e D perpendicularis insistentis comprimatur, et pars aliqua aquae ampullam ulterius ingrediatur, quae propterea gravius descendere cogitur.

2do, In Vasis communicantibus A B C D, Fig. 30, quodcumque fluidum immittatur ex Orificio A. Fluidum immissum primum et imprimis ad B A B progredietur per e ad D; ac tandem per syphonem D C ad eam deveniet altitudinem, quae altitudini syphonis A B sit aequalis. Sed cur immissum fluidum non aliud in communicantibus vasis habet motum? Non alia profecto ratione, quam quia partes fluidi inferiores ob superiorum partium gravitatem ita premuntur, ut progredi ulterius cogantur, ubi B e, et D patet illis exitus, tantumque illis necessum sit ascendere, quousque contrario gravitatis nisu resistere possint gravitati, ac nisui fluidi in syphone A B contenti. Hinc quum fluidum per syphonem D C ascendens, pervenerit ad punctum C, penitus quiescet, quia tunc quum eadem sit in utroque syphone fluidi altitudo, eadem erit, atque aequalis erit in utroque syphone immissi fluidi gravitatio.

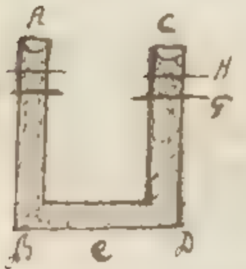
3tio, Si in iisdem Vasis communicantibus contineatur Mercurius omnium fluidorum gravissimus ad altitudinem F F, et per A super Mercurium infundatur aqua: Mercurius ex altitudine F ascendet ad H, atque altius erit, vel minus alte, secundum proportionem gravitatis aquae ad gravitatem Mercurii. Gravitat ergo in Mercurium aqua, proindeque in proprio loco.

Pro: 3tio Propositio ex iis, quae in superiori Probatione diximus. Nam ea est cujuslibet corporis terrestris indoles, ut sibi relictum communi omnium gravium centro proximius fiat, quam possit, et fieri proximius continuo nitatur. Non aliunde n. oritur dein architettonica illa connexio, seu unio corporum elementarium sphaeroidem constituentium, quae sibi adeo adhaerent, ut vix quaevis a se mutuo divelli vix possint, non aliunde, inquam, oriri videtur, quam ex nisu, quo Gravia quaeque in illud commune punctum tendunt, atque proximiora fieri perpetuo nituntur. Ergo quaecumque corpora extra Telluris centrum posita subjecta corpora continuo premunt, seu propriae gravitatis vires in alia corpora continuo exercent. Illud addi potest

Fig. 28

Fig. 29.

Fig. 30.



Grave scilicet quodcumque extra centrum positum, atque in suo respectivo loco consistens suo pondere non levari, seu non ammittere gravitatem propriæ densitati proportionalem. Ergo quodcumque grave in suo loco gravitat, sive subjecta continuo premit corpora, ut huic illi locum cedant.

Opponunt 1. Superfluæ gravitates non sunt in corporibus admittendæ, sed gravitatio in corporibus est superflua. Ergo etc. Major patet. Minor: omnis gravitatio est propter motum. Sed quando gravia in propriis locis existunt, superfluus est omnis motus. Ergo etc. Confirmatur. Deus naturæ producit in corporibus motum, non ideo motum producit, ut ea incessanter moveantur, sed ut in aliquem durabilem locum perducantur. Ergo gravitas, quæ a natura ordinata est, ut corpora ad propria loca perducantur, superflua est, quando eadem corpora propria jam obtinent loca. Ergo corpora in propriis locis non gravitant.

R. conc. majorem, neg. minorem ad prob. neg. majorem. Ex definitione gravitatis, quam in capite præcedenti attulimus, satis constat falsum esse, quod omnis gravitatio impressa sit a natura corporibus propter motum. Nam si duplex est effectus gravitatis, scilicet aut verus corporum motus in linea perpendiculari ad terrestrem horizontem, aut gravitatio, seu pressio, qua sustentata vel suspensa corpora premunt, seu gravitant in alia corpora, a quibus retinentur, vel sustentantur, inferendum potius est gravitationem non esse propter motum. Id etiam patet ex adducta definitione gravitationis: Nihil siquidem aliud est gravitatio, quam nisus, seu pressio unius corporis in aliud sibi subjectum, sive aliquis, sive nullus inde sequatur motus. Id si dicant Adversarii, gravitatem solum fuisse inditam a natura corporibus, ut ad sua loca moverentur, prointe eam gravitationem, quæ nihil aliud est, quam usus gravitatis, quæ a gravibus corporibus exercetur; Hoc eodem sensu negandum propter motum duntaxat esse in illis gravitationem. Si n. Gravia non solum vi suæ gravitatis exercitæ, ut ad sua respective loca perducantur, verum etiam, ut in suis respective locis remaneant, atque quiescant; sequitur tum propter motum, tum propter quietem inesse corporibus gravitationem. Id confirmatur satis familiari exemplo. Sit n. aliqua Libra æqualia habens brachia. Si in utraque Libræ parte æqualia ponantur pondera ea sine ulla dubitatione quiescent. Sed quiescent propter æqualem in ambobus ponderibus gravitationem. Asserendum itaque est etiam propter quietem impressam fuisse omnibus corporibus gravitationem.

Ad confirmationem, negamus hac tantum de causa productum fuisse a corporibus motum, ut ad sua loca perducerentur. Natura n. in movendis vi gravitatis corporis, totius præcipuè intendit universi compositionem, atque ordinem. Sic motus ... cordis non solum impressus fuit cordi, ut peculiarem sibi eligeret locum, sed etiam ut eo motu sanguis concoqueretur. Sic motu sanguinis fuit sanguis animali non solum ut sanguis suum in corpore animali obtineret locum, sed potissimum, ut hunc motum suam animalia viverent vitam. Qui aliquem construunt Fornicem, secundum rectæ Architecturæ Regulas, ita lapides disponit, ut omnes ad centrum haberent inclinationem. Id tamen non præstat Artifex, non eo fine intellectu, ut aliquis ex ita dispositis lapidibus aut centrum occupet, aut habeat ad centrum inclinationem, sed ut singulorum inclinatione lapidum firma perveniet Fornicis constructio. Eodem modo gravitas, quæ virtute a natura corporibus indita, ut ad propria loca moveantur, non hac tantum de causa indita fuit, ut sua omnia corpora occuparent loca, verum etiam, ut in suis quæque locis quiescerent, et unum maximum corpus globosum, aut quasi globosum conficerent. Gravitas itaque impressa fuit corporibus tum ut moverentur versus loca sibimetipsis propria, tum ut in suis locis ad rectam Telluris constitutionem, atque ordinem quiescerent. Non itaque superfluum est, quod corpora omnia in suis respectivis locis gravia ibidem gravitent.

Instabunt. In rerum natura non datur inclinatio, seu appetitus aliquis impossibilis. Sed si corpora omnia in propriis locis gravitant, jam habent inclinationem, et appetitum impossibilem. Ergo etc. Pro minor. Si corpora omnia in propriis locis gravitant, habent inclinationem se se conjungendi cum centro Telluris; sed hæc inclinatio est impossibilis. Ergo etc. Pro minor. Impossibile est corpora omnia in eodem centro uniri. Ergo etc.

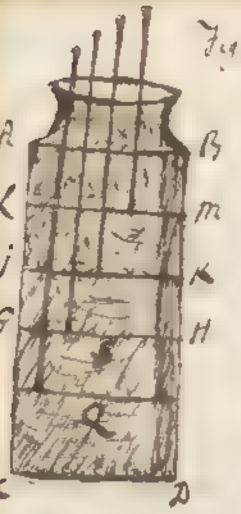
R. conc: majorem, neg: minorem ad prob: conc: majorem, neg: minorem ad prob: conc. ant. neg. conseq. Corpora omnia terrestria dum ad suum centrum per vim gravitatis deorsum tendunt, naturalem appetitum, seu naturalem habent inclinationem ad centrum, quam tamen sequuntur frustra, neque, atque impossibilem esse eorum inclinationem. Aliud est fieri non posse, ut omnia corpora centro, ad quod tendunt, uniantur, et aliud est hanc inclinationem ad suum centrum esse in corporibus impossibilem. Primum verum est, quum innumera ferme corpora nequeant unum punctum continere. 2dum falsum est, quia datur in omnibus corporibus vis producendi motum deorsum versus Telluris centrum. Quæ certe vis, utpote quæ Universi compositionem, atque ordinem tuetur, neque frustranea dici potest, neque impossibilis. Ceterum inclinationes, atque appetitus nonnisi metaphorice ad sensibilem corporum partem, atque sensu dicuntur.

Opponunt 2do. Si corpora omnia in suis respectivis locis gravitarent, superiores Aquæ partes premerent inferiores, quibus incumbunt. Hoc falsum est. Ergo etc. Pro majore. Si partes Aquæ superiores premerent inferiores, partes aquæ inferiores graviores evaderent. Hoc pariter falsum. Ergo etc. Minor patet, quia si corpus Aqua specificè gravius illi immergatur, ad quamcumque altitudinem immergatur, æquale semper deperdit pondus.

R. conc: majorem, neg. minorem ad prob. neg. majorem. Quamvis ex universali corporum gravitatione necessario consequatur in quacumque massa aquæ premi inferiores partes a superioribus; non consequitur tamen aquam inferiorem propter hanc pressionem evadere specificè graviorem. Quia n. non ita a superiori prematur aqua inferior, ut sub æqualibus dimensionibus majorem contineat materiæ copiam, nequaquam redditur ita specificè gravior. Hinc verum est solidum corpus æquale pondus deperdere ad quamcumque altitudinem fuerit Aquæ immersum. Certum n. est secundum Hydrostaticæ leges solidum specificè gravius fluido minus gravi immersum tantum præcisè sui ponderis ammittere, quantum ponderis est moles fluidi, quæ solidum ipsum magnitudine adæquat, seu, quam solidum ipsum, dum immergitur, suo loco extrudit. Quare cum ad quamcumque fluidi altitudinem idem sit partium fluidarum pondus; mirum non est solidum ad quamcumque altitudinem fluido immersum idem semper pondus ammittere.

Ceterum, non desunt experimenta evidenter probantia in aqua, aliisque fluidis partes inferiores premi a superioribus. Illud est celeberrimum, quod Nobilis Boyleus proponit in suo Libro de Paradoxis hydrostaticis Paradoxo primo. Sit Vas vitreum, Fig.a 31, commodæ altitudinis, et Latitudinis A B C D, quod aqua ferè ad summum usque repleat. Tum capiat ...

Fig.a 31.



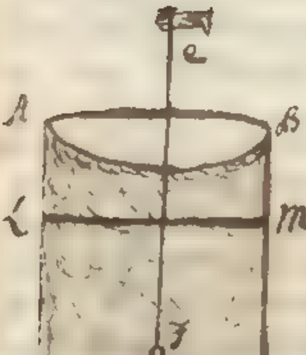
vrea fistula cylindrica utraq. parte patens, et stricti Diametri, cujus extrema inferiori parti imponatur claro oleo, suctionis beneficio ad quamcumq. libuerit fistulæ altitudinem sublato oleo, removeamus statim labia, et superiori fistulæ orificio pulpa digiti obturetur, ne sublatum liquor relabatur. Tum fistula vitreo vasi perpendiculariter immersatur, ita tamen ut superficies olei in fistula contenti aliquantum sit altior, ut superficie aquæ in vase contentæ. Hisce factis, licet digitum removeamus a fistulæ superiori orificio, oleum tamen non decidet per orificium inferius, quamquam apertum, sed eadem quasi eadem suspensum remanebit altitudine, ad quam prius constiterat. Jam vero, quum oleum grave sit, non secus ac cætera gravia, deorsum tendit et quum fistulæ inferius orificium apertum relinquatur, certo certius fistulam descenderet, nisi a subjacentis aquæ pressione sursum nitente teneretur suspensum. Non n'est contrariatem aliquam in natura olei, et aquæ, per quam sibi invicem misceri repugnent, hinc liquet, quod si digitum removisses, quando non tam profunde immersa erat vitrea fistula, sed olei in fistula superficies pollice uno, alterove altius supra aquæ in vitro superficiem elevaretur, quam in hoc nostro casu fieri supponimus; oleum libere in fistula subsideret, donec pressionis cum aquâ externa aequipolleret equipotentiam. Quod autem oleum in praedicta fistula tenere suspensum possit in quavis parte sub aqua, puta in G, quoniam ibi est in equilibrio cum aqua externa; quamq. elevatum in aqua, puta a G ad I, oleum teneri suspensum diutius non possit, seu, ut paucis omnia complectamur, quanto profundior est aqua, tanto majus pondus, majorq. pressio requiratur in cylindro olei, ut equipolleat pressioni aquæ, seq. mediante ab ipsa elevet, nulla est videtur ratio dubitandi partes aquæ incumbentes superficiei GH majus premere superficiem illam, quam partes aquæ contiguæ superficiei FK illam premant: Proindeq. partes aquæ, quæ subiaceant superficiei quæ summæ, premi ab ejusdem fluidi partibus illis, quæ directe fluitant supra illas. Nos, ut vidimus, olei partes superiores, dum fistula in ascensu erat a G ad I, adeo depresserunt inferiores, ut eas omnino e fistula expellerent. Nam hic aliis casibus nulla ratio est, cur alicujus liquoris infime partes magis premant, fortioremq. conatum exerant adversus alium quemq. liquorem. Hinc quanto altius assurrexerit liquor incumbens; tanto major erit inferiorum pressio partium. Necesse itaq. est inferiores fluidi partes magnam illam vim qua premunt, a pondere derivare partium incumbentium, quas proinde ipsas premere concedendum est. Hactenus iisdem fere verbis Boyleus.

Opponunt 3tio. Herbæ nascuntur sub aquis ad perpendiculum. Ergo aqua in eas non gravitat. Pro. conseq. si aqua in herbas, quibus incumberet, gravitaret, eas deorsum premeret. Ergo etc.

R. conc. ant. n. conseq. ad prob. n. ant. Uti animadvertit Boyleus Paradoxorum Hydrostaticorum Appendice i, herbæ, ceteræq. plantæ, quæ sub aquis ad perpendiculum nascuntur, pressionem incumbentis aquæ vi propria haudquaquam sustinent, sed vi atq. adjumento pressionis aquæ inferius positæ. Quum non inferiores aquæ partes premantur a superioribus, inferioresq. premant etiam superiores; herbæ hac inferiorum partium pressione sursum premunt, tamq. vehementer, ut nisi radicibus suis, vel alio modo essent fundo defixæ, utpote specificè aqua leviores, ad aquæ superficiem emergerent, fluitarentq., quemadmodum contingere videmus in plantis, quas tempestates, vel alii casus solo nativo evellere. Quod si hujusmodi responsio non arrideat, dicere possumus ascensum herbarum a vi earundem vegetante proficisci, quum ea sit in plantis textura seminis, ut fibrarum directio sursum tendat.

Instaurant i duos experimentis, quæ probare videntur, superiores aquæ partes non gravitare in inferiores. Primum est. Si solidum aliquid filo alligatum sub aqua demersatur, pari sustentatur, extrahiturq. facilitate, qua extraheretur, si nulla illi aqua incumberet; imo intra aquam majori sustentatur facilitate, quum ob rationem adductam in resp.e ad superiorem objectionem, solida corpora minus in fluidis ponderent. 2dum. Situla aqua plena levior est in aqua, quam extra aquam, nec magis ponderat plena aqua intra aquam, quam vacua extra aquam; quinimo minus est, propter allatam rationem. Ergo aqua situlæ, quia est intra aquam, non gravitat, adeoq. neq. deorsum premet vel situlam, vel aquam sub situla contentam.

Fig. 32



R. ad primum, quod licet aqua solido incumbens corpori revera conetur illud demergere profundius, adeoq. in ipsum gravitet, ea tamen gravitatio, seu conatus suum in immerso corpore non obtinet effectum, propter pressionem inferioris aquæ in reliquas omnes partes superficiei imaginariæ, quæ contigua est immersi corporis fundo. Quum autem pressio illa inferioris aquæ in cæteras suppositi plani partes non modo equalis sit columnæ aquæ superioris, sed columnæ eam aquæ, cujus locum occupat corpus immersum, consequens omnino est, ut non tantum manum, quæ immersum corpus sustinet, non sentiat pondus aquæ incumbentis, sed sublevare idem corpus facilius possit in aqua, quam in aere. Verum, tametsi in proposito casu sentiri non possit pressio incumbentis solido aquæ, quia tamen remota superiori aqua, non eadem aut sustinet, aut extrahit facilitate immersum solidum, manifestum est, quantam a superiori aqua, dum solido incumbebat, pressionem exereret.

Ad 2dum, facile est adducti phenomeni rationem reddere. Sit in Fig.a 32, puteus ABCD, in quo ad funem e F suspendatur sub aqua situla ad planum imaginarium IK. Si ponamus situlam constare ex ligno aqua leviori, non modo situla non premet manum, quæ funem tenet ad e, sed sublevabit, usq. dum emerserint superiores partes situlæ supra aquæ, cui immersa supponebatur, summitatem. Nam quia lignum, ex quo constructa est situla, specifice levius est aqua, necesse est, ut pressio aquæ in situla G, et reliquæ aquæ situlæ incumbentis una cum pondere ipsius situlæ impariam sit parti H tam fortis premendæ, quemadmodum ceteræ partes imaginarii plani IK premuntur a pondere totius aquæ ipsis incumbentis. Verum, si illi ferri tanto conjicit, constitueret situla partim ex ligno partim ex ferro; tunc situla equali mole aquæ specifice gravior erit; adeoq. manus, quæ sursum trahit situlam fune e F, non debet sentire pondus totius situlæ, multo autem minus aquæ in ea contentæ. Quamvis n. compositum illud ex ligno et ferro, quod situlam efficeret, gravius sit equali massa aquæ, non tamen deorsum tendit toto suo pondere, sed eo duntaxat superpondio, quo equalem excedit aquæ molem, quod superpondium non ita magni esse solet momenti.

Quod attinet ad aquam in situlæ cavitate G contentam, nulla ratio est pote, propter quam onerare debeat manum e, licet revera tam aqua situlæ, quam aqua supra situlam integro suo pondere deorsum tendat. Nam reliquam aquæ L I, et M K æque omnino fortiter premit reliquas superficiei imaginariæ IK, ac situla, situlæq. incumbens aqua premunt partem H. Hinc situlæ fundum æque omnino fortiter sursum premitur a pondere aquæ innitentis cæteris omnibus partibus plani IK, ac illud situlæ fundum deorsum tendit vi ponderis aquæ incumbentis fundo situlæ. Cum e pressionibus hisce sibi invicem equiponderantibus, manus

traheret funem ad C non habet, quod moveret amplius, quam majus illud pondus, quo situla vacua excedit pondus æqualis voluminis aquæ.

Instabunt 2do. Si superiores aquæ partes gravitarent in inferiores, partes omnes inferiores in perpetuo forent motu, perpetuoque expellerentur a superioribus.

R. id nos libenter concedere. Longissime non absumus, ut absurdum putemus inferiora aquæ corpuscula in perpetuo esse motu. Iam certum est, inquit loco superius laudato Boyleus, inferiora corpuscula aquæ in perpetuo esse motu, ut non videam quomodo secus possint corpus fluidum constituere, quum irrequietus ille partium motus sit ex generalissimis fluido rum attributis unum, possitque in aqua, licet non immediate videri, facile tamen per effecta sua cognosci.

Instabunt 3tio. Si partes aquæ superiores gravitarent in inferiores, Urinatores, aliique profunde sub aqua agentes maximum sentirent incommodum a pressione tanti ponderis aquæ ipsis incumbentis; sed certum est eos nullum sentire incommodum. Ergo etc.

R. ne. min. Fuere nonnulli, qui existimarent superiores aquæ partes non premere inferiores, nisi intra inferiores aliquod esset corpus aqua specifice levius. Hinc, quia corpus humanum specifice gravius est aqua, dixerunt ~~[illegible]~~ a superincumbente aqua illud non premi. Verum mera hæc hypothesis est, quæ nullum habet secundum hydrostaticas notiones fundamentum. Urinatoris corpus profunde sub aqua immersum, et maris etiam fundo proximum non deprimitur a tam vasto pondere incumbentis aquæ, quia pondus aquæ incumbentis corpori urinatoris non sustinetur a vi corporis ipsius urinatoris, sed a vi aquæ urinatoris corpori succumbentis. Etenim ab experimentis in hac re factis constat inferiorem aquam non tantum habere vim ad sustentandum pondus aquæ incumbentis, sed pondus etiam aquæ incumbentis excedere, quum certum sit elevari immersum corpus, ubi illud fuerit aqua, cui immergitur, specifice levius. Deinde, ut recte tradit Cl. Stevinus in sua Hydrostatica, quia aqua urget, premitque undequaque urinatoris corpus, non potest urinator pressionem sentire quemadmodum eam sentiret, si in quibusdam duntaxat premeretur sui corporis partibus; quod experimento confirmatur. Sit, Fig 28, Aqua A B, sitque ad cujus fundum foramen B, cui insertus sit Epistomium. Incumbens fundo dorso suo immersus homo vix sentiet pressionem incumbentis aquæ A B, quæ undequaque æqualiter urgeatur. Verum, si, ablato Epistomio, illius tergum non amplius, ut cæteræ corporis partes, sustineatur, tunc maxima ad eam tergi partem pressione afficietur. Itaque si urinatores in fundo etiam maris non sentiunt pondus tantæ quantitatis aquæ ipsismet incumbentis, ex eo proficiscitur, quod undequaque æqualiter premantur. Accedit, quod tametsi urinatores nullam incumbentis aquæ gravitationem sentiant, hujusce tamen gravitationis effectum experiuntur, dum corpus suum tanti non esse ponderis animadvertunt, quanti est, quum in libero aere existit.

Hinc patet quid respondendum sit iis, qui asserunt homines sub aquis degentes aliquo dolore affici debere, si partes aquæ superiores in inferiores, proindeque in immersos homines gravitarent. Quum enim, ut ait Stevinus, omni pressione, qua corpus dolore afficitur, pars aliqua corporis laxetur, nulla autem laxetur immersi corporis pars in pressione aquæ; mirum non est per hanc pressionem nullo corpus affici dolore. Patet etiam quid respondendum sit iis, qui contendunt partes aeris superiores non gravitare in inferiores, propterea quod incumbentis aeris pondus non sentimus. Nam, ut præclare P. Regnaldus Tomo 1 Dialogo 1, prima fronte videtur quod, si aeri inesset, non secus ac cæteris corporibus, pondus, sub aeris in nos gravitantis pondere opprimeremur. Sed experientia edocet nihil inde esse nobis pertimescendum. Tunc duntaxat incumbens aliquod pondus sentimus, quum in organis sensuum nostrorum aliquam mutationem inducit. Aer vero nullam hujusmodi mutationem producit, quum ita corpori nostro incumbat illius pondus, ut æqualiter, et undequaque illud comprimat sive intrinsecus, sive extrinsecus. Pondus itaque incumbentium fluidorum, quod non sentimus, non probat corpora fluida destitui gravitatione.

Corollarium

Quia per 3tiam Physicæ legem, qualitates corporum, quæ intendi, et remitti nequeunt, et quæ omnibus, in quibus experimenta instituere licet, corporibus competunt, pro corporum universorum qualitatibus habendæ veniunt, ex superioribus propositionibus inferendum est singulis quoque cœlestibus corporibus inesse vim gravitatis, et singula propterea in propria gravitare loca. Rem hanc fuse demonstravit Keplerus, et post Keplerum Newtonus Princip. Mathem: L. 3 primo, Propositione 4, et Theorem. 4. nec non Propositione 5. Theorem 5. Nam primo certum est primarios Planetas Mercurium, Venerem, Tellurem, Martem, Jovem, atque Saturnum gravitare in Solem, quia secus non retinerentur in Orbitis, quas describunt, et ipsorum areæ a centralibus lineis determinatæ non essent, quemadmodum esse debent secundum Kepleri observationes, temporibus periodicis proportionales. 2do iisdem de causis certum est Planetas 2darios gravitare in suos Planetas primarios, et simul cum suis primariis in Solem. Sic Planetæ 2darii Jovis, qui Circumjoviales nuncupantur, gravitant in Jovem. Sic Planetæ 2darii Saturni qui Circumsaturnii dicuntur gravitant in Saturnum: Sic demum Planeta 2darius Telluris, scilicet Luna, gravitat in Tellurem. Sol itaque in medio Universi situs est, et se habet veluti centrum circum quod omnes Planetæ tam primarii, quam 2darii feruntur, et in quod omnes gravitant. Quod si quis assereret Planetas cadere debere in Solem, semel ac gravitarent in Solem; respondendum esset, quod quum ii circum Solem, tanquam circum suum centrum, suas orbitas describant; per vim centrifugam, qua moventur, et qua semper a centro suo recedere conantur, a motu rectilineo semper retrahuntur, et sic in Orbe retinentur: Ut constat ex iis, quæ dicta sunt superiori Dissertatione, Cap. 13. Universis itaque corporibus inest vis gravitatis, et quæ suis respective in locis gravitant: Quod erat demonstrandum.

Caput 3tium.

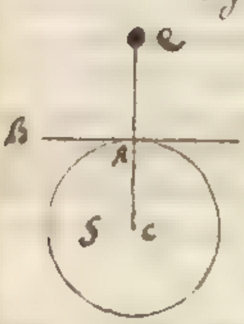
De Gravium Terrestrium Directione

Philosophi, qui de Gravium Terrestrium Directione egerunt, in eo convenere ferme omnes, ut centrum commune terrestribus omnibus corporibus attribuerent, quod idem esset cum Telluris centro. Ita enim argumentabantur. Dubitari non potest de sphaerica Telluris figura. Nam experientia compertum est gravium directiones esse ubicumque terrestri superficiei perpendiculares: et certum est lineas omnes alicui superficiei sphaericae perpendiculares ad ipsius sphaerae centrum tendere. Terrestrium ergo gravium directiones semper, et in quocumque loco ad Telluris centrum tendunt. Ita, inquam, Philosophi ferme omnes olim argumentabantur.

Verum argumentum hoc, quod veluti certissimum, atque evidentissimum lapsis seculis habebatur, postremis temporibus revocatum fuit in dubium a celebrioribus Physicis; nec immerito. Inprimis enim observavit Newtonus Tellurem non esse donatam figura sphaerica, sed elliptica, propterea quod, dum Tellus circa suum axim vertitur, omnes ejus superficiei partes per vim centrifugam a centro recedere conantur. Nam in hunc modum ratiocinatur Vir summus. Partes omnes terrestris superficiei, quum Tellus movetur circa suum Axim, sua vi centrifuga, a Telluris centro conantur recedere, sed vis centrifuga propter majorem circulorum magnitudinem multo major est versus Equatorem, quam versus Polos, Tellus ergo figurae est ellipticae, sub Equatore quidem elevatae, sub Polis vero depressae. Idem cum Newtono sentit Hugenius agens de causa Gravitatis. Quaerens enim cur minor esset corporum gravitas sub Equatore, quam sub Polis, existimat esse aliunde, quam a memorata Telluris figura proficisci posse; quum major vis corporum centrifuga sub Equatore, quam sub Polis, vim eorum sub Equatore centripetam minuat.

At post Newtonum, atque Hugenium Burnetus in sua Telluris sacra Theoria ellipticam quidem, sed multo diversam ab iis scripsit Telluri figuram, scilicet versus Equatorem depressam, et versus Polos elevatam. En Burneti argumentum. In Telluris revolutione, quum nimirum Tellus circa suum Axim vertitur, majorem vim centrifugam habet aqua, quam cetera corpora. Sed aqua propter aeris resistentiam elevari non potest. Ergo hinc, atque inde versus Polos fluere coguntur aquae, proindeque Tellurem constituunt figurae ellipticae sub Equatore depressae, et sub Polis elevatae. Verum quaecumque sit hujusmodi figurae causa; eam certe tale invenit celebris Einseschmidius Argentoratensis Mathematicus, eamque demonstravit per gradus terrestres, quos in diversis paralelis Heratostenes, Snedius, Ricciolius, atque Piccardus determinaverant. Hanc quoque Telluri figuram confirmavit Dominicus Cassinus Ludovici 14 Galliarum Regis Astronomus, comparando terrestrem gradum, quem Piccardus in Regionibus ab Equatore remotioribus determinaverat, cum gradu, quem ipsemet determinavit in locis Equatori proximioribus. Hanc demum demonstrare videntur recentissimae observationes, quas jubente Ludovico 15, instituerunt Academici Parisienses in Laponia sub Polo Boreali, et in Peruvia sub Equatore; quanquam in hoc differunt ab observationibus Cassini, ut Newtoniano systemati omnino faveant, nec Burnetianam fulciant Theoriam, uti prius conatus fuerat Cassinus.

Fig. 33.



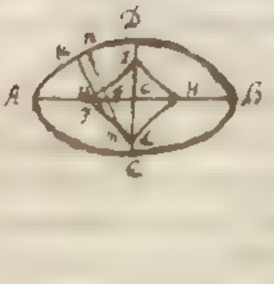
His positis; quoniam gravitate corpora terrestria libere descendentia moventur in linea perpendiculari ad Horizontem, si Tellus fuerit sphaerica, ferentur recta versus centrum Telluris. Sit enim, Fig. 33, Tellus S, cujus sectio per maximi circuli repraesentetur, in quo sit centrum C, Horizon vero Tangens B A D. Corpus libere descendens e cadet in recta e A perpendiculari ad B D. Sed radius C A est quoque perpendicularis ad B D. Corpus itaque e descendet directione, seu continuata recta linea e A C, adeoque perpendiculariter versus Telluris centrum C.

Fig. 34.

In quibusdam vero lineis ferantur gravia, si Tellus elliptica sit, sive Axis major per Polos transeat, uti opinatus est Burnetus, sive per Equatorem, ut tradidit Newtonus, determinavit Cl. Mairanus in monumentis Academiae Parisiensis ad annum 1720. Statuit enim inprimis, posita sententia de elliptica Telluris figura, commune omnium gravium centrum designari non posse. Nam si, Fig. 34, omnia corpora tenderent ad commune punctum e, major esset gravitas corporum sub Equatore existentium, quam gravitas eorum, quae Polis proximiora sunt, quae tamen experientiae repugnant. 2do demonstrat commune gravium centrum statui non posse punctum aliquod a puncto medio e diversum. Si enim commune hoc centrum poneretur v. g. in c, quum ab hoc puncto c corpus sub Equatore constitutum magis distet, necessario consequeretur maximam gravitatem inesse corporibus degentibus sub D, minimam vero corporibus sub P, adeout, quo corpora superficiei P essent proximiora, eo minori essent gravitate predita, quae pariter sunt contra experientiam.

Itaque, si Tellus sit sphaerica; commune gravium terrestrium centrum idem erit cum centro Telluris, adeoque gravium directio erit recta ducta a centro gravitatis ad centrum Telluris; verum, si Tellus spheroidalis utcumque sit, gravium directiones ad unum, idemque punctum non diriguntur, sed ad aliquam potius superficiem. Sit enim, Fig. 35, elliptica Tellus A D B e, in qua A B sit Axis transiens per Polos A, et B, D e vero sit Axis transiens per Equatorem. Corpus in K positum vi gravitatis perpendiculariter decidens ad centrum ellipsis C non dirigetur, sed illius Axem A B in puncto u intersecabit. Similiter ex puncto n perpendiculariter decidens grave, ad Axis punctum 7 verget; atque ita porro usque ad punctum D, ex quo tandem decidens grave directionem habet per centrum C transeuntem: omnes autem hujusmodi perpendiculares, quae gravium in superficie A D directiones notant, terminantur in linea curva F L, quae dicitur evoluta portionis A D, propterea quod ex illius evolutione describitur A D. Similiter directiones gravium portionis D B terminantur ad similem curvam L H, quae illius quoque est evoluta: et directiones pariter gravium in portione A e B existentium terminabuntur ad curvas evolutas F i, H i; adeo ut perimeter figurae F L H i sit integer locus gravium in ellipsi A D B e consistentium. Quod si ellipsis A D B e una cum suis evolutis revolvatur circa Axim A B, fiet ex ellipsi Telluris integra superficies, ex evolutis vero producentur solidae figurae superficies, quae erit locus directionum omnium gravium in Telluris superficie existentium. Posita ergo spheroidali Telluris figura, commune gravium centrum non simplex punctum erit, quemadmodum hactenus supposuere, sed predicta solida superficies.

Fig.ª 35



Celebriores Philosophi, atque Academiae non dum inter se convenire videntur circa figuram Telluris. Quamvis enim, ut diximus, et in Polo Laponiae, et prope Quitum Peruviae a Maupertuisio, et Bouguerio plurimae factae fuerint observationes, quae Newtonianam Theoriam confirmant miram in modum; dubitant tamen eruditi utrum fuerint ita exactae, ut revocari nequeat difficilimum hoc Theorema in solidam disputationem. [illegible]

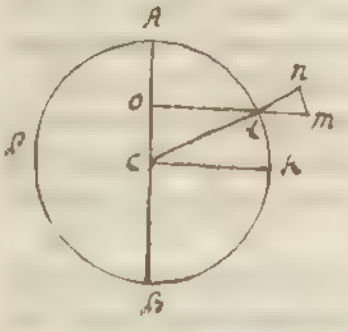
Quare, Newtono putant Tellurem esse ellipsin, sub Equatore elatam, et sub Polis depressam [illegible] argumento. Gravitas, inquiunt, terrestrium corporum versus Terram cadentium [illegible] sed major in locis, qui Polis sunt proximiores, minor autem in locis, qui minus distant ab Equatore. Id patet ex pendulorum oscillationibus. Pendulum longitudinis 440,0 linearum, accuratius vero secundum Mairani mensuram 440,57 linearum, quod Parisiis oscillationes absolverat minuto 2do, in Insula Cayenne ab Equatore 5 gradibus distante, fuisse abbreviandum $1\frac{1}{4}$ linea, ut vibrationes tempore minuti 2di, primus omnium observavit Richerius anno 1679, quamvis postea anno 1690 Des-Hayes notaverit in eadem Insula esse minuendum $2\frac{1}{10}$ lineis. Idem Des-Hayes, et Varinus animadverterunt in Insula Gorea, quae sub latitudine ac[illegible] 14° $40'$, Pendulum 2 lineis brevius esse faciendum, quam Parisiis. In Insula Guadaloupe [illegible] latitudinis 14°, et in Martinique latitudinis borealis 14° $44'$, pendulum [illegible] abbreviandum $2\frac{1}{10}$ lineis. In Insula S. Christophori minuendum est $1\frac{27}{36}$ linea. In Insula S. Dominici abbreviandum est $1\frac{1}{9}$ linea, adeo ut tota longitudo modo foret 439,04 linearum. Sed nuperrime Bouguerus ejusdem longitudinem determinavit 439,5 linearum. In Porta Bellae, qui Porto-bello vocatur, est 439,33 linearum. In Terra [illegible] [illegible] 439,0 linearum. In Insula S. Helenae, notante D. Halleio, brevius fieri oportet $1\frac{1}{2}$ linea. Feuilleus peragrans Americam anno 1704 tradit in Insula Martinique Pendulum abbreviandum fuisse $2\frac{13}{18}$ lineis. Brevius autem in propioribus locis Equatori propriorum faciendum est pendulum, ut aeque celeriter oscillet, quam Parisiis, adeoque ultimae oscillationes tardiores sunt, quia in iis locis minor est vis gravitatis. At versus Polos corporum gravitas crescit, ac proinde pendulum in Septentrionalibus locis longius fieri oportet, ut testatur recentes Maupertuisii observationes. Nam in Pello Lapponiae desideratur longitudo penduli 441,17 linearum. Ergo vero (concludunt Newtoniani) si tardiores sunt oscillationes Pendulorum sub Equatorem quam versus Polos, adeoque si corpus grave minoris ponderis evadit, quo propius Equatori constituitur; dicendum est corpus sub Equatore positum a centro suo magis distare, proindeque Tellurem esse elatam sub Equatore, et sub Polis depressam.

Qui vero cum Burneto volunt Tellurem esse elatam sub Polis, et sub Equatore depressam sententiam suam ex eo probare contendunt, quod gradus Meridiani terrestris a Meridie Septentrionem versus, minores reperiuntur, adeo nimirum, ut quo magis versus Polos progredimur, eo minor terrestris meridiani pars peragi a nobis debeat, ut Polus uno gradu altius supra Horizontem attollatur.

Verum haec inaequalitas in gradibus deprehensa non, [illegible] [illegible] Burnetianam. Certo non constat, utrum dimensiones, quas De la Hire in Australi, et Maraldus in Boreali Galliae parte lineae Meridianae descriptionem [illegible], adeo fuerint exactae, ut nullus plane error in eas irrepserit, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], in quo modo [illegible] [illegible] plane conveniant, nec instrumenta, quibus usi sunt, [illegible] fuerint [illegible], ut a diversa aeris temperie vitiari non potuerint; quod etiam Historia Academiae Parisiensis anni 1718 animadvertit.

Sed neque oscillationes Pendulorum sub Equatore tardiores demonstrant evidenter Newtoni sententiam. Quamvis Tellus non ovata, sed perfecte sphaerica foret, gravitas tamen minor esset, quo corpora sunt Equatori proximiora, uti ostendit [illegible] [illegible] Elementorum Physicae Cap. 7. [illegible] Fig.a 36, Tellus, [illegible] [illegible] K. [illegible], circa quem Tellus motu diurno volvitur, sit [illegible] sit meridianus A P B K. sit K punctum Equatoris, L vero sit aliud, punctum in latitudine K L. Atque ex hisce duobus punctis ducantur duae perpendiculares ad A B, K C, L O. His positis, vires centrifugae in K, et L erunt, ut C K, O L, ita tamen, ut gravitas in K operetur versus C, directione vi centrifugae contraria, gravitas vero in L non agat in O directione opposita, seu contraria vi centrifugae O L. Producatur O L in m, et C L in n, in qua demittatur perpendicularis m n, qualis L n directe agit contra gravitatis directionem L C. Sunt autem triangula C O L, L n m, [illegible] ergo [illegible] C L : O L :: L m : L n : ideoque vis centrifuga contra gravitatem agens in puncto K, et L est in ratione composita ex C K ad O L, et L m ad L n, sive ut quadratum C L ad quadratum O L. Sed O L est sinus complementi latitudinis K L. Eundo igitur versus Polos, incrementum gravitatis erit, ut quadratum complementi sinus latitudinis. Praeterea, si Pendula Equatori [illegible] tardiora sunt, id [illegible] [illegible] [illegible], [illegible] [illegible] calore Pendula [illegible] [illegible] demonstrante experientia, [illegible] calescat [illegible], [illegible] post [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] suae longitudinis partem deperdere. Quare in tanta opinionum [illegible] certo statuere non possumus, quaenam sit figura Telluris [illegible]. Adhuc in meo judicio [illegible] est, utrum Tellus sit perfecte sphaerica, vel elliptica; [illegible] incertum est, utrum sub Equatore sit elata, vel potius depressa, utrum sub Polis sit depressa, vel potius elata.

Fig. 36



Caput 4tum

De libero Descensu, et Acceleratione Gravium.

Aristoteles, ceterique Philosophi, qui demonstrationis loco Aristotelis duntaxat auctoritatem provocant, docuerunt gravia in suo descensu moveri in eodem medio velocitatibus eorundem massis sive ponderibus proportionalibus; ita ut, si in corpore pondus foret duplum, velocitas descensus in eodem aere foret dupla; ubi triplum triplo; ubi quadruplum, quadrupla etc. Sed [illegible] omnium Philosophorum experimentis demonstravit Galileus, resistentiam medii, in quo gravia descendunt, in causa duntaxat esse diversitatis pro massarum diversitate velocitatum, adeo ut dato non resistente medio, diversa corpora, licet diversi ponderis, futura essent in suo descensu omnino aequivelocia. Demisit vir summus ex eadem altitudine 100 cubitorum pilas ex auro, ex plumbo, ex cupro, ex porphyrite, atque ex cera confectas, quae, tametsi diversissimi praeditae ponderis, eas reperiit in descensu per aerem minimas differentias velocitatum, quae ne suspicari quidem poterant respectivis earum ponderibus proportionales: eadem quoque corpora modo per aerem demisit, modo per aquam; Atque in diversis hisce mediis talis animadvertit respectivorum descensuum differentias, quae proportionales ferme essent mediorum densitatibus, non massis corporum ruentium: Colegit proinde diversam velocitatem in diversis ponderis corporibus petendam esse duntaxat a resistentia mediorum, et a magnitudine, figuraque corporum descendentium. Quod suspicati fuerant, antiquis temporibus, Epicurus, atque Lucretius; et in Principiis Philosophiae demonstravit postea [illegible]

experimenta Newtonus, descendentibus pari tempore ex eadem altitudine in Vacuo plumbo lana, pluma, et Auro. Itaq. ex Galileanis, et Newtonianis observationibus securitate nominis evidentissima Theoremata.

Primum ē. Quæcumq., et cujuscumq. generis corpora, sive magna, sive parva, sive firma, sive fluida, ex eadem altitudine in spatio vacuo simul demissa, æquivelociter descendunt, atq. idem spatium eodem tempore percurrunt.

2dum ē. Si corpora magnitudine, atq. figura æqualia, sed diversi generis, et diversorum ponderum, demittantur ex eodem altitudine vel per aerem, vel per aquam, vel per quodcumq. aliud corporeum medium; eorum velocitas non erit æqualis, sed corpora quæ sub sua superficie plus materiæ continent, descendent citius; quæ vero minus habent materiæ, descendent tardius.

3tium ē. Si corpora ejusdem figuræ, magnitudinis, et ponderis, ex quocumq. genere corporum fuerint, demittantur simul ex eadem altitudine per quodcumq. medium corporeum, descendent æquivelociter.

4tum ē. Corpora eodem pondere, sed non eadem magnitudine, et figura donata, non descendunt æquivelociter per corporeum medium, licet simul ex eadem demissa altitudine.

Contra primum Theorema erit fortasse, qui dicat; corpora ex eadem altitudine in Vacuo demissa debere vel citius, vel tardius descendere, pro majori, vel minori quantitate materiæ; quum vires gravitatis, quæ velocitatem generant, sint quantitati materiæ proportionales.

Sed huic argumento satisfacimus sequenti demonstratione. Sint duo corpora A, et B, quæ in Vacuo Boyleano ex eadem altitudine simul demittantur, sitq. in A materiæ quantitas dupla materiæ, quæ ē in B. Certum ē pondus corporis A duplum esse ponderis corporis B, et gravitatem in A duplam ē gravitatis, quæ ē in B. Verum, si materia, quæ ē in A, in duas supponatur æquales divisa partes, quarum alterutra sit æqualis materiæ, quæ ē in B, cum hujusmodi materiæ partes, quæ sunt in A, et materia, quæ ē in B, quum sint inter se æquales, æquales gravitatis impulsus recipient, adeoq. tres simul omnes æquivelociter descendent. Nec aliquid contra demonstrationem nostram evincit, quod ejusdem materiæ partes in Corpore A simul sint unitæ; nam partes illæ ejusq. quarum alterutra ē æqualis materiæ B, simul junctæ non descendunt celerius, quam separatæ; quemadmodum, si duo homines sejunctim æquivelociter currant, suas manus manui jungant, non videtur eam ob causam eorum cursum accelerari.

Contra Theorema 2dum, hoc confici posset argumentum. Corpora æquali figura, et magnitudine prædita, tametsi pondere inæqualia, æqualem inveniunt in corporeo medio resistentiam; adeoq. descendere debent æquivelociter. Æqualem, inquam, inveniunt resistentiam; nam resistentia oritur ex ipsis medii particulis e suo loco pellendis. Positis autem corporibus eadem figuræ, et magnitudinis, quum æquales medii particulæ a singulis descendentibus corporibus sint removendæ, eadem, seu æqualis procreatur medii resistentia.

Verum æqualem in nostro casu ~~in medio~~ resistentiam in mediis resistentibus non invenimus, licet æquales sint removendæ medii particulæ; adeoq. inæqualem descendentium hujusmodi corporum velocitatem quamcertissimam habendam ē putamus. Æqualis eo tantum sensu dici potest medii resistentia, quod æquales sint e loco movendæ particulæ; quia vero particulæ removendæ, pro majori, vel minori nempe corporum pondere, aut magis aut minus ... eorum descensum vel minus, vel magis retardant, earundem particularum resistentiam omnino inæqualem concipimus. Sint non duo corpora A, et B ejusdem figuræ, et magnitudinis, quorum pondera, adeoq. quantitates materiæ se habeant, uti 1 ad 4. Si supponamus gravitatem in A ē duorum graduum, tum gravitas in corpore B, quæ ex hypothesi, ratione quantitatis materiæ, quadrupla ē corporis A, erit octo graduum. Decidant ergo simul duo hæc corpora ex eadem altitudine in resistente aere, cujus tantum sit renisus, ut unum gravitatis gradum tam in A perimat, quam in B. In corpore A unus reliquus erit gravitatis gradus, in B vero septem, qui cum æqualiter in quatuor corporis B æquales partes distribuetur, erit singularum partium vis $1\frac{3}{4}$, adeoq. major vi illa, qua corpus A deorsum urgetur. Itaq., posita etiam æquali aeris resistentia (quod facile, si volunt, concedemus) corpus B velocius descendet, A vero tardius.

Videamus modo, cur, posita etiam æquali aeris resistentia, non sint æquivelocia in suo descensu corpora, de quibus agimus. Supponantur duo corpora A, et B figuræ cubicæ, ita tamen, ut singula latera cubi A sint dupla laterum cubi B. Secundum Euclidis Elementa, cubus A soliditate, seu materiæ quantitate octuplus erit cubi B, superficie vero, seu magnitudine quadruplus. Supponamus etiam vim gravitatis, qua corpus B deorsum urgetur, duorum ē graduum, adeoq. in A etiam octodecim sexdecim graduum. His positis, decidant A, et B in aere, cujus tantus sit renixus, ut a corpore B unum tollat gravitatis gradum, adeoq. in A, cujus superficies ē quadrupla, quatuor hujusmodi gradus perimat. Tum corpori A reliqui erunt gravitatis gradus 12, in B vero unus tantum. 12 itaq. gravitatis gradus æqualiter per octo partes corporis A distributi, earum singulis, quæ corpori B æquales sunt, convenient $1\frac{1}{2}$, quum interim corpus B unico tantum gravitatis gradu polleat. Vis ergo acceleratrix corporis A sesquialtera ē ejus, quæ convenit B; ideoq. celerius decidet in æque resistente aere corpus A, lentius vero corpus B.

Theorema hoc innumeris confirmari potest experimentis. Ea celebriora sunt, quæ in Templo Paulino Londinensi instituit Desagulierius, quæq. tradita sunt, quum de Vacuo disputatio agebatur, iis confutare possunt non secus nostræ Frenicleï observationes, quæ opponi solent.

3tium Theorema præcedentis theorematis Corollarium ē. Nam si in eodem medio diversorum ponderum corpora, licet eadem figura et magnitudine donata, descendunt inæqualibus velocitatibus, propter inæquales virium impulsus; corpora ergo ejusdem figuræ, magnitudinis, et ponderis, quæ æquales habent gravitatis vires, propter æqualem materiæ quantitatem, descendent in eodem medio omnino æquivelociter. Addi possunt experimenta illa, quibus in duabus pendulis longis corporibus æqualis figuræ, magnitudinis, et quantitatis ... Newtonus, ut ... in ... Mundi, quæ paulo ante attulimus, quum de vacuo disserendo disputavimus.

4tum denique Theorema ex inæquali resistentia medii ita procedit, ut neq. indigeat aliqua demonstratione, neq. confirmandum sit experimentis. Nam si pro majori, vel minori fuerint corporum magnitudine, major, vel minor removenda ē in medio quantitas particularum, adeoq. major vel minor a medio exhibenda resistentia: corpora, quæ minorem terunt resistentiam, citius descendent, quæ majorem, tardius.

Detecto Aristotelicorum errore circa descensum diversorum gravium ex eadem altitudine in idem medium, observavit Galileus in eodem medio majorem esse eorundem gravium velocitatem, quo a majore ruerent altitudine, [illegible] consequenter, immutato corporum pondere, eademque permanente medii densitate, diversa altitudo diversas procreabat in descendentis corporis velocitates, indeque est deducebat corporis universi ad ista naturalem motus acceleratos versus Telluris centrum: quo statuto Theoremate investigavit deinde leges, quibus hujusmodi accelerantur motus. Supposuit itaque Galileus, causam gravitatis (quaecumque tandem ista sit) in quolibet minuto temporis aequaliter agere, et corporis descendentis, aequali tempore, motum aequaliter acceleratum imprimere: ita ut velocitates, quas corpus acquirit in suo descensu, se haberent, velut tempora descensus. Hoc autem posito postulato, totam illam condidit de corporum descensu Theoriam, quam tantopere Philosophi admirantur, et ex qua tot pulchrae consequuntur demonstrationes.

Theorema 1. Gravia in suo descensu versus Telluris centrum suum accelerant motum.

Demonstratur 1. experimento Galileano. Ex altitudine ulnarum 100 demisit pilam Galileus, deprehenditque totum illud spatium confectum ab ea fuisse, tempore minutorum 2dorum 5, ea quidem lege, ut tempore unius semiminuti unam ulnam percurreret; quatuor ulnas tempore integri minuti, ulnas novem intervallo unius minuti cum semisse; adeo minirum, ut velocitas descensus augeretur secundum progressionem numerorum imparium 1.3.5 7.9 et ab unitate numeratorum.

Demonstratur 2do experimentis Riccioli. Ex altitudine pedum 280 demissus fuit cretaceus globus unciarum 8, et diligenter observato tempore ope penduli, cujus singulae vibrationes aequales erant $\frac{1}{6}$ minuti 2di, notatum est, ruentem globum confecisse pedes Romanos antiquos 10, vibrationibus 5, pedes 40 vibrationibus 10, pedes 90 vibrationibus 15, pedes 160 vibrationibus 20, ac demum pedes 250 vibrationibus 25; ut proinde temporibus seorsim acceptis, primo tempore confecerit pedes 10, 2do 30, 3tio 50, 4to 70, 5to 90, qui perinde se habent, ac 1.3.5.7.9.

2do ex eadem altitudine demissus fuit globus argillaceus unciarum 10; et observatum est, uno minuto 2do, percurrisse pedes 15, duobus minutis, pedes 60, tribus pedes 135, quatuor pedes 240, quinque vero minutis pedes 280, sive primo minuto pedes 15, 2do 45, 3tio 75, 4to 105, 5to 140, quorum ratio eadem fere est, quae numerorum 1.3.5 7 9: quod alii etiam viri ill. pluribus in locis, sed potissimum in Regio Parisiensi observatorio, maxima adhibita diligentia, expertum fuere.

Dicet fortasse aliquis. Sagitta e montis excelsi jugo deorsum vibrata minus valide ferit, quam si e propiore loco fuisset emissa. Sed contrarium eveniret, si gravium motus accelerarentur in descensu. Ergo motus gravium in suo descensu non accelerantur.

R. conc. mm, ne. mm. Quum nos cum Galileo accelerari dicimus motum gravium in descensu, de motu naturali et libero, quia corporum gravitate producitur, sermonem instituimus, non de motu violento, qualis est motus sagittae per arcum vibratae. Non autem easdem leges motus violenti, quas naturalis et liberi, ignorat nemo.

Ceterum, quia confugiamus ad experimenta, accelerari in descensu gravium motum, ita cum Gravesandio demonstramus. Vis gravitatis agit in omnia corpora continuo, pro quantitate materiae. Sed, quando libere descendit corpus, impressio, quam primo momento a gravitate accepit, 2do momento in [illegible] non destruitur: ergo 2do momento duplices in corpore concipiendae sunt impressae vires, quod quum de 3tio, de 4to, de 5to etc. momento dicendum sit, concludendum est motum corporis libere cadentis esse acceleratum; quod erat demonstrandum.

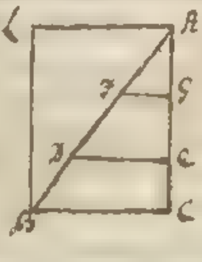


Fig. 37.

Theorema 2dum. Gravia ex aliqua altitudine libere decidentia eo donantur velocitatis incremento, quod est instar numerorum, paritur imparium ab unitate numeratorum.

Praeter experimenta superius allata, ita Theorema demonstratur. Sit, Fig.a 37, Triangulum rectangulum ABC, cujus latus AC exhibeat tempus, quo grave datum spatium in descensu percurrit; latus vero BC exhibeat impetum acquisitum successive a descendente gravi, toto tempore AC. Quoniam, ex hypothesi Galileana, impetus crescit in ratione temporis, diviso latere AC in tres partes aequales AG, GE, EC, ductisque rectis GF, ED parallelis basi BC, sicuti tota BC repraesentat impetum successive acquisitum toto tempore AC, ita pars FG exhibebit impetum acquisitum tempore AG, et pars DE impetum acquisitum tempore AE. Etenim AG. AC :: FG. CB et AE. AC :: DE. BC. Triangulum praeterea ABC optime repraesentabit collectionem totius impetus successive acquisiti a descendente corpore, tempore AC. Atqui, uti collectio omnium graduum impetus, ita collectio omnium partium spatii, quae tempore AC percurruntur, ergo Triangulum ABC exhibebit quoque spatium percursum a corpore, tempore AC, vi impetus successive acquisiti. Supponamus modo, initio motus, adeoque initio temporis AC fuisse in corpore totum impetum BC, ipsumque absque incremento, vel decremento perseverare in corpore, toto illo tempore AC. Itaque tota illa collectio graduum impetus, qui singulis momentis temporis AC respondent, adeoque et spatium vi illius impetus tempore AC percursum optime repraesentabitur a Rectangulo ALBC: est autem Rectangulum ALBC duplum Trianguli ABC. Ergo spatium quod descendendo percurreret a Gravi, si initio motus totum illum impetum immutabiliter habuisset, quem habet in fine motus, duplum esset illius, quod conficit per impetum successive acquisitum.

His positis, supponatur tempus descensus corporis esse AC divisum in tres partes aequales AG, GE, EC, spatium vero toto illo tempore in descensu percursum vi impetus successive acquisiti repraesentari a Triangulo rectangulo ABC. Ductis, ut supra, rectis FG, ED, Triangulum AFG exhibebit spatium absolutum a corpore tempore AG, Triangulum ADE spatium absolutum tempore AE. Quamobrem Triangulum AFG. Triangulum ADE :: spatium percursum in descensu a corpore tempore AG. spatium percursum tempore AE. et uti Triangulum ADE ad Triangulum ABC, ita spatium confectum tempore AE ad spatium confectum tempore AC. Sunt autem Triangula AFG, ADE, ABC inter se similia, et latera AG, AE, AC homologa. Igitur quum latus AC sit triplum, et latus AE sit duplum lateris AG, erit Triangulum ABC noncuplum, et Triangulum ADE quadruplum Trianguli AFG. Dempto proinde Triangulo AFG a Triangulo ADE, et Triangulo ADE a Triangulo ABC, erit Trapezium GFDE ad Triangulum AFG, uti 3 ad 1, et Trapezium DBCE ad idem Triangulum AFG, uti 5 ad 1. Sed Trapezium GFDE exhibet spatium percursum a gravi tempore GE, et Trapezium EDBC spatium percursum tempore EC, sicuti Triangulum AFG

spatium exhibet percursum, tempore AG. Ergo spatia percursa a gravi liberè descendente temporibus equalibus AG, Ge, eC, sunt inter se, uti 1.3.5, adeoque augentur juxta progressionem numerorum paritèr imparium ab unitate numeratorum; quod erat demonstrandum.

Theorema 3tium. Spatia percursa a gravi liberè descendente sunt inter se, ut quadrata temporum sumptorum ab initio motus, ~~seu in ratione duplicata temporum, et velocitatum~~.

Demonstratur. Ex Theoremate superius, Grave liberè descendens conficit uno tempore, uno v.g. minuto 2do, unam hexapedam, secundo vero tempore, altero scilicet minuto 2do, tres conficit hexapedas. Sed spatium unius, et trium exapedarum, seu spatium quatuor exapedarum, est quadratum primi, et 2di temporis, quadratum scilicet duorum minutorum 2dorum. Ergo spatia a gravi percursa sunt veluti quadrata temporum, ~~seu in ratione duplicata temporum, et velocitatum, quod erat~~. Rursus, 3tio tempore, seu 3tio minuto 2do, conficit grave 5. exapedas, quæ juncte cum 4. superioribus decursis constituunt 9, quadratum scilicet trium temporum, seu trium minutorum 2dorum: et quarto tempore, seu quarto minuto 2do, percurret 7. exapedas, quæ cum novem superioribus unitæ constituent 16, hoc est quadratum numeri quaternarii, seu quatuor minutorum 2dorum. Ergo ita liberè descendent quæcumque gravia, ut tempus insumptum sit radix quadrata spatii decursi; decursum vero spatium se habeat veluti quadratum temporis insumpti.

Corollarium 1.

Spatia percursa a gravi liberè descendente sunt inter se in ratione duplicata temporum sumptorum ab initio motus. Tempora verò eodem modo accepta sunt in ratione subduplicata spatiorum.

Corollarium 2.

Velocitates, quas Grave in libero descensu successivè acquirit, sunt inter se in ratione subduplicata spatiorum: et spatia percursa sunt in ratione duplicata velocitatum.

Dicent 1. contra 2dum Theorema. Etiamsi secundum hypothesim Galileanam, velocitates, quas successivè acquirunt liberè descendentia gravia, proportionales sint temporibus descensus, probari nullo modo potest, cur augeantur juxta seriem numerorum imparium; et longè probabilius videtur crescere velocitatem juxta seriem naturalem numerorum 1.2.3.4, quam per numeros impares 1.3.5.7.

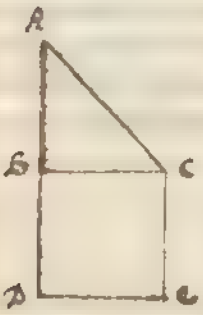
R. supposita cum Galileo equali vi gravitatis in quolibet instanti indivisibili, quo grave liberè descendit, et demonstratum a nobis est superius, et nunc clarius etiam demonstrari, cur velocitatis incrementum se habeat, secundum progressionem numerorum imparium 1.3.5.7.9. etc. Sit in Fig.a 38, Area Trianguli ABC, quæ representet spatium percursum ~~[illegible]~~ a gravi, tempore unius minuti 2di. Supponamus spatium ABC percurri a corpore A motu equalitèr accelerato, tempore unius minuti 2di, quod exhibetur per rectam AB, et a recta BC representari velocitates acquisitas a corpore A in fine predicti minuti 2di. Si vis illa (quæcumque tandem sit) quæ corporis in suo descensu motum accelerat, non amplius ageret in corpus A, quum ventum est ad punctum B, certum est, quod corpus A per vim inertiæ suum prosequeretur equabilem motum cum velocitate BC, quam acquisivit in puncto B. Sed in motu equabili, uti suo loco diximus, percursum spatium est productum velocitatis, et temporis. Spatium ergo, quod corpus A percurreret motu equabili cum velocitate BC, tempore unius minuti 2di, esset parallelogrammum BCDe resultans ex recta BD equali AB, quæ exhibet, ex hypothesi, tempus, et a recta BC, quæ representat velocitatem. Sed parallelogrammum BCDe, per 41. lib. Euclidis, duplum est trianguli ABC quod, uti supposuimus, percursum est accelerato motu a corpore A, in eodem tempore AB, seu primo minuto 2do. Itaque si causa acceleratrix in puncto B deficeret, spatium, quod motu uniformi percurreret corpus A cum summa velocitatum in acceleratione acquisitarum, duplum foret in equali tempore, spatii illius, quod ab eodem corpore A percursum fuit accelerato motu, per quem post BC, si velocitatem acquisivisset. Vi ergo solius velocitatis acquisitæ in puncto B, atque independenter ab actuali effectu gravitatis, percurret corpus A in 2do instanti, seu in 2do minuto 2do, spatium BCDe, quod duplum est spatii ABC percursi in primo instanti, seu in primo minuto 2do. Sed causa acceleratrix motus in corpore A equalitèr agit in quolibet instanti indivisibili, nec cessat influere in puncto aliquo spatii. Ergo corpus A in decursu 2di minuti temporis acquiret alterum velocitatis gradum equalem gradui velocitatis, quo antea decursum est spatium ABC, in primo minuto 2do. Percurret ergo in 2do minuto 2do spatium triplum spatii confecti in primo minuto 2do; idest spatium BCDe duplum spatii ABC cum motu equabili, et spatium equale spatio ABC cum acceleratione a vi gravitatis accepta in 2do minuto 2do. Eadem ratione percurret corpus A in 3tio minuto 2do spatium quintuplum primi spatii, et in 4to minuto 2do spatium primi spatii septuplum; atque ita successivè spatia itaque, quæ corpus A conficit in successivis equalibus temporibus 1.2.3.4. etc erunt, veluti impares numeri 1.3.5.7 etc, non ~~[illegible]~~ naturalis series 1.2.3.4; quod, posito Galileano postulato, in revocari quidem in dubitationem potest.

Instabunt. Juxta suppositionem Galileanam, velocitates corporum liberè descendentium sunt sicuti tempora. Ergo sunt juxta naturalem seriem numerorum 1.2.3.4 etc. Ergo acceleratio motus non fit per numeros impares 1.3.5.7.9.

R. velocitates per Galileum, in hoc sensu esse veluti tempora, quatenus scilicet in quolibet puncto indivisibili temporis, eodem, seu equali modo, concipienda est causa acceleratrix agens in corpus liberè descendens; non quatenus summa, seu collectio velocitatum in fine descensus se habeat veluti collectio singulorum indivisibilium temporis punctorum. Nam, ex superius demonstratis, non ita se habent prima, 2da, et 3tia velocitates, sicuti successivè se habent primum, 2dum, et 3tium indivisibilia puncta temporis; quum series successivorum indivisibilium temporis numerorum sit 1.2.3; series autem successivarum velocitatum sit 1.3.5. Vires itaque gravitatis, seu successivi impetus, qui a causa acceleratrice communicantur gravi liberè descendenti, quia equales sunt in singulis indivisibilibus temporis momentis, sunt per Galileum in ratione temporis, in serie scilicet naturali numerorum 1.2.3.4; non autem successivè velocitates, incrementum scilicet velocitatis, de quo disputamus.

Dicent 2do. Accuratiora experimenta, progressionem Galileanam numerorum imparium non demonstrant. Nam Viri doctissimi experti sunt, globulum plumbeum, intra semiminutum 2dum, ex altitudine 4 pedum cum quadrante, motu perpendicu-

Fig.a 38.



lari

lari decidere, intra minutum 2dum ex altitudine 16 pedum, intra sesquiminutum ex altitudine 6 pedum, intra duo minuta 2da cum dimidio, ex altitudine 93 pedum, ex altitudine 62 pedum, intra 2 minuta 2da; quum tamen secundum proportionem Galilæanam, primo minuto 2do, conficere debuisset pedes 17, sesquiminuto 38, duobus minutis 2dis 68, duobus minutis 2dis cum semisse 106.

R. oppositum experimentum, non secus ac cætera, quæ afferri solent ex viris Cl. De-Chales, De-Lanis, proportionem Galilæanam falsam nullatenus reddere. Nam, uti post Galilæum plures observarunt Philosophi, licet gravium descensus continuo accelerentur, hæc tamen acceleratio non augetur in infinitum, sed suum habet terminum, seu descensus æquabilis tandem efficitur. Hujus autem ratio est vel aeris resistentia, quæ aliquid de impetu singulis temporis a descendente corpore detrahit ~~[illegible]~~; vel finita ipsius corporis capacitas ad impetum successivè recipiendum, vel alia quæcumque causa, quam fortasse adhuc ignoramus. Certè probabile admodum est, descensum fieri tandem æquabilem propter aeris resistentiam, quum experientia comptum sit corpora specificè leviora adeoque minorem præseferentia materiæ quantitatem, citius in descensu ad motus æquabilitatem perduci ~~[illegible]~~

Instabunt. Vis gravitatis, quæ grave descendere cogit, augetur singulis indivisibilibus temporis momentis. Ergo ita accelerari deberet motus gravium, ut nunquam ad æquabilitatem deveniret.

R. vires equidem gravitatis, quum sint in ratione temporum, augeri singulis momentis in corporibus descendentibus, sed vires hujusmodi ab aeris resistentia impediri tandem, ac perturbari. Quum enim, quò majora sunt spatia a decidente corpore peragenda, eò major sit aeris moles dividenda, major illa resistentia, quam successivè in aere dividendo invenit descendens corpus, ita successivè in eo perimet gravitatis vires, ut paulatim illius motus ad æquabilitatem perveniat. Et quia, uti demonstravit Newtonus Lib. 2. Principiorum, Sect. 1. Propositione 23, omnium corporum motus, qui in fluido feruntur, ita sensim debilitantur, ut fluidi resistentia sit in duplicata ratione velocitatis, sive, ut quadratum velocitatis, consequi omnino debet, ut corporis eam decidentis celeritas ob aeris resistentiam minuatur, tandemque acceleratus hic motus æquabilis fiat. Quod verò ex aeris resistentia æquabilis illa descendentium gravium acceleratio perturbetur, egregiè confirmari posse videtur, inquit Cl. Corsinus, quod si corpora inæqualiter gravia in aere libero demittantur, levius ex illis tardius movetur, et quod descendit; si verò in machina pneumatica moveantur, in qua vel nullus, vel tenuissimus, et insensibilis aer reperitur, æquali prorsus tempore, æquabilique motus acceleratione descendere conspiciuntur. Hinc corpora leviora citius ad motus æquabilitatem perveniunt, propterea quod circumpositus aer magis illis resistit, nec tantus fortasse a natura impressus motus illis impetus, quantus a projiciente imprimeretur. Hinc corpora minoris voluminis, seu magnitudinis citius æquabilitatem illam acquirunt, quam corpora majoris magnitudinis, quum ~~[illegible]~~ aeris resistentia major, vel minor esse debeat, juxta corporis superficiem, quæ ambitur ab aere. Hinc denique, secundum diversam corporum figuram, vel magis, vel minus minuitur celeritas corporum: ut naves plerumque velocius ferantur, quum in inferiori parte angustiores sint; celerius descendat gladius, quam eundem quantitatis materiæ cuneus; citius contractis alis, quam expansis, aves decidant.

Dicent 3tio Gravitatis vim constantem haudquaquam esse, idem non eadem, constantique ratione urgere deorsum corpora, uti supponit Galilæus. Constat enim, aucta corporum distantia a centro Telluris, minui in illis vim gravitatis, vel in ratione simplici directa distantiarum a centro, quemadmodum opinati sunt viri Cl. Vivianus, Borellus, Fermatius, Chalesius, vel in ratione reciproca simplicium distantiarum a centro, uti existimavit Torricelius vel demum in ratione duplicata ejusdem auctæ distantiæ a centro, sicuti communiter nostri temporis Philosophi sentire videntur. Ergo quum eadem non sit, pro singulis successivis temporis instantibus, in corporibus liberè descendentibus vis gravitatis, corruit omnino hypothesis Galilæana de accelerato descensu gravium, secundum progressionem numerorum parium imparium ab unitate numeratorum.

R. hypothesim Galilæanam de constanti vi gravitatis in quacumque gravium distantia a centro communi conciliari imprimis posse cum majori, vel minori vi gravitatis, secundum minorem, vel majorem distantiam a centro Telluris. Nam quia per Galilæum, proportionalis est vis gravitatis singulis successivis indivisibilibus punctis temporis; quo major in diminuta distantia erit summa indivisibilium temporis instantium, eo major in diminuta distantia convenit collectio virium gravitatis et, quò minor, aucta distantia a centro, erit collectio temporum successivorum, eò minor in eadem aucta distantia, consurget necessario summa virium gravitatis. Eadem ergo in singulis indivisibilibus punctis temporis vis gravitatis spectari poterit (si ipsam virium summam spectemus) minor in aucta distantia et major in imminuta distantia, quin corruat proportio Galilæana de accelerato motu corporum liberè descendentium. Sed concedamus majorem, vel minorem esse vim gravitatis, pro minori, vel majori distantia corporis a centro Telluris; Admitti nihilominus potest Galilæana hypothesis in examinandis gravium motibus prope Telluris superficiem, quum major ibidem minorve distantia efficere non possit, ut actio gravitatis eadem ubique non deprehendatur. Certum est, inquit Cl. Grandius, distantias illas a centro Telluris, in quibus experiri possumus gravium motus, non posse sensibiliter vim gravitatis mutare; quia licet diversus esse deberet illius impetus, prout augentur, vel minuuntur illæ distantiæ a centro, secundum quamcumque proportionem, aut simplicem, aut commutatam earundem distantiarum sive directè, sive reciprocè sumptarum; ridicula scilicet tantum est Telluris radius, sive semidiameter, quæ, secundum magis accuratas Picardiorum observationes, continet 3647. milliaria Florentinorum, ut incrementum unius, aut duorum milliarium non ita sensibiliter majorem nancisci possit distantiam, quæ aliquo modo immutare queat actionem gravitatis. Itaque meritò supponere possumus cum Galilæo eandem, constantemque vim gravitatis in singulis successivis indivisibilibus temporis instantibus, saltem quum agitur de motibus corporum, quos in superficie Telluris fieri in rectis lineis videmus.

Caput 5.

De Causa Gravitatis

Corpora deorsum ferri per vim gravitatis, consentiunt Philosophi universi tam veteres, quam recentiores; sed unde nam petenda sit vis illa, et antiquis, et nostris temporibus acriter disputatum est, non dum tamen inventum. Opiniones omnes ad duo veluti summa capita referri possunt. Prima est eorum, qui causam gravitatis esse corporibus in-

trinsecam volunt; 2da illorum, qui omnino extrinsecam. In prima sententia sunt Peripatetici cum omnibus fermè celebrioribus Philosophis. In 2da sunt Cartesius, atque Gassendus, quorum alter supponit gravitatem proficisci a materia subtili, et fluida, quæ vorticem circum orbem terraqueum constituit; Alter verò trahi gravia ab ipsa Tellure putavit.

Propositio 1. Causa gravitatis corporibus est intrinseca.

Probatur propositio. Nulla occurrit extrinseca causa, cui gravium descensus referri possit. Hæc enim causa vel est pressio aeris incumbentis; vel subtilis materia Cartesianorum; vel Telluris magneticam effluvia Gassendistarum. Primum dici non potest, quum in Vacuo Bouleano, gravia et citius decidant, quam in aere libero, et æquivelocitèr. 2dum ne somniare quidem possumus; quum materia illa subtilis nusquam existerit: 3tium (ut cætera mitta [illegible]) est contra experientiam; quum graviora decidant citius, et leviora tardius, quod tamen in hypothesi de magneticis Telluris effluviis secus contingere deberet, secundum naturæ leges. Ergo gravitas, qua corpora sive cœlestia, sive terrestria versus suum centrum tendunt, ab intrinseco corporibus principio est repetenda.

Dicent 1. etiamsi nulla occurreret nobis extrinseca causa gravitatis, inferri tamen merito non posset, causam illam esse omnino corporibus intrinsecam. Nam neque causas naturales hactenus plenè cognovimus; neque certò statuere possumus non dari naturales alias extrinsecas causas ab hactenus cognitis diversas. – Accedit, ipsummet Deum esse veram causam descensus gravium. Cur ergo principium gravitatis statuendum erit corporibus intrinsecum, in tanta potissimum obscuritate rerum?

R. investigata accuratissimè natura, attentisque tam veterum, quam recentiorum Philosophorum opinionibus, causam extrinsecam gravitatis (si quidem aliqua existit) vel esse alia corpora gravibus descendentibus incumbentia, eaque deorsum prementia, vel esse corpora inferius posita, eademque gravia attrahentia; ut proinde vel confugiendum sit ad aerem, sive ad quamcumque aliam subtiliorem materiam, vel ad Telluris effluvia, si de terrestribus agitur corporibus, ad effluvia verò solis, si de cœlestibus. Sed ex demonstratis superius, neque aer incumbens, neque subtilis quælibet materia, neque Telluris, aut solis effluvia in causa esse possunt aut liberi, et accelerati descensus gravium terrestrium, aut motus ordinati curvilinei Planetarum. Ergo gravitatis causa, quæ dari equidem debet, omnino intrinseca corporibus est asserenda. Ad confirmationem, Deum esse veram, et propriam causam gravitatis, nullus dubitat. Sed nos, qui cum Philosophis melioris notæ, præter causam divinam extrinsecam, admittimus etiam causas naturales 2das, has modò inquirimus, quum de causa gravitatis agimus.

Dicent 2do causam descensus in gravibus esse aerem. Nam, quum grave, inquiunt, sibi liberè commissum decidit, scindit, atque impellit aer a parte anteriori, versus quam grave dirigitur; et ne locus ille, qui a lapide retrò relinquitur, vacuus remaneat, partes aeris anteriores a lapide compressæ circulari quodam motu per latera lapidis ad partem illius posteriorem accedunt, atque ita per hunc circuitum, vel recursum lapidem urgent, impelluntque. ut motus ille semel impressus continuò perseveret, donec aeris impellentis, et recurrentis vires a gravitatis viribus superentur; tum enim lapis in Tellurem decidet.

R. descensum gravium repeti non posse ab impetu aeris, vel per ipsos Adversarios. Nam primò manifestum est, quod impetus iste, quem supponunt in recurrente aere, ab ipso oritur descendente corpore; sine enim descendens moveretur lapis, non posset aerem premere, et ex parte anteriori in posteriorem impellere: Ideoque si motus continuatus aeris recurrentis oritur a continuato motu lapidis, illius causa esse non potest. 2do equalis est vis, et impetus aeris recurrentis, et impellentis lapidem ex parte posteriori, et resistentia ejusdem aeris in parte anteriori; utraque enim ab aeris proficiscitur gravitate, et continuitate (quæ sicuti efficit, ut aer impellatur circulariter ad occupandum locum a lapide descendente relictum) ita in causa est, ut aer resistat lapidi descendenti. Et sanè quum grave aliquid descendit perpendiculariter, accelerat quidem motum, per aliquod temporis spatium, sed acceleratio illa sensim deinde minuitur, ita ut tandem grave non amplius accelerato, sed æquabili motu feratur. Id autem oritur, uti Cap. præcedenti diximus, ab aeris subjecti resistentia, quæ corporis decidentis impetum paulatim destruit. Si igitur aer non potest motum corporis decidentis continuare, licet ipsa aeris gravitas ad centrum Telluris feratur, sed potius motum, et velocitatem corpori impressam destruit; quomodo descensus gravium, seu ipsa gravitas corporum decidentium referri in aerem poterit? Deinde; Annon gravis est aer ipse? An non per vim gravitatis tendit et aer ad centrum Telluris? Erit ne ergo admittendus, præter aerem gravem, omnino diversus in natura aer, a quo descendentis aeris gravitas proficiscatur?

Dicent 3tio gravitatis causam in descendentibus corporibus esse saltem aeris elaterium. Dum enim lapis v. g. movetur, aer iste, qui posteriorem lapidis partem cingit, ita rarescit, ac dilatatur, ut lapidi graves, et continuatos ictus imprimendo illum altius urgeat impellatque: eadem fermè ratione, qua globulus ex argilla formatus, et in tubo oblongo positus, si aere ex ore exsufflato fuerit impellatur, velocissimum motum acquirit, qui vehementior adhuc est, et efficacior in sclopeto pneumatico, in quo dum maximè compressus aer rarescit, et pristinam extensionem acquirere nititur, tanta vi globum etiam plumbeum expellit, ut illum ferè ictus sequatur, ac si vi pulveris pyrii impelleretur.

R. propter easdem rationes, quas superius adduximus, vim aeris elasticam corpora omnia ita compellere non posse, ut motum illis imprimere, aut continuare possit. Quamvis enim maxima sit vis, quam exercet ab aere, dum compressus se se restituit, et pristinam, sibique debitam extensionem acquirit, non ea tamen, quæ motum in corpore producere, vel conservare possit, spectata vi inertiæ, et legibus Newtonianis [illegible]. Operam verò, atque inutiliter sclopeti pneumatici exempla afferunt. Quum enim libere descendit lapis in libero aere, non tanta compressio fieri potest in aere, ut se se restituens aer impellat lapidem, quemadmodum in sclopeto pneumatico ex maxima aeris compressione fieri videmus. Deinde in sclopeto tota vis elastica aeris in unicam exercetur partem, hoc est in globulum, quum tubi latera aeris motui resistant. Sed in aere libero compressi aeris elaterium quaquaversus diffunditur, atque exercetur. Tandem aeris recurrentis impetus longe debiliorem impetum, quam exercet ab aere, dum a corpore descendente agitatur, et ventus provocat; quum hic maximè sensibilis sit, ille vix deprehendatur. Quemadmodum ergo sicut ventus lapidem impellere, atque per aliquod temporis spatium sustinere non potest, multò minus aeris recurrentis impetus, et elaterium motum ejusmodi producere, et conservare poterit. Cæterum, semper quærendum est ab Adversariis, et adhuc ab illis respondendum, qui fiat, ut gravis ipsemet aer sit. Aer itaque gravitatis causa esse non potest.

Propositio 2da. Gravitas terrestrium corporum, qua decidunt in perpendiculari ad terrestrem Horizontem, non efficitur a Telluris effluviis.

Propositio demonstratur. Profluvia substantialia e Tellure continuo erumpentia, et corpora omnia attrahentia, seu terrestria illa brachiola, et uncini liberius conficti sunt a Gassendo, nullo evidenti argumento inducti, et contra leges naturae viribus illis attrahentibus prediti. Nam neque intelligi, aut explicari potest, cur effluvia illa e Tellure prodeuntia ad quancunque ferantur remotissimam distantiam, nec, cur maxima corpora maximo ad se trahant impetu, minima minimo, nec, cur tanta sit illis vis insita, nec demum concipi potest hujusmodi effluviorum actionem, sine vi gravitatis eorundem effluviorum. Magnetica ergo Telluris effluvia non producunt corporum terrestrium descensum, seu causa gravitatis non sunt in corporibus terrestribus.

Dicent 1. cum Du-hamelio. Si mente concipiamus totum hoc spatium elementari globo comprehensum, vacuum esse et omni corpore destitutum, profecto lapis in hoc spatio positus quiesceret immotus; neque enim ulla est ratio, cur in unam potius ferat partem, quam in aliam. Imo, si Terram in medio positam statuamus, tum lapis in spatio inani constitutus ad eam non moveretur. Cur enim huc potius, quam illuc feratur, si nihil a Terra exierit? Jam vero illud intervallum aere compleatur, tum profecto lapis in Terram decidet. Unde hoc, nisi aliquid a Terra profluat, quod lapidem ipsum ad hunc motum determinet.

R. argumentum hoc, spectata definitione gravitatis, confutatione non indigere. Nam si tam elastici, quam terrestris corporis interna vis gravitatis (quaecunque tandem sit illius intrinseca causa) qua ambo moventur, aut moveri contendunt versus centrum suum; non est cur Telluris effluvia tam mira confingamus, ut corporum terrestrium descensum versus ejusdem Telluris centrum intelligamus. Itaque vel in spatio hoc elementari nullum supponere vult Du-hamelius esse positum terrestre corpus, et nullam Tellurem; vel supponere vult in hoc spatio aereo Tellurem circumambiente nullum fuisse a Deo collocatum aerem. Si primum; lapis ex hypothesi in vacuo hoc spatio a Deo positus vel centrum aliquod haberet, vel non: si non haberet, aeternum quiesceret; si haberet, versus suum centrum motu aequabili tenderet. Quod si Tellus nulla circumacta fluida materia, et nullo aere existeret, lapis perpendiculariter Telluri insistens, ad ipsamet Tellurem, veluti ad suum centrum, per spatium illud vacuum statim descenderet. Secundum ergo gravitatis vim moveretur suppositus lapis, et nunc neque ullo pacto necesse neque confingenda aliqua effluvia sunt, quae ipsum veluti hamatis modis portentosis traherent.

Dicent 2do. Intellectu difficile est, quomodo ex tanta distantia per magneticos Telluris effluxus gravia determinari possint ad motum; sed illud quoque explicatu est difficile, quomodo possint gravia descendere, nisi aliqua iis determinatio accesserit.

R. concipi equidem non posse, qui fiat, ut maxima in maximis distantiis corpora decidant ob Telluris effluvia motu accelerato pernicissimo; concipi tamen, et explicari posse cur decidant independenter a confictis effluviis. Cur enim non ita deciderent, si vis gravitatis, qua tendant versus suum centrum, singulis insit corporibus? Cur motu non ruerent accelerato, si singulis temporis momentis augentur vires gravitatis? Neque est, quod asserant Gassendistae vires hujusmodi gravitatis haberi ab ipsismet Telluris effluviis. Nam primo, quid est, quod effluvia terrestria ita determinare potest, ut eo revertantur, unde profecta sunt? An gravitas ipsa effluviorum? sed eadem rediret quaestio, unde sulcet gravitas ista oriretur. An nisus in Tellurem? sed cur in Tellurem niterentur, quum modo ab ea sursum evolasse dicantur? Deinde, cur ea profluvia non facilius corpora leviora, quam graviora, atque densiora pertraherent? Haec quidem sunt, quae nullo modo explicari possunt, quaeque opinionem Gassendistarum omnino commentitiam ostendunt. Ceterum quum ipsa quoque Telluris effluvia gravia esse debeant, adhuc investiganda remanet causa gravitatis, aut ipsismet effluviis extrinseca, aut omnino intrinseca: quod de materia etiam subtili a Cartesianis conficta cum proportione dicendum erit.

Corollarium

~~Hactenus~~ Causam gravitatis esse corporibus intrinsecam certo certius est, sed ~~[illegible]~~ causam hanc omnino nos fugere, cum Newtono ingenue fatemur. Hactenus, inquit vir summus in scholio generali ad calcem Princip. Math., Hactenus phenomena Coelorum, et maris nostri per vim gravitatis exposui, sed causam gravitatis nondum assignavi. Oritur utique haec vis a causa aliqua, quae penetrat ad usque centra solis, et Planetarum sine virtutis diminutione, quaeque agit non pro quantitate superficierum.... sed pro quantitate materiae solidae, et cujus actio in immensas distantias undique extenditur, decrescendo semper in duplicata ratione distantiarum.... Rationem vero harum gravitatis proprietatum ex phenomenis nondum potui deducere, et hypotheses non fingo... satis est, quod gravitas revera existat, et agat secundum leges a nobis expositas, et ad corporum caelestium, et maris nostri motus omnes sufficiat.

Caput 6.

De Vi Attractionis.

Quum distantia, et libere posita corpora ad se accedere animadvertimus, nulla extrinsecus pellente, aut movente causa, phenomenon hoc Attractionem appellamus, ejusque causam, et vim, Attractionis vim dicimus. Plurimis in occasionibus, inquit Musschenbroekius Elem. Phy. Cap. 18, corpora ad se invicem ferri observamus; et causam aliquam extrinsecus pellentem, atque corpoream quaerentes, nihil detegimus, quamvis summum laborem, et industriam in ea investiganda, et detegenda posuerimus. Hinc quicunque ejusmodi corporum motum externae impulsioni adscribit, causam temere assumptam, atque ignotam effectui assignat: et simulac corpora ad se accedere sine externae causae pellentis detegimus, tum non amplius haec a se attrahere, sed ad se pelli dicemus. Qui enim Attractionem ex Philosophia eliminandam judicant, iis modo incumbit demonstrandum, corpora omnia semper impulsione externa ad se ferri, non ex hypothesi aliquam assumendo, sive fingendo, sed ope observationum, atque experimentorum in sensus incurrentium eam dari probando. Hactenus Musschenbroekius.

sunt, qui Attractionis causam totis inquirant viribus; neque tamen vel ipsimet cum suis microscopiis fatentur, invenire hactenus potuerunt. At, si conjecturis, et observationibus dandus est locus, statuere possumus, attractionem esse universalissimam ipsius proprietatem ex minimis corporum elementis, initio ab Auctore naturae largitam, quemadmodum est extensio, soliditas, et vis inertiae, atque ab ea elementorum attractione compositorum inde corporum attractionem pendere. Nec alia itaque est causa, sive principium Attractionis, quam voluntas Dei ita corporum elementa constituere volentis, ut inter sibi ordinatis apte possent respondere. Minima sane corporum elementa sive in duris, sive in fluidis quae componunt corporibus, hac vi invicem cohaerere, ex phaenomenis, et experimentis colligitur: quod maximum argumentum est, elementorum particulas initio simul coaluisse Dei voluntate.

Quamquam parum solliciti sumus de vera causa Attractionis, quum ea fortasse nostrae cognitionis limites excedens nunquam invenienda sit a mortalibus. Satis erit, si probaverimus dari attractionem in omnibus corporibus, ex qua videlicet se mutuo petere, vel conjuncta cohaerere: atque id fieri, nulla extrinsecus impellente causa, quae pateat, aut assignari possit. Qua causa efficiente, ait Newtonus Lib. 3. Optices Quaest. 31., hae attractiones peragantur, id vero non inquiro. Quam ego Attractionem appello, fieri sane potest, ut ea efficiatur impulsu vel alio aliquo modo nobis ignoto. Hanc vocem attractionis ita hic accipi velim, ut in universum solummodo vim aliquam significare intelligatur, qua corpora ad se mutuo tendant, cuicumque demum causae sit attribuenda illa vis.

Propositio I. Vis Attractionis universalis est proprietas quorumcumque corporum.

Propositio demonstratur. Et primo certum est omnium firmorum corporum minimas partes cohaerere, et massas componere majores; sed cohaerentia haec non aliunde proficisci potest, quam a mutuis attrahentibus viribus, nam neque hujusce cohaesionis causa fingi potest aer, quum firma omnia in Vacuo Boyleano aeque cohaereant; neque confugere licet ad fluidissimam quandam materiam a Cartesianis confictam. Ergo attrahunt in primis sese mutuo firmorum quorumcumque corporum minimae partes. Deinde attrahunt invicem partes fluidorum omnes; quod ubi earum tenacitas, sive globosa quaedam figura, non tantum in libero aere, sed in vacuo etiam, evidenter ostendunt. Sed attractionem hanc in Mercurii potissimum particulis experior. Si in Mercurius supra planum aliquod projiciatur, in varias quidem moles dispergetur, sed tamen earum quaelibet sphaericam obtinebit figuram; et si duae Mercurii guttae vel globuli ad mutuum contactum accedant, ita repente conjungentur, ut mutuo permixti globulum alium componant. Neque solum quum duo Mercurii, vel Aquae globuli ad mutuum contactum venerint, in globum alium coalescunt; sed etiam ubi gutta ad guttam aliam accesserit, etsi nondum illam contingat, ad illam vergere, et in illam ferri conspicitur; quod certe fieri non posset, nisi occulta quadam, sed intrinseca tamen, constantique vi ab ipsa traheretur, et vicissim illam traheret. Tertio, corpora firma attrahunt fluida, et vicissim. Nam primo, si vitreus tubulus utraque parte apertus aquae immergatur, quae in subjecto vase stagnet, aqua ipsa intra tubuli cavitatem ita assurget, ut ad eandem libellam vel horizontalem lineam cum aqua tubo circumposita elevetur. Quod si tubulus angustior sit, ramque subtilis cavitatis, ut capillaris dicatur, aqua intra tubulum ipsum altius assurget, tentinsque ad superiores tubuli partes perrepere conspicitur: quod argumento esse debet, aquae particulas a superioribus vitri particulis attrahi; ut quo propterea major sit tubuli angustia, major sit etiam futura ascendentis aquae altitudo; atque universaliter altitudines, ad quas subjectus humor ascendit, sint inverse, ut tubuli cavitates. Rursus, si loco tubuli duae laminae vitreae horizonti perpendiculares sint, et aquae immergantur, ubi earum distantia exigua fuerit, aqua inter illas ascendere conspicitur; et quo proximiores invicem fuerint, eo altius praedictus humor ascendit. Si parallelae sint, humor utraque ex parte aequabiliter recte ad eandem libellam assurget, sin vero invicem inclinatae, vel inaequaliter distantes sint, qua parte proximiores invicem fuerint, altius inter illas aqua elevabit. Easdem attractionis vires esse in fluidis respectu corporum firmorum quotidiana experientia satis exploratum est. Quarto, corpora firma sese mutuo attrahere, pluribus experimentis cognoscimus. Sumantur pro dicto specula vitrea, plana, polita, munda, quae sibi invicem apponantur. Cum illa iterum a se removere elevando molimur, magnam vim qua se attrahunt, nisi superare tenebit. In Vacuo Boyleano, fatente Musschenbroekio, idem factum bis terque evellit, suspicionem omnem ponderis aerei incumbentis. Quod in vitreis speculis observatum est, compertum etiam, quum planities subtiles metalla, ubi Argentum, Cuprum, Orichalcum, Ferrum, Plumbum, Stannum sibi imponuntur. Neque solum attrahunt se hujusmodi corpora, quum se immediate contingunt, verum etiam, quum aliquo distant intervallo. Nam si inter memorata vitrea specula ponatur filum bombycinum, hujusce subtilissimi corporis crassitie a se quidem specula distabunt, at nihilominus notabili vi se adhuc trahent. Si filum bombycinum interponatur vel duplicatum, vel triplicatum in variis locis, ut specula majori a se distent intervallo, sensim Attractio illa decrescere observabitur, quo filum interpositum magis crassius, scilicet, quo magis specula fuerint inter se distantia. Tertio denique praeter allata superius experimenta, mutuam Attractionis vim singulis Materiae particulis insitam esse, ut quaelibet Materiae pars quaslibet alias trahere, et vicissim a qualibet alia trahi debeat, eximio Newtoni argumento demonstrari potest. Nam si Telluris globus in duas aequales, vel inaequales partes divisus concipiatur, nec mutua foret partis unius in aliam attractio, Tellus tota in utero [illegible] re fluitans ponderi majori cederet, et ab eo fugiendo, abiret in infinitum. Quod quum de caeterorum etiam corporum partibus, sive de singulis Materiae partibus dici possint; concludendum est, Attractionem, non secus ac soliditas, extensio etc. esse universalem Materiae proprietatem.

Dicens I. Eam ex adducta experimenta probarent corpora illa ad se mutuo accedere, et cohaerere non ob extrinsecam aliquam impellentem causam, sed ob mutuas vires attrahentes: si evincunt tamen attractionem illam, quae in memoratis corporibus conspicitur, singulis etiam Materiae particulis inesse; ut vis libera Attractionis, talis possit universalis proprietas corporum non secus ac soliditas, extensio etc.; nisi forte Newtoniani, qui tantopere abhorrent ab hypothesibus, illam velint ex hypothesi assumere.

R. oppositum argumentum non secus ac cetera, quae opponi solent a Viris Cl. Fortunato, Lima, Corsino, Gerdilio, et Marchionissa de Chatelet, maximi quidem esse roboris contra universalem Attractionem Newtonianam; ut propterea quamplures Newtonianae Philosophiae Amatores non inveniant, quod respondeant, satis sibi esse ducentes dari Attractionem inter plura corpora; adeoque vel illam inter universalia Materiae attributa non recensentes, vel eam inter universales proprietates corporum, Cartesianorum more, ex hypothesi assumentes. Sed nos, qui in rebus physicis nullas volumus admittendas esse hypotheses, quinque tamen universalem attractricem vim veluti unum habemus ex universalibus Materiae attributis, convenire omnibus corporibus attractionem, non ex praejudicio aliquo, non ex aliqua hypothesi, non ex partium studio pro

ex captis accuratissime experimentis, ex validissimis rationibus, et ex protractis diu meditationibus censemus. Atque imprimis, si exiguissimae materiae particulae quamcumque sive fluidam, sive firmam componentes corpoream massam ad se mutuo accedere, et cohaerere certum est, non per extrinsecas quasdam impellentes causas, uti in probatione demonstravimus, sed per mutuas, atque intrinsecas attrahentes vires. Si facta in omnibus fere corporum generibus pericula, mutuam hanc nobis exhibent attractionem; nonnisi merito concludimus, per tertiam generalem Philosophiae legem, vim attractionis pro corporum universali qualitate haberi posse. Nonnisi merito, inquam, concludimus. Nam si vis gravitatis est universale attributum materiae, propterea quod corpora omnia terrestria, in quibus capere experimenta potuimus, feruntur, vel ferri conantur versus centrum Telluris: si extensio, atque soliditas sunt proprietates generales materiae, quia corpora omnia inventa hactenus sunt magnitudine, atque impenetrabilitate praedita; Cur non licebit nobis mutuam corporum attractionem inter materiae universalia attributa numerare, si corpora universa, quae experimentis subiici huc usque potuere, inventa sunt mutuis praedita viribus attrahentibus?

Sed non omnia, inquiunt, corpora se attrahunt, sicuti omnia sunt impenetrabilia, omnia magna, omnia ad centrum Telluris tendentia. Suadente experientia, lignum non attrahit lignum, ferrum non attrahit ferrum, etiamsi ad mutuum devenerint contactum.

Verum hoc est, quod negamus. Ubi duae ferreae massae cubicam praeseferentes figuram ita superimponantur, ut planum perfectum, atque politum adhaereat plano perfecto, atque polito; certum est, quammaxime sensibiles exhiberi utriusque massae vires attrahentes, ut postea separari nequeant, nisi per vim satis notabilem. Idem contingit in ligneis speculis, hoc est in ligneis planis recte levigatis, et nitidis: idem in omnibus firmis corporibus, quorum planae sint superficies, quae ad mutuum veniunt contactum. Asserere autem, proficisci vires attrahentes in hujusmodi corporibus a planis eorum superficiebus, ut nescio quibus est opinio, est eum ineptissimis ineptire. Neque quidquam adversus universalem attractionem probat, quod corpus v.g. cubicum non trahat ad se globum homogeneum, quod cylindricum ferrum non attrahat irregularis figurae aurum. Nam quia vis attractionis una est ex aliis proprietatibus corporum, quae intenduntur, et remittuntur; necessario omnino consequi debet, ut diversae sint vires attrahentes, seu, potius diversa exhibeatur attractio, nedum secundum diversas materiae quantitates, verum etiam secundum diversas corporum congredientium distantias. Hinc, quia, positis duorum corporum planis, politisque superficiebus, et minima, et aequalis habetur inter duo corpora distantia; maximae, et aequales, pro qualitate materiae, in ipsis sese conspiciunt mutuae vires attrahentes. Quia vero, suppositis inordinatis eorum figuris, tum maxima servari debet, tum inaequalis eorum distantia, ita mutuae exercebunt vires attrahentes, ut eae vix, aut ne vix quidem percipi per sensus possint.

Et quoniam Leibnitiani, Cartesiani, ceterique Philosophi, quibus universalis Attractio Newtonianorum non ita arridet, dare debent, uti aequum est, nobis veniam si sensuum testimonium, atque judicium non semper in rebus physicis interentes sumus: Posita attractione mutua minimorum solidorum, quam satis demonstratam arbitramur, ita generalem corporum omnium mutuam attractionem evidentissime ostendi putamus. Naturae Autor Deus minimulis solidis vires quasdam indidit attractrices, propterea quod, nulla existente extrinseca causa ad se mutuo pellente causa, nunquam particulae illae minimae devenirent ad mutuum contactum, nunquam cohaererent indesinenter, nunquam corpoream aliquam massam sive firmam, sive fluidam constituerent. Sed idem naturae autor Deus, nulla existente extrinseca causa, quae corpora terrestria ad se mutuo pelleret quae ea simul conjungeret, quae ex eorum unione massam hanc Telluris nostrae efficeret, effectamque servaret, ad hujus constitutionem Globi, singulis indere debuit terrestribus corporibus vires attractrices, per quas ad se mutuo accederent, simul uniri postularent, et per mutuam cohaerentiam, vel saltem per mutuum nisum totius Planetae nostri unionem, et constitutionem immutabilem pararent. Ergo, quemadmodum in exiguissimis materiae particulis mutuae dantur attrahentes vires, ita omnibus nec secus terrestribus corporibus dantur. Idem cum proportione dicendum est de ceteris Planetis atque Cometis. Idem de Stellis fixis. Idem de corporibus universis corpoream una cum Sole constituentibus mundum; adeoque concludendum, Attractionem esse universalem materiae proprietatem.

Dicent 2do. Quod corpora nonnulla mutuo attrahantur, non ab universali quadam Attractionis lege proficiscitur, sed ex peculiaribus quibusdam causis, partium nempe figura, textura, vel ex aliis affectionibus, quae iisdem insunt. Nam si aqua v.c. in capillaribus tubulis debet ascendere, quod a vitrea superficie attrahatur, cur in angustioribus solum, non vero in latioribus tubulis ascendit? Cur in interiori solum, non vero in exteriori quoque superficie elevatur, quae eadem attrahendi vi polle re deberet? Cur non ad quamlibet altitudinem ascendere contingit, quamvis in superioribus etiam tubuli partibus eadem attractiva vis reperiatur? Cur pro varia tubulorum crassitie inaequali, etiam in ascendente aqua altitudo non deprehenditur, quamvis in crassioribus tubis major vitri copia ideoque major attractiva vis esse debeat?

R. quod si extrinsecae excludantur corporeae causae duo corpora oppositis directionibus ad se mutuo impellentes, semper deveniendum est ad mutuas vires attrahentes: Quidquid afferat Eduardus Corsinus, qui corporum texturam, atque figuram memorat veluti effectrices causas mutuae cohaesionis. Nam quid tandem sunt corporum textura, atque figura, si ipsa corpora non sunt? Quomodo per texturam, atque figuram accedent ad se invicem duo corpora, sine mutuis viribus attrahentibus in mutuis texturis, atque figuris? Et si textura, atque figura sunt ipsamet corpora hoc, vel isto modo contexta, et figurata; quomodo unient, seu attrahent duo corpora, sine mutua attrahente vi amborum corporum? Ab universali itaque vi attractionis petenda est attractio ista corporum, de qua in Probatione locuti sumus. Atque etiamsi ad affectiones quasdam corporum confugiat Corsinus, non demonstrat tamen esse recipiendas intrinsecas corporum vires attractrices non si velit affectiones materiae a natura ipsa esse omnino distinctas, atque diversas. Ad experimentum illud de vitreo tubulo, est quod respondeamus. Nam primo in tubulis capillaribus ascendit aqua, non vero in tubis latioribus; propterea quod vires vitri attractrices propter minorem laterum distantiam magis unitae esse debent, magisque convergentes in tubulis angustioribus; Eodem modo, quo nos facilius, suctionis beneficio, attrahimus fluida per tubulos angustiores, quam per latiores. 2do in interiori tantum non in exteriori superficie elevatur aqua, tum quia vires attrahentes exterioris vitreae superficiei ~~corrupti~~ corrumpuntur ab aere, quem attrahunt, impedimentum, tum quia vires illae exterioris superficiei desidunt prope vitream tubuli basim aquae incumbentem. 3tio non ad quamcumque altitudinem ascendere aquam contingit, quia crescente aquae altitudine, adeoque crescente intra vitreum tubulum quantitate aquae, decrescit in superioribus vitri partibus, et minoris evadit efficaciae vis attrahendi, propter majores aquae vires attrahentes. 4to pro varia tubulorum crassitie, inaequalis reperiri debet aquae altitudo, ut in crassioribus magis ascendat, in subtilioribus minus ascendat; quod si inaequalitas haec non semper animadvertitur, id parvae differentiae crassitiei, et sensuum infirmitati erit adscribendum. In minimis semper

ex parte, qd pro diversa tuborum longitudine diversa consequant fluidorum altitudines. Capillares autem tubos aquæ demersos, quia vi attrahente donati, aquam sursum rapiunt, nec quidquam intendit, nisi ad eam usque altitudinem in qua vis tubi attrahens cum aquæ pondere equilibrat. Et porro attractio ex tubo universim provocant, facile intelligitur cur tubi longiores ad majorem altitudinem rapiant aquam, quam breviores, cur demum diametri tubi, & fluidi quod vi attrahens vertice in prædictum, aut devolvit in alios, variarum altitudinum ratio in varias liquoribus intelligitur.

non ita distincte prodit naturæ effectus suos. Ceterum, fluidorum elevatio in tubis ab attractionis vi unice pendere ex

Dicent 3tio. Tantum abest, ut quælibet materiæ particulæ in quaslibet alias materiæ particulas parem vim attractricem exerant, ut corpora quædam reperiantur, quæ se se mutuo repellant. Nam si globulus vitreus aquæ incidat, aquæ partes circa natantis globuli superficiem elevantur, atque intumescunt, ut circa globulum quasi quandam veluti coronam efficiant. Sin vero globulus ipse cera, sevo, vel oleo liniatur, aquæ partes ab ejus contactu refugiunt, ut circa globum veluti circularem foveam conficiant. Quemadmodum itaque ex mutua repellendi vi, quæ in oleo, cera, sevo & conspicitur, inferre non potest inditam esse corporibus universim vim, qua a mutuo contactu refugiant, ita ex attrahendi vi, quæ in pluribus corporibus observatur, inferre non poterit, qd in singulis materiæ partibus attractiva vis reperiatur.

R. Tum adductum exemplum de Aqua, et oleo se se mutuo repellentibus, tum alia innumera experimenta demonstrare dari repulsionem quarundam corporearum existentiam. Sed, ut viri aliqui eruditi opinantur, incertum omnino est, utrum per hujusmodi repulsiones oriantur ex principio ipsi vi quamquam [per quam expulsione] tantum corporibus indita, qua eorum partes se se mutuo expellant: et merito suspicari possumus talem habere causam, quæ ab ipsa attractione dependeat. Nihil non obstat, quominus intelligamus adductarum expulsionum quædam phenomena ab ipsa attractionis inæqualitate descendere. Ponamus scilicet ejusdem fluidi particulæ majori vi se invicem trahant, quam alterius corporis particulas inibi demersas. Tunc necesse est, ut utriusque corporis particulæ, quantumvis commisceantur, quasi se mutuo expellentes, ab invicem decessisse separent. Aquæ e.g. particulæ si majori vi se invicem attrahere ponantur, quam ipsæ attrahunt olei particulas, & olei particulæ majori quoque vi se invicem petere ponantur, quam aquæ particulas petunt, aqua, et oleum invicem commixta, a se mutuo semet separabuntur. Quid simile fortasse accidere poterit in ceteris expulsionum phenomenis, quin ad expulsionis vim aliquam intrinsecam aliquod principium confugere necesse sit.

Neque ad statuendam mutuam quandam intrinsecam repellentem vim, qua duo corpora oppositis pellant directionibus, provocent nos Adversarii ad Newtoni authoritatem, qui in calce sui Tractatus Optici dari putat vim expulsionis ab attractione omnino independentem, a qua phenomena expulsionum pendeant. Nos non tanti viri sententiam non amplectimur, quum nimis adversa sit a naturæ simplicitate, qui nobis admittere repulsiones, quæ independentes sint vel ab attractionis inæqualitate, vel ab effluviis corporis avolantibus, seu evestibusque corpora in quæ incurrunt, vel ab alia mechanica causa. Hujusmodi sane repulsionem reijiciendam nobis esse, fateor, evidens debent argumenta, sed neque earundem admittendarum. Satis nobis est, ea quoque in vim attractionis referri posse.

Dicent 4. cum P. Fortunato. Newtoniani vitioso utuntur circulo, quum demonstrare contendunt universalem materiæ attractionem; ex effectis quippe ostendere volunt vim attractricem singulis inesse corporibus, et ex vi attractrice nuper demonstrata explicare volunt sive cohesionis, sive repulsionis effectus. Nam si ab iis quæras, cur duæ liquoris guttæ, statim ac quamminime se invicem tangunt, in majorem guttam coherescant, respondent, coherere propter mutuas vires attrahentes: si vero rursus quæras, cur duæ liquoris guttæ polleant mutuis viribus attrahentibus, respondent, dari vires illas, quia duæ guttæ mutuo attrahuntur.

R. Newtonianos Philosophos nullo uti vitioso circulo, quum dari mutuas vires attrahentes probent ex eo potissimum, qd causæ nullæ sint extrinsecæ, per quas duo corpora ad se mutuo impellantur. Nam ita argumentantur. Corpora accedunt ad se mutuo, nulla existente extrinseca impellente causa. Existunt ergo intrinsecæ attractrices causæ. Et: Corpora omnia se se mutuo attrahunt, quin aliqua detur extrinseca hujusce attractionis causa. Ergo phenomena attractionis proficiscuntur ab intrinsecis viribus attrahentibus. Ubi nam ergo circulus est ille vitiosus, quem nobis opponit P. Fortunatus? Annon hoc vitioso circulo argumentatur ipse cum ceteris Philosophis in hunc modum? omnia corpora [terrestria] sunt gravia: Ergo omnia feruntur ad [telluris] centrum: et omnia corpora terrestria feruntur ad Telluris centrum ergo omnia terrestria corpora sunt gravia. Cur itaque vitioso uterentur nos circulo, quum eadem prorsus argumentandi utimur ratione? Sed hæc consueta sunt Adversariorum effugia, quum ea reiicere modo veriti student, quæ fortasse intellexerunt nunquam. Antequam perversitatem Philosophorum edoceant nos dialectica præcepta, respondeant quibus tandem legibus ~~consistant cum illa ista~~ argumenta. Existit materia subtilis. Ergo corpora non attrahuntur, sed ad se invicem impelluntur. Et: Corpora ad se invicem impelluntur, non attrahuntur. Ergo existit materia subtilis. Rursus. Existit materia subtilis. Ergo corpora sunt gravia. Et. Corpora sunt gravia ergo existit materia subtilis.

Dicent 5to. Admitti non potest vis attractionis, tamquam universalis corporum proprietas, quin rursus excitentur qualitates illæ occultæ, quas in Scholasticis Peripateticis ridere tantopere solebant Recentiores Philosophi; aut quin ad phantasticam quandam philosophandi rationem, a diu ab Academiis eliminatam redeamus.

R. Vix aliquid in rerum natura veluti clarum, et manifestum haberi posse, si occultum dixerint, corpora, minimasque eorum particulas se se mutua attractione petere, et conjuncta coherere, post tot experimenta, et observationes, quibus hujusmodi accessus, cohesionesque meridiana luce clarius innotuere. Qd si universalem attractionem reijiciendam volunt, quia illius causa latet; Annon corporibus quoque neganda erit gravitas, quoniam ignota est ejus causa? Annon totius naturalis scientiæ elementa erunt convellenda? Causæ naturales continenti nexu procedere solent a compositis ad simpliciores atque ad simplicissimam ventum est, ultra non licet ulterius progredi, nisi ipso infinito procedere, nullam existere intelligimus causam quiremus. Quamobrem qui existimant universalem vim attrahentem eliminandam esse a Philosophia, veluti causam occultam, ii quidem causas quascumque primas, et simplicissimas esse reiiciendas edocent, tum proxime ab iis pendentes decrescendo in infinitum, donec causis omnibus destituta sit Philosophia. Sed ut intelligant Adversarii quid intersit inter qualitates occultas Scholasticorum, et universalem vim attractionis, audiant Newtonum Lib. 3. Opticæ, quæst. ultima ita disserentem. Affirmare singulas rerum species specificis proditas esse qualitatibus occultis, per quas eæ vim certam in agendo habeant, ortosque effectus manifestos producant, hoc utique est nihil dicere. At ex phenomenis naturæ duo vel tria derivare motus principia, et deinde explicare, quemadmodum proprietates, et actiones rerum corporearum omnium ex principiis illis manifestis consequantur, id vero magnus esset factus in Philosophia progressus, etiamsi principiorum istorum causæ nondum essent cognitæ. Hactenus Newtonus. Vis itaque Attractionis, quæ ubi universalis naturæ lex spectatur, non est confundenda cum occultis qualitatibus Scholasticorum, quas ex specificis rerum formis oriri tradunt, quasque Recentiores Philosophi tanquam inutiles, et phantasticas merito rejecerunt.

Instabis P. Fortunatus. Tantundem Scholastici respondere queunt, ubi de iis effectibus agit, quos ipsi ex sympathia vel antypathia deducere solent. Dicere n. poterunt sympathiam, et antypathiam non esse qualitates, quæ ex specificis rerum formis prodeant, sed universales naturæ leges a summo rerum opifice stabilitas, easque plurima ostendere naturæ phenomena, ꝑ[illegible] nunc, quam vires ipsæ attractiva, et repulsiva demonstrent. Si ergo ejusmodi effugium ad leges naturæ Scholasticis non favet, non video qua ratione Newtonianis idipsum favere possit.

R. tantundem revera dicere posse Scholasticos, immo reipsa tantundem dixisse eos, qui cum Campanella, et Cardano antypathiam, et sympathiam statuerunt veluti simplicissimas causas, et universales naturæ leges. Sed, quid, quæso, sunt antypathia, et sympathia, si vis repulsiva et vis attractiva non sunt? Non obstat ergo, quod idipsum respondere possint Scholastici, quod recentiores Philosophi. Nam dum idipsum respondent nostram mirifice confirmant sententiam, et dum attractionis rejicere contendentes, confirmant tamen inviti aliis illi vocabulis. Quum nos cum celebrioribus Philosophis improbamus qualitates occultas Scholasticorum, intelligimus qualitates, seu vires illas electricas, magneticas, soporiferas, purgativas, lenitivas, sexcentasque alias ex specificis rerum formis prodeuntes, quas a vi attractionis omnino distare, fateri cogitur Fortunatus ipse, quum sympathiæ, atque antypathiæ exempla profert. Neque est, quod moveat nos Gerdilius, semper admittendam esse extrinsecam aliquam causam mutuæ cohæsionis corporum, etiamsi eam nusquam cognoverimus; nec licere Philosopho, ignorata extrinseca illa causa, confugere ad causam intrinsecam occultam, tametsi simplicissimam, cujusmodi est vis Attractionis. Nam, præterquamquod lex illa Gerdiliana pro eliminandis a Physica qualitatibus occultis eadem facilitate, qua proponitur, potest negari; in Vacuo Boyleano nullam excogitare possumus extrinsecam causam mutuæ cohæsionis in particulis materiæ alicujus corpoream constituentibus; atque etiamsi extrinsecam hanc causam dari suspicaremur, semper tamen (quod non placet Gerdilio) occultam in rebus Physicis causam admitteremus.

Dicent 6. cum Eduardo Corsino. Argumentum illud, quo ostendere vult Newtonus in singulis Telluris partibus mutuam esse vim, qua vicissim attrahuntur, tantum abest, ut mutuam vim attrahentem demonstret, ut manifeste potius principium petere videatur. Inquit n. Telluris globo in duas partes diviso, nisi partes illæ se se mutuo attraherent, futurum, ut pars una pondere majori cedens abiret in infinitum. Sed inquiri merito poterit, qua vi pars una ab alia recedere, et in infinitum abire, non vero potius debeat quiescere per primam Newtonianam naturæ legem.

R. Argumentum illud Newtonianum, si recte intelligatur, non exiguam habere vim ad demonstrandam mutuam in partibus Telluris nostræ attractionem. Sit n. divisa Tellus in duas inæquales partes, ita ut pars anterior, quæ Solem respicit sit minor posterior vero sit major. Quoniam corpora omnia per vim gravitatis feruntur versus centrum suum, ambæ illæ per imaginationem divisæ Telluris partes naturali nisu ferentur versus Solem; sed minus Telluris segmentum, præter vires gravitatis quibus movetur, alias suscipit vires a pressione majoris Telluris segmenti. Pars ergo anterior Telluris cedens majori ponderi, et ab alia parte Telluris recedens abibit in infinitum, seu potius accelerando in infinitum motum suum, quousque decidat in Solem. Neque asserat Corsinus per primam Newtonianam naturæ legem, minus Telluris segmentum debere potius quiescere. Nam lex illa satis clare edocet corpus omne perseverare debere in statu suo sive motus, sive quietis, nisi impressis viribus cogatur illum mutare. Eadem confici potest cum proportione demonstratio, etiamsi Tellus supponatur divisa in duas æquales partes, dummodo Tellus tota concipiatur in motu posita. Nam corpus, quod per vim gravitatis fertur versus centrum suum, ab æquali premente corpore majores accipere vires, et ab eo motu accelerato recedere, quotidiana experientia compertum est in corporibus versus superficiem Telluris nostræ descendentibus. Eadem pariter demonstratio locum habet, si ita ponatur divisa Tellus, ut pars anterior sit major, posterior minor; uti ex allato exemplo corporum versus superficiem Telluris descendentium evincitur. Quæ quum ita sint, non est quod reprehendatur a Corsino Newtonus, quasi suorum immemor principiorum. Decipitur eadem Vir Cl. quum in illo argumento deprehendit petitionem principii. Peteret equidem principium Newtonus, si existimaret, uti opponit Corsinus, recedere alteram Telluris partem propter Solis vim attrahentem; quod quum non doceat Newtonus, in illius argumento nullam cognoscimus principii petitionem. Ceterum, non solo utimur nos Newtoniano illo argumento ad statuendam mutuam, universalemque corporum attractionem. Hinc concludere nobis libebit, attractionem Newtonianam esse universalem materiæ proprietatem, tametsi Newtonianum illud argumentum nihil evinceret.

Propositio 2da. Vires Attractionis proportionales sunt quantitati materiæ, ubi corpora in æquali distantia posita fuerint; sed ubi variata fuerit distantia, attractionis vires decrescunt in majori, quam duplicata ratione distantiæ augescentis, seu operantur in ratione plusquam duplicata inversa [illegible] distantiæ [illegible].

Pro: 1a Propositionis pars. Vis Attractionis universalis est materiæ proprietas. Ergo, ubi major fuerit materiæ quantitas, majores erunt vires attrahentes, ubi minor, minores; sicuti, quia vis gravitatis est universale attributum materiæ, ubi major est quantitas materiæ, ibi majores sunt vires gravitatis, ubi minor, minores. Confirmatur. Experientia teste, major est vis attractionis in magnis, densisque corporibus, minor est vis attractionis in exilibus, et raris. Ergo in æquali distantia vires attractionis sunt proportionales quantitati materiæ.

Pro: 2da Propositionis pars. Uti innumera suadent experimenta, vis attractionis in minori distantia major sensibiliter evadit in majori minor, in ipso autem contactu deprehenditur maxima. Sed si attractio operaretur in alia ratione, quæ duplicata inversa distantiarum sit minor, non ita sensibiliter augeri illa posset ex diminuta distantia, vel ex ipso contactu. Operatur ergo vis attrahens in ratione plusquam duplicata reciproca seu inversa distantiæ corporis majoris. Gravitatis vis quoniam in duplicata inversa distantiarum ratione operatur, non multum, neque sensibiliter augetur, diminuta corporis a centro distantia. Corpora n. centum pedes a Tellure remota tantum ponderis habent, quantum in Telluris superficie. Sed non ita operatur vis attractionis. Necesse est ergo, ut illa augeatur in ratione plusquam duplicata inversa distantiæ. Hinc Newtoniani recentiores præter vim illam attractricem universalem, qua Planetarum, Cometarumque corpora in propriis orbitis retinentur, quæ reciproce proportionalis est quadratis distantiarum, quæ scilicet augetur in reciproca ratione quadratorum distantiæ, aliam in materia vim admiserunt, qua singulæ, ex quibus illa constat, particulæ se invicem attrahunt, et reciproce a se invicem attrahuntur, quæ vis decrescit in majori, quam duplicata ratione distantiæ augescentis, incognita tamen lege, incognitaque ratione decrescere: quod Joannes potissimum Keillius, ejusque Frater Jacobus, Joannes Freindius, et Hermannus Boerhavius quamplurimis experimentis, et observationibus perfecerunt.

Contra primam propositionis partem nihil esse opponi posse videtur. Quod enim in minoribus corporibus major proportionaliter quandoque appareat vis attrahens, quam in majoribus, referri potest tum in mutuas figuras, tum in magis planas superficies, adeo ut major haec attractio majores vires attrahentes in minoribus corporibus nullatenus indicet.

Contra 2dam propositionem, et etiam ac contra universalem illam attractionem, qua secundum Newtonum Planetarum, Cometarumque corpora in suis orbitis retinentur, dicere possunt primo. Si vis attractionis proportionalis est quantitati materiae, quum solis moles molem Telluris 227,512 vicibus superet, erit solis attractio attractione, seu vi attrahente Telluris 227,512 vicibus major. Luna ergo, quae centrifuga vi a Tellure recedere nititur, et simul cum Tellure movetur circum solem, magis attracta a sole, quam a Tellure, tandem decideret in solem. Nam sive solis, atque Telluris vires attrahentes decrescant in triplicata, vel quadruplicata ratione distantiae augescentis, sive augeantur in reciproca ratione quadratorum distantiae, certum videtur, majores esse vires attrahentes solis, quam Telluris.

R. majores utique 227,512 vicibus ex calculo Newtoniano esse vires attractionis in sole, quam in Tellure; sed quum distantia solis a Luna sit multo major illa, qua Tellus a Luna distidet, ita decrescere, quacumque posita proportione, vires attrahentes solis, ut superare vires attrahentes Telluris nullo modo possint. Vis attractionis ex superius dictis, finita ad exigua intervalla sensibiliter diffunditur, et in majoribus distantiis ferme evanescit. Ideoque mirum non est, si Lunae, et caeterorum coelestium corporum motus per mutuam, solisve attractivam vim minime turbentur, eodemque modo iidem absolvantur, ac si vis illa a corporibus Celestibus prorsus abesset. Quod si asserant, comparatis mutuis sive solis, sive Telluris a Luna distantiis, secundum proportionem Newtonianam, semper esse majores in sole vires attractionis, quam in Tellura, respondendum est, eas equidem esse majores, sed propter maximam illam solis distantiam tantae non esse efficaciae, quae Lunam ab ordinato motu valeant deflectere, et in solem rapere.

Dicent 2do. Si vis attrahens in minima distantia, secundum assignatam proportionem, sensibilis esse debet, et in ipso corporum contactu maxima, cur saltem illius non datur indicium in corporibus juxta se positis? Cur lapis, dum per turris altitudinem, sive in exigua ab ea distantia, sive eam radendo descendit, non ad ipsam turrim attrahitur, sed vi potius gravitatis deorsum petit? Cur, dum ligno lignum, lapis lapidi admovetur, nulla est eorum corporum sensibilis attractio?

R. corpora juxta se posita nullum quandoque praebere attractionis indicium, propterea quod vires, quibus duo corpora cohaerent, esse debent quantitati contactus proportionales. Hinc duo exactissime polita, et se invicem tangentia marmora, propter maximos contactus, maximas exhibent vires attrahentes. Hinc corpora asperrimae superficiei sibi imposita, propter paucissimos contactus, aut parvas, aut nullas exerunt attractionis vires. Hinc in distantia etiam minima, propter nullos contactus, insensibiles plerumque apparet attractio. Nullius ergo momenti reputandae sunt consuetae illae objectiones. Ex contactuum enim majori, vel minori copia omnium hujusmodi argumentorum resolutio pendet. Accedit, impediri posse mutuae attractionis effectum ab extrinsecis aliis causis, scilicet vel a vi gravitatis corpus majori impetu deorsum petente, ut in opposito exemplo lapidis per turris altitudinem decidentis, vel ab ambiente fluido, vel a massa, et mole corporis, vel ab aequalibus viribus corpora in contrarias partes trahentibus.

Sed, ut huic Quaestioni sit finis, cum Joanne Keilio proponimus Theoremata, quae rem physicam quammaxime illustrant.

Primum est. Si ea sit corporis alicujus textura, ut particulae ultimae componentes (superficiem nempe ultimam constituentes) per vim externam a primigeniis suis contactibus paululum dimoveantur, nec interim in novos contactus conspirent, particulae per vim attractivam se se mutuo petentes, ad contactus primigenios cito redibunt. Iisdem vero redeuntibus particularum contactibus, et positionibus, eadem quoque redibit corporis figura; adeoque per vim attractivam corpora pristinas, quas amiserunt, figuras, iterum recuperare poterunt.

Ex hoc Theoremate consequitur primo, corporum elasticitatem ab attractione particularum corpora constituentium pendere: Quumque corpora in se invicem impingentia a se mutuo resiliant per vim elasticam, ab eadem quoque vi attractiva corporum reflexionem pendere.

Consequitur 2do ex vi quoque attrahente provenire corporis mollis constitutionem. Nam si ea sit corporis textura, ut particulae a prioribus contactibus per vim impulsivam dimotae in alios contactus, qui ejusdem sint gradus, statim deveniant, corpus illud in pristinam figuram non se restituet.

2dum est. Si corpus aliquod in fluido locetur, cujus partes fluidi particulas magis ad se trahant, quam eaedem fluidi particulae a se invicem trahuntur, sintque in corpore meatus plurimi particulis fluidi pervii, per hos meatus fluidum illud se diffundet, et si partium corporis connexio non tam firma sit, quin ab impetu irruentium particularum superari possit, orietur ejusdem immersi corporis solutio.

Hinc dissolutionis corporum ratio intelligitur, ad quam ut aptum sit menstruum tria requiruntur. Primo, ut partes corporis particulas menstrui magis ad se trahant, quam eae a se invicem trahuntur. 2do, ut corpus habeat meatus particulis menstrui patentes, et pervios. 3tio, ut cohaerentia particularum corpus constituentium tanta non sit, quae ab impetu irruentium particularum menstrui divelli non possit.

3tium est. Si corpuscula in fluido natantia, et se invicem petentia elastica sint, post congressum a se mutuo resilient, et inde in alia corpuscula rursus impingentia denuo reflectentur, ex quo fient innumeri cum aliis corpusculis conflictus, frequentesque resilitiones. Per vim autem attractivam jugiter augebitur corpusculorum velocitas, et sensibilis fiet partium motus intestinus. Sed pro ut fortius, aut imbecillius se invicem corpuscula trahunt, et pro varia, qua pollent, elasticitate, varii erunt hi motus, et diversis gradibus, atque temporibus fient sensibiles. Hinc Fermentationis, et Effervescentiae phenomena oriuntur.

4tum: Si corpuscula se mutuo trahentia vi careant elastica, non reflectentur, sed concretes, seu moleculas particularum efficient, unde Coagulum orietur. Et si particularum sic coacervatarum gravitas superet gravitatem fluidi, succedet quoque Praecipitatio, quae oriri etiam potest ex diminuta gravitate menstrui, in quo corpuscula natant; vel ex inaequalitate attractionis menstrui.

5tum. Si inter duas fluidi particulas aliquod intercedat corpusculum, cujus binae oppositae facies maximis polleant viribus attractivis, hoc interjectum corpusculum particulas fluidi sibi agglutinabit, et plura ejusmodi corpuscula per fluidum diffusa

XIII.

quo particulas omnes in corpus firmum conringent, fluiditasque in glaciem [illegible]

6tum. Si corpusculorum se invicem attrahentium, et in fluido natantium ea sit figura, ut in datis ipsorum partibus majori vi attractiva polleant, quam in aliis, sive major in iis sit contactus, corpuscula illa in corpora datas figuras habentia coalescent [illegible]

7mum. [illegible] maximam [illegible] quorum vires attractivae [illegible] corpori alicui [illegible] occurrant [illegible] attractivae gravitate [illegible] corporis [illegible] effluvia [illegible] illud ad se trahent. Quumque multo magis conferta sint effluvia in minori ab emittente corpore distantia, quam in majori, corpus [illegible] effluvia [illegible] adhaeret. Unde plurima electricitatis phenomena explicari possunt.

8vum. Si fluidi particulae magis se invicem trahant, quam alterius corporis partes ibi demersas, fiet, ut quasi se mutuo expellentes a se invicem recedant, nec unquam commisceantur; unde plurium expulsionum ratio intelligitur.

Physica Generalis

Liber 3tius

De Corporum Proprietatibus.

Octo corporum attributa, quae superiori Libro explanavimus, omni conveniunt corpori. Agendum nunc de corporum proprietatibus, seu Qualitatibus, quae 2dariae affectiones sunt, quaeque aliquando duntaxat et singularibus corporibus connectuntur. [illegible] qualitates [illegible] quas invexere Peripatetici qualitatum divisiones in sensibiles, insensibiles, activas, morales; illud primo veluti certum haberi volumus, proprietates [illegible], quocumque vocabulo [illegible], et quaecumque sit earum natura generatim spectata revera in corporibus existere, ita ut earum ope [illegible] sensus nostri corpora [illegible]. Nihil [illegible] evidentius nobis patet, quam ex [illegible] rerum externarum excitari nobis [illegible] quae dat sive jucundas, sive molestas, quas communi vocabulo sensationes appellamus. Hasce autem sensationes [illegible] in nobis [illegible] lucem, colores, odores, frigus, calorem [illegible] duntaxat in [illegible], quae sensitiva facultate [illegible] qui nihil in corporibus est diversum putent, qui diversas animorum affectiones [illegible], qui motus, vitamque ipsam habeat veluti ludificationes somniorum.

Dissertaõ 1.

De Luce et Coloribus

Caput 1.

De Nãa Lucis.

Quidquid in causa est, ut oculorum ministerio noster videat animus, Lux appellatur. Ope lucis videmus [illegible] tia, quam non lucentia: Videmus exteriorem figuram, locum, distantiam, continuum, separatum, quietem, motum. Lucis adminiculo videmus colores; ea vero absente, horum omnium nihil prorsus videmus.

Lux alia est primaria, alia 2daria. Primaria est illa affectio, quae corpora [illegible], sol v.g. aut terrestris ignis, lucida [illegible]. Lux 2daria quae lumen appellari solet, est fluidissima, ac subtilissima illa substantia, quae a corpore lucido per medium aliquod diaphanum [illegible] quaquaversum, quaeque mediante, opaca quaeque corpora, dummodo ab [illegible] notabili intervallo [illegible] oculis, visibilia reddantur. [illegible] patet quid [illegible] corpus lucidum et corpus opacum. Corpus lucidum est, quod ex se lucem habet, eamque quaquaversum diffundit: Corpus vero opacum, quod ex se non habet lucem, imo luminis [illegible] a tergo positi visionem impedit. [illegible] corpus lucidum et [illegible] diaphanum, corpus quippe diaphanum [illegible], quod licet ex se non habeat lucem, lumini tamen transitum non denegat, [illegible] ultimis positi [illegible] prohibet.

~~[illegible]~~

~~[illegible]~~

~~[illegible]~~

Pro: [illegible] 2do. Lux 2daria sive lumen est substantia. Primo quidem, quia talis est nãa luminis, ut quamvis a lucente corpore [illegible] velocitate non tamen [illegible] instanti, sed intra determinatum aliquod tempus ab uno ad alium locum proficiscatur. Nam secundum observaões Roemeri, decem circiter minutorum tempus [illegible], ut lux a sole ad nos usque [illegible], secundum observaões Bradlej, tempus 8'. 7'', secundum vero calculum Newtonianum, septem [illegible], vel octo primorum minutorum. 2do, dum lumen ab uno ad alium locum [illegible], aliquo opaci corporis interjectione, impediri ejus potest cursus, eo ferme modo, quo interpositione alicujus solidi corporis [illegible] corpora quotidie [illegible]. Id patet in solaribus [illegible], et in [illegible]

Circa nãam lucis primariae verbis dissentire videntur Physici, re autem convenire. Nam aliqui Recentiores, qui Peripateticos reprehendunt, propter [illegible] lucem primariam esse [illegible] accidentem, iidemque tamen [illegible] edocent [illegible] nihil aliud esse lucem primariam, quam rapidissimum, concitatumque motum subtilium [illegible] particularum corporis lucidi.

Circa nãam luminis 2dariae tres praecipue sunt Philosophorum sententiae. Prima est Peripateticorum, qui cum Galenicis putant lumen per medium diaphanum diffusum esse accidens absolutum, aliorum accidentium instar [illegible] medio, veluti subjecto inhaerens, a corpore lucido productum, et ad immensas usque distantias momentaneo tempore propagatum. 2da est Cartesii, Malebranchii, [illegible], qui lumen constituunt in pressione rectilinea globulorum [illegible]

req. mãe ab innatante lucido corpore tanta, ita ut per ñãl idas nupillas oculi ingredientes, et retinæ fibrillas percutientes excitent in anima lucidi corporis sensationem. 3tia ē Gassendi, Newtoni, omniumque fere recentiorum, qui lumen cum Cartesianis collocant in tenuissima quadam substantia celerrimè mota retineq. fibrillas concutiente, in hoc tamen a Cartesio discrepantes, quod putent tenuissimas illas substantias erumpere ab ipsomet lucido corpore.

cum. 3tio lux solis calefacit, accenditq. alia corpora sive firma, sive fluida. 4tò codem lux potest intra spatium admodum angustum, et dilatari intra spatium majori extensione incidunt, ut patet in speculo reflexionis, et in prismate ustorio refractionis. 5tò agit lux in varia ãalium, sed alia omnia corpora. Non secus ac ceteræ sensibiles substantiæ, determinata quadam vi premit corpora: Communicat illis indeterminatam quolibet aliquo motum, separatq. componentes corum partes. 6to demum partes, seu radii luminis primigenii reddit sunt diversis coloris, quæ nobilis, hoc conficiunt argumentum. Omnes ii sensibiles proprietates substantiis duntaxat materiæ convenire possunt, non vero accidentis, quæ corpora non sunt. Sed recensitæ proprietates Luci [2dariæ] convenient. Ergo Lux [2daria] non ē absolutum accidens in sensu rigido Peripateticorum.

Dicent 1. Repugnat, quod duo corpora se se mutuò penetrent. Sed lux corpora penetrat. Ergo repugnat, quod lux sit corpus. Minor patet. Nam lux transit per vitrum, christallum, adamantes, gemmas; neque possemus nos conspicere corpora, quæ habet universi machinam constituunt, nisi lux aerem penetraret, et aerem, atque ita simul illuminaret.

R. conc. maj., dist. min. Sed lux penetrat corpora, hoc ē ingreditur poros corporum conc. penetrat solidas partes corporum per min., et conseq. quod luminis radiu intrent per omnia ferme tam firma, quam fluida corpora, nemo ivenit contra mãlem ipsorum extensionem. Non possunt equidem, secundum naturæ leges, duo se compenetrare corpora, potest tamen transire lux per corpora, et transire illas per corpora diaphana conspicimus, quin tamen illa penetrare dicenda sit. Nullum ē corpus, in quo plures non sint interspersi pori, imò fortasse in quovis corpore multò major ē quantitas pororum, quam partium solidarum. Quid igitur mirum, si poros corporum aditus lux diffundatur? Radiorum lucis subtilitas quammaxima ē, et linea ferme geometricæ emula. Cur ergo penetrare non potuerunt per exquisitissima, et quasi innumera corporum quorumcumq. foramina?

Instabunt 1. Si lux transiret per corporum poros, tota non apparerent corpora lucida, sed tantum partes illæ porosæ, quæ luci transitum concedunt; sed hoc ē contra experientiam; uti in vitro semper animadvertimus. Transit ergo lux tum per solidas partes, cum per porosas.

R. neg. min. Nam quum luminis radii ita retinæ afficiant nervulos, ut quammaxime inter se conterti unum ferme exhibeant, ita sunt radium nullo intervallo interruptum, necessario totum apparere debet illuminatum corpus, quemadmodum a toto corpore unus sensibilis ad nostram retinam procedunt luminis radius. Hinc aerem, seu umbram particularum aeris non conspicimus. Hinc prata apparent [florida], tametsi florum amplitudo longè minor sit amplitudine viridis herbæ. Hinc tabula cui farina inspersa sit, tota nobis videtur alba quamvis parva admodum sint spatia a farina occupata, respectu aliorum spatiorum. Lux enim a partibus albis reflexa et copiosior ē, et vividior, ut proinde motione sua obscuret quodammodò motionem a coloribus minus vividis in retina excitatam. Ceterum, negare merito possumus quod tota corpora in quæ lux incidit, appareant lucida. Siquidem, experientia teste, iis deteguntur microscopio, exigua subinde spatia a luce non occupata, ut patet potissimum in vitro supra albas chartas constituto.

Instabunt 2dò. Certum ē apud omnes Philosophos descendere lucem per lineam rectam. Sed si lux transiret per corporum poros, non descenderet per lineam rectam quum non omnes in corporibus pori sint in lineis rectis. Ergo etc. Confirmatur. Si lux penetraret tantum per corporum poros, transire posset per poros corporum tam pellucidorum, quam opacorum; utraque quippe innumeris sunt pluta poris. Hoc ē contra experientiam. Ergo etc.

R. conc. maj., neg. min. Tantum abest, quod luminis radii dum transeunt per corporum medium sive firmum, sive fluidum, non descendant per rectos istius poros, ad servandum motum rectilineum, ut potius non alia de causa pergant in via rectissima, quam quia per poros ingrediuntur. Nam quum certum sit ideò opaca corpora luci transitum non permittere, quia non rectos prœferant poros; ideò verò corpora diaphana illuminari, quia in iis pori se habent secundum lineam rectam: Profectò nisi lumen transire per corporum poros asseramus, rectum lucis descensum tueri non possumus. Hinc patet quid respondendum sit ad Confirmationem.

Dicent 2dò. Si lux esset corpus, a vento agitaretur. Nam si tale graviora corpora a vento agitantur, cur non subtilis adeò mãa? quod tamen ē contra experientiam.

R. fieri fortasse posse, ut lux non secus ac alia graviora corpora, vento agitetur, quin tamen hæc agitatio in sensus nostros cadat, aut eam ullis percipere queamus experimentis. Quid enim ē rem aliquam agitari? Profectò non aliud, quam eam de loco in locum transferri. Sed partes lucis de loco in locum translationem percipere non possumus. Quum enim radii luminis non videantur, neque sentiantur, nisi in lineis rectis oculi retinam afficiant, iam, si ventorum vi radii lucis amoveantur e linea, ad nostros non pervenient oculos, atque adeo eorum agitationem non percipimus. Deinde, nulla aeris particula in recta lucis linea sensibilem aliquem locum occupare potest tam cito, ut non alia statim lux e fonte promanans quilibet lineæ locum non illuminet, quam deserere a novis queat. Hinc, quum semper lucis lineam quoad omnes sui partes conspiciamus illuminatam, fieri non potest, ut illius particulas agitari videamus.

Ceterum, 2dariam lucem non esse absolutum accidens in sensu rigido Peripateticorum, præter ea, quæ in probatione diximus, tria sequentia argumenta confirmant. Primò, si lumen esset accidens medio diaphano inhærens, sequeretur debere conservari in corpore diaphano, cui inhæret, sublato lucido corpore, a quo producitur. Accidens namque debet aliquamdiu manere in eo quod afficit, quamdiu a contraria forma expellitur. Sed, si lumen ē mere accidens [absolutum], impenetrabilitate, quæ soli substantiæ convenit, penitus destitutum, corpora omnia tam diaphana, quam opaca subiret ac vel maxime, quod reliqua corporum accidentia uti calor, frigus etc. corpora quæcumque subeant. 3tiò quum omnia accidentia, seu qualitates oblique æquè per corpus diffundantur, intelligi non posset, cur luminis quoque propagatio non fiat oblique. Sed experientia docet lumen per corpora diffusum, sublato lucido corpore, eodem temporis momento itidem extingui. Certum itidem ē lumen diaphana tantummodo corpora subire, et secundum rectas duntaxat lineas. Ergo lumen in medium diaphanum quomodocumque agitatum non ē accidens, sed qualitas illi inhærens, quod erat demonstrandum.

Prop. 2. Lux corporum primaria consistit in rapidissimo, concitatoq. motu subtilissimarum partium insensibilium corporum, adeò ut per hujusmodi duntaxat subtilissimarum particularum motum corpora omnia constituantur lucida.

Probatur 1. Ratione. In eo collocanda ē lux primaria corporum, quo posito, corpora ipsa lucida evadunt, quo verò sublato, deperit omnino lux in corporis. Sed posito rapidissimo, et concitato motu subtilissimarum particularum corporum, evadunt corpora luminosa, extincto vero hujusmodi particularum motu, lux omnis in corporibus extinguitur ut omnes ferme Physici probant. Ergo lux corporum primaria consistit in rapidissimo, concitatoq. motu subtilissimarum partium insensibilium corporum lucidorum.

Pro 2do Probo experimentis. Nullum est corpus lucidum, cujus subtiliores partes celeri admodum, concitatoque motu jugiter non agitentur. Id patet manifeste in flamma, et accensis carbonibus. In his quippe conspicua est vehemens internarum partium ebullitio: Dum vero immerguntur aquae ingentem in ea excitant motum, adeo ut aquae partes apprime ferveant, et fragorem quemdam edant. Hinc corpora dura invicem allisa scintillas excutiunt. Nam mutuo attritu subtiliores sulphuris moleculae, quae in alterutro, vel amborum superficie sunt, ab aliis solutae rapidissimum, et concitatum motum concipiunt. Statim vero lux ac scintilla evanescit, quod hujusmodi moleculae, quae simul quodammodo agglomeratae erant, dissipentur. Hinc etiam ferrum ignitum, ligna putrida, atque alia id genus corpora apparent lucida; In his siquidem omnibus vehemens habetur subtilium partium ebullitio, atque effervescentia. Hinc sepius madidi vestitus, pisces, et corpora praesertim, quae sulphure abundant, dum putrescunt, atque adeo dum subtiliores eorum partes a crassioribus solutae perturbatum motum arripiunt, nocturno tempore lucere videntur. Eadem ratione aqua maris in tenebris agitata, saccarum in tenebris valide contusum, lapides invicem attriti, felium pili nocturna celeri confricatione ex adverso commoti scintillas, lucemque diffundunt. Corpora autem lucem emittere, et lucida manere, quamdiu interna in illis viget subtilium partium agitatio, adeo ut, si hujusmodi partes sistant, et motum deponant, corpora ipsa tenebrosa evadant, perspicuum est. Nam flamma extinguitur, dum corpus accensum comprimitur, et lucem in accensis carbonibus, ignitoque ferro perire experimur, dum aquae immerguntur.

Quemadmodum autem in phosphoris naturalibus, hoc est in corporibus, quae naturaliter lucem quandoque emittunt, communis est sententia Philosophorum in memorato motu lucem consistere, ita in phosphoris quoque artificialibus, seu in corporibus, quae arte redduntur lucida, produci, atque extingui lucem certum est. Inter hosce artificiales phosphoros celebris est ille, qui lapis Bononiensis appellatur, propterea quod in Monte Paterno prope Bononiam reperitur. Hic autem lapis in igne positus, et methodo, quam tradit Cl. Hombergius calcinatus radiis aliquantulum solaribus exponitur. Tum si in obscurum aliquem locum deferatur, aliquo temporis intervallo lucem emittit. Rursus si ab obscuro loco sumatur atque iterum exponatur radiis solis, magis lucere apparebit: si vero, dum aeri exponitur, frigefactus sit lapis, magis, atque magis lucebit, testante Cl. Lemmerio. Dici autem potest, hujusmodi lapidem lucem emittere, quatenus subtilissimae quaedam in eo delitescentes particulae a radiis solaribus excitatae motum pernicissimum arripiunt, quemadmodum in flamma ignito ferro, et accensis carbonibus contingit; Quem quidem internarum partium motum haberi illic non obscure probant, quos, dum lapides hujusmodi nitescunt, cum odore malo large diffundunt. Atque hinc est, ut lumen in hisce lapidibus sensim decrescere videatur, sicuti in Commentariis Academiae Bononiensis legimus. In iis enim internarum partium motus paulatim, et veluti per gradus minuitur. Sed ea mirifice nostram confirmant sententiam, quae tradunt Burrhotus, et Boyleus; Primus quippe refert se vidisse sacerdotem quemdam Aremoricum, qui dum crines mane pecteret copioso fortasse sulphure, et sale volatili impregnatos, scintillas, uti ex silice, et chalybe fieri solet, excutiebat: 2dus integrum tractatum scripsit de quodam adamante Regis Magnae Britanniae, qui affrictus non electricam modo, uti ceteri adamantes solent, sed radios luminis, instar lapidis vibrabat; immo vel digito pressus scintillas emittebat, longe vero majorem spargebat lucem, cum duro corpori affrictus fuerat, eamque paulo diutius retinebat aquae etiam immersus.

Dicent 1. Explicari non potest qualis sit ille subtilissimarum particularum motus, qui lucem constituit. Nam, utcumque sol, aut aliud lucidum corpus circa se volvatur, non idcirco motum suum in vicina corpora transferet, ita ut nobis appareat lucidum. Confirmatur. Si lux nihil aliud est, quam partium exilissimarum rapidissimus, et concitatus motus, jam sol erit veluti ingens quaedam flamma. Sed, hoc posito, quodnam erit solaris ignis pabulum? Qui fieri, aut concipi poterit, ut sol eamdem semper in tanta combustione tueatur figuram?

R. optime explicari a Philosophis quinam sit motus ille particularum, in quo lux primaria corporis luminosi consistit. Quum enim plurimae observationes, et experimenta ostendunt nullum esse corpus lucidum, cujus subtilissimae particulae pernicissimo, ac concitato motu non moveantur; et corpus omne lucidum ex eo suam lucem deperdere, quod in illius minutissimis particulis motus hic evanescat, jam satis explicant qualis sit motus ille, qui lucem primariam constituit. Ut intelligamus, inquit P. Gravelius Lib. 5. Elem. Phys. Sect. 1 Cap. 1, in quo lux constituenda sit, secundum analyticam methodum corpus quammaxime lucidum, solem scilicet considerare debemus. Videmus autem solem non aliud esse, quam unionem quamdam subtilissimarum particularum, quae summa vi moventur, ac pernicissimo motu agitantur. Quod vero aiunt, ex eo quod sol aut aliud lucidum corpus circa se volvatur, non idcirco motum suum in vicina corpora transferre, nihil aiunt, quod nostrae propositionis evidentiam tollat. Nos quaerimus in quonam lux primaria consistat, non autem in quo statuenda sit lux etiam 2daria. Certe nunquam solis, aut alterius lucidi corporis motus ad vicina corpora perveniret, seu nunquam lucem solis 2dariam videremus, si sol, aut aliud lucidum corpus circa se tantum volveretur. Nam ut lucidum aliquod corpus intueamur, praeter memoratum pernicissimum particularum motum alius necessarius est motus, quo mobilissimae lucidi corporis particulae ad nos usque deveniant, et in rectis lineis a corpore lucido ad oculos usque nostros profluant.

Ad Confirmationem respondemus nullum absurdum videri, si sol, veluti ingens flamma, a nobis concipiatur, quum illuminet, calefaciat et adurat corpora, non secus ac flamma; Atque haec omnium fere tam veterum, quam recentiorum Physicorum constans semper fuerit opinio. Quid de solis natura senserint vetustiores, patet ex Plutarcho. Xenophanes enim, ut ille refert, ex igniculis solem compactum dixit: Stoici ignitum, et multo igne compactum. Anaxagoras, Democritus, Metrodorus globum ferri candentem, aut saxum ignitum. Philolaus solem instar vitri pellucentem accipere ab igne caelesti splendorem, acceptumque ad nos transmittere. Epicurus globulentam gallamentum pumicosum intra meatus ignitum; quo ut omnes ferme in eo convenisse videantur, ut ignitae indolis solem facerent. De Recentioribus nihil dicimus. Accedit ratio, et experientia: Ratio quidem, quia quod sol sit corpus natura sua lucidissimum, immo totius caloris fons, et origo, nemo merito dubitare potest, quin ille ex moleculis exilissimis motu rapidissimo inter se agitatis componatur. proindeque quin sit ignea natura, quae in hujusmodi subtilissimarum partium motu tota consistit: Experientia vero, quia sol Telescopio conspectus, ferventis metalli, seu potius ignis fornacis instar, agitatum se prodit, ejusque radii ope lentis, vel speculi ustorii in focum collecti corpora etiam durissima comburunt, atque dissolvunt. Ceterum lucem corporis primariam in rapidissimo subtilium particularum motu consistere, vel unico hoc argumento demonstratur. Ignis nihil aliud est, quam subtilissimarum particularum congeries motu rapidissimo agitata. Sed lux est ignis purissimus. Ergo lux in pernicissimo, et concitato exilissimarum particularum motu consistit.

Dicent 2do. Plura sunt lucida corpora, in quibus nullus animadvertitur subtilissimarum particularum motus. Refert enim Ph. Reg

naudus Dialogorum Phys. Tomo 2do, Dialogo 18, in Insulis, quæ Antillæ nuncupantur, inveniri quasdam lucentes muscas, quas incolæ nocturno tempore iter facientes in manibus, pedibusque gestare solent, ne a recto tramite deflectant. In quibusdam etiam Indiarum silvis, testante Reaumurio, quidam videntur vermes adeò luminosi, ut integræ silvæ nocturno tempore pareant accensæ. Innumeri sunt alii phosphori tum naturales, quàm artificiales, in quibus tamen nullus conspicitur particularum motus. Ergo etc.

R. adducta phosphororum exempla sententiam nostram potius confirmare. Nullum siquidem inventum hactenus est corpus sive naturaliter, sive artificialiter lucidum, cujus exilissimæ particulæ quàm maximo non agitentur motu, seu, cui non insit aut cælestis, aut terrestris ignis. Hinc ad rem nostram Musschenbroekius Elementorum Physicæ Cap. 26. Ignis copiosus intra corporum partes intricatus plerumque lucet, uti videre est in Androdamante Helvetico, in Lapide Bononiensi, imò verò in omnibus aliis lapidibus calcinatis, vel prius in liquidis acidis solutis, et deinde calcinatis, tum in terris, animalium ossibus, plantarum cinere. Hæc non omnia primùm a sole illustrata, deinde in obscurum locum delata lucent, lucemque aliquandiu retinent, imò, si eam amiserint, denuò exposita soli eamdem ostendunt. Lapis Bononiensis in scrinio conservatus lucendi vim ultra quinque annos retinet: Idem præstant calcinatus Belemnites, et Topazius. Multa alia corpora lucem solis imbibunt, et aliquamdiu servant, uti Adamantes, Sapphyri, Amethysti, aliique lapides pretiosi. Cl. Fayus, qui plura in hac re confecit experimenta, in sole, tempore 2 minutorum, exposuit radiis solaribus varium colorum adamantes, et in tenebris postea deprehendit Adamantes flavos multùm lucis imbibisse, reliquos verò reliquorum colorum non ita; sed alio tempore notavit et flavos, et cæruleos diu lucere. Dantur lucentes Smaragdi, uti et Crystalli, et Lapis Lazuli. Hi autem lucem emittunt positi in aprico, ac sub vitro, aqua, lacte, non tamen sub atramento. Corpora lucem imbibendi proprietate prædita lucem iterum ignitioribus calidum exui possunt, uti observatum est in Crystallis, Phosphoro Bernensi, atque Smaragdis; sunt verò alia corpora, quæ ignitione eam proprietatem acquirunt, uti Lapis Bononiensis, Belemnites, Gypsum, et Phosphorus Balduini, de quibus plura traduntur in Historia Academiæ Parisiensis. Quæ de lucidis lapidibus diximus, ea de lucentibus quoque animalibus intelligenda sunt. Illustrantur siquidem animalium partes a solaribus radiis lucemque nocturno quoque tempore retinent, diffunduntque. Id eò vel magis asserendum est, quòd, testante Cl. Reaumurio, æstivo duntaxat tempore aut Muscæ Antillarum, aut Vermes Indiarum lucem emittunt, ac plura sint animalia, quæ, quod sub aqua non luceant, extra aquas copiosissimum ignem, adeoque copiosissimam lucem ostendant. Ignis ergo sive terrestris, sive solis phosphoros ingressus causa est, ut nocturno tempore potissimùm luceant. Sed ignis in rapidissimo, et concitato motu consistit. Ergo lux etiam primaria omnium phosphororum.

Instabunt, ex eo, quod ignis in subtilissimarum particularum motu consistat, concludi idem non posse de luce. Diversa namque est natura lucis a natura ignis, quum ignis corpora accendat, lux verò ne ipsa quidem calefaciat. Accedit, ignem sine pabulo conservari non posse, quum tamen sine pabulo conservetur lux in memoratis omnibus animalibus, atque aliis lucidis corporibus.

R. rectè nos exemplo ab igne desumpto, demonstrasse lucem primariam in rapidissimo particularum motu consistere. Falsum diversam esse naturam lucis à natura ignis. Non tantùm ignis, qui manifestè incurrit in sensus nostros, corpora aut calefacit, aut accendit; verùm etiam lux, quæ ab igne haudquaquam distinguitur. Ac primò quidem lucem corpora accendere patet ex miris effectibus radiorum solarium ope lentis, aut speculi ustorii collectorum. Sunt effectus horum speculorum ultra fidem magni, præcipuè si specula ampla fuerint, quæ plurimos in foco cogant solis radios. Illico namque in foco quælibet liquescunt metalla, semimetalla; calcinantur deinde, abeuntque in vitrum. Ipsum aurum in fumum, purpureumque vitrum vertitur, quod a nullo terrestri igne fieri potest, nisi auro adjectum fuerit Zincum. Saxa quæcumque statim in vitrum vertuntur. Ac combustibilia denique omnia ictu oculi citiùs inflammantur. Hæc certè mira sunt, et satis demonstrant lucem seu radios solis corpora comburere; fortassè tamen mirabiliora sunt, quæ de Speculo Villetiano tradit Cl. Desaguliersius. Res, dicam, Arena, Marmor, Jaspis, Porphyrites, Lapides ferreis fornacibus inservientes, Tubulata, Silices, Ossa animalium, Pumex, Lateres vulgares, Lapis hæmatites, Creta Vesuntiana, Gypsum, Plumbago nostra in memorati speculi foco quam citissimè liquescunt. Equidem speculi Villetiani ope Lateris Romani frustum rubere incipiebat intra 3 minuta 2da, et liquefactum intra 100 minuta 2da in guttas stillabat: Columnæ Alexandrinæ Pompejanæ frustum in vitrum conversum erat elapsis 50 minutis 2dis. Minera cuprea, quæ nihil metalli in se habuisse visa fuit, in vitrum mutabatur tempore 8 minutorum 2dorum. Calculus humanus calcinatus erat post 2 minutos 2dos; conversus verò in liquefactum vitrum intra unum minutum primum guttatim cadebat. Asbestus in terrestri igne incombustibilis a Cl. Tschirnhausio in vitrum subfulvi coloris fuit conversus. Sed, quid mirum, si collecti radii lucis in foco speculi ustorii tot, tamque citò calefaciant, accendantque corpora? Nonne consimiles combustiones sine speculorum ope quotidie intuemur? Quid æstivo tempore in Mundus potissimùm Regionibus, ita calefacit Telluris superficiem, ut vix eam nudis contingere possint Incolæ, quin se se inflammari sentiant? Quid in tantum est, ut nos etiam aliquibus anni mensibus vix subtilissima indumenta, præ nimio calore ferre possimus? Qui fit, ut cera, ut plumbum ipsum Templa tegens liquefiat? Hi omnes sunt effectus cælestis ignis, radiorum scilicet solis. Verùm, quid aliud est Lux, cujus ope corpora omnia videmus, seu lux 2daria? Annon radii solis? Calefacit itaque lux, accenditque corpora. Quod si id præstat 2daria lux, cur non et primaria?

Quod si molestiùs urgeret quis, ignem semper calefacere, atque comburere, non semper tamen calefacere lucem, id quoque negandum est. Nam si lux est ignis, quod nullus inficiatur est saniorum Philosophorum, non semper calefacit ignis. Ceterùm, si ignis nomine intelligere volunt terrestrem ignem in sensus nostros manifestè cadentem, semper calefacit ignis; minimè verò, si de cælesti subtilissimo igne, seu radiis solaribus sermo instituatur. Tradit Plinius, et nostris confirmat temporibus Reaumurius quosdam sub aquis marinis inveniri lucidos pisces, qui Dactyli nuncupantur. Hi concha conteguntur, ut non tamen concha, sed ipsimet animalia lucem emittant. Quum autem pisces illi lacerantur, omnes eorum partes, non secus ac accensi carbones, lucidæ apparent, atque eo vel magis, si recentiùs piscati fuerint, et majorem habuerint aquæ contactum: Nam guttæ etiam aquæ, quæ ab hujusmodi piscibus in terram, vestes aut manus decidunt, lucentes sunt. Dactyli tandem mandentibus lucem, quam emittunt, in digitos, dentes, linguam, et os comedentium diffundunt, quum tamen vel minimum inquinamentum excitaverint incendium. Calefactio itaque, atque inflammatio non semper, et necessariò ignem, adeoque lucem consequuntur.

Quod addunt, sine pabulo conservari non posse ignem, conservari autem sine pabulo lucem, eadem, qua asseritur, facilitate negatur. Nam ignis sive cælestis, sive terrestris, adeoque etiam lux, ut conservetur, pabulo indiget. Quod si a nobis postulent, quodnam iter lucidis navilis lucis pabulum, respondebimus non esse statuendum in subtilissimis earum particulis, quæ a sole in memorata animalia immittentes, et motu præcellissimo acta, ea lucida constituunt. Fortassè etiam pabulum lucis, præsertim in lapidibus, sunt partes ipsorum oleosæ, atque sulphureæ per Lucis radios accensæ, et motu celerrimo donatæ; præsertò quum, fatentibus Chymicis, nullum sit corpus, quod in particulas oleosas, atque sulphureas non resolvatur.

Propositio 2da. Lux 2daria non est absolutum accidens in sensu rigido Peripateticorum.

....

2da Dem…
et respons…
hujusce …

2da Demonstratio cum objectionibus et responsionibus precedunt Propositionem hujusce Capitis primam.

Pro: 1 Propositione. Secundum Peripateticorum doctrinam, corpus, sive substantia, est res per se subsistens; accidens vero est tantum rei affectio, quæ non potest subsistere, quin rei inhæreat. Sed lux 2daria subsistit per se, quum cæterorum corporum instar, et sua mole donetur, et omnibus prædita sit attributis, quæ cæteris conveniunt corporibus. Ergo lux 2daria non est absolutum accidens in sensu Peripateticorum.

Propositio 3tia. Lux 2daria est substantia subtilissima, et fluidissima.

Pro: Propositione. Admiranda illa celeritas, qua radii lucis a sole ad nos usque perveniunt, evidenter demonstrat summam illius subtilitatem, fluiditatemque. Sed alia sunt efficaciora argumenta. Et primo, quod attinet ad lucem solis; si acu inflictum sit chartæ exiguum foramen, per illud spectator observans omnia in cœlesti hemisphærio constituta videbit: erectus autem cœli ejusdem partem una cum omnibus solo insistentibus ante se corporibus conspiciet; adeout innumera radiorum ab objectis aut emissorum, aut reverberatorum copia per exilissimum illud transiens foramen subtilitatem ignorantes radiorum lucis ostendat, quantam consequi humani ingenii aciem non possit.

2do, si summam rapiditatem, qua lux solis movetur, et exiguos effectus, quos edit in corpora, quæ illustrat, attento volvamus animo, aliud habemus argumentum, quo particularum lucentium summam subtilitatem, et fluiditatem demonstremus. Quum non sol a Tellure 24000, viginti quatuor mille semidiametris terrestribus absit; semidiameter vero Telluris, secundum mensuram recentiorum Geometrarum sit pedum 19615782. decemnovem millionum, sexcentorum quindecim mille, septingentorum, octoginta duorum; erit distantia solis a Tellure 470788768,000, pedum quadringentorum, septuaginta mille, septingentorum, octoginta octo millionum, septingentorum, sexaginta octo mille. Hi pedes a luce percurruntur intra 8', 13'', adeoque unius minuti 2di tempore, pedes 980800933 $\frac{1}{3}$ percurruntur, scilicet nongenti octoginta milliones, octingenti novem mille, nongenti triginta tres cum una tertia. Globus ex tormento bellico summa vi explosus absolvit minuto 2do, ut tradit Musschenbroekius, pedes 600. Quamobrem lucis velocitas ad eam tormentarii globi erit, veluti 1634683 unum millio, sexcenta triginta quatuor mille, sexcenta octoginta tria ad unum proxime. Habeat idem globus gravitatem 10 librarum. Ejus pondus, quod est 76800. septuaginta sex mille, octingentorum granorum, multiplicatum in quadratum suæ velocitatis, dat vires; sicuti pondus particulæ lucis ductum in quadratum suæ velocitatis, suas vires exhibet. Est quadratum velocitatis globi tormentarii memorati 2672,188,010,489 duobiliones, sexcentum septuaginta duo mille, centum octoginta octo milliones quingenti decem mille, quadringenti octoginta novem; Adeoque si particula lucis haberet pondus, quod esset grani pars $\overline{34794121}$ trigesima quarta. ultra milliones, septingentesima nonagesima supra quater mille, millesima centesima vigesima supra unam, haberet easdem vires, ac globus tormentarius 10 librarum. Globus hic tormentarius in corpora, quibus occurrit, vehementer operatur, omnia destruendo, proindeque, si particula lucis memoratam pars grani foret, idem præstaret. Quum autem lux solis tenerrima florum petala illuminans ea non destruat, imo lenibus succos in iis moveat, oportebit ut subtilitas eius particularum sit ingens, et fere infinite minor, quam pars grani assignata.

3tio, si sebacea vulgaris candela nocte in apice altæ turris ardens ponatur, ad distantiam dimidii milliaris a turre ab omni parte videri potest. Quare nullus in sphæra diametri unius milliaris oculo concedi locus potest, qui non a flammula radium lucis recipiat. Hi omnes radii in flamma aggregati fuerunt; quæ quum respectu ingentis sphæræ illuminatæ exigua sit, summam quoque radiorum lucis subtilitatem, et fluiditatem quam clarissime ostendit.

4to, ex longitudine radiorum solis, aut stellarum fixarum propositio nostra demonstratur, quæ profecto longitudo ferme infinita est. Nam radii luminis non solum exporriguntur a sole ad Tellurem, quæ tanto intervallo a se distant, ut e tormento bellico explosus globus rapidissima celeritate, illud vix 25 annorum spatio emetiri posset. Sed radii cum lucis a stellis fixis remotissimis ad nos usque extenduntur, quarum distantia ex recentissimis Cl. Bradlej observationibus tanta est, ut eam globus tormentarius motu rapidissimo explosus nonnisi annis 104,166666636 centum quatuor mille, centum sexaginta sex millionibus, sexcentis sexaginta sex millibus, sexcentis triginta sex percurrere possit. Quoniam vero in hac immensa fere distantia stellas vividissima luce micare videmus, asserendum est tantam esse radiorum lucentium subtilitatem, fluiditatemque, ut vix ac ne vix quidem concipi possit.

Propositio 4ta. Lux 2daria non consistit in motione quadam, pressioneque rectilinea ætheræ globosæ materiæ in sensu Cartesianorum.

Pro: 1 Propositione. Lumen statui non potest in pressione rectilinea ætherei fluidi a corpore lucido facta, quin demonstretur fluidum hoc per immensa Globorum spatia esse diffusum, et usque ad Telluris centrum in orbem expansum, ipsumque corpora omnia pervadere, cuncta que ambire, et penetrare. Sed nullo evidenti argumento probari potest materiam hanc æthereamque fluidissimam omnia replere. Ergo neque in pressione hujusce materiæ lumen consistere. Vis hujusce argumenti patet ex iis, quæ toties diximus contra hypothesim primorum principiorum Cartesianam, et quum de vacuo ageremus.

Pro: 2do Propositione. Etiamsi fluidum illud existeret, omniaque spatia repleret, in eo tamen lux 2daria statui non posset. Observamus enim cum Newtono, quod si lumen consisteret sive in pressione, sive in motu propagato per medium fluidum; futurum utique esset, ut fluidum luminosum in umbram se se inflecteret. Nam pressio, vel motus in medio fluido, ultra quodvis obstaculum, quod partem aliquam motus impediat, propagari non potest in lineis rectis, sed omnino se se inflectet, diffunditque quaquaversus in medium quiescens, quod ultra id obstaculum jaceat. Vis gravitatis, inquit Vir summus, deorsum tendit, attamen aquæ pressio, quæ ex vi gravitatis oritur, tendit quaquaversus vi æquabili, et pari facilitate, paribusque eam viribus propagatur in latus, ac deorsum, et per curvas vias, ac per rectas. Undæ in superficie aquæ stagnantis, dum obras lat. cujusvis obstaculi, quod eas partim impedit, præterlabuntur, inflectunt se se et dilatant, diffunduntque gradatim in aquam ultra id obstaculum quiescentem. Pulsus, seu vibrationes aeris, in quibus soni consistunt, inflectunt se manifeste, licet non tantum, quantum undæ aquæ. Nam sonus campanæ, vel tormenti bellici audiri potest trans montem, cujus interpositione corpus illud, quod sonum emittit, ne possit oculis cerni intercluditur: et soni propagantur pari facilitate per tubos incurvos, ac per rectos. At lumen nunquam compertum est vias incurvas ingredi, aut se se in umbram inflectere. Nam stellæ fixæ Planetarum cujusvis interpositione continuo evanescunt, itemque solis partes aliquæ per interpositionem Lunæ, Mercurii, aut Veneris. Fieri itaque non potest, ut per æthereum illud fluidum lux diffundatur. Hinc, posita Newtoniana hac demonstratione, recte concludit Musschenbroekius, quod nulli unquam forent tenebræ, secundum hypothesim ætherei illius fluidi. Quia lumen fluidum corpus est, aut vires., fluidorum legibus subjicietur. Observamus autem, si fluidum vasi inclusum ab una parte premitur, pressionem in omnem determinationem propagari. Quamobrem, sive sol supra horizontem moveretur, vel infra eum occideret, oculus aptus semper lucem, quæ purgaret, videretque; quod experientiæ repugnat. Itaque et posita, et exclusa æthærea materia spatiis plenis, certum est lumen, seu propagationem lucis haberi non posse per rectilineam pressionem ætherei fluidi.

Dices 1. Geneseos Cap. 1. legitur lucem primo die fuisse creatam, quum tamen Sol, et Astra nonnisi quarta die fuerint condita. Ergo in rectilinea pressione ætherei fluidi consistit propagatio lucis. Consequentia patet. Nam si primo die, quo nondum creatus erat Sol, creata tamen erat lux, asserendum erit primo die fuisse creatam æheream materiam, eique datam motus quantitatem fuisse ex pressam, ita ut ad cuncta illustranda sufficeret. Nam, ut notat D. Augustinus, talis erat lux primo die creata, qualis est aurora, antequam Sol oriatur. Quarta verò die Sol, et Astra producta fuere, ut lucerent in firmamento Cœli, et illuminarent Terram, ea nimirum ratione premendo, atque movendo materiam æheream ubique expansam, ut lux propagari posset.

R. primo die, nondum creato Sole, fixisque Stellis, productam fuisse lucem, quin tamen consequatur primo illo die fuisse creatam materiam globosam ætheream. Nam quo argumento ostendunt Cartesiani primam hujusce materiæ creationem? Quæ erat necessitas creandi fluidum illud? Qua ratione sine corpore luminoso ita poterat premi, ut cuncta illustraret? Hæc omnia tam certa sunt, quam celebris illa materiæ prima divisio. Nam si Deus, antequam Solem, et Astra conderet, creare voluit lucem; cur eam creare non potuit sine globosa materia? Cur creare non potuit lucidum aliquod corpus, quod trium dierum spatio Solis postea creandi gereret vices? Si demum Cartesianis primò conditum fuisse æthereum, subtilissimum aliquod fluidum. Deinde hujusce fluidi ope propagatam illis diebus fuisse lucem a quo postea abutentes fluidum illud, creatis Planetis, atque Cometis. Corpora hujusmodi cœlestia cursus suos ita ordinatos, ita regulares conficiunt, ut ordo pulchrior, aut motus regularior desiderari non possit. Sed hujusmodi ordo servari non posset, ubi in superiori Libro probavimus, si tam magna corpora fluido ubique diffuso, adeoque æqualiter denso, ambirentur. Sublatum itaque fuit æthereum fluidum, creatis cœlestibus illis corporibus, vel ita valde rarefactum, ut immensa fermè spatia vacua relinqueret. Itaque admissa etiam materiæ ætheree prima illa creatione, non sequitur, post creationem Solis, in rectilinea pressione fluidi alicujus subtilissimi lumen consistere.

Quanquam, negare etiam possemus cum nonnullis Sanctis Patribus quarta duntaxat die Solem, atque Astra fuisse condita. Origenes, Clemens Alexandrinus, S. Hilarius, aliique manifestè docent omnia simul fuisse a Deo creata, ita ut non tantum lux primo die fuerit producta, sed primo mundi momento cum luce Creaturæ omnes suum habuerint initium. Hinc Philo Hebræus Allegoriarum Lib. 1. Rustici, inquit, simplicitatis est credere sex diebus mundum esse conditum. Ergo quum audis sexto die completum fuisse opus intelligere non debes de diebus aliquot, sed de senario numero perfecto. Quod si hæc sententia non arrideat; tanta sunt, tamque multiplices circa lucis creationem SS. Patrum, summorumque virorum expositiones, ut consequendum non sit ad fictitiæ cujusdam materiæ rectilineam pressionem. Nam primo D. Augustinus explicans verba illa Geneseos: Dixitque Deus: Fiat lux, et facta est lux docet lucem illam non fuisse corpoream, sed spiritualem, optimè scilicet Angeli boni fuerint in gratia confirmati. 2do S. Gregorius Nyssenus, et S. Joannes Damascenus existimant nomine lucis eo loco intelligendam esse creationem ipsius elementi, scilicet ignis. 3tio Venerabilis Beda, Hugo Victorinus, et Magister Sententiarum putant per lucem primo die creatam intelligendam esse lucidam quandam nubem eo fine a Deo conditam, ut tres illos distinqueret dies, quæ tamen, facta creatione Solis, destructa fuerit. 4to demum, ut alias multas faciamus interpretationes, Autor Libri de divinis nominibus, Thomas Aquinas, Cartusianus, Tostatus, Lyranus, Pererius opinantur, quod tametsi prima creationis die nondum conditus esset Sol, non alia tamen fuerit prima illa lux, quam, quæ postea Solis fuit. Volunt enim primo creationis momento conditam fuisse lucem, atque ex luce quarto postea die formatum Solem. Sive igitur omnia simul producta a Deo fuerint, sive intra sex dies effectum absolutumque præclarum mundi opus; non est, cur lucem secundariam in pressione rectilinea ætheree materiæ statuamus.

Dices 2do. Si lucis propagatio statuatur in memorata fluidi pressione quatenus explicantur proprietates omnes lucis. Ergo etc. Consequentia patet ex celebri experimento P. Grimaldi. Intromisit enim hic ille in conclave obscurum radium Solis. Huic objecit tenuem cylindrum ligneum, sensitque materiam luminis circumvolvi cylindro ligneo, instar aquæ in flumine decurrentis, et in aliquem obicem impactæ. Animadvertit etiam materiam lucis quaquaversus perpendiculariter a ligneo cylindro reflecti, non secus ac aqua in flumine a tali obice reflectitur. Dicendum itaque est in motu cujusdam fluidi subtilissimi lumen consistere, quum secus explicari non possit notatus a Grimaldo luminis effectus.

R. negando sententia Cartesianorum proprietates lucis melius explicari non posse, uti ex præcedentibus propositionibus patet. Nam, ut recte argumentatur Newtonus Lib. 3. Opticæ, Quæst. 28, si lumen consisteret in pressu solummodo propagato sine motu actuali; utique non posset agitare, et calefacere corpora, quæ illud refringunt, et reflectunt. Si lumen consisteret in motu propagato ad omnia intervalla in puncto temporis; jam ad motum istum generandum opus esset vi infinita singulis momentis in particulis singulis lucentibus. Et si lumen consisteret vel in pressu, vel in motu propagato per medium fluidum; sive in momento id fieret, sive in spatio temporis; utique futurum esset, ut id in umbram sese inflecteret. Ad confirmationem; experimentum illud P. Grimaldi nihil contra nos evincit. Si enim sensit, introducto per foramen Solis radio, materiam lucis objecto tenui ligneo cylindro, instar decurrentis aquæ circumvolvi, et perpendiculariter a ligneo cylindro reflecti, infert duntaxat lucem secundariam esse corpus subtilissimum, ac fluidissimum, minimè verò consistere lumen in pressione quadam rectilinea per medium æthereum fluidum propagata.

Propositio 3tia. Propagatio lucis fit per emissionem subtilissimæ substantiæ a corpore lucido, usque celerrimam vibratam; seu, nihil aliud est secundaria lux, quam perenne quoddam subtilissimarum particularum effluvium, quod secundum rectas lineas a corpore luminoso in omnes partes vibratur, atque propellitur.

Probatur Propositio. Ex superius demonstratis lux secundaria est corpus subtilissimum, fluidissimum, quod non propagatur sine rectilinea motione; sed ex demonstratis pariter constat non consistere lucem secundariam in rectilinea pressione ætheree materiæ. Ergo demonstratum est fluidam hanc tenuissimam substantiam ex lucido corpore quaquaversus secundum rectas lineas erumpere.

Dices 1. Si lucis propagatio fieret per emissionem subtilissimæ substantiæ, adeo ut lumen non esset quid diversum a perenni quodam effluvio exilissimarum molecularum a Sole, lucidisque corporibus mistis erumpentium, et quaquaversus secundum rectas lineas vibratarum, lumen maneret in corporeo diaphano medio, corpore luminoso sublato: Atque istud fieret, quo corpus lucidum in medio diutius præsens existeret. Atqui neque conservatur lumen in medio diaphano, corpore, a quo profluit sublato, nec per diuturniorem præsentiam corporis lucidi evadit intensius. Ergo lumen effluvium substantiale non est, quod torrentis instar, e Sole, lucidisque corporibus erumpat. Major, et propositionis pars prima certissima videtur. Manifestum quippe est qualitates actuosas, calorem v.c. atque odores, quæ in substantialibus effluviis consistunt, manere per medium diffusas, absente etiam corpore, a quo erumpunt. 2da etiam propositionis pars certa videtur, quum illæ actuosæ qualitates per medium diffusæ intensiores fiant, quo ibi diutius fuerit præsentia objecti.

R. ne ... quoad primam partem. Nam quum luminis radii in rectis tantum lineis a luminoso corpore diffundantur, optimè concipitur, qui fieri possit, ut, absente lucido, a quo vibrantur, corpore, nullum in medio diaphano remaneat lumen, quod a nobis percipi queat. Non videtur enim, sublato luminoso corpore, lumen, quia tunc lucis radii privantur motu illo rectilineo, cujus tantum

ope luminis in nobis sensatio excitatur. Hinc subtilissima illa effluvia per medium diaphanum diffusa, absente etiam luminoso corpore, conservari possunt, immo intendi, et copiosiora fieri, quo diutius lucidum corpus eidem medio praesens extiterit, quin tamen nos aut manere lumen, aut intensius evadere oculis percipiamus. Neque quidquam probat desumptum illud ex qualitatibus activis exemplum. Nam si, sublatis corporibus aut calorem, aut odores emittentibus, manent per medium diffusa effluvia odorum, aut caloris praeseferentia, id ergo proficiscitur, quod diverso modo minutissimae v.c. odoris particulae nostros afficiant sensorios organos. Haec siquidem per aerem, per quam circumstantia corpora dispersae non indigent motu rectilineo, ut moveant organum odoratus, sed etiam per viam curvilineam sensationem excitant. Contra vero radii, seu tenuissimae particulae lucis non nisi in rectis lineis ad oculi retinam feruntur; atque quum, sublato lucido corpore, describi nullatenus possint, mirum non est, si absente eodem lucido corpore, nullum a nostris oculis percipiatur lumen.

Dicent 2do. Si lumen non aliud esset, quam perenne subtilissimarum particularum effluvium a corpore lucido emissarum, sequeretur in dies magis, atque magis minuendam esse lucidi corporis molem. Sed hoc maximum est absurdum. Ergo etc. Major certa est. Nam corpora odorifera propter hujusmodi tenuissimarum molecularum profluvium semper minuuntur. Minor quoque certa est. Hoc siquidem posito, sequeretur a quarta creationis die ad nostra haec usque tempora admodum imminutam esse Stellarum fixarum, et Solis molem, eamque in dies minorem semper futuram: quod est contra experientiam.

R. nostra sententia Gassendistarum, et Newtonianorum, illud revera consequuturum, neque tamen consequuturum aliquid absurdum. Nam, ut praeclare ad rem nostram Cl. Cheynius Principiorum Philosophicorum Cap. 4. n° 6, certissimum est minui in dies lucem Solis, quod et de luce Stellarum fixarum intelligendum est. Si Sol, Fixaeque Stellae ab aeterno fuissent, corpora haec tanta luce donata jam ante innumera secula facta omnino fuissent opaca. Pro certo habemus Solis radios in plantis, vegetabilibus, metallis, mineralibusque manere inclusos. Certissimum putamus, partem aliquam radiorum solarium, quia a ceteris radiis separantur, quia in memoratis corporibus retinentur, quia denuo ab actione corporum in lucem impediuntur, ad solare corpus redire non posse. Nam etiamsi fieri posset ut radius a lucido globo emissus, ad eundem denique globum reverteretur (quod tamen fieri posse parum admodum est probabile) extra dubium est radios Solis, tum propter maximam vim, et velocitatem, qua a Sole emittuntur; tum quia a corporum vi attrahente retinentur, rursus ad corpus Solis non posse ascendere. Certi etiam sumus minui in dies lucem, calorem et molem Solis, non solum quia illius partes in fumum abeunt, verum etiam, quia Cometae, dum proxime accedunt ad Solem, suntque in suis Periheliis, quam maxime agunt in Solem, ita ut magna tum substantiae, tum caloris quantitas illi detrahatur. Probabile admodum est maculas, parvasque illas nebulas, quae in Sole quandoque conspiciuntur, quandoque evanescunt, nihil aliud esse, quam vapores in fumum abeuntes, et spatia, per quae moventur Planetae, aliqua ex parte replentes. Hos etiam fortasse attrahunt Atmosphaerae Planetarum. Certe Cometae, dum Soli proximi fiunt, atque illius Atmosphaeram ingrediuntur, non exiguas igneae substantiae partes a Sole auferunt. Quod si hanc, quae revera consequitur, sive Fixarum, sive Solis imminutionem experientiae contrariam aliquis asserat, propterea quod per tot secula nunquam minor apparuit lux caelestium illorum corporum; respondendum imprimis, per centena etiam secula non adeo sensibilem apparere posse hujusmodi imminutionem, quum tanta sit tam Solis, quam Fixarum moles. Deinde fieri fortasse potest, ut lucem, quam emittunt, aliunde acquirant, proindeque nunquam corpora illa lucida appareant imminuta. Existimat enim Newtonus hac etiam de causa conditos fuisse Cometas, ut aliquando cadentes in Solem et pabulum tanto igni subministrarent, et illius servarent molem, et lucem imminutam restituerent. Hac etiam de causa notat vir summus postremis temporibus visas fuisse aliquas Stellas, quae longis seculis haudquaquam se se conspiciendas praebuere. Corpora enim hujusmodi Stellarum propter diuturnam luminis effusionem facta fortasse opaca, accensa fuere a Cometis cum ignitis Solaribus molibus redeuntibus. Ex hactenus dictis patet quid respondendum sit iis, qui asserunt calorem Solis fore in dies magis, atque magis minuendum. Nam si in dies tot ignitae particulae solari corpori detrahuntur, deperdit utique calorem Sol. Timere tamen non debemus, ne aliquando nos calefacere desinat, quum Sol aeternus non sit, et tanta alimenti eidem possit accedere per incidentes Cometas materia lucis, adeoque ignis, ut et nos, et posteros nostros nunquam minoribus viribus sit calefacturus.

Hactenus concessimus Solem, Stellasque fixas continuo quoad molem fieri minores, eorumque corporum partes in fumum abire. Caeterum illud statuere etiam possumus, quod dubitans tradit Newtonus Lib. 3. Optices, Quaest. 11. Solis enim, Stellarumque fixarum calor fortasse conservatur ipsorum corporum magnitudine, et mutua actione, et reactione, quae est inter ipsa, et lumen, quod emittunt. Horum autem partes ne in fumos abeant facit non modo ipsorum fixa admodum natura, verum etiam ingens pondus, densitasque Atmosphaerarum sibi circumcirca incumbentium, et ingenti nisu undique comprimentium, et condensantium vapores, atque exhalationes, quotquot se se in piam emiserint. Mixtura Stanni, et Plumbi ferro candenti in Vacuo imposita fumum emittit, atque etiam flammam, eadem tamen mixtura in aere aperto propter Atmosphaerae incumbentis pondus, ne fumum quidem, qui visu percipi possit, emittit. Eodem modo fieri potest, ut ingens Atmosphaerae, quae Globo Solis incumbit, pondus efficiat, ne corpora ibi in vapores, et fumos abire queant, nisi ope caloris longe majoris, quam qui eadem corpora in Terrae nostrae superficie facillime in vapores, et fumos solveret. Idem Atmosphaerae incumbentis pondus vapores, et exhalationes, simul ac a Sole avenerunt, fortasse iterum condensat, efficitque, ut in Solis globum continuo recidant, ipsiusque calorem actione sua eodem modo adaugeant, quo aer in Terra nostra calorem auget ignis culinarii; simulque prohibeant, ne ingens ille globus imminuatur, nisi forte luminis, et vaporum quorundam, exhalationumque admodum tenuium emissione.

Caput 2dum

De Luminis ~~Reflexione~~ Inflexione, Reflexione, Refractione

Explicata lucis natura, praecipue investigandae sunt illius proprietates Inflexio, Reflexio, atque Refractio. Post Grimaldum optime Newtonus radios luminis in transitu prope corporum aut opacorum, aut pellucidorum angulos detorqueri a via rectilinea, attractos circum eadem corpora incurvari. Attractio haec inter luminis radios, et corpora cujuscumque generis necessario consequitur ex universali vi attrahente materiae. Ita qui eam experiri velit, in tenebricoso cubiculo per foramen exiguum in fenestrae operculo factum transeat luminis radios, cui in exigua distantia alicujus cultri acies approximetur. Observabit radium luminis non recta progredi, sed circa ipsam cultri aciem aliquantum incurvari. Id manifestius deprehendet adhibitis binorum cultrorum aciebus ex adverso constitutis. Transiens enim luminis radius inter duas cultrorum acies dividetur in partes duas, quarum una incurvabitur circa unam cultri aciem, altera circa alteram aciem inflectetur. Quemadmodum autem non omnia corpora ejusdem densitatis sunt, ita non omnia eodem modo agunt in lucem eam quoad inflectendo, et incurvando. Illud generatim statui potest, lucem scilicet in suo transitu magis inflecti, ubi corpora attrahentia fuerint densiora, minus inflecti, ubi corpora fuerint rariora, ut proinde magis incurvetur prope aurum, quam prope argentum, vel ferrum, magis prope aquam, quam prope aerem, vel aliud subtilius fluidum.

2da luminis proprietas est Reflexio, seu repulsus luminosi radii a superficie opaci corporis, in quam incidit, quam penetrare non

valet. Quid in causa sit, ut luminis radii reflectantur, non dum conveniunt inter se Physici recentiores. Maxima pars cum Cartesio et Malebranchio putat, omnem reflexionem a solidis corporum superficiebus lumen repercutientibus. Existimat vero Newtonus, illam projiciente a vi quadam repulsionis, quae radium luminis, antequam perveniat ad solidi corporis superficiem reflectat.

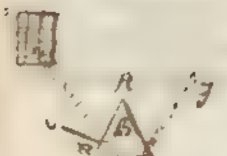
Refractio luminis est deviatio radii luminosi a linea recta, secundum quam ultro propagari natura sua postulat, seu est inflexio radii luminosi orta ex inaequali densitate mediorum, per quae lumen ipsum diffunditur. Circa refractionem causam partim diversae sunt Philosophorum sententiae. Opinantur Cartesiani petendam esse a diversa facilitate, quam habet lux penetrandi per poros mediorum, quos praeterea putant etiam majorem esse lumini facilitatem penetrandi meatus densiorum mediorum, quam per poros rariorum, atque hac de causa quum transit a medio rariori ad densius, accedere ad perpendicularem, recedere vero, quum a densiori transit ad rarius. Contra Barowius, De-Chales, Rizzettus haudquaquam putant sunt radios luminis velocius moveri per medium densum, quam per rarum, imo existimant radium, qui penetrat medium aliquod densum, retrahi ad perpendicularem, et difficilius penetrare media densiora, quam rariora. Newtonus refractionem lucis a vi attractiva mediorum petendam esse docet Opticae Lib 2 Parte 3 Propositione 10, quae vires sunt plerumque in ratione densitatum, exceptis nonnullis corporibus oleosis, et inflammabilibus, quae in majori ratione trahunt. In eadem sententia sunt Hauksbeius, Helshamus, Musschenbroekius, et major pars recentissimorum Philosophorum.

Propositio I. Causa Reflexionis luminis non est impactio radiorum in superficies corporum solidas, atque inter vias.

Pro Propositione nonnullis observationibus, et experimentis. Ac primo, si radii luminis, uti observavit Newtonus Lib 2 Opticae, Parte 3, Propositione 8, reflecterentur impingendo in solidas corporum partes; eorum reflexiones a politis corporum superficiebus non possent esse tam accuratae, tamque ad certam normam directae, ut illi ipsa sunt. Nam quum vitrum e. g. vel arena, vel usto stanno, vel pulvere samio politur, existimari non potest, quod ea corpora perfricando, et atterendo vitrum efficiant, ut universae ejus minimae particulae evadant accurate laeves, et perpolitae adeo ut earum superficies sint omnes vere planae, aut vere sphericae, eodemque omnes spectent, unamque omnes plane aequabilem constituant superficiem. Perfectiora specula, seu magis laevigata, et aliae politae qualescunque corporum superficies, si comparentur cum minutissimis luminis particulis, sunt veluti congeries quaedam montium, atque vallium; eo sane modo, quo apex acus exiguissimae, quae nudis conspecta oculis polita, et aequalis exhibet superficiem, per microscopium considerata innumeras praefert cavitates, et prominentias. Radioli itaque luminis in specula incidentes, propter inaequalitatem, et asperitatem superficierum, diversimode, et inordinate reflecterentur, proinde non devenirent ad oculos nostros ex singulis punctis speculorum: Quod quum experientiae repugnet, fatendum est aliam esse causam reflexionis luminis diversam ab impactione radiolorum in superficies corporum opacorum.

Fig 39.

Fig 40.



2do, accuratissima experimenta edocent reflecti quandoque luminis radios, antequam ad corpora pervenerint, et solidas eorum partes attigerint. Sit n, Fig 39, Crystallinus cubus A B, in cujus superficiem A incidant radii luminis. Certum in primis est nonnullos radios reflecti a superficie A ad oculi retinam quin ipsam superficiem A ne leviter quidem attigerint. Certum est 2do aliquos radiolos penetrare eandem superficiem, intra cubum irrumpere, dispergi per internas crystalli particulas, et motum tandem amittere: Certum est 3tio aliquam partem lucis penetrare superficiem A, moveri ad internas usque partes C, sed a C retrocedere in reflectis ad oculos nostros. Certum est 4to, nonnullos radios transire per A, per C, per B ad oppositum aerem B. Certum denique est majorem illorum partem, prupta superficie A, toto penetrato cubo, ipsaque opposita superficie B, redire ad eandem superficiem B, praeterire rursus crystallinum cubum, et per superficiem A ad oculi retinam reflecti. Jam vero consideremus duntaxat ultimos hosce radios qui penetrata superficie B, priusquam aeri occurrerent, reflecti coguntur versus eandem superficiem B, et rursus, toto penetrato cubo, per superficiem A ad nos feruntur. Quum hujusmodi radii post transitum superficiei B retrocedant ab aere in B, nequidem impegerint in solidas aliquas aeris partes, quae eos repercusserint, et ad reflexionem coegerint. Nam si prupta superficie B, non aerem invenissent, sed aquam, tunc maxima radiorum pars in aquam penetrasset, et nonnisi minima eorum pars reflexa fuisset. Si itaque ab aquae superficie non reflectuntur radii luminis, licet aqua sit octingentis circiter vicibus gravior, et solidior aere; manifestum est a solidis corporum partibus haudquaquam reflecti radios luminis.

Sed, ut clarius id pateat, atque evidentius, sit. Fig. 40, vitreum prisma A B, quod in obscuro cubiculo ita exponitur sit radiis luminis per exiguum foramen transeuntibus, ut radii incidentes in superficiem B constituant una cum perpendiculari C D acutum angulum 40 gradibus majorem. Hujusmodi radii, experientia teste, postquam totum compenetrarunt Prisma, per aerem tamen non transeunt, sed per curvam ferme incurvaturam intrant per oppositam partem in vitrum, eodem instanti, quo exeunt e quo posito experimento, ita arguimus, tamquam solida superficies aeris C non equidem in causa est, ut radii luminis, prupto toto prismate B, reflectantur ad idem prisma per B F. Nam si radii luminis (quod experientia partim confirmat) penetrabant aerem C, quando per prisma minus oblique incidebant cur, quaeso, eundem non penetrant aerem, quum in ipsum decidunt cum obliquitate 40 v. g. graduum, et 19 minutorum? An major est densitas in aere, quam in vitreo prismate? An major erit quantitas materiae aeris, quam prismatis? Quum aer bis mille et quadringentis circiter vicibus sit rarior, adeoque vitreo prismate levior, certum est, debuisse luminis radios transire per aerem C bis mille, et quadringentis circiter vicibus facilius, quam per Prisma A B. Sed radii luminis superficiem aeris C non perrumpunt, imo reflectuntur confestim ad vitreum prisma. Asserendum itaque est reflecti radios a vi quadam, quae viribus aeris sit bis mille quadringentis vicibus major; adeoque reflexionem luminis neque a solidis aeris particulis, neque a solidis ceterorum corporum superficiebus, tamquam a vera, et propria causa, proficisci.

3tio, manifestum est haberi etiam in vacuo luminis reflexionem. Nam in eodem experimento de vitreo prismate, incidentes radii ad angulum 40 graduum, et 19 minutorum, et penetrantes totum prisma in maxima parte feruntur versus eandem planitiem, ubi inveniunt aquam, vix minima eorum pars versus eandem partem fertur, ubi occurrunt in aerem, omnes autem reflectuntur ad prisma per oppositam partem F, ubi incidunt in spatium vacuum. Quare si ab ipso vacuo reflectitur lumen, satis demonstratum est, ideam reflexionis non esse repetendam ab impactione radiorum in partes solidas, et impuras corporum sive opacorum, sive pellucidorum, quemadmodum ante Newtonum universi Philosophi existimarunt.

Dicent I. Corpora omnia majorem repercutiunt et mittunt ad oculos nostros luminis copiam, quo politiores, solidioresque fuerint eorum superficies; minorem vero repercutiunt, quum minus solidae fuerint eorum superficies. Sic crystallinum speculum propter maximam sui superficiei multitudinem pororum vix aliquos reflectit luminis radios, et transitum inventi eorum parti facile concedit, Idem autem speculum in exteriori sui facie stanneo plano tectum, quo externum sit ac, aeris omnes ad oculi retinam reflectit luminis radios. Confirmatur. Quo corpus majores rarioresque habuerit poros, eo magis erit pellucidum. Transitus ergo luminis petendus est a corporum vacuolis; reflexio vero luminis sive major, sive regularior a majori copia, et magis laevigata superficie partium solidarum corporis.

R. solidiora, et politiora specula majorem ad nos reflectere copiam luminis, neque tamen haberi reflexionem per impactionem luminis in partes solidas, et, quantum fieri potest, politas speculorum. Nam primo, quum certum sit reflecti radios luminis a planis speculis per angulos reflexionis aequales angulis incidentiae; plana autem specula, ex demonstratis, utcunque tersa, atque polita, sint semper congeries inordinata montium, atque vallium; fieri non posset tam ordinata reflexio luminis, si fieri deberet per impactionem radiolorum in particulas tam inordinatas, tamque asperas speculorum. 2do, quum demonstratum sit, reflecti quandoque lumen, cum in ...

ticulæ corporum non attigerint superficies, imo reflecti in spatio ipso vacuo. Nam certum est id veram omnino esse causam reflexionis ab impactione in solidas corporum particulas, ut, attentis accuratissimis experimentis, nullum occurrere possit, quo videri dubium, nisi ipsam evidentiam in dubitationem revocet. Exemplum illud a vitreo speculo petitum nullius roboris est. Nam si in vitreo speculo maxima transit lux ab eodem vero speculo, cui in opposita superficie impositum sit argentum vivum, omnes fermè reflectuntur ad retinam luminis radii, inferendum duntaxat est lumen penetrare quandoque corpora, ubi maximam in iis invenerit pororum copiam in rectis dispositam lineis, nunquam vero penetrare corpora, ita ut ea constituat pellucida, quum propter injectam mole crassitiei solidam esse texturam, ut vix poros aliquos obtineant in rectis lineis constitutos. Diximus lumen quandoque penetrare, ubi recti fuerint in corporibus pori; nam in hoc casu non semper penetrare, sed aliquando a corporibus reflecti, patet ex adductis superius experimentis et usque notatis, ita argumentamur. Sive corpora fuerint densa, sive rara, sive pori sint rectilinei, sive curvilinei, sive maximi, sive minimi, reflectitur tamen lumen. Ergo tam reflectitur a partibus corporum solidis, quam a vacuis. Ergo impactio luminis in partes corporum solidas non est causa reflexionis. Ad confirmationem de haustam tenebras reponeo. Ceterum, corpora non evadere magis pellucida per majorem pororum sui quantitatem, id exterius ostendit, siquidem candida, munda, et sicca alba charta, quæ maximis prædita poris omnes fermè reflectit luminis radios, ut verè sit corpus opacum; ex quibus vero pestura poris, quum est inuncta oleo, vix lumen reflectit, ut praeter eam propterea transeuntis luminis copiam evadat corpus quammaxime pellucidum, quod etiam in tela, sale, aliisque corporibus quotidie animadvertimus.

Dicent 2do. Corporum reflexio provenit ab elasticitate corporum congredientium. Sed lumen est corpus quammaxime elasticum. Ergo per impactionem in solidas corporum superficies reflectitur.

Resp. concedere nos totum hoc argumentum, quo quum utuntur Adversarii, quæstionem non attingunt. Fatemur nos lumen esse corpus quammaxime elasticum: non ignoramus congredientia corpora elastica reflecti per elasticitatem suam. Si lumen impingeret in solidas corporum superficies, reflecti lumen concederemus per elasticitatem tum luminis cum aliorum corporum congredientium. Verum, quia ex demonstratis, habetur luminis reflexio a ceteris corporibus quum nullus habetur congressus, suspicari non possumus congressum ipsum, seu impactionem luminis in partes solidas corporum esse causam ipsam reflexionis. Quod erat demonstrandum.

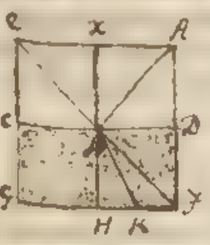
Corollarium 1.

Hinc statuere cum Newtono possumus non aliam esse causam reflexionis in lumine, quam vim quandam per totam corporum superficiem æquabiliter diffusam, qua scilicet ita corporum superficies agant in incidentes luminis radios, ut illos tamen immediatè non contingant. Ad versus hoc corollarium plura opponi possent ex vi gravitatis, et attractionis, sed præter ea, quæ suo in loco diximus, illud velut certum haberi posse putamus, non repugnare nimirum vim quandam repulsionis in corporibus respectu luminis. De quo dicunt vim hanc repulsionis in spatio vacuo concipi non posse, quum tamen etiam in vacuo reflectantur luminis radii, ut patet in experimento vitrei prismatis, quod in probatione adduximus, respondendum esset omni reflexioni illam a viribus attrahentibus ipsius prismatis, scilicet a vi attrahente oppositæ vitreæ superficiei. Præterea quum ita reflectantur radii luminis ad oppositam vitri superficiem, ut curva linea reflexionis vix sit sensibilis.

Corollarium 2dum.

Radius quicumque luminis versus politam et planam speculi superficiem incidens ea constanti lege reflectitur, ut angulus reflexionis sit angulo incidentiæ æqualis.

Fig. 4.



Aristoteles, Vitellio, et quamplures alii Philosophi nonnullas ad hanc rem conficiunt demonstrationes, quæ tamen nihil evincere videntur. In radio luminis versus speculum planum incidente æqualem esse angulum reflexionis angulo incidentiæ tum experientia suademur, tum aliis rationibus evidentibus. Quum de motu corporum reflexo egimus, aliqua proposuimus argumenta, quibus, majoris claritatis gratia, sequens etiam demonstratio communis fere accedat. Motus directus radii E B, Fig. 4, ex duobus componitur motibus, horizontali nimirum æquabili secundum rectam E X, et verticali pariter æquabili secundum rectam E C; movetur itaque lumen, dum in planum incidit C D, veluti per diagonalem Rectanguli E C B X, cujus latus C C vim metitur directionis verticalis E C, et latus E X vim directionis horizontalis E X. Quum igitur planum C D motui non obsistat horizontali, sed verticali duntaxat, per vim repercussivam plani C D non mutabitur in radio E B determinatio horizontalis, sed tantum verticalis: et quia radius luminis E B quammaxime est elasticus, quemadmodum non comprimetur, nisi secundum rectam E C, ita secundum eamdem duntaxat fiet illius restitutio, directione horizontali X A eadem prorsus manente. Movebitur propterea lumen in regressu secundum rectam B A diagonalem Rectanguli X B D A, quemadmodum in accessu movebatur per diagonalem E B Rectanguli E C B X. Est autem latus B X æquale lateri E C, quum velocitas reditus, propter luminis perfectam elasticitatem, velocitatem descensus perfectè æquet. Ergo latus A D, quum sit æquale lateri B X, latus quoque E C exactè æquabit. Sunt autem æqualia etiam duo latera E X, X A, quum determinatio horizontalis eadem quoque in regressu permaneat, et lumen moveatur æquabiliter. Ergo æqualia pariter erunt inter se duo latera C B, B D. Duo idcirco Triangula A B D, E B C habebunt duo latera duobus lateribus æqualia. Æquales sunt autem etiam anguli A D B, E C B, quum uterque sit rectus. Erunt et basis A B basi E B æqualis, et totum Triangulum A B D toti Triangulo E B C, proindeque angulus reflexionis A B D angulum incidentiæ E B C æquabit.

Corollarium 3tium

In reflexione luminis a planis, atque politis corporum superficiebus anguli inclinationis radiorum directi, et reflexi sunt æquales. Sint enim, Fig.ª præcedenti, radius directus E B, et reflexus B A et recta X B puncto incidentiæ, et reflexionis B ad perpendiculum insistat, adeoque anguli inclinationis sint E B X, X B A. Itaque quum recta X B posita sit perpendicularis rectus erit uterque angulus X B C, X B D; ac proinde alter alteri æqualis. Æquales autem sunt per 2dum Corollarium etiam duo anguli E B C, A B D. Ergo etiam ablatis, reliquus X B E reliquum X B A æquabit.

Propositio 2da. Radius luminis obliquè transiens a medio rariori in densius refringitur accedendo ad perpendicularem, transiens verò a medio densiori in rarius refringitur recedendo a perpendiculari.

Propositio ex constanti experientia demonstratur. Nam si radius luminis E B, eadem Fig.ª, obliquè transiens ab aere E A C D in aquam C D G F, quæ majori, quam aer, densitate pollet, non progreditur per rectam B F, sed ab illa deflectens accedit ad viam, sive ad perpendicularem B H, percurrens rectam B K. Quod si radius K B ab aqua in aerem exiliat, sic refringitur, ut a perpendiculari B X recedat, propagatur in aerem secundum rectam B E.

Corollarium.

Refractio radiorum luminis omnino contraria est ceterorum corporum refractioni. Nam cetera corpora refringuntur ad perpendicularem, quum transeunt a medio densiori in rarius, refringuntur vero a perpendiculari, quando transeunt a medio rariori in densius, quod, spectata vi inertiæ, seu majori, vel minori mediorum resistentia, aucta vel minuta refracti corporis velocitate, necessario consequitur.

Propositio 3tia. Luminis refractio oritur ab attractione mediorum, quae permeant.

Propositio demonstratur. Nisi vires attractrices corporeorum mediorum luminis refractionem producerent, eodem modo refrangeretur lumen, quo caetera corpora. Nam quia caeterorum corporum refractiones non pendent ab attractionis viribus corporum, quae transeunt, sed ab eorum resistentia, quae semper proportionalis quantitati materiae; sicuti caetera corpora in transitu a medio densiori in rarius accedunt ad perpendicularem, propterea quod in medio rariori minorem inveniunt resistentiam, in transitu vero a medio rariori in densius recedunt a perpendiculari, propterea quod in medio densiori majorem inveniunt resistentiam; ita prorsus refrangi deberent radii luminis, si exclusis viribus attrahentibus, easdem haberent cum caeteris corporibus causas refractionis. Sed, experientia teste, refrangitur lumen a perpendiculari, quum transit a medio densiori in rarius, et transit ad perpendicularem, quum a medio rariori transit in densius. Ergo non aliunde proficiscitur refractio luminis, quam a diversis viribus attrahentibus mediorum semper quantitati materiae proportionalibus.

Dicent 1. Cartesiani refractionem luminis oriri a majori vel minori facilitate, quam habet, discurrendi per poros mediorum, atque quia major inest lumini facilitas penetrandi meatus densiorum mediorum, quam rariorum, accedit ad perpendicularem, quum transit a medio raro in densum; recedit vero, quum a denso transit ad rarum.

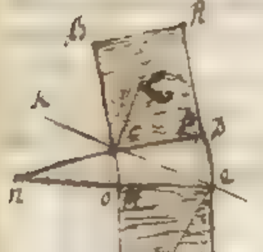
R. majorem hanc, vel minorem luminis facilitatem non esse causam illam refractionis, quam nos, uti Physicos decet, inquirere debemus. Concedi posset Cartesianis, luminis radios facilius penetrare corpora densiora, difficilius rariora; sed rursus quaerendum esset, unde nam major, vel minor illa facilitas proficiscatur; adeoque deveniendum semper foret ad majores, vel minores corporeorum mediorum vires attractivas. Caeterum, si proprie loqui volumus, nimis ratione, atque experientiae repugnat major illa, vel minor luminis facilitas. Nam qui concedi posset ibi majorem esse facilitatem, ubi major est vel resistentiae superanda, et minor pororum copia, ibi vero minorem esse facilitatem, ubi major est quantitas pororum, et minor superanda vis resistentiae?

Dicent 2do cum Barrowio majorem potius, vel minorem difficultatem transeundi per corporum poros esse causam refractionis luminis; quod ita demonstrare contendunt. Sit fig. 42. Rectangulum ABCD sectio radii luminosi ab aere in aquam superficiem KC oblique incidentis. Punctum extremum C ad aquam superficiem KC perveniet, dum alterum ipsius radii extremum D adhuc in aere versabitur. Quum ergo magis aqua, quam aer penetranti corpori resistat, majorem denique difficultatem in suo motu habebit punctum C, quam punctum D, adeoque minus spatium in aqua percurret, quam eodem temporis intervallo punctum D in aere conficiet. Quare punctorum C, D progressio per illa media inaequaliter resistentia, quae eodem tempore perficitur, erit velut per duos arcus similes DE, CH circa idem punctum N, veluti centrum descriptos, radiisque ND, NC comprehensos. Itaque si super latere HE lateri CD aequali fiat aliud Rectangulum HGFE, id considerari poterit veluti sectio radii per aquam diffusi, quae ... ostendit, quod radius BD obliquus ..., dum aquae superficiem superabit, totus intra illam deinceps fiet. Quod ego duo latera CD, HE triangulorum DCE, HEC posita sint aequalia, et latus CE sit utrique commune, basis autem DE sit major base CH, erit angulus DCE major angulo CEH. Sunt autem duo anguli BCD, HEF, utpote recti, inter se aequales. Ergo totus BCE major erit toto CEF. Quamobrem, ducta perpendiculari, ... ambas refractiones, et incidentiae et ..., demptisque rectis angulis LCE, CEM, erit reliquus BCL, nempe angulus inclinationis radii incidentis ABCD major reliquo, angulo scilicet MEF radii refracti HGFE; ac proinde radius luminis in transitu ex medio rariori in densius refrangitur accedendo ad perpendicularem, ob minorem facilitatem, qua per medium densius propagatur. Contraria vero ratione, dum e medio densiori erumpit in rarius, refrangitur, recedendo a perpendiculari; quia quum medium rarius ... minus resistat, facilius atque citius alterum erumpentis radii HGFE extremum C ... movetur, adeo ut arcum CD percurrat, dum interea alterum illius extremum H ... minorem arcum HC in medio densiori progreditur.

R. Barrowii sententiam, et demonstrationem omnino corruere, attentis iis, quae generatim de refractione corporum suo loco diximus. Certum quippe est corporum refractionem semper fieri a perpendiculari, quando velocitas incidentiae majore velocitate emergentiae, seu quando inferioris medii, ad quod prorumpit, majores habet resistentiae vires, quam superius medium incidentiae; tum vero semper ad perpendicularem, quando velocitas incidentiae minore velocitate emergentiae, quando nimirum superius incidentiae medium minus resistit descendenti corpori, quam inferius medium emergentiae. Atqui ita refrangitur radius luminis, ut in transitu a medio rariori in densius accedat ad perpendicularem, in transitu autem a medio densiori in rarius recedat a perpendiculari; manifestum est majorem inesse lumini velocitatem, quum fertur per medium densius, minorem, quum transit, ut interea ... vires ... luminis rarius emergentis medium, minus resistat densiori. Non ergo refringuntur a perpendiculari radii luminis propter minorem facilitatem, qua per media densiora propagantur. Nam, quomodo minor conciperetur facilitas, ubi minor concipienda est resistentia medii, et major in refractis radiis velocitas? Quod si dixerit Barrowius, resistentiam esse proportionalem quantitati materiae, adeoque fieri non posse, ut minor sit resistentia medii densioris, quam rarioris; respondendum est ita se rem habere, si in mediis densioribus, aut rarioribus inertiae duntaxat vires attendimus, ut de caeterorum refractione corporum locuti sumus. Quoniam vero in refractione luminis resistentiae non apparent quantitati materiae proportionales; statuendum est alias esse in rebus corporeis, praesertim densis luminis vires, quae cum sint densitati mediorum proportionales, et versus eandem planam fortiorem conatum exerant, efficere possint, ut vires inertiae via aliquem sensibilem effectum edant: eo fere modo, quo ... corpus inaequalibus viribus, oppositis in directionibus ita cedit majoribus viribus tendens directione AB, ut cum ... propulsetur opposita directione BA cedentes minores oppositis viribus nullum sensibilem obtineant effectum.

Demonstratio illa Barrowiana, utcumque ingeniosa, nihil probat minorem in lumine facilitatem penetrandi media densiora, quam rariora. Nam primo falsa assumit hypothesim Barrowius, quam nos non ita facile admittimus; quod quaestio sit de radio luminis, cuius particulae eodem sensibili fere momento temporis ab uno ad aliud medium transeant, non de radio luminis tanta latitudine ut dicto, ut dum aliquae illius partes aquae superficiem perrumpant, aliae oppositae partes adhuc in aere versentur. Nemo non videt radium BC AD ad punctum C, seu radii BC non eandem esse obliquitatem incidentiae quam superficiei aquae KC cum obliquitate incidentiae radii BC ad candem superficiem. Quid enim mirum, si angulus inclinationis radii incidentis AC, scilicet BCL, majorem angulo MEF radii refracti BC. 2do id tantum evincit argumentum Barrowianum, quod lumen in medio rariori magis recedat radius luminis a perpendiculari, in medio autem densiori magis accedat ad perpendicularem. Sed quis unquam inficiatus est hoc luminis phaenomenon? Quaerimus nunc, quaenam sit causa hujusmodi refractionis; eam vero supponunt utique in sua demonstratione Adversarii, sed nulla ratione hactenus probarunt, quod ex vi resistentiae mediorum majore illa, vel minore luminis difficultate pro causa refractionis excogitarunt. Caeterum, argumentis Barrowii, ut quisque videt, probaret refractionem luminis non esse diversam a refractione caeterorum corporum. Nam si lumen difficilius transit per medium densius, quam per rarum, jam imminuta eius velocitate, recedere deberet a perpendiculari, quod est contra experientiam. Non alia itaque est vel causa refractionis, quam vis attrahens mediorum superans, infringensque resistentiae vires, quae quum, exceptis quibusdam corporibus oleosis, semper sit proportionalis quantitati materiae, praeterea fit, ut a medio densiori magis

Fig. 42.



attracti luminis radii accedant ad perpendicularem, per ius attracti a medius rariorij recedant a perpendiculari.

Caput 3tium

De Reflexione luminis a superficie speculorum diversę figurę, deq. eiusdem luminis Refractione per Lentes diversę figurę.

Speculum dicitur quodcumq. corpus opacum, cujus superficies tersa, atq. polita est.

Punctum speculi, in quo reapse uniuntur radii luminis reflexi, dicitur focus realis; Punctum verò, in quo unirentur radii, si ultra speculum rectà procedere possent, dicitur focus imaginarius.

Lentis nomine intelligitur crystallus purgatissima certa figura donata, qua luminis radii excipiuntur.

Lens convexo-convexa vocatur, quę duplici convexa superficie concludit. Hęc propriè lens dicitur, utpote instar lentis conformata [illegible]

Lens plano-convexa, quę etiam semilens nuncupatur, est illa, quę ex una parte planam, ex altera convexa superficie terminatur.

Lens concavo-concava est illa, quę ex utraq. parte concavam habet superficiem.

Lens plano-concava ea dicitur, quę ex una parte planam ex altera concavam habet superficiem.

Lens convexo-concava, sivè meniscus est illa, quę duplici superficie clauditur, quarum una concava est, altera convexa.

Lens tandem plano-plana est vitrum ex utraq. parte plana superficie contentum.

Diameter convexitatis, vel concavitatis lentis est diameter illius sphęrę, cujus ipsa lens est segmentum.

Axis lentis est linea recta, quę per centrum transiens convexitatis, vel concavitatis ipsius lentis, ad perpendiculum insistit superficiebus, quibus lens ipsa comprehenditur.

Basis ordinata, sive distinctionis vocatur spatium illud, quod ea omnia excipit puncta, in quibus fit unio radiorum, qui a totidem punctis objecti provenientes lentem subeunt, ejusq. ope simul iterum colliguntur. Positis hisce Definitionibus, sequentia proponimus Theoremata ad reflexionem, et refractionem luminis spectantia.

Primum. Radii ex eodem lucidi corporis puncto in diversas speculi plani partes incidentes, non reflectuntur ad idem punctum. Radii incidentes paralleli in speculum planum, paralleli pariter reflectuntur.

2dum. Si corpus lucidum fuerit in centro speculi Concavo-~~[illegible]~~ sphęrici, omnes illius radii in speculi superficiem concavam incidentes, in se ipsos reflectentur.

3tium. Radii luminis hinc inde ab axe in concavam speculi superficiem incidentes paralleli tum inter se, tum ipsi axi, et ab axe ęquè distantes, uniuntur post reflexionem in uno communi Axis puncto.

4tum. Si luminis radii in speculum concavo-~~[illegible]~~ sphęricum incidentes paralleli quidem fuerint inter se, non autem axi speculi, uniuntur extra axim, ad dexteram scilicet, qui veniunt a sinistra; ad sinistram verò, qui a dextera proficiscuntur.

5tum. Si luminis radii speculo concavo-~~[illegible]~~ sphęrico excepti convergentes fuerint, eorum focus propior erit superficiei speculi, quam sit focus radiorum, qui paralleli in eadem puncta incidunt. Radii autem a se mutuò divergentes in concavam sphęricæ speculi superficiem incidentes focum habent viciniorem centro speculi, quam haberent, si in eadem speculi puncta inter se paralleli inciderent.

6tum. Radii incidentes paralleli in superficiem speculi Convexo-sphęrici, a se mutuò divergentes reflectuntur.

7mum. Radii, qui a se mutuò divergentes in convexam speculi superficiem incidunt, magis distrahuntur in reflexione, quam radii paralleli. Ex his manifestum est, cur solares radii concavo speculo excepti adeo intensum calorem producant, ut ligna, aliaq. sulphurea corpora eo in loco posita flammam concipiant. Solis enim radii quum ob nimiam a speculo distantiam haberi possint veluti physicè paralleli, concavo speculo excepti in uno communi puncto colliguntur. Contra verò nulla fit combustio ope speculi plani, vel convexi, quia neutrum eorum subsidio nulla solarium radiorum collectio efficitur.

8. Luminis radii lente convexo-convexa, vel plano-convexa excepti, atq. in ea refracti, si paralleli fuerint inter se, in uno communi puncto ultra lentem uniuntur. Id porrò erit discriminis, ut lente convexo-convexa citius unionem radiorum parallelorum efficiatur, tardius verò, seu longius ab ipsa lente, si lens fuerit plano-convexa.

9. Luminis radii incidentes in Lentem convexo-convexam, vel plano-convexam paralleli tum inter se, tum axi ipsius lentis, uniuntur ultra lentem in puncto Axis. Sed radii, qui ea ratione lentem convexo-convexam, vel plano-convexam ingrediuntur, ut inter se paralleli quidem sint, minimè verò axi ipsius lentis, non concurrunt ad axem, sed extra illum simul in eodem puncto copulantur, ad dexteram scilicet, qui fluunt a sinistra, ad sinistram verò, qui a dextera proficiscuntur.

10. Radii luminis, qui a singulis punctis objecti lucidi valdè a Lente convexo-convexa vel plano-convexa distantis in ipsam lentem incidunt, in totidem punctis ultra lentem simul uniuntur. Quo major autem erit distantia objecti a lente, eò minus quoq. inter se distabunt foci radiorum, qui a singulis objecti punctis fluentes lentem ipsam ingrediuntur.

11. Si Lens convexo-convexa fuerit veluti ex duobus ęqualibus ejusdem sphęrę segmentis composita, focus radiorum, qui inter se paralleli lentem ipsam ingrediuntur, integra semidiametro a lente distabit, adeout in centro convexitatis omnes proximè uniantur, qui paralleli tum inter se, tum lentis axi in lentem incidunt. Hinc quo lens convexior fuerit, eò citius radii paralleli in eam incidentes, simul in puncto convenient, seu minor erit distantia foci, ac proinde totius quoq. basis distinctionis ab ipsa lente.

12. Luminis radii paralleli tum inter se, tum axi lentis concavo-concavę, vel plano-concavę, in quam incidunt, ea ratione in illius transitu refranguntur, ut a se mutuo divergentes ex illa erumpant.

13. Luminis radii inter se paralleli lentem plano-planam parallelis superficiebus contentam subeuntes, inter se quoq. paralleli ex illa erumpunt. Plurima alia sunt Theoremata, quę in hac re omittimus. Ea legere quisq. poterit ~~[illegible]~~ apud omnes Philosophos, qui de Optica accuratius scripserunt.

Caput 4tum

De Natura Colorum

Coloris nomine quum utimur, ęquivoca admodum voce utimur; non secus ac, quum odorem, saporem, calorem aliasq. corporum sensibiles qualitates nominamus. Nam color et animę affectionem significat ab actione colorati corporis ~~productam~~ excitatam, et vim ipsam, seu facultatem, qua preditum est corpus coloratum ad excitandas in nobis hujusmodi sensationes. Porrò varię sunt quoad naturam colorum,

Philosophorum opiniones.

Aristoteles colorem definiens id quod movet perspicuum actu ex causa sua, ut Arabes, et Scholastici Peripatetici a Formis substantialibus entitates confingentes, colorem conceperunt veluti entitates quasdam absolutas opaco corpori impressas, eique inhaerentes, quae luminis subsidio species, quas vocant intentionales, arcana quadam propagatione per medium diaphanum ad oculum diffusas, et in eo receptas, [illegible] ejus organum ea ratione afficerent, ut in anima jucunda coloris sensatio excitaretur.

Cartesius, quemadmodum lumen consistere putavit in sola motione, pressioneque rectilinea globulorum 2di elementi; ita colores consistere non aliunde, quam ex motu recto, et circulari horum globulorum oriri opinatus est, adeo nimirum ut, si hujusmodi globuli validius circa proprium axim, quam in recta linea ferantur, atque ita moti oculi pupillam subeant, et retinam afficiant, rubri coloris sensationem excitent, flavi, si tantum paulo celerius circa centrum, quam recto motu ferantur, caerulei, si motus rectilineus circularem motum exsuperat: et sic deinceps.

Rizzettus aliam invenit de ratione, et origine colorum hypothesim. Contendit enim colores omnes non differre a luce fusco velo obducta et quodammodo obtenebrata, vel ab umbra lucido velo tecta; quae fusco velo obductam vult esse flavum, et rubrum, umbram vero lucido velo tectam caeruleum, et violaceum. Hinc illos claros, hos obscuros colores appellat. Omnino flavum differre a rubro, et violaceum a caeruleo, quatenus medii pellucidi vis minor est, vel major; ita ut flavus fit ruber albicans, et violaceus caeruleus nigricans. Porro, quemadmodum, si clarum, et obscurum seorsim sumantur, a primo producitur color album, a 2do niger, qui proinde simplices vocandi sunt, ita si clarum, et obscurum conjunctim accipiantur, altero vices gerente fundi opaci, altero medii pellucidi, quatuor illi colores, quos modo recensuimus, exsiliunt, quos primarios, sive compositos primi ordinis vocat. Caeteros vero, nempe viridem, et vinosum ex his oriri existimat, viridem scilicet ex iis, qui faciunt flavum, et caeruleum, vel flavum et violaceum; vinosum vero ex iis, qui rubrum faciunt, et caeruleum, vel rubrum, et violaceum. Hinc viridem, et vinosum colores 2darios, vel compositos 2di ordinis appellat.

Ante Rizzettum Boyleus, Malebranchius, Faber, nuper vero Funckius, et Fortunatus putant colores omnes a luce modificata minime distingui. Modificationem hanc lucis consistere opinantur in certa quadam mixtione ejus lucis cum umbra orta vel ex textura corporis opaci, a quo lumen in oculos reflectitur, vel ex majori, minorive pelluciditate medii, per quod lumen trajicitur.

Newtonus denique in tota sua Optica ita de colorum ratione, atque origine disseruit, ut illius Theoria omnes fere induxerit Europae Academias ad rejiciendas in hac re hypotheses caeterorum Philosophorum. Demonstravit autem inprimis Newtonus quemlibet luminis radium esse veluti fasciculum radiolorum, seu constare ex particulis heterogeneis, quarum singulae proprio colore sunt donatae. Heterogeneae istae luminis particulae, seu radioli componentes integrum radium, sive fasciculum luminis sunt septem; primus scilicet radiolus ruber, 2dus aurantius, 3tius flavus, 4tus viridis, 5tus caeruleus, 6tus purpureus, 7mus violaceus. His positis, docet hujusmodi primigenios, coloratosque luminis radios constituere colores universos in corporibus, quae diversimode colorata conspiciuntur; ita ut septem omnes primigenii radii certa proportione commixti in corporibus procreent albedinem, singuli, aut seorsim, aut cum aliis uniti constituant caeteros colores; nigredinem tandem faciat aut nulla, aut fere nulla reflexio radiolorum. Ita autem suam explicat sententiam vir summus Lib. 1 Optices, Parte 2da, postquam statuit triplici modo considerare posse colores, scilicet primo prout coloratis objectis insunt, 2do prout videntur in radiis solis, 3tio prout nostrum afficiunt visionis organum. Quandocumque lumen, sive radios coloratos, vel coloribus imbutos dicere videar; id non pro ita dictum velim, ut non philosophice, et proprie, sed ad vulgus id dictum intelligatur, sive congruenter ideis illis, quas vulgus quum hujusmodi experimenta videant, sibi in animo fingere solent. Etenim radii, si proprie loqui volumus, non sunt colorati. Inest in iis nihil aliud esse, nisi potentia quaedam, seu dispositio; qua ita comparati sunt, ut sensum hujus, vel illius coloris in nobis excitent. Quemadmodum enim sonus in Campana, aut chorda musica, aut quovis sonante corpore, nihil aliud est, nisi motus quidam tremulus; et in aere, nihil aliud, nisi motus ille a corpore sonante propagatus; In sensorio autem, sensus motus istius sub forma soni: sic colores in rebus quae sunt objectis nihil aliud sunt, nisi dispositio, qua ita ipsae hos, vel illud genus radiorum copiosius, quam caetera reflectunt; et in radiis nihil aliud nisi dispositio, qua illi hunc, vel illum motum ad sensorium transmittunt. In sensorio autem, sensus motuum istorum sub forma colorum.

Propositio 1. Colores non sunt absolutae quaedam entitates corporibus opacis inhaerentes, quae per medium diaphanum, luminis subsidio ad oculum diffundantur, et in eo recepta ea ratione afficiant retinam, ut colorum in anima [illegible] sensatio excitetur.

Pro 1. Propositione. Nulla absoluta entitas ex eo precise destrui, vel produci potest, quod corpus, cui inhaeret, validius agitetur, vel in pulverem redigatur. Atque hac ratione certum est unionem duntaxat perimi, qua interiores ipsius moleculae simul colligatae detinentur. Sed per solam agitationem corporis, vel attritionem, si diaphanum est coloratum evadit, et si aliquo colore pollet, illum deperdit, et alterum ab eo diversum colorem acquirit. Ergo color non est entitas aliqua absoluta, quae opaco corpori inhaerens ipsum coloratum efficiat, et oculos nostros arcana quadam propagatione subeat.

Pro 2do Propositione. Quum objectum coloratum longe semper a spectatoris oculo positum sit, concipi non potest, quomodo entitas illa, in qua coloris ratio statuitur, visus organum realiter subeat, ut inde anima objectum visum vel sic coloratum percipiat. Non enim est, quod asserant Peripatetici, ab objecto colorato species quasdam quaquaversus transmitti, quibus potentia visiva ad coloris perceptionem determinatur. Nam primo species illae, quum sint natura sua penetrabiles, impares prorsus sunt, ut fibras reticularis membranae impellant, sicuti ratio requirit, ut efficiatur sensatio: 2do quum objecta colorata [illegible] a Peripateticis veluti absolutae entitates, non video qua ratione nocturno etiam tempore colorum species in medio diaphano, ipsoque oculo absenti non producantur.

Pro 3tio Propositione innuitur observationibus. Nam primo certum est somniantes cernere colores, aeque ac vigilantes. Putant enim se videre imagines hoc vel illo colore praeditas, obductis tum sive lecti, sive oculorum cortinis. 2do certum est videre nos clausis oculis quasdam veluti coruscationes fulguris, exiguasque vividas flammas, quum vel in oculis, vel in parte aliqua capitis gravem ictum accipimus: similes eas apparitiones possunt concipere, quum motus non ab externo aliquo ovo, sed a re aliqua intra corpus nostrum contenta proficiscuntur. Insoliti frequenter, qui hinc, atque illinc in capite vagantur, vel propagata cujuscumque externae corporis partis concussio producere possunt circa interiores nervi optici extremitates talem motum; qualis ibidem producitur, quando lucis solaris in retinam ictus in causa est, ut hunc, vel illum colorem videamus. Robertus Boyleus in sua experimentali historia colorum Cap. 1 plura ad hanc rem profert exempla, ex quibus duo nos seligimus. Egregia, et prudens admodum Domina, inquit Vir ille, mihi narrabat aliquo abhinc tempore sibi cum aliis sermocinanti subito omnia objecta, quae intuebatur apparuisse inusitatis coloris imbuta, alia hoc, alia illo, sed omnia tam splendidis, vividisque, ut capta eorum fuisset delectatione, quam admiratione, nisi apparitionis duratio ipsi metum injecisset, eam insignorem aliquam in valetudine sua alterationem portendere. Ubi equidem postridie hystericis, et hypochondriacis passionibus adeo vehementer fuit correpta, ut inde in aliquot dierum delirium, imo notam paralysin, durante isto tempore, conjiceretur. Quum esset in oppido quodam, inquit idem Boyleus, ubi pestis magnam vastitatem induxerat, suscitaretque eminentem quandam virum, qui absque multa hesitatione laborantes illa la-

[illegible], ne [illegible] morbi [illegible], qui tantam [illegible] stragem ediderant, [illegible] alia, se posse plures [illegible] gros enumerare, ad quos, [illegible] ad lecto se [illegible], ubique sentirent evidentia symptomata se peste [illegible] [illegible] rat, ex peculiari hac observatione, quod vocati narrarent ipsi [illegible], nominatimque se [illegible] ipsius apparere sibi [illegible] distinctis coloris decorata [illegible] colores [illegible], ipse alia aliis succedentia: [illegible] affirmabat unum ex maxime [illegible], quae ac primis symptomatis, quo pestis se prodebat. Cumque rogarem, quamdiu ipse solerent hunc in modum affici, respondit se [illegible], [illegible] dies unum circiter. Hactenus Boyleus, cujus positivis observationibus hoc argumentum conficimus: clausis oculis, nocturno tempore, atque in tenebricoso cubiculo nullo praesente aut sensorium movente externo corporeo objecto, videmus plerumque colores; colores ergo haberi non possunt veluti absolutae entitates inhaerentes corporibus, quae colorata nuncupamus.

Dicent 1. Colores corporum per tactum discerni possunt: sunt ergo entitates absolutae corporibus inhaerentes. Ant. probant gravissimis Philosophorum testimoniis. Nam primo Grimaldus Lib. 1 de Lumine, propositione 43 fatetur venisse ad Aulam [illegible] hominem quemdam, qui, elevatis quantumlibet oculis, et capite aliorsum verso, quidquid [illegible] solo tactu enuntiabat, quo illud colore tinctum esset; singulare vero [illegible] specimen dedit in velo serico, quod variis [illegible] colores. [illegible] Grimaldus alium se cognovisse testatur, qui taneth [illegible] colores quorum solo tactu discernebat. 2do, Honoratus Faber in [illegible] de coloribus propositione 77 refert se vidisse [illegible] ea facultate praeditum, ut diversa [illegible] quoad diversos colores [illegible] discerneret: Idemque de [illegible] comite [illegible] narrant Kerckmannus, Baldwinus, Boyleus. Ipse denique Boyleus, et plures alii tradunt, quod non ita pridem vixerit aliquot [illegible] ab Ultrajecto ad [illegible] 30 annorum nomine Johannes Vermaasen accurate examinatus, qui quamvis adhuc biennis ex variolarum morbo in omnimodam caecitatem incidisset, tactu tamen adeo exquisito [illegible], ut [illegible] colores [illegible] satis bene [illegible] exploraret. Et quamvis interdum errare sit deprehensus, [illegible] colores, quos tangebat, ipse a se dignosci testatus [illegible], omne colorum discrimen ex majori, minorive asperitate corporum [illegible] dependere.

R. dist. ant.: Colores corporum per tactum dignosci possunt, hoc est, dignosci potest diversa dispositio superficierum corporum ad hoc, vel illud genus radiorum copiosius reflectendum, cum dignosci possunt colores, prout eorum sensatio in anima solet excitari [illegible] et consequenter secundum ea, quae superius cum Newtono adnotavimus, color, qui in objectis, seu coloratis corporibus [illegible], [illegible] qua superficies corporum hoc, vel illud genus radiorum copiosius quam caeteros reflectunt: Hi e colores, qui vulgo corporibus inesse dicuntur, nihil aliud sunt, quam diversa figura, et textura partium, unde diversa dispositio ad reflectendos luminis radios proficiscitur. Nam superficies omnes corporum opacorum, [illegible], atque politae habeantur nostro visui, et [illegible] appareant exacte [illegible] sensu politae dici [illegible] possunt, uti superius observavimus. Diversa autem corpusculorum textura in causa est, ut superficies corporum, aut potius [illegible] earum vires alterent [illegible] luce, ita ut nunc reflectatur modo uno [illegible] ad conciliandam oculo apparentiam viridem, nunc modo, qui [illegible] ad inducendam apparentiam caeruleam, flavam, violaceam, purpuream. Diversa enim figura particularum corporum sufficiens componentium [illegible] in hac re possunt. [illegible] aliae sunt sphaericae, aliae ellipticae, aliae conicae, cylindricae, prismaticae, [illegible] quae [illegible] figurarum sive regularium, sive irregularium, et secundum hujusmodi figurarum [illegible], et corporis [illegible] diversimode incidat lux, diverso enim modo conferre debet [illegible] reflexio [illegible] alio modo ex corpusculis, quae constant ex sphaericis, alio modo ab iis, quae constant ex conicis, seu cylindricis corpusculis reflectitur. [illegible] ad reflectendos incidentes radios, [illegible] autem minus: Similia vero reflectere solent in unam partem, similia in aliam.

[illegible] discrimen, [illegible] non est [illegible] ex [illegible] variandam texturae formam, unde colores [illegible] dependent. [illegible] corpusculorum superficialium [illegible] in uno corpore [illegible], [illegible] in alio. 2do particulis superficiales magis, vel minus [illegible] possunt [illegible] quantum [illegible] conferre [illegible] possit ad diversos producendos, magis, vel minus vividos colores, aliquo modo concipere possumus ex iis, quae contingunt in aquae agitatione [illegible], quae producunt, majores sunt, et [illegible] paucae, [illegible] colorem acquirit aqua. [illegible] manifeste [illegible] colorem album exhibeant. [illegible] necesse non est, ut particulae superficiales, quae eundem exhibent colorem [illegible] vel omnes [illegible], aut omnes [illegible] duntaxat figura donatae, sed corpuscula differentium figurarum misceri possunt in omni corpore, [illegible], atque [illegible] solummodo colorem producere. Insuper figura, et magnitudo [illegible] depressionum, [illegible], sulcorum, pororumque a corpusculis superficialibus intercepotorum [illegible] in ratione diversitatis colorum vocanda sunt, [illegible] corpusculorum. [illegible] alicujus est momenti, quod distinguere possumus in positione singulorum corpusculorum respectu lucis, et oculi; et in positione, seu ordine [illegible] particularum, respectu earum unius ad alteram. Corpus quippe aliter reflectere lumen potest, quando [illegible] particulae magis erectae sunt in plano, quod convenit [illegible] ipsarum se [illegible], et [illegible] oculo obvertunt, [illegible] particulae ita sunt inclinatae, [illegible] latera [illegible] ex parte possunt [illegible] color holoserici variatur videlicet [illegible] parte [illegible] hac flectamus, aliam partem. Hac situ [illegible] particularum respectu lucis, atque oculi, hac ratione differentem [illegible] apparentem. [illegible] partes [illegible], [illegible] colorem diversum ab eo, quem [illegible] exhibent [illegible] quando, [illegible] multo magis reclinavant, vel in aliam partem vergebant.

Hinc [illegible] qui solo tactu colores in corporibus distinguerent, inferendum duntaxat est, eos [illegible] corporibus asperitates, atque inde [illegible] colores, [illegible] autem colorum sensationem habere [illegible]. [illegible] de Joanne Vermaasen [illegible] loquamur [illegible] Jinckius, qui Ultrajecti ad [illegible] colores [illegible]. Cum enim interrogaret Jinckius, quomodo colores per tactum discerneret, hoc responsum [illegible] omne discrimen ex majori, minorive asperitate oriri. [illegible] hic sunt Doct. Jinckii verba [illegible] afficit sensum, ac si tangeret [illegible] vel [illegible] arenulas; [illegible] vero planum [illegible] efficit. Doctori [illegible] ordine [illegible] colorum ad tactum [illegible], id [illegible] sequentem in modum. Niger et albus sunt maxime asperi, et inaequales, et sibi [illegible] similes, ut difficile admodum [illegible] distinguere; attamen horum asperiorem niger. Viridis asperitate [illegible] album, [illegible] viridi. [illegible] quartum locum obtinet in gradu asperitatis. Ruber, et caeruleus adeo sunt [illegible] difficile eos [illegible], ac [illegible] albus. Sed [illegible] asperiorem caeruleo, adeo ut [illegible] sensus teneat, [illegible] in asperitate. [illegible] probant opposita exempla, sufficiet nempe corporum coloratorum differentes habere texturas, seu diversam formam, et modos asperitatis, [illegible] Newtono [illegible], quem dicimus colorem in [illegible] colorato nihil aliud est, quam diversas dispositiones ad reflectendos luminis radios; non autem colores, uti Peripatetici opinantur, esse entitates, seu qualitates reales corporibus inhaerentes, quae lucem duntaxat [illegible], non autem concurrant ad eas producendas.

Dicent 2do. Colores alii sunt permanentes, alii apparentes. [illegible] non sunt entitates corporibus inhaerentes, [illegible] iis, qui clausis oculis, [illegible] videntur, permanentes tamen revera [illegible] omnes [illegible] objecto afficientes.

R. [illegible], si proprie loqui velimus, esse colores, qui permanentes possint nuncupari; [illegible] quia nullus proprie [illegible]

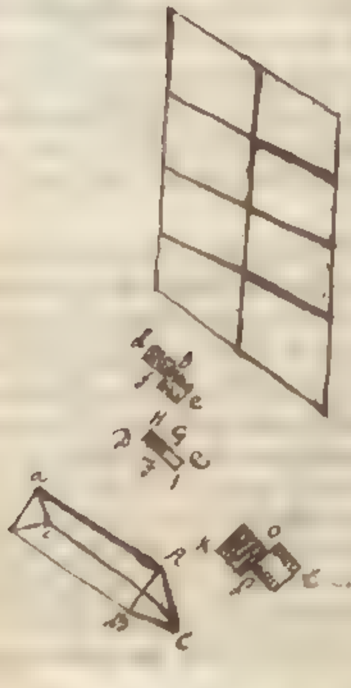
quia colores omnes innumeris mutationibus sunt obnoxii, eodem manente permanente objecto corpore. Cerevisia &c. quando commovetur spumat, induit colorem album, destructa vero spuma, antiquum illum colorem, id est cerevisiae manente. Deinde, ut recte argumentatur Cl. Mortimer, Colores apparentes non sunt qualitates ... qui insunt. Ergo nec colores, qui dicuntur permanentes. Colores, qui cum acquirere ... inhaerent sub aliis, ... quos animadvertimus, quem vel ... colores viridis sive in aqua, sive in prismate conspiciuntur diversam luminis sive reflexionem, sive refractionem. Cur ergo non idem dicendum de coloribus, qui permanentes nuncupantur? Si non in effectu quidem generis ... convenit ejusdem generis causas, cur non eadem erit causa coloris in superficie ... marmoris &c. aut ligni, quae colorem viridem, aut naturalem aut artificialem. Cur non eodem modo producuntur colores nocturno tempore et clausis oculis, quo tempore diurno? Colores itaque permanentes non sunt entitates corporibus inhaerentes, quae ejusdem generis sint cum coloribus apparentibus, seu nullo sunt colores, qui proprie permanentes in corporibus possint nuncupari.

Dices 3tio. Colores sive permanentes, sive apparentes, sive absolute sint entitates, sive non, semper tamen haberi possunt veluti corporum accidentia. Sed accidentia inhaerent corporibus. Ergo colores insunt corporibus. ... patet exemplo figurae, quae ... corporale accidens corporibus esse dicitur.

Resp. dist. ... Colores sunt accidentia aliqua corporis ... corporeum objectorum ... si per colores intelligant diversas ... quae insunt corporibus ad reflectendos magis, vel minus luminis radios ... colores, eo modo, ... non sibi ... Quod ita ... quod non putant colores in corporibus esse entitates absolutas, atque accidentia ... inter ... et ... intelligere non norunt, quia ... Sed ... nomina ... faciamus; Colores aliquo modo considerari posse veluti accidentia, seu qualitates corporum ... corporibus ... colores dici ... colorum nomine intelligat certa quaedam dispositio, quae in corporibus, quae colorata dicuntur, ... ad reflectendum ... colores ... possunt corporum accidentia, ... diversas ... impressiones, seu motus a radiis luminis ... in oculi retina productos, quorum motuum ... impressionum ... determinato colore ... ad cerebrum propagata, ... corpori inhaerent. Sunt itaque colores accidentia, ... colores ... quia radii luminis ... ad sensum ... veluti accidentia esse radiis luminis ... Verum si colores eo sensu accipiant, quo eos ... anima ... non sunt accidentia ... objectis inhaerentia. Nam ... qualitates corporum ... in ... colores ... ex sola attritione ... Nam vitrum, atque Crystallus ... in pulverem ... colorem induit flavum ... quod non ... pulverem ... ex ... granulatis, ex vitriolo ... colores ... corporum in ... liquoris solutione ... Marmor nigrum, contritum ... candidissimum: ... quae integra sunt, apparent nigra, ... vero ... candidam. Ideo mutant colores in ... ex ... corporum commixtione. ... diversi colores ... liquores, ... rubrum, flavum ... dant aurantium; ... cum caeruleo in modica quantitate dat purpureum, in majori vero quantitate violaceum: ... cum flavo producit viridem, ... cum ... caeruleo ... cum flavo pallidum, ... carneum. In ... colorem ... se ... indui conspicimus. ... colorem induunt ... mutatio in carneum ... violarum ... oleo vitrioli ... purpureum ... viridem ... colores ... ex olo corporum affrictu. Nam ... apparet. Sed vero ... mutationibus ... mutari corpora ... colores, dicendum est ... qualitates ob ... inhaerentes. ... contra nos ... demonstrat. Nam si colores corporum accidentia sunt, ... ergo absolute ... entitates corporibus inhaerentes, de quibus quaestionem instituimus ...

Propositio 2da. Lumina, quae colore differunt, ea refrangibilitatis quoque gradibus inter se differunt; seu luminis radii diversi coloris diversimode refranguntur.

Fig. 43.



Prob. Primo experimento, quod continet Newtonus Opticae Lib. 1 Parte 1 Prop. 1 Theor. 1. Chartam, inquit, nigram ... accepi ... oblongam ... lateribus ... lineam transversam ... ab uno latere ad alterum ... in duas aequales partes divisi. ... alteram colore rubro ... alteram caeruleo ... Charta ipsa ... erat ... Phaenomenon ... Chartam ... duos colores hoc modo divisam ... prisma ... ex vitro ... lumen ad oculum transmitteret, ... angulumque circiter sexaginta graduum inter se continebant ... oculus ... prismatis ... Sed chartas hoc modo ... fenestras ... latera ... parallela ... prisma horizonti parallela, et linea transversa ... plano perpendicularis, lumen ... a fenestra in chartam ... chartae ... et lumen ... ad oculum reflexum ... lumine ... reflecteret, ... chartae ... Phaenomenon ... prismatis ... ita ut charta refractione altius attolli videatur; dimidia ejus pars, quae erat colore caeruleo ... altius videbatur refringendo attolli, quam illa quae erat rubra. E contrario autem si prismatis angulus refringens deorsum converteretur, ita ut charta refringendo deorsum ferri videretur, ... caerulea ... pars aliquanto inferius demitti videbitur, quam rubra. Quamobrem ... lumen ... a caerulea chartae parte per prisma ad oculum fluit, majorem in ... circumstantiis refractionem patitur, quam id, quod fluit a parte rubra, et consequenter magis refrangibile est.

Sed ut Newtonianum experimentum imaginatione facilius comprehendamus, sit ... AB fenestra, DE charta lateribus DF, HG ipsi parallelis ... et linea transversa FG ... in duas aequales partes, quarum altera DG colore caeruleo saturo, altera FE colore rubro saturo ... ABC ... repraesentet prisma, cujus facies refringentes ABba, et ACca ... angulo ... refringente ... parallela ... horizonti ... chartae ... parallelis DF, HG, et linea transversa FG ... perpendicularis ... de ... chartae ... refractione ... repraesentata ... pars ... altius ... quam pars rubra ... prisma ... deorsum conversa ... charta ... deorsum refringitur ... pars caerulea refringendo inferius demittitur ... quam pars rubra ... Lumina ergo, quae colore differunt, ea refrangibilitatis gradibus ... differunt, quod pluribus aliis experimentis demonstrat loco superius laudato Newtonus.

Propositio 3tia. Lumen solis constat ex radiis diversè refrangibilibus.

Propositio demonstratur uno ex tertiis experimentis, quæ instituta fuerunt ad hanc rem a Newtono. Tempore æstivo quando lumen solis fortius simul esse solet, Prisma ad fenestræ opaculi foramen collocavit, sic tamen, ut axis prismatis parallelus esset axi Terræ. Atque ad oppositum parietem in refracto solis lumine Librum apertum statuit. Tum intervallo sex pedum, duarumque unciarum a Libro, lentem erexit, qua lumen a Libro reflexum, in ulteriorem sex pedum, duarumque unciarum intervallo ultra lentem in unum colligeret, ibique Libri imaginem in chartæ albæ plagulâ depingeret. Hisce dispositis, lentemque ac Librum, ne loco moverentur, fixit; notavitque accurate quo in loco chartæ albæ plagula tunc esset posita, quando literæ in Libro impressæ rubro intensissimo solaris imaginis in Librum incidentis lumine illustratæ, suas imagines in charta illa quam distinctissimè tenerentur exhiberent. Deinde exspectans, donec motu solis, et consequenter motu imaginis Libro excurrentis, colores omnes a rubro illo ad medium usque cæruleum super literas easdem transirent: quando literas istas colore cæruleo viderat illuminatas, notavit iterum, quo in loco charta alba, ut posita esset quando literæ cæruleo lumine illustratæ, suas imagines in eadem quam distinctissimas depingerent: invenitque chartæ albæ plagulam, ab unciis circiter 2½, aut 2¾ intervallo propius, quam ante a lente abesse. Quare eo intervallo, prope unciarum 2½, aut 2¾ lumen illud, quod erat violaceum imaginis extremum, citius propter majorem refractionem, quam illud, quod erat rubrum ejusdem extremum, coactum, et in unum collectum est.

Propositio 4ta. Lumen solis constat ex radiis, qui reflexibilitate inter se differunt. Et radii, qui magis refrangibiles sunt, iidem quoque sunt magis reflexibiles.

Propositio demonstratur nono experimento, quod affert Newtonus Optices Libro 1. Parte 1. Collocavit in luminoso solis radio per foramen oculi fenestræ in tenebricosum cubiculum transmisso prisma vitreum, cujus bini anguli ad basim inter se æquales, et semirecti erant, tertius autem rectus. Converso circa axem prismate, donec omne illud lumen, quod intro per alterum ipsius angulorum transmissum, in eo refractum fuerat, mox a basi, qua usque adhuc e vitro exierat, reflecti cœperit, observabat radios, qui maximè refracti fuissent, eosdem citius, quam reliquos reflecti: quocirca secum ita reputabat; radiorum scilicet reflexi luminis qui maximè essent refrangibiles, eos omnium primos totali reflexione copiosiores in isto lumine, quam reliquos adesse; reliquos autem deinceps totali itidem reflexione, et pro ac hos copiosos reflecti. Ut experiretur, utrum hoc ita necne se haberet, lumen reflexum per aliud deinceps prisma ita trajecit, ut in eo refractum incideret deinde in chartæ albæ plagulam post hujusmodi prisma, intercepto aliquo intervallo, collocatam, ibique, ut solet, colores refractione depingeret. Tum converso circa axem suum, uti supra dictum est, priori prismate, animadvertit, quod quum radii illi, qui in priori prismate maximè refracti fuissent, cærulei, et violacei visi essent, ex toto reflecti cœperint, lumen supra chartam cæruleum, et violaceum, quod itidem in 2do prismate maximè refractum fuerat, manifestè plus augeri videretur, quam rubrum, et flavum, quod minimè fuerat refractum. Deinde quum reliquum lumen, quod erat viride, flavum, et rubrum, cœperit in primo prismate in totum reflecti; lumen itidem eorundem colorum supra chartam accessionem sibi faceret non minorem, quam ante ibi fecissent cæruleum, et violaceum. Inde autem patet radium istum luminis basi prismatis reflexum, quum primum radiorum maximè refrangibilium, et deinde eorum, qui fuerint minus refrangibiles, accessione auctum est; compositum utique esse ex radiis diversè refrangibilibus. Tale autem omne reflexum lumen, quin ejusdem planè naturæ sit, ac illud, quod directè e sole fluxerat, antequam in basim prismatis incideret, nemo est, qui dubitet. In hoc quippe ferè omnes conveniunt, lumen scilicet hujusmodi reflexionibus nullam omnino modificationem suarum proprietatumque subire mutationem. Quum ergo incidens solis lumen ejusdem planè generis, ejusdemque naturæ sit, ac lumen e prismate post reflexionem emergens, lumenque emergens ex radiis diversè refrangibilibus manifestè compositum sit; inferendum est lumen incidens solis esse compositum ex radiis, qui reflexibilitate inter se differunt, adeout radii, qui magis refrangibiles sunt, iidem quoque sint magis reflexibiles.

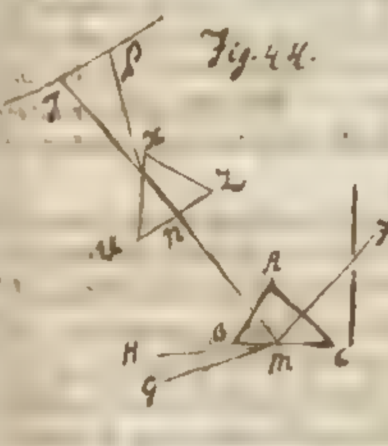


Fig. 44.

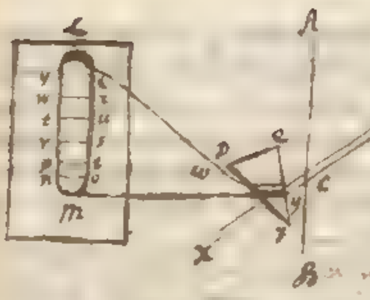
Experimentum hoc ut clarius fiat, sit Fig.a 44. primum prisma ABC; cujus basis est BC; B, et C anguli ad basim inter se æquales, et semirecti, graduum scilicet 45; A rectangulus ejus vertex, FM radius solis per foramen F tertia unciæ parte latum in cubiculum tenebricosum transmissus; M punctum incidentiæ ejus in basi prismatis, MG radius minus refractus, MH radius magis refractus, MN radius luminis a base reflexus, in XZ alterum prisma, quo lumen ipsum transeundo refringitur, NT lumen, et pars minus refracta, et NP quidem pars magis refracta. Quum primum prisma ABC convertitur circa axem suum in eam partem, quam denotat ordo literarum ABC; radii MH magis obliqui ex isto prismate emergunt, donec postquam, quam fuerant, summa obliquitate emerserunt, reflectuntur tandem ad N, atque inde ad P pergentes, adaugent se ad radios NP. Deinde continuando primi prismatis motum, radii MG itidem reflectuntur ad N, et accessionem afferunt ad radios NT. Quare lumen MN recipit in sui compositionem, primò radios maximè refrangibiles, deinde eos etiam, qui sunt minus refrangibiles. Nihilo tamen minus, postquam ita compositum fuerit, adhuc ejusdem planè naturæ erit, ac directa solis lux FM, quippe in qua reflexio basis specularis BC nullam efficerit mutationem.

Propositio 5. Albus color compositus est ex primariis omnibusque aptè coloribus apta portione inter se commixtis.

Probatur. Propositio duobus experimentis. Primò, quum solaris luminis radius in tenebricosum cubiculum per parvum rotundum fenestræ oculi foramen transmissus, et deinde per prisma refractus, depingit in pariete coloratam solis imaginem, ponatur ante istam imaginem chartam albam, ita ut ea lumine colorato ab imagine reflexo illuminetur, nec tamen ullam partem luminis a prismate ad imaginem transeuntis intercipiat. Observavit, chartam propius ad unum aliquem imaginis colorem, quam ad reliquos, admotam, sub eo illo colore, ad quem propius admota est, infectam apparere: chartam autem æquali, aut fermè æquali intervallo ab omnibus coloribus distante, adeo ut ex æquo omnium colorum reflexo lumine illuminetur, tum albam apparere. In hac verò ultima chartæ positione si aliqui reflexi colores intercipiantur, charta albedinem suam statim amittet, atque eum deinceps colorem induet, qui erit reliquorum luminis non intercepti color. Charta itaque variis apparebit illuminata coloribus, rubris nempe, flavis, viridibus, cæruleis, et violaceis, si quilibet radius colorem suum retinebit, donec in chartam incidat, atque inde ad oculum reflectatur, adeout, si [illegible] reliquo lumine, aliquis radius unius determinati coloris vel solus sit, vel nimia portione reliquis coloratis radiis sit admixtus, productus coloratus radius suo colore chartam depingat. Verùm ubi simul luminis partes suum quæque colorem retinentes, et a pariete apta proportione admixtæ in chartam reflectent, colorem in charta album constituent. Conficitur itaque albedo ex perfecta omnium colorum primariorum reflexione, et permixtione.

2dò si in superiori experimento inter prisma, albamque chartam collocetur convexa Lens, quæ in suo foco omnes colligat radios, qui a prismate proficiscuntur, et si lentis focus incidat in chartam, describitur in ista ut charta macula quædam, rotunda ac directa lux solis, alba. Sit. Fig. 45. [illegible] fenestræ opaculum, C rotundum foramen, DE F prisma, Z Y pars luminis a sole proveniens, transiens per foramen C, incidensque in prisma ad Y. Radius hic Z Y, si prisma loco moveretur, perveniret in X, sed finitus prismatis penetrans subjectum EF, inflectitur prius Y U u cadens super 2dam prismatis superficiem in U u. Propriè ad deinde, et rursus perveniens ad aerem, denuò se in inflectit. Tam verò refractum hoc modo lumen per prisma incidat in album chartam aliquantum a prismate distantem. Depingit in charta imaginem oblongam, M diversis coloribus hoc modo donatam, ut sic extremitates

Fig. 45.



M ad lineam usq. n o depingit colore rubro: ab n o usq. ad p q aurantio: a linea p q usq. ad r s flavo. ab r s usq. ad t u viridi a linea t u usq. ad u u x caeruleo ab u u x usq. ad y z indico, sive purpureo. ab y z ad aliam usq. imaginis extremitatem L afficitur colore violaceo. Hisce autem positis, sit P Q convexa lens, in quam incidentes radii per prisma D C F refracti, denuo refranguntur, et in charta H G i k ad punctum n, quod punctum est lentis focus, uniuntur. Hujusmodi punctum, seu lucida haec macula n apparuit alba absque ulla ceterorum colorum tinctura. Sed evidens est in hac macula omnes esse unitos luminis radios, qui cum antea essent ab invicem separati, differentes illos exhibebant colores. Ex permixtione itaque omnium primariorum colorum albedo consurgit.

Dicent 1. Adversarii non componi ex aliis coloribus albedinem in adducto experimento. Si enim in puncto chartae n macula detenuit alba, id proficiscitur a lente P Q alterante radiorum incidentium colores, non autem ex omnium illorum colorum apta portione ibi commixtis.

R. a lente P Q nullo modo alterari, seu immutari colores radiorum per ipsam lentem transeuntium, quod ita demonstratur. Si charta H G i k lenti P Q approximetur, manifeste distinguuntur colores, quantum a magnitudine spectri chartae impressi concedi poterit. Nam si supponamus chartam esse collocatam in situ h g i k, et in ista depingi spectrum L m: spectrum hoc non ita magnum erit, quemadmodum foret, si loco moveretur lens P Q, proindeque colores non tam distincti apparere poterunt. Nihilominus tamen extremitas m manifeste distincta exhibebitur colore rubro, et alia extremitas L colore violaceo; atque hi colores, non minus quam intermedii, perfectius distinguuntur, quo magis charta removebitur a puncto n, hoc est quo majus efficietur spectrum, idem congit, si charta remotior constituatur a P Q, quam prius collocata erat in puncto n. Quod si eandem chartam in situ S i T u esse supponamus, jam in ipsa depicta imago x y rursus apparebit suis depicta coloribus, atque eo distinctius quo charta longius removebitur. Id tamen congit ordine inverso. Nam sicuti, quando charta proximior erat lenti convexae, quam puncto n, superior imaginis pars erat violacea, rubra vero inferior; ita nunc per intersecationem radiorum, quae fit in n e contrario superior pars erit rubra, inferior violacea. Non itaque censendum est ab obversa lente alterari incidentium radiorum colores, proindeque certum est ex compositione ceterorum colorum consurgere albedinem.

Dicent 2do non produci albedinem ex ceterorum permixtione colorum, quia radii luminis postquam transiere per prisma, praediti non sunt diversis proprietatibus ad repraesentandum hunc, vel istum colorem. Radii enim luminis sunt in se prorsus homogenei, adeo ut qui transeunt ad inferiorem imaginis partem, quae distincta apparet colore rubro, in nulla omnino proprietate diversi sint ab iis, qui ad partem imaginis superiorem violaceam tendunt. Colores autem imaginis producti sunt a novis quibusdam modificationibus radiorum, quae in charta fiunt a diversis lucis, et umbrae terminationibus, quam ipsimet radii in chartam incidunt.

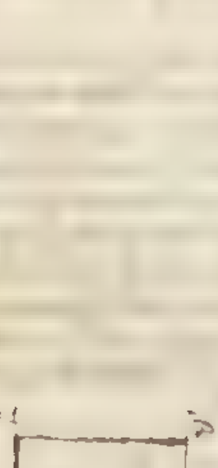
R. produci in puncto n album colorem ex ceterorum unione colorum; quod hinc perspicuum fit, quando intercipimus aliquam partem luminis lenti convexae proximam per interpositionem alicujus opaci corporis, quin tamen a suo loco ti charta superius memorata moveatur. Nam si inferior pars, quae rubra est, aut potius radii, qui colorem praeseferunt rubrum, intercipiantur, macula in charta depicta apparebit colore tandem caeruleum accedente. Et si plures intercipiantur ex inferioribus radiis; ita ut, qui colorem rubrum, aurantium atque flavum solent producere, in maculam haud amplius incidant, apparebit eadem macula magis, atque magis reliquis coloribus distincta. Eodem modo, si intercipiatur superior pars radiorum, qui praeseferunt colores violaceum, atque purpureum, macula rursus apparebit rubra, et magis, atque magis distincta conspicietur coloribus, qui interceptis oppositi sunt. His autem positis, corruit omnino petitum. Quod ex loci modificatione argumentum. Eadem siquidem perseverante lucis, atque umbrae terminatione, mutantur in charta colores secundum diversam incidentium radiorum interceptionem.

Ceterum, phenomena colorum ex refracto, aut reflexo lumine non oriri ex novis modificationibus luminis, quae pro variis luminis, umbraeque terminationibus varie sint impressae, sequens Newtoniano experimento evidenter ostendit. Nam si Fig.ra 47, solis radius in cubiculum valde tenebricosum immittatur per foramen oblongum F, cujus latitudo sit octava unius pars, vel paulo minor, idemque radius F H trajiciatur deinde primo per amplissimum prisma A B C, quod intervallo circiter 20 pedum a foramine distet, cui parallelum sit; postea autem transeat (albam permittens istius radii partem) per corporis nigri, et opaci x z foramen oblongum H una circiter quadragesima, aut una sexagesima unius parte latum, quod intervallo duorum, aut trium pedum, situmque sit ad istud prisma, et ad prius foramen parallelo sit collocatum; et si hoc lumen album ita per foramen H transmissum incidat deinde in chartam albam p t ultra foramen H, interjecto trium, aut quatuor pedum intervallo, ibique depingat solitos colores; rubrum videlicet ad t, flavum ad s, viridem ad r, caeruleum ad q, violaceum ad p. Hoc, inquam, ita disposito nam, efficere poterit interponendo virgulam ferream, aut quodlibet aliud tenue opacum corpus, cujus latitudo sit circiter una decima pars unius, eoque pacto intercipiendo radios ad k, l, m, n, vel o, ut colorum unus quilibet ad t, s, r, q, aut p evanescat, dum reliqui, uti prius, in charta adhuc immutati apparebunt. Interposita etiam paulo latiori virgula, efficere poterit, ut colores bini, terni, aut quaterni, reliquis nullo modo immutatis, evanescant, adeo ut quilibet color, aeque ac violaceus, possit exterior fieri in confinio umbrae ad p, et alius quilibet, aeque ac ruber, possit exterior fieri in confinio umbrae ad t; ita quilibet color possit confinis esse ei umbrae, quae interpositione virgulae intermediam aliquam luminis partem intercipientis, in medio imaginis intra ipsos colores fiat, et tandem quilibet color, interceptis reliquis, solus relinquatur, possit umbrae ex utraque sui parte simul confinis esse. Quilibet ergo colores quaslibet umbrarum confinia sine ullo ferunt discrimine. Et consequenter horum colorum diversitas non oritur, uti aliqui Philosophi putarunt, ex diversis umbrarum confiniis, quibus lumen varie modificetur. Illud in hoc capiendo experimento observandum est, quanto scilicet foramina F, et H tenuiora fiant, eorumque ac prismatis intervalla sint majora, cubiculumque tenebrosius sit factum; tanto melius succedere experimentum. Modo lumen non ita minuatur, ut colores ad p, et t satis clare discerni nequeant. Prisma quidem reperire solidum ex vitro conflatum, quod ad hoc experimentum satis magnum sit, difficile fuerit. Sed loco solidi prismatis adhiberi potest vas compositum ex laminis vitreis perpolitis, in formam prismatis conglutinatis, inclusa intus aqua salsa, vel oleo claro.

Dicent 3tio diversam illam dispositionem in radiis luminis ad producendum hunc, vel istum colorem manifestari duntaxat post eorum refractionem per vitreum prisma. Unde autem inferri potest non ipsismet radiis hujusmodi inesse dispositionem, sed eas produci ab actione prismatis in radios.

R. diversam illam dispositionem radiorum luminis ad hunc, vel istum producendum colorem a nulla prismatis in ipsosmet radios actione dependere, sed ipsismet radiis inhaerere. Nihil aliud efficit prisma, quam singulis radiis occasionem praebere demonstrandi se se cum dispositione, seu qualitate quadam distincta. Dum enim eos ab invicem separat, occasionaliter latentes eorum proprietates in uno solari radio manifestat. Id confirmamus Newtoniano experimento. Incidat, Fig.ra 48, colorata solis imago in oblongi cubiculi parietem, inspiciaturque ea imago per prisma a b c, quod parallelum sit primo prismati A B C, cujus refractione imago illa apparet in pariete depicta; ita tamen, ut 2do prismate oculis admoto, ea imago inferior, quam ante videatur; videlicet ad imaginem illam S T propius accedat, ea oblonga videbitur, et colorata in loco s, aeque ac in loco S T; verum si ab ea longius re-

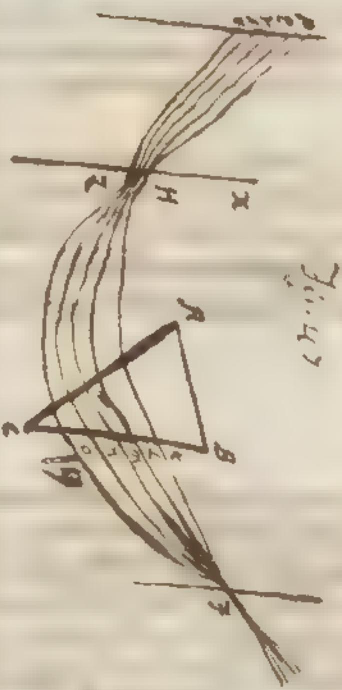
Fig. 46



cedas, colores in locos contrahentur magis, magisque in brevitatem, et tandem plane evanescent, imagine ad suam figuram rotundam, atque albam coacta: quod si adhuc longius recedas, colores iterum quidem se explicabunt; sed contrario, ac prius ordine. Quod si pecten adhibeatur, cujus dentes colores in imagine PT pro vices intercipiant, imago, quae videtur in suos colores vario ordine, dum pecten paulatim movetur, semper induet. Verum quum, accelerato pectinis motu, colores ita sibi invicem succedunt, ut singuli distincte cerni non possint; tum imago sub confuso, et in unum commixto omnium colorum sensu, alba apparebit.

Dicent 4to. Fatente A. Rizzetto, radii luminis per 2dum prisma refracti non eosdem exhibent colores, quos exhibebant, quum primi prismatis ope refringebantur. Ergo aliud color [struck out] non a proprietate colorum, qui insint radiis luminis dependet; sed ab actione diversa diversorum prismatum.

R. Experientiae omnino adversari, quae fatetur Rizzetus se duorum italicorum prismatum ope in 2da radiorum refractione deprehendisse. Certum, atque inconcussum est apud omnes celebriores Philosophos, radios luminis per 2dum vitreum prisma exeuntes, atque in eo refractos eosdem prorsus colores in albo obice describere, quos per primum prisma refracti exhibebant. Idem constat in singulis radiolis per 2dum prisma ab invicem separatis. Qui color, inquit Musschenbroekius, in radio ab aliis separato observatur, ille constans permanet idem, utcumque hic radius coloratus refringatur per vitra, prismata, lentes. Radii vero colorati rubri condensati lentium ope in focum, sive reflectantur a quocumque speculo, vel a quolibet corpore, et deinde per prisma transmittantur, rubrum semper exhibent, numquam album colorem. Viridis radius colorem semper retinet viridem. Atque ita in ceteris quibuscumque. Quod si oppositum se expertum fuisse tradit Rizzetus, mirum esse non debet. Id enim italicorum prismatum vitio contigisse fatetur Auctor Commentariorum Academiae Bononiensis, referens radium e politissimo britannico prismate egressum, et 2do prismate iterum refractum, nihil plane de suo colore mutasse, nihilque ei adjectum fuisse, unde oriri posset dubitatio, idque non tantum in radio rubro, in quo solet plerumque experimentum sumi, sed et in flavo, et in viridi, in caeruleo, et in violaceo; neque semel, sed saepe, quum idem experimentum plus centies postea sumptum fuisset, mutatis saepe tum chartarum, tum prismatum intervallis, tum incidentiis, et refractionibus radiorum.



Quod attinet ad Newtoniana experimenta, quae nostram theoriam, et alias, quae inde consequuntur demonstrant; sciendum est ea non clanculum, neque semel, aut iterum, sed innumeris fere vicibus, plurimis clarissimis viris spectantibus, maximaque adhibita diligentia in Londinensi, ac Parisiensi scientiarum Academiis, tum in Hollandia, Italia, atque Germania fuisse instituta, et certis cum eodem successu repetita; ac proinde immerito tamquam falsa rejici a privatis quibusdam hominibus, qui facile in suis paradis experimentis errare potuerunt. Pro felici vero Newtonianorum experimentorum successu, tria potissimum probe observanda sunt, quae fortasse contempta Rizzetum, Mariottum, et alios in suis experimentis deceperunt. Primo prismata sunt adhibenda ex vitro purissimo venulis immune, aliter reflexiones radiorum dantur in ipso prismate, et in exitu lumen heterogeneum cum homogeneo permiscetur, quod maxime experimentum turbat. 2do cavendum est, ne aliud lumen praeter simplicem radium per exiguum fenestrae foramen in obscuram cubiculum intret, nam si plures alii irradiant, et cum iis, qui imaginem efficiunt, permiscentur, haud recte institui poterit experimentum. 3tio experimenta instituenda non sunt, quando Coelum non satis est serenum; tunc enim etiam ipsos radios directe a sole provenientes plures sunt, qui diversas habent refractiones; quod praecipue contingit, quum nubes dantur, quae lumen satis vivide reflectunt.

Quae de experimentis Newtonianis ad Theoriam lucis, et colorum spectantibus contra Rizzetum, Mariottum, et paucos quosdam Philosophos diximus, potiori, aut eadem saltem ratione dicenda sunt de omnibus experimentis, et observationibus, quibus res physicas aut hactenus explanavimus, aut in posterum tractaturi sumus. Vere est genus hominum audax et depositum, atque ridiculum, cui fortasse amicis facile magis probantur, quam scripta, dictaque summorum Philosophorum, quam accurate demonstrationes mathematicae, quam authoritas Parisiensis, Londinensis, Petropolitanae, omniumque Europae Academiarum. Si iis habenda fides sit verbis, speciosissimorum mendaciorum congeries tota est Philosophia; nugas agunt Physici potissimum Recentiores; attributa excogitamus in corporibus, quae numquam fuerunt; balbutientium puerorum in morem vix elementares litteras probe enumeramus, et dissertationes nostrae cachinnos moveant. Adversus blaterones hosce, qui inflatis buccis obstrepunt, et quaecumque ignorant imperiose reprehendunt, nihil est, quod in consuetis eorum latrones accusati, contempti, illusi, palam, liberoque eloquamur. Cum Philosophis res animus, non cum circumplatoribus, quorum sive laudibus, sive vituperationibus, sive (si Diis placet) maledictis, equidem delectamur, et quamdiu literis delectavimus. Sed, ut redeamus, unde discessimus, et paucis, quantum fieri potest, complectamur universam Newtonianam de coloribus doctrinam sequentia Theoremata tum ex iis, quae huc usque dicta sunt, tum ex tota Newtoni optica, veluti certa, atque demonstrata proponimus.

1. Radius luminis a sole emissus constat luce admodum heterogenea. Refractus quippe per vitreum prisma, deinde super album planum exceptus imaginem exhibet oblongam plurimis variegatam coloribus, hoc ordine dispositis, ut sint rubri, aurantii, flavi, virides, caerulei, purpurei, et violacei.

2. Lumen solare album compositum est ex radiis diversorum generum, qui sicuti coloribus, ita refrangibilitate, et reflexibilitate differunt. Horum autem diversorum radiorum maxime sunt refrangibiles violacei, minime refrangibiles rubri. Radii ergo lucis distingui possunt in homogeneos, et heterogeneos. Homogenei sunt, qui ejusdem coloris sensum excitant, adeoque eundem habent gradum refrangibilitatis, et reflexibilitatis. Heterogenei dicuntur, qui tum colore, tum refrangibilitatis, et reflexibilitatis gradu inter se differunt.

3. Colores in rebus quidem objectis nihil aliud sunt, nisi dispositio, qua ea hos, vel istud genus radiorum copiosius, quam ceteros reflectunt. In radiis nihil aliud, nisi dispositio, qua iti hunc, vel illum motum ad sensorium transmittunt; in sensorio autem sensus motuum istorum sub forma colorum.

4. Quoniam radii rubri minus reliquis coloratis radiis refringuntur, constantius viam suam retinent, e qua minus a vi attrahente, et refringente turbari potuerunt; adeoque majori vi particulae radios rubros componentes moventur, eruntque proinde vel majores, vel densiores, quam particulae reliquorum colorum. Hinc radii rubri clarissime fulgent, et maxime oculos perstringunt: Hinc violacei, quia debilissime ictum feriunt, vix conspici possunt: Hinc virides neque nimis, neque debiliter commoventes oculos adeo ut placent.

5. Qui color in radio ab aliis separato observatur, ille constans permanet idem, utcumque hic radius coloratus refringatur per vitra, prismata, lentes ...

6. Si omnium colorum radii non permiscentur, non producitur albedo, sed ab hac eo major fit recessus, et vergentia ad luridum, vel peculiarem aliquem colorem, quo plures colorati radii intercepti, pauciores que colores conjuncti fuerint.

7. Corpora omnia conspecta per vitreum prisma varios ostendunt colores, quamvis ea sint aut rubra tantum, aut violacea tantum et propterea quia lumen a corporibus reflexum heterogeneum est, et in eo lumine licet major sit copia radiorum ejusdem coloris cum ipsius corporis, admixti tamen sunt alii colorati radii, qui ob inæquales refrangibilitatis gradus segregati in transitu per prisma vitreum, colores suos oculo demonstrant.

8. Si corpora ejus sint constitutionis, ut parata sint omnia radiorum genera ex æquo reflectere, ea alba esse oportet. Albedo enim, uti demonstravimus, componitur ex omnibus radiis coloratis simul permixtis.

9. Quum nigredo albedini contraria sit, statuendum est corpora nigra nullos, aut ferme nullos reflectere luminis radios; ideoque, ut corpus sit nigrum, necesse est lumen ab eo exceptum vel in totum, vel magna ex parte extingui intra ipsius poros.

10. Colores reliquos in quibuscumque corporibus faciunt certa radiorum genera, quæ ab ipsorum superficiebus cæteris omnibus radiis copiosius reflectuntur. Minium e.g. propterea quod radios rubros copiosissime reflectit, cæteros vero minus copiose, rubrum videtur. Viola, quia radios violaceos reflectunt copiosissime, cæteros autem minus copiose, semper exhibent violaceum. Generatim ergo statui potest, corpus omne suum inde colorem ducere, quod aliqua radiorum genera copiosius a sua reflectat superficie, quam cætera.

11. Colores vulgo dividunt in veros, quales v.g. sunt, qui Holoserico insunt et in falsos quales sive in vitreo prismate, sive in Iride exhibentur. Sed inutilis est, et nullo fundamento innixa hujusmodi divisio, quum colores omnes sint a radiis luminis proficiscentes ex æquo veri possint nuncupari. Sunt qui omnes colores veros dicunt, eosque in fixos, et fugitivos distribuunt, fixos appellantes colores, quos alii veros dixerunt, fugitivos vero, quos falsos. Verum colores omnes et fixi dici possunt, et fugitivi: fixi, quod eadem posita eorundem radiorum reflexione, iidem constanter conspiciantur colores: fugitivi, quod absente luce, nulli omnino sint in corporibus colores.

~~[illegible]~~

Caput [illegible]

De Oculo

Quia objecta extra nos posita videre non possumus nisi per visus organum, brevissima nunc instituenda est tractatio de oculo, secundum recentissimas observationes celebriorum Physicorum. Homo a natura duobus donatus est oculis in facie, mediaque capitis altitudine positis. Uterque in orbita jacet ossea, in qua tutus ab injuriis servetur: uterque aliquantum ex orbita prominet, atque ab anteriori parte duabus retinetur, defenditurque palpebris. Supra palpebras superiores ad infimam frontis partem positum supercilium compositum ex plurimis arcuatis, brevissimis pilis, densissimis ad canthum majorem, rarioribus ad minorem, a cantho majori ad minorem decurrentibus, vix unquam deciduis, cuticulæ, cutis aliquantulum cavis, et medulla plenis. Supercilium elevatur, deprimitur, adducitur ad nasum, explicatur, corrugatur a fibris muscularibus frontalis, tum ab iis, qui pinnas nasi elevant. Irretiuntur in his pilis pulveres, sordes, sudor, quæ a fronte delabentes in oculos alioquin inciderent, visumque turbarent: depressi quoque pili lucem a parte superiori copiosiorem lapsam aliquantum sistunt.

Palpebræ sunt bina oculi anteriora munimenta membranacea, quorum unum superius, alterum inferius est, ut accedendo oculum claudant, recedendo, detegant. Sunt eæque tenuiores, ut quodammodo pelluceant, constant tamen ex Epidermide, Cute, membrana cellulosa, Musculo, et membrana politissima interiori admodum vasculosa, plurimisque plurimis osculis ductuum excretoriorum ex glandulis orinnatum ducentibus. Limbi palpebrarum cartilaginei, glaberrimi sunt, perforati ductibus ceraceam materiam excernentibus, ne ab aere exsiccentur, nec lacrymæ transtillent, nec palpebræ concrescant. Palpebra superior elevatur a musculo attollente, deprimitur a deprimente. Inferior quoque palpebra donatur musculo attollente, et deprimente. Impediunt non modo palpebræ, ne oculus ab externis injuriis lædatur, sed sua quoque apertura lucis copiam moderantur, ne hæc teterrimam destruat retinam, quum objecta admodum illuminata videmus. Insuper perpetuo sordes, quum nictitamus, abluunt, humectantque corneam, ut pellucida maneat.

Ad margines extremum, et externum palpebrarum datur series pilorum, qui vocantur Cilia recta fere extrinsecus extantia, in palpebra superiori incurvata sursum, deorsum in inferiori, ne lucis introitum impediant: sunt similiter fabricæ cum supercilio oculumque adversus externas sordes, et alia defendunt.

Ad Canthum oculi majorem, in margine interiori utriusque palpebræ, conspicitur foramenulum, medium quasi in prominenti papilla, Punctum lacrymale appellatum. Utrumque est orificium canalis nasum versus decurrentis, prope quem uterque conjunctus saccum lacrymalem format per canalem se in naribus exonerantem. Attractione hæc puncta in se lacrymas absorbent, pari modo, ac Aqua attrahitur in tubos capillares: quumque hic apparatus siphoni capillari inæqualium crurium sit similis, lacrymæ a punctis attractæ pari modo ex crure longiori in naribus latente effluent.

Ad Canthum minorem est Caruncula lacrymalis rubra, scabra, spongiosa, inter utramque palpebram, impediens ne hic primo claudantur palpebræ, retinens lacrymas huc determinatas, ut illæ a punctis lacrymalibus facilius absorbeantur.

Glandula magna posita inter oculi bulbum, et palpebram superiorem, in copiosa pinguedine a cantho minori ad majorem exporrigitur, emittitque ductus oblique inter pinguedinem, et membranam internam palpebræ decurrentes, ex quibus perpetuo effunditur liquor, qui lacryma appellatur, destinata irrigandæ, abluendæque corneæ.

Ex [illegible] tunicis oculi Bulbus componitur, quarum prima Adnata constituit id, quod extrinsecus in oculo, apertis palpebris, album apparet. Est autem Adnata membrana tenuissima, nervea, candida, obducta oculo anteriori, et corneæ quantitate vel cum tertiæ, vel cum 2de partis lineæ. Hæc non ingreditur orbitam osseam, sed se quaquaversum explicando Bulbum annectit Pericranio, eumque retinet, ne ex orbita excidat, inde flexa retrorsum internam superficiem palpebræ constituit.

Oculus undique in copiosissima pinguedine sepultus jacet, eique mollius insidet. Hæc musculi ejus perpetuo illiniuntur, lubricanturque ut prompti sint ad omnes motus exercendos. Motus autem habent ope quatuor musculorum rectorum, et duorum obliquorum, qui oculum secundum quamcumque directionem agunt, imo et ex orbita aliquantum trahunt.

Bulbus oculi globus fere perfectus, nisi a parte anteriori, ubi cornea est, plus protuberaret, et a parte posteriori adhæreret nervo optico. Adulti hominis oculus a Cornea ad nervum opticum est longitudine undecim linearum cum una 3tia. Extima membrana toto bulbo oculi obducta oritur a dura matre in cerebro, quæ nervum opticum per foramen in orbitam osseam intrantem involvit ad oculum perveniens in spheram explicatur: quum ad anteriora pervenit, gracilescit, flexibilior fit, minusque coriacea, pellucet,

magisque protuberat. Quamdiu opaca est, vocatur Tunica Sclerotica; ubi anterius pellucet, Cornea. Est Sclerotica minus crassa sub musculis rectis, quam in reliqua oculi parte. Cornea est segmentum sphaerae, cujus diameter est plerumque septem linearum vel septem cum una quarta, vel septem cum una secunda. Crassities membranae est plerumque duarum duodecimarum, vel trium duodecimarum partium lineae: Stusa est ab externa parte vasculis humorem fundentibus, ex quibus in agonizantibus, relaxatis sphincteribus liquor viscidus crassus effluit.

Sub priori jacet secunda membrana orta in cerebro a pia matre, nervum cingens opticum, et deinde oculi bulbum. Duplex est, exterior, et interior. Exterior contigua Scleroticae usque ad Corneam, ubi eam deserens in planam membranam abit, quae quamdiu adhaeret Scleroticae, appellatur Choroides, vel Uvea, ubi vero a Cornea distat, vocatur Iris. Interior membrana est Ruyschiana, quae prope Iridem antrorsum reflexa obducit humorem vitreum, et crystallinum. Iris perfecte rotunda est rotundo foramine pertusa, quod vocatur Pupilla. Pupilla autem non accurate est in media Iride, sed propior naso. Est Iris tincta varus coloribus, componiturque ex fibris muscularibus ab ambitu externo ad centrum tendentibus, et in limbo orbiculari terminatis. Limbus hic instruitur quoque fibris muscularibus instar sphincteris, figuram pupillae determinantibus: Haec cum prioribus, et insuper membranis exilibus pellucidis connectuntur. Musculi longitudinales pupillam dilatant, quam orbiculares coarctant, adeo ut pupilla videatur dilatabilis magis in infantibus, minus in senibus. Est pupilla instar canalis conici truncati, cujus basis spectat interiora oculi. Ab hac vero parte fere triplo amplior est parte exteriori, ut plus lucis per eam transmitti ad Crystallinam Lentem possit. In vasculis Iridis praeparatur liquor in cameram anteriorem oculi effundendus.

Tunica Ruyschiana humori vitreo obducta fibrillis instruitur muscularibus, quae vocantur Processus Ciliares, quorum situm principium est undequaque in Uvea, suntque arcuati, quia anteriori parte humor vitreus protuberat: instar radiorum huic incidentes Crystallinam versus decurrentes; sunt quidem hae fibrillae rariores, quam in Iride, verum crassiores. Iridis posterior pars, uti et Processus Ciliares aterrimo illiti sunt pigmento lucem obliquius in oculum ingressam suffocante. Processus Ciliares se contrahentes ex arcuatis fiunt magis recti, comprimunt humorem vitreum, quem ad posteriorem oculi partem pellunt, inde ob resistentiam pellitur antrorsus medium vitrius, lentemque crystallinam antrorsum movet.

Ut ingressus Nervi Optici in oculum intelligatur, finge oculum intueri objectum in pari ab horizonte secum altitudine directe sibi oppositum: tum planum horizontale transire per medium Iridis; et planum perpendiculare ad horizontem transire quoque per medium Iridis. Nervus opticus posteriorem bulbi partem ingreditur paulum infra planum horizontale et in loco fere intermedio admodum obliquo. Ideo axis opticus qui est linea perpendicularis ad corneam, transiens per centrum oculi, non cadit in nervum opticum, sed infra, et parte oculi exteriorem. Nervus opticus oculum ingressus expanditur sub humore vitreo quaquaversum sphaerice adhaerendo tunicae Ruyschianae, acquiritque formam tenuissimae membranae villosae excurrentis usque ad recessionem tunicae Ruyschianae ab uvea. Vocatur Nervi expansio Retina, quae tenuissima est, et mollis tenerrimi instar muci. Est nervus opticus in medio perforatus. Ubi incipit explicari, Arterias majores, et vasa lymphatica possidet. Est albi coloris, veluti cerebrum, cujus est propago. Retina tamen non adeo candida observatur, quia immergitur muco aterrimo ad superficiem tunicae Ruyschianae haerenti. Hinc membrana haec penitus nigra est in Infantibus, minus nigrescit circa annum vigesimum, grysei coloris est circa annum trigesimum, et in summa senectute fere albescit. Sunt haec involucra oculi; nunc ad intus contenta properamus.

Inter Corneam, et Iridem cavitas est, quae Camera anterior vocatur. Inter Iridem, et Lentem crystallinam altera est cavitas, Camera posterior dicta, communicans ope pupillae cum priori. Camera anterior est maxima, posterior minima. Anterior est linearum cubicarum 11, 542, posterior 7, 552. Capacitas ambarum est ultra 19 lineas cubicas, quae capere possunt grana 4 ?. humoris aquei. Est distantia inter superficiem corneae internam, et Lentem crystallinam unius lineae cum una quarta: Addita crassitie corneae, distat superficies externa a Lente una linea cum quinque duodecimis. Altitudo Camerae anterioris, sive distantia a cornea ad iridem, plerumque est duarum [illegible], vel [illegible] lineae: Altitudo Camerae posterioris unius sextae, vel unius octavae lineae partis. Implentur ambae Camerae eodem liquore qui vocatur aqueus, estque tenuis, pellucidissimus, insipidus, inodorus, [illegible] renovatus, et resorptus, minus tenuis, et pellucidus est in senibus, [illegible], ut aqua vulgaris, refrigit.

Sequitur Lens crystallina ita posita in medio oculo, ut axis pupillae cum ejus axe jaceat in eadem recta. Si longitudinem oculi consideres, non haeret in medio, sed propius corneae. Est corpusculum mediocriter firmum, in ambitu rotundum, utrinque sphaericum convexum, Lentis microscopicae instar. Anterior superficies minus convexa est posteriori. Anterior est portio sphaerae in plurimis oculis diversae, cujus diameter est a sex ad duodecim lineas, frequentissime vero septem cum una quarta, vel octo linearum: Posterior superficies est segmentum sphaerae, cujus diameter est quinque linearum, raro autem quinque linearum cum una secunda. Chorda lentis plerumque est quatuor linearum, vel quatuor linearum cum una secunda: Crassities 2 linearum. Ex plurimis lamellis vasculosis, sphaericis, arctissime unitis componitur Lens, eaque admodum pellucet. Usque ad aetatem 20 aut 30 annorum est absque colore, a quo tempore incipit leviter tingi colore flavo, qui successu temporis intenditur, donec anno 80 instar succini flavescat. Durities eam mutatur, Mollior enim est usque ad annum 25 indurescit usque ad annum 60. Mollior est ab exterioribus superficiebus, durior in medio [illegible] eam ejus convexitas minuitur. Lens inclusa est capsulae membranaceae, quae a parte posteriori cum membrana coercente humorem vitreum concrescit. Concretio haec usque ad limbum circularem extremum [illegible]. Capsula haec ab anteriori parte formatur a Tunica Arachnoidea, oriunda ab uvea. Dicitur haerere Lens ab omni parte soluta in hac capsula, cui infunditur humor includens Lentem irrigans, et nutriens, nisi forte tenuissima vascula in eam transierint ex capsula. Haec Lens lucem amplius, quam aqua refringit, et sua parte posteriori insidet humori vitreo, qui est malta humore aqueo densior, crystallino mollior, pellucidissimus, flexilis, ingens partem oculi posteriorem, Lentem, et humorem aqueum sua copia superans, obtectus et coercitus a Choroide et processibus ciliaribus; plurimorum vasculorum suis membranis interpositum compages hic videtur. Idus vitrei refringentem eandem esse cum aqua, et non tus speculum fere cum aqua convenire, observatum est.

Nervi Optici a summa regione substantiae medullaris cerebri ~~[illegible]~~ orientes, inde tendunt seorsim, et sub infundibulo accurate uniuntur, tumque lamellae oriundae a latere dextro cerebri transeunt inter alias, quarum origo est a latere sinistro cerebri, atque cum his conjunctae nervum formant tendentem ad oculum sinistrum: Iidemque pariter ortae ex parte sinistra cerebri transeunt ad nervum dextrum et permixtae cum nervi dextri fibrillis tendunt ad oculum dextrum. Deinde ambo nervi a se recedunt, ingrediunt foramina quae fundo orbitarum sunt insculpta, perveniunt ad oculi bulbum, in quo explicantur constituentes Retinam. Haec quoad internam, externamque oculi structuram. Quod attinet ad transitum lucis per oculi humores, atque ortam inde visionem plura equidem tradere possemus, et deberemus etiam, nisi eos, in quibus sumus, praeterire nos temporis angustiae. Sed ea habebitis, quae [illegible] apud Musschenbroekium Elementorum Physicae Capitibus 33, 34, et 35; Praestantiora vero et magis sublimia apud De-Chales in Mundo Mathematico, Barrowium in Lectionibus Opticis, Hugenium in operibus posthumis, aliosque quamplures.

Dissertaõ 2da

De Sono, Calore, Frigore, Odoribus, Saporib.

Caput 1.

De Soni Naã.

Ut Soni naãm distinctè percipiamus, tria in Sono distinguenda sunt. Primo n. quod Sonum dicimus, aliquam conditionem corporis sonantis inhaerentem intelligimus: 2dò affectionem quamdam a sonantib. corporib. aeri inductam: 3tiò Ideam, quam format mens nostra, postquam a sonante aere organum auditûs affectum fuit. Posita triplici hac Soni distinctione, seu potiùs significaõne.

Sonum inprimis excitari observamus, quotiescumq. corpus aliqd firmum, vel fluidum per aerem celeriter movetur; ut quando tenue virga antrorsùm, atq. retrorsùm per aerem celeriter vibratur. 2dò excitatur sonus, quando aer corpora firma quâlibet etiam rapiditate incurrit, ut quando ventus spirat in arbores. 3tiò Sonum audimus, quando duo corpora firma in aere posita inter se colliduntur. Nunquam vero audiatur aut solus aer per se sonat, aut corpora firma in vacuo posita, sed ad Sonum excitandum necesse est, sit aer, et corpora aliquia, quae in eo moveantur.

Investigandum itaq. est, quis motus in corpore firmo requiratur ad aerem ita afficiendum, ut inde Sonus eliciatur. Id ut faciliùs, distinctiusq. percipiatur, ponatur ante oculos chorda elastica recta AB, Fig.a 49, tensa utrinq. in A, et B. Chorda illa a quacumq. causa C in situm ACB inflectatur, subitò laxata chorda, elasticitate sua restituet se se, eundo etiam in oppositum situm AeB. Dum verò ita vibratur, illius partes, quae sibi mutuò impositae erant, veluti in FG, partim a se recedunt, flexa chorda in situm HIK inflectitur, partim ad se comprimuntur, quia decrescit chordae crassities; adeoq. partes componentes nunc a se recedunt, nunc ad se accedunt, chorda ex una inflexione in aliam eunte, et redeunte. In his motibus praecipuè consistit corporis Sonus. Verùm si chorda AB a corpore quodam duro percutiatur, ita ut non modò inflectatur in situm ACB, sed etiam percussae partes alio adhuc tremulo motu agantur, tunc, perseverante partium tremore, sonus excitatur. Sit itaq.

Propõ 1. Sonus in corporib. sonantib. spectatus consistit in motu tremulo, [illegible] et subsultorio exiguarum partium ipsorumet corporum sonantium.

Propõ demonstratur. In eo consistit sonus corporum sonantium, quo posito corpora ipsa efficiuntur sonora, quo sublato, sonum nullum emittunt; sed posito motu [illegible] tremulo, et subsultorio habetur in corporib. sonus; destructo [illegible], cessat in corporib. sonus. Ergo etc. Min. probatur experimentis, et observaõnib. Et primò, notum est chordas musicas vehementer tensas, si digitis comprehensae subitò demittantur, sonitum edere. Tum verò hujusmodi chordae non modò eunt motu oscillatorio eundo scilicet, atq. redeundo pendulorum in morem, sed praeterea omnes earum partes agitantur motu sibi proprio, quo ad se modò accedunt, modò recedunt. Nam quò magis chorda discedit a sua rectitudine, eò evadit gracilior, quod haudquaquam fieret, nisi illius partes a se mutuò recederent. Contra, quo magis chorda ad rectitudinem se componit, eò densior, sive crassior evadit, quod nequiquam fieret, nisi illius partes ad se mutuo accederent. In chordis itaq. sonoris percussis duplex considerandus est motus, oscillatorius scilicet, qui est totius chordae euntis, atq. redeuntis, et tremulus, qui ad singulas spectat chordae partes. 2dò non in chordis tantùm, sed in caeteris etiam sonoris corporib. duos hosce motus animadvertimus. Campana E.C. a malleo percussa figuram rotundam mutat in ovatam, extendendo se se tùm versùs eam partem, in quam percussa est, tùm in partem oppositam. Deinde, quando magna elasticitatis vi donatur, illius partes, quae a centro quam maximè discesserunt, eò rursùs accedunt, et paulò propiùs adjiciuntur, quam priùs. Ex hac autem figurae alterna mutaõne quae species est oscillaõnis, tremulus ille in partib. campanae consequitur motus, quem facilè animadvertimus, quando ad campanam oscillantem manum admovemus. Sonus ergo corporum quorumcumq. sonantium a tremulo, et subsultorio exiguarum partium, et eorumdem motu proficiscitur.

Dicent 1. oriri sonum a motu duntaxat oscillatorio; quando corpora sonantia semper oscillent, aliunde verò non semper in motib. eorum partib. tremorem concipiamus.

R. oscillatorium motum corporum sonantium non esse causam soni, licet semper oscillent quando sonitum edunt. Nam primò, suadente experientia, si fides clavicymbali calamo percutiatur corvino, ea oscillabit, atq. sonabit. Decidente clavi obducta panno, cessabit sonus, et tamen perget adhuc vibrari, et oscillare fides. Rursus, si propè ipsam teneatur corpus durum, in quod incurrat, iterùm sonabit fides, licet a corpore illo duro non solùm oscillaõnes non augeantur, sed impediantur. 2dò chorda supra violinum tensa percutiatur plectro, quod sebo, vel oleo sit unctum. Ex illustri hoc modo uncto percussione vibrabitur utiq., et oscillabit chorda, non tamen eliciatur sonus. At si plectrum colophonia exasperetur, percussa tunc a plectro nervus sonabit, propterea quod illius partes non solùm sunt oscillantes, verùm etiam alio motu trementes. 3tiò, prout chorda supra violinum tensa varia directione percutitur, scilicet vel perpendiculari ad longitudinem, vel obliqua; alius auditur sonus, qui non pendet ab oscillaõnib. Licet n. eodem modo chorda vibretur, quia tamen diversus omninò tremor partib. inducitur, necesse est, ut alius etiam diversus sonus excitetur. 4tò, si chorda longa percussa sonet, non modò unus sonus, sed plures, et quasi integer concentus auditur, quemadmodum periti Musici testantur. Nam licet in percussa chorda una tantùm fiat oscillaõnis species, plures tamen in illa excitantur species tremoris, quod experientia constat non nullas chordae partes citiùs tremere, faciliùsq., non nullas verò lentiùs, atq. difficiliùs. Secundùm ergo diversum tremulum motum fidib., aut chordis inductum, diversus elicitur sonus, eodem interim perseverante oscillatorio motu. Non itaq. ab oscillatorio motu dependet corporum sonus.

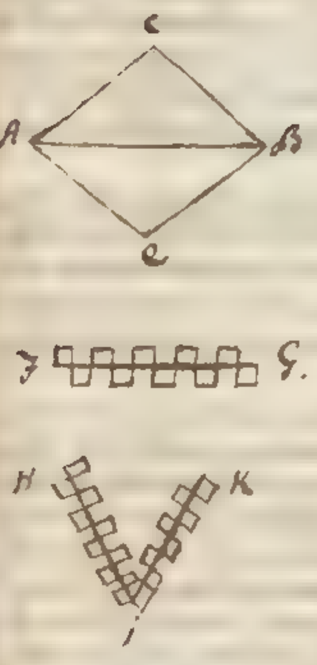
Dicent 2dò. Pluma campanae sonanti admota vix ullo motu percitur. Ergo non consistit campanae sonus in tremulo illius, et subsultorio motu.

R. vix moveri plumam sonanti campanae admotam, quia motus ille, seu tremitus exiguarum partium, quo sonus producitur, [illegible] spatio breviori, seu breviores, minimasq. concitat habet vibraõnes, quam ut plumam agitare possit. Asserimus campanae sonum non ab oscillaõnib. oriri, sed a motu partium tremulo, duob. [illegible] confirmatur. Nam primò percutiatur Campana aliqua. Ea sonum emittet. Expectetur donec Campana sonus non ampliùs audiatur. Deficiente sono, non dum desinunt Campanae oscillaõnes. Teneatur deinde corpus aliqd durum propè Campanam, in quod vibraõnib. suis excurrat. Iterùm audietur campanae sonus. 2dò, si supra Campanam nix ceciderit, ea pulsata vix sonavit, non quidem quod oscillaõnes campanae desinant, sed quia motus partium tremuli a mallei ictu inducti, accedente nive, cessant.

Corollaria

1. Quoniam sonus in motu tremulo, et subsultorio partium sonantis corporis consistit, et varii tremoris gradus, majores, minoresve esse possunt, etiam soni intensitas tùm a magnitudine tremoris sonantis corporis partib. inducti, tùm a multitudine trementium partium pendebit.

Fig. 49.



2. Ad sonum intensum suscitandum requiritur in primis causa vehementer percutiens corpus, deinde ut causa hec dura sit. Nam a molli ligneo malleo percussa campana vix sonitum edit; percussa verò a metallico, vel a ferreo durissimo malleo sonat intensissimè. Hinc eam, si corneo calamistro percutiatur fides, gratus, atque intensus oritur sonus: si verò calamistrum flexilius fuerit ex ansere, vel ex alia ave, percussa fides vix sonum emittet.

3. Quia corpora omnia elastica concipiendis, et continuandis tremoribus sunt aptissima, erunt quoque maximè sonora. Hinc fides fiunt ex Orichalco, et Chalybe, et chordæ ex intestinis aliorum. Hinc instrumenta musicorum ex lignis construuntur admodum elasticis, quæ sonum semel excitatum aliquandiu producunt. Hinc mollia corpora, quorum partes vix contremiscunt, percussa, vix sonant, aut sonum unius tantum momenti eliciunt.

4. Si duæ chordæ tensæ percutiantur, sonentque, atque altera lentius, altera citius suas absolvat oscillationes, habebitur sonus. Est autem sonus alius gravior, alius acutior. Gravior dicitur quem percussa chorda lentius oscillans excitat. Acutior, quem chorda celerius agitata efficit: Hinc soni omnes referuntur ad sonos graves, et acutos.

Propositio 2da. Aer est medium, per quod sonus a corporibus sonoris ad nostras usque aures transfertur.

Propositio demonstratur. Sublato aere, nullus auditur sonus, licet sonora corpora graviter fuerint percussa. Nam pulsata campanula intra machinam pneumaticam, ex qua eductus sit aer, nihil soni percipitur, contra verò si inclusus sit aer, auditur sonus, licet machina accuratissimè sit clausa. Aer itaque solus est medium, per quod sonantium corporum sonus ad nos educitur.

Propositio 3tia. Sonus in aere est motus tremulus a sonante corpore aereis particulis communicatus, et in expansionem sphæricam propagatus.

Pro 1 propositionis part. Per primam superiorem propositionem sonus in corporibus sonantibus est motus tremulus ex quarum eorundem partium sed aeri communicatur sonus, dum corpus in eo immersum sonat; Ergo etc. Confirmatur pluribus observationibus. Primo, si vas argento vivo impleatur, uti expertus est Cl. Zana, et aliquo in loco immobile collocetur, instabitur illius fluidi superficies, variisque agitabitur tremoribus quotiescumque vel campanæ pulsatæ fuerint, vel tubæ insonuerint, vel currus advenerint. 2do refert Digbeus a se navigante in Prætoria classis Anglicanæ quandoque observatum vitra apposita fenestris prætoriæ cubiculi vibrari, et succuti; nam autem pergente, hujusmodi vibrationes plurimum augeri, donec emenso majori itineris spatio, tormentorum explosiones audiret; Quæ equidem nonnisi per tremulum aerearum particularum motum explicari possunt.

Pro 2da propositionis part. Si campana, aut quodcumque corpus sonorum in loci ampli medio sonet, audiet sonus ab omni parte, in quam vis ponitur. Est ergo sonus in aere motus in expansionem sphæricam propagatus. Neque verò difficile est sphæricam hanc aeris propagationem explicare. Quum enim ad sonum procreandum necesse sit corporis sonori partes contremiscere, partes istæ tremulæ vicissim alternas eundo, et redeundo propellunt partes aeris sibi proximas, et propellendo comprimunt, condensantque, deinde vehitur suo sinunt partes compressas recedere, et se se expandere. Partes itaque aeris corpori tremulo proximæ sonant, atque redeunt ad instar partium corporis sonori. Qua autem ratione partes corporis sonori agitant proximas aeris particulas, hæ similibus agitatæ tremoribus agitabunt partes sibi proximas, hæque similiter agitatæ agitabunt remotiores, et sic deinceps in infinitum. Et quemadmodum primæ aeris partes eundo condensantur, et redeundo dilatantur, sic reliquæ partes, dum eunt, condensantur, dum redeunt, se se expandunt, ex qua reciproca condensatione, et expansione oriuntur circum sonora corpora undæ, seu orbes, qui simul a corpore tremulo, tanquam a centro communi secundum superficies quodammodo sphæricas et concentricas undique propagantur.

~~Adversus superiorem propositionem nihil opponi potest dignum confutatione~~

Propositio 4ta. Sonus in Anima est sensus tremuli, et subsultorii motus sub forma soni.

Propositio hæc demonstratione non indiget.

Caput 2dum

De soni propagatione, et celeritate.

Cuilibet sono suos esse terminos, ultra quos non amplius auditur, quotidiana experientia edocemur; Incertum tamen est quinam sint soni termini, propterea quod dependent illi a soni magnitudine, quæ non potest determinari. Plures in hac re ~~[illegible]~~ Turnebus habet observationes. Florentiæ, rogante Newtono, tormenta bellica explosa sunt, quorum sonus auditus fuit Liburni, et ad Arcem veterem supra montem Rotundum, quæ 5 milliaribus ulterius distat. Intervallum Florentiæ, et Liburni est 50. milliarium italicorum; spatium autem intermedium montosum, et ventus soni vim haudquaquam favebat. Explosa Liburni tormenta audire solent usque ad Portum Ferrajo 66 milliaribus inde distantem. Gallis Genuam expugnantibus, tormentorum sonus auditus fuit Liburni quæ distantia est 90. milliarium italicorum. Cognita etiam soni magnitudine, nihil certi statui posset quoad illius limites, quum ejus propagatio dependeat a vento, ab aeris puritate, elasticitate, densitate, calore.

Circa soni celeritatem multa tradiderunt recentiores Philosophi secundum diversa in diversis regionibus capta experimenta, nullo spirante vento. Gassendus primus fortasse omnium invenit sonum intra minutum 2dum percurrere pedes 1473. Accuratius Florentini Philosophi ope incensarum Balistarum, a quibus dato intervallo aberant, velocitatem soni determinarunt. Quum enim flammam eodem ferè tempore ab adstantibus, et remotis spectatoribus conspiceretur, intervallum temporis inter visam flammam, et auditum sonum ab observatore, in dato spatio a Balista, dabat celeritatem soni. Secundum autem Florentinos percurrit sonus intra minutum 2dum pedes 1180. Post Florentinos Cl. in Gallia Philosophi Cassinus, Hugenius, Picardus, Romerus sono viam adscripserunt 1172 pedum Parisiensium. Flamstedius, et Halleius in Britannia 1142 pedum Londinensium, scilicet pedum Parisiensium 1070, quam mensuram Newtonus probavit. Nec dubitandum, inquit Muschenbroekius, quin in Etruria, Gallia, et Britannia summa cura observationes sint captæ. Ex quibus concludendum, sonum non semper ubivis terrarum esse æquivelocem.

Sunt tamen, qui cum Cl. Derhamo opinantur in omnibus Atmosphæræ mutationibus, sive sicca sit, sive Humida, sive nox, sive dies (seclusis ventis) eandem semper celeritatem soni (et sonum duntaxat vel majus, vel minus clarum) exhiberi. Posita sententia Derhami, et Britannica soni superius recensita mensura, cognosci potest ope Newtonianæ regulæ tum numerus pulsuum, sive undarum aeris, tum earum distantia. Inveniatur enim numerus vibrationum, quas corpus sonans dato tempore agitatur. Per hunc numerum dividatur spatium quod unda aerea eodem tempore percurrere potest, et parti inventa erit unius undæ latitudo. Cl. Sauveurius hac regula usus invenit, fistulam apertam, longitudinis

circiter quinque sonum edere ejusdem toni cum sono chordæ, quæ tempore minuti 2di centies oscillat, adeoque unde circiter 100 in spatio pedum Parisiensium 1072 excitabuntur; et quælibet unda ab alia distabit pedibus $10\frac{7}{10}$. Quoniam vero sonus minimus et maxime acutus editur a chorda intra minutum 2dum 6400 vices oscillante, illius undæ $2\frac{1}{10}$ pollices tantum a se invicem distabunt.

Sonus magnus, et parvus percurrunt idem spatium æquivelociter, licet magnus plus spatii conficiat in suo progressu. Id experti sunt Florentini Philosophi, et confirmavit Derhamus, percurrentibus pari tempore milliaris intervallum et sono campanæ, et tormenti fragore.

Sonus idem semper æque velox in suo decursu observatur, adeoque undarum aerearum æquabilis est celeritas. Primi hoc observarunt Florentini. Cum enim in distantia 3000 cubitorum varia tormenta bellica audivissent explodi, numerassentque decem dimidia minuta 2da ad intervallum duplo minus dimidio tempore sonum pervenisse notarunt; quod suis quoque observationibus confirmavit Derhamus in sono horizontali. Utrum vero celerius ascendat, aut descendat sonus, incertum est.

Ventus secundus sonum accelerat, atque eo magis, quo impetuosius spiraverit; ventus autem adversus sonum retardat, tametsi Gassendus, et Florentini suis experimentis statuerint ventum neque accelerare, neque retardare sonum. Nam Derhamus observavit accuratissime, vento 2do percurrisse sonos datum intervallum tempore 111 semisecundorum minutorum, flante autem adverso vento percurrisse idem spatium tempore 122 semisecundorum minutorum.

Ventus 2dus sonum ad majus intervallum defert, quam quidem flante adverso vento propagatur.

Sonus major minorem suffocat, ut vel non audiatur, vel non distinguatur.

Potest conservari sonus, impediendo quominus spherice se se expandat, quod fit, si tubis, vel canalibus longis cumulatur. Hinc observante Kirchero, sonus ideatur (?) defertur in Aquæductibus Romanis 600 pedes longis, ad quorum orificium qui loquitur, auditur, atque intelligi ad alteram extremitatem potest. Ope enim hujusmodi canalium sive rectorum, sive curvorum ad quemcunque locum dirigi sonus potest.

Fig. 50.

Potest quoque sonus, lucis instar, colligi in exiguo loco, qui veluti soni focus habetur. Id probant cameræ illæ, quarum lacunar forma constat elliptica. Si quis enim in uno ellipsis foco submisse loquitur, in altero foco clare auditur. Hinc in Tubis, qui ex lato ore in angustum canalem desinunt meatui auditorio immovendum, ingressus sonus latiorem aperturam, ita tuba lateribus aliquoties replicatus ingreditur in aurem quammaxime condensatus, et tympani membranam concutit validissime. Quod enim observamus, quum aurem admovemus angustiori orificio stentoreæ tubæ, latiorem illius partem versus sonoram causam dirigendo.

Minuitur, et quasi suffocatur sonus, quum incidit in corpora laxiora, minus elastica, et inæqualis superficiei. Hinc vox sonantis modum minuitur in cubiculo, cujus parietes tapetibus laxis sint ornati, aut quum in frequenti concione a multitudine auditorum sonus continuo intercipitur.

Ope Tubarum stentorearum augetur sonus, et ad multo longius intervallum propellitur. Augetur autem ab elasticitate tubæ, quæ a sonante aere mota aliquandiu facit contremiscere eundem quasi reiterans sonum, non secus ac si vox eadem a pluribus hominibus simul ederetur. Alexander Magnus ejusmodi tubam habuisse dicitur, qua totum exercitum quamvis dissitum convocabat, atque ita præsentem alloquebatur, ac si singulis præsens loqueretur.

Si in eodem, vel in duobus sibi proximis musicis instrumentis duæ sint chordæ unisonæ; pulsata una, sonavit quoque altera, cujus tremor ex imposito levissimo corpore sensibilis apparebit. Quia enim a tremante chorda aer in undas ciet, hæ incurrunt in alteram chordam, quam facile in similes tremores commovent, quum pari velocitate possit contremiscere. Idem contingit in chordis, quæ in octavis gravioribus tensæ sunt. Quare intelligere possumus, cur, sonantibus corporibus sonantibus, cum nostris astris, alia contremiscant, sonare vitra resistrarum (?), scyphi, aliique ædes sonant.

Caput 3tium.

De soni imagine, quæ Echo dicitur.

Quia sonus in aere est motus ejusdem aeris oscillatorius, et tremulus, reflecti potest sonus a corpore, in quod incurrit, et in locum a quo exierat, restitui. Dum autem sonus ad locum suæ originis reflectitur, et a primo sono distinctus percipitur, imago, seu Echo nuncupatur.

Propositio unica. Echo ex soni reflexione proficiscitur.

Pro Propositione. In locis apertis, ac præcipue in medio mari, ubi nulla prorsus sunt obices ad reflectendum sonantis aeris motum accommodati, nunquam Echo auditur; in asperis vero regionibus, in antiquis plus menibus, in silvis, in vallibus, in Templis, in locis, a quibus reflecti potest sonorus aer, Echo frequentissime contingit. Oritur itaque Echo ex reflexione soni.

Dicent 1. In domesticis cubiculis non percipitur Echo, etsi a cubiculi lateribus frequentissime habeatur sonantis aeris reflexiones: Ipso enim Cœlo reflectitur plerumque sonus ab innumeris obstaculis, quin Echo ulla audiatur.

R. in parvis potissimum cubiculis Echo nullam audiri propter exiguam obicis distantiam, qua fit, ut reflexus sonus eodem fere tempore cum sono directo ad aures veniat. Nam quum soni infinita celeritate se sequentes, humana aure non potest eos distinguere, sed mora inter eos sensibilis requiritur, ut distincti audiantur; idcirco, quamvis latera cubiculi sonum redderent, Echo tamen ob propinquitatem obicis percipi non poterit. Ut Echo percipiatur, inquit Musschenbroekius, obex a causa sonante abesse debebit pedibus Rhenolandicis 53, cum una sylla. Si enim 50 pedibus distaret obex, dubito, an peritissimus sonum sequentem a primario distinguerit, sed tantummodo audiret clangorem. Auris vero minus exercitata majus intervallum obicis postulat, ut imaginem audiat, distinguatque a sono primario. Supellectiles enim cubiculorum in causa sunt, ut Echo non exaudiatur, confringunt enim, dispelluntque soni reflexi motum. Hinc in majoribus spoliatis cubiculis Echo licet vix sensibilis, quandoque percipitur. Hinc multo major est Echo in Templis, quando sunt vacua, quam quando auditoribus sunt referta. Eadem cum proportione dicenda sunt de ceteris obstaculis, quæ tametsi in proportionali distantia secundarium sonum ad aures non reflectunt. Plura quippe occurrere possunt, quæ soni reflexum motum aut minuant, aut impediant.

Dicent 2do. Si Echo proficisceretur a soni reflexione, quemadmodum semel duntaxat reflectitur sonus, semel enim constanti lege Echo audiretur; quod est contra experientiam.

R. Echo unum, eundemque sonum pluribus vicibus repetere, propterea quod plures a pluribus obstaculis habentur ejusdem soni reflexiones. Fieri enim potest, ut plura adsint corpora vel æqualibus, vel inæqualibus intervallis ita collocata, ut singula sonum repetere valeant. Si obstacula fuerint ab invicem æque distantia, æquale habebunt etiam singulæ soni repetitiones temporis spatium; si non fuerint æque distantia, inæquales partibus erunt inter distinctos, et replicatos sonos temporis moræ. Æquale tamen celeritate singuli successive soni, singulas v.g. voces, singulis vicibus successivis proferrent, cum hoc duntaxat discrimine, ut vox, quæ a loco magis longinquo venerit,

debilior, quæ a magis propinquo fortior. Renetitas hujusmodi imagines dare solent obices ad varias a loquente distantias collocati, quorum proximi sint humiliores, remoti altiores; Dare eam solent muri paralleli altissimi, quales fuerunt prope lasentis Simonettæ Villa, in quorum uno fenestra habetur, e qua qui loquitur, quadragesies sua verba repetita audit. Echo itaque oritur a soni reflexione, quod erat demonstrandum.

Caput 4.

De Organo Auditus.

Ut percipiamus, quomodo sonum audiat mens, necesse est, ut Auris fabricam aliquo modo exponamus. Homini datæ fuerunt Aures duæ appositæ laterali, et mediæ parti capitis, ut quicunque sonus ad caput allabitur necessario alterutram, vel utramque aurem feriat.

Substantia Auris cartilaginea est, tenuis, atque elastica, ut facilime ab Aeris undis possit in tremores concitari: membranis obducitur, ne soni clangori evadant; superficies externa donatur aliquibus eminentiis, et cavitatibus, quæ aptæ sunt ad sonum capiendum, reflectendum, et dirigendum in Concham, ne erret, et dispdatur, priusquam pulsus fuerit sensus. Ope trium musculorum internorum, et trium externorum ita tenditur, expanditur, et applanatur, ut quibuscunque tremoribus, et sonis capiendis, vel aliquo modo arcendis aptetur, et cum iis eam harmonice contremiscat.

In fundo Conchæ sub Trago cartilagineo C, Fig. 50, incipit meatus Auditorius ellipticæ figuræ ~~[illegible]~~. Sequitur Tuba DE duros, et quasi corneolos habens introitus partim ossea, partim cartilaginea, 9 lineas longa, 4 alta, 3 lataque cylindro-elliptica, suo primo progressu DF ascendens, tum descendens per FE, iterumque ascendens, terminata a membrana Tympani G oblique apposita, formante angulum obtusum a parte superiori, acutum ab inferiori, ne sonus recta ipsam feriat, sed post varias in hac Tuba reflexiones, admodum oblique incidat in membranam a parte superiori deorsum, quo artificio diutissime conservatur, nec facile a sonis intensioribus rumpitur.

Membrana Tympani undique arcte adhæret margini meatus ossei, nullo pervia foramine. Concava est a parte Auris externæ, convexa a parte interna: membranæ Tympani adhæret manubrium mallei h, quod ad ejus medium fere excurrit, malleus autem articulo conjungitur cum Incude K. Hæc cum ossiculo exiguo i. hoc cum Stapede n. Tres musculi malleo affixi efficiunt, ut membrana Tympani tendatur, remittatur, convexior, vel planior fiat, quibus modis disponitur, ut harmonice cum sono ipsam afficiente contremiscat.

Post Tympani membranam cavitas insignis sequitur, quæ Tympanum, vel Tympani cavitas appellatur, irregularis figuræ, elliptico corpori similis, longitudinis, et latitudinis 4 linearum. In hoc Tympano posita sunt quatuor memorata superius ossicula: Hiant quoque in eodem aliquot foramina cellularum mastoidearum, tum fenestra rotunda, fenestra ovalis, et Tuba Eustachiana m. Per hanc Tubam Aer ex cavo in internum os liberi exit, et ingreditur ex ore in hoc cavum, ita ut ejusdem elasticitatis cum Aere externo sit: Idcirco Aere sonoro exteriori afficiente membranam Tympani G, eam ab hujus tremore in similes undas concitabitur Aer Tympani internus.

Altera Auris interior pars Labyrinthus dicitur, in quo primum occurrit vestibulum, quod est cavum, irregularis figuræ, duas lineas longum, et latum, sesquialterum, ossi petroso insculptum. In eo hiant quinque orificia trium canalium semicircularium O, P, Q. orificium Cochleæ S; Orificia quinque pro nervis supra S et fenestra ovalis, quæ membrana occluditur, cui inhæret Stapes n. Sunt autem tres canales ossei semicirculares O, P, Q, quinque tantum orificiis prediti, intus cavitatem ellipticam habentes, hiantes in vestibulum v.

Fig. 51.

Cochlea S, Figa 51, est canalis conoideus, osseus, S circa conum convolutus, duas spiras cum dimidio absolvens, quæ tendunt a basi ad apicem acutum T. Cochleæ cavitas dividitur in duo cava a se distincta ope septi tenuissimi Z Z, partim ossei a, a, a, partim membranacei 6, 6, 6. Hujus membranæ fibræ decurrunt ab axe cochleæ ad exteriora, veluti radii circuli a centro ad peripheriam; sunt proinde a basi latiori ad apicem, diversissimæ longitudinis, ut proinde membrana sit quasi scala triangularis, composita ex plurimis chordis tensis diversissimæ longitudinis. Cavitas altera Cochleæ terminatur ad foramen rotundum membrana tenui clausum. Hoc foramen desinit in cavitate Tympani, opponiturque centro membranæ Tympani.

Nervus Auditorius consiliis incipit in Cerebro ad Protuberantiam annularem Wilisianam, distinctus in mollem, et durum, qui ambo ingrediuntur foramen latum in osse petroso. Mollioris nervi pars U, Fig. 50, per quinque foramina prope S ingreditur vestibulum v, formando ibi membranam obducentem superficiem internam vestibuli et canalium semicircularium O, P, Q. Tum ambo nervi decurrunt intra duplicaturam scalæ triangularis Z Z in cochlea, in qua explicantur. Hic proprie locum habet organum auditus.

Cavitates hujus Labyrinthi impletæ sunt aere ejusdem elasticitatis cum aere in Tympani cavitate contento, qui tamen per singulare foramen non intrat, neque exit, sed tantum advehitur cum humoribus, qui ex vasculis evaporantur, ut nervi molles maneant, et cum iisdem humoribus resorbetur, atque ita perpetuo renovatur.

His positis, Auditus sequenti modo peragitur. Sonus in aere externo excitatus allabitur ad Aurem A B, Figa 50, ingreditur concham C, tum meatum auditorium DE, in tremores redigit membranam Tympani G, qua tremente, Aer in cavitate Tympani contentus agitur in sonoras undas. Hæ occurrunt foraminis rotundi membranæ, ipsamque in tremores excitant. Hæc Aerem agitat in una cavitate Cochleæ contentum, qui in scala Cochleæ S nervos afficit. Atque motus hic a nervum propagatus ad Cerebrum efficit, ut mens audiat, quamvis fortasse non ita distincte. Cupiente autem Anima cognoscere Sonos distinctissime, tendit membranam Tympani G ope musculorum mallei, ut harmonice contremiscat. Tenditur eam quoque musculi Stapedis membrana fenestræ ovalis, ut hæc quoque cum ossiculis harmonice tremat, et vehementius, quam a solo aere Tympani agi potuisset. Tremente hac membrana, eam aer interior in Labyrintho v tremit, afficitque nervos expansos supra canalium semicircularium O, P, Q internam superficiem, simulque afficiet eos in scala Cochleæ S, Fig 51; Quilibet vero sonus in hoc aere excitatus afficiet aliquot fibrillas 6, 6, 6, harmonice tensas. Hæ nervos agitabunt, qui horum motus per cerebrum ad mentem deferentes, afficere possunt, ut ita distinctissime sonoros tonos percipiat.

Caput 5.

De Natura Caloris.

Circa naturam caloris plurimum inter se different veteres, et recentiores Philosophi. Peripatetici cum Galenicis arbitrantur calorem esse entitatem aliquam ab entitate substantiæ prorsus distinctam, atque inde separabiliter inhærentem. Definitur autem ab Aristotele calor Lib. 2 de generatione, Cap. 2. id, quod congregat, quæ ejusdem sunt generis: quam tamen definitionem Philosophi recent

res acriter impugnant, existimantes calorem non solum congregare homogenea, sed etiam aliquando heterogenea, quae frigoris ratio Aristoteles videtur. Sic e.g. caloris vi particulae cerae, et picis antea separatae arctissime inter se conjunguntur: Cibi in ventriculo vi caloris adeo inter se fermentantur, et miscentur, ut unus veluti succus ex omnibus componatur. Frigus vero depositos in alembico vapores homogeneos colligit, et in unum congregat.

Democritus, Epicurus, caeterique tum veteres, quam recentiores Atomistae caloris naturam in rotundis, tenuissimis, maximeque mobilibus atomis sitam esse arbitrantur; ut quanto plures ejusmodi particulas corpus aliquod in se contineat, tanto calidius sit. Plato tamen, cui haec sententia placuerat, non sphaericas esse caloris atomos, sed potius pyramidales putavit, ut facilius corporis poros subire, et nerveas fibras acutius pungere possent.

Cartesius ad propria confugiens elementa, existimat calorem fieri, quando 3tii elementi particulae a tenuissimis primi elementi particulis motu celerrimo abripiuntur. Tunc enim in nerveis fibris impressionem, agitationem, et affectionem eam efficiunt, quam nos caloris, et ignis nomine designamus.

Verum in tanta opinionum discrepantia, illud statutum fuisse videtur a Philosophis universis, calorem scilicet in motu aliquo consistere, et sine motu haberi nullatenus posse.

A < Propositio 1. Calor in corporibus, quae calida nuncupantur, non est aliqua entitas ab ipsa corporum substantia distincta, eique separabiliter inhaerens.

Propositio demonstratur ex ipsis principiis Aristotelicorum. Docentibus Aristotelicis, calor in corporibus est illud, quod homogenea congregat, et heterogenea disgregat: quod congregat homogenea, et disgregat heterogenea non est nisi motus: motus non est aliqua entitas a mobilibus corporibus distincta. Ergo calor non est aliqua entitas etc.

F Propositio 2da. Calor non est illud, quod congregat homogenea, et segregat heterogenea.

Propositio demonstratur. Calor partes aquae non congregat, sed potius in vapores dissipat; neque congregat partes vini, aut cujuscumque fluidi, sed eas potius disgregat. Id vero clarius animadvertimus in corporibus solidis, et firmis, quorum sive homogeneae, sive heterogeneae

H partes vi caloris resolvuntur, et disgregantur. Confirmatur. Frigus etiam definiri posset illud, quod congregat homogenea, et segregat heterogenea. Nam dispositos in alembico vapores cogit in aquam, et proinde congregat homogenea; partes vero heterogeneas v.g. sanguinis, serum nempe, et sanguinem proprie dictum segregat. Non recte itaque definitur calor illud quod congregat homogenea, et disgregat heterogenea.

Adversus duas hasce propositiones nihil opponi potest dignum confutatione.

Propositio 3tia. Calor in calidis corporibus spectatus nihil aliud est, quam ingens expansivus et perturbatus motus subtilium partium earumdem corporum calidorum.

Propositio demonstratur. Posito in corporibus ingenti, et perturbato hoc motu, habetur calor. Deficiente hoc motu, corpora frigescunt. Ergo etc. Antecedens patet. Nam ignes terrestres, radii solares, fervidi liquores, et caetera calida corpora motum hunc satis sensibiliter exhibent, ea quidem constanti lege, ut quo augetur calor, eo crescat internarum partium perturbata, et expansiva motio; quo vero calor minuitur, eo motus minuatur. Hinc aquam, et caetera fluida, dum subjecto igne calorem arripiunt ebullire sentimus. Hinc metalla, dum incalescunt, majorem extensionem acquirere videmus, et, si calor intendatur, liquescere etiam, et ebullire.

Dicens. Radii solares, aqua agitata, et caetera etiam corpora donantur motu celeri, et perturbato, quin ullum exhibeant calorem. Ergo etc.

Respondeo distinguendo antecedens: Donantur motu etc., quin ullum sensibilem exhibeant calorem nego; quin exhibeant calorem sensibilem subdistinguo: propter majorem calorem corporis nostri organici concedo; propter defficientem in ipsismet corporibus sensibilis caloris excitandi vim nego antecedens: et consequentiam. Quod radii solares, aqua, et caetera corpora motu afficiantur perturbato, et maxime celeri non tamen sensibilem in nobis excitant calorem, quia motus exquisitissimarum eorum partium adeo vehemens esse non potest, ut superet calorem a sanguinis motu in corporis nostri partibus productum. Hinc loca subterranea calidiora putamus hyeme, quam aestate, quamvis tamen thermometrum in eadem latum altius ascendat aestate, quam hyeme. Hinc, flante vento, majus a nobis percipitur frigus, quam aere pacato, quamvis tamen experimentis demonstretur sit longe frigidiorem esse serenum, et tranquillum aerem, quam vento perturbatum. Hinc si manu calida corpus aliquod tepidum contrectamus, frigidum illud apparet; contra vero calidum, si frigida manu tangimus.

Dicens 2do. Docentibus Chymicis, aliquae sunt fermentationes frigidae, in quibus scilicet corporum particulae perturbato motu agitatae frigescunt, qualis est dicitur solutio cerussae in aceto distillato, et solutio coralli etc.

Respondeo nullam esse fermentationem omnis expertem caloris; quod solutio cerussae in aceto distillato potissimum evincit. Nam si duo sumantur thermometra, et alterum in vas, quo continetur acetum distillatum, immergatur, statim thermometri liquor propter aceti frigus aliquot descendit gradus; sed immissa in acetum cerussa, ubi primum simul fermentescere incipiunt, illico thermometri liquor altius ascendit, quam prius, interim nulla in altero thermometro, quod in aere remansit, conspicitur mutatio. Non equidem negamus ex salium volatilium alkalinorum cum variis liquoribus acidis mixtione oriri fermentationes, quae [illegible] dicuntur, quoniam thermometri in eas mixturas immersi liquor descendit. Sed tunc major pars liquidi corporis, in quo excitatur fermentatio, cum aliqua salium portione in moleculas coagulatur; proindeque subtilissimarum partium ex quarum motu prodit calor, fluxus retardatur, et calor thermometri non parum minuitur, quod in causa est cur hujusmodi fermentationes vulgo frigidae nominentur. Dum tamen subtilissimae particulae, quae calorem excitant, sese nequeunt moleculis solvere per solidos meatus, corporis liquidi, quod in moleculas concrevit, insinuant se se intra ipsas moleculas, spatia infra interjecta majori cum [illegible] subeunt, ingentesque fermentationem efficiunt, quam bullae aeris, et vapores perturbato motu sursum erumpunt, et suspensum in aere thermometrum calefaciunt, dum interim aliud thermometrum quod in mixturam demersum est, refrigeratur, quod equidem maximo argumento est non omnem abesse hujusmodi fermentationibus calorem. Verum id in mixtura seminuncia salis armoniaci cum trigintaunus olei vitrioli facilius exploratur. Nam coagulum in eas crustae salinae in hujus liquoris superficie concretum conspicitur, dum subtiliores fumi admodum calidi in auras erumpunt: In caeteris mixturis aliorum salium cum liquoribus acidis minus valentibus, ut in mixtura salium volatilium cum spiritu aceti vix sensibile fit coagulum, inde autem fit, ut tantum ex eo frigus non venit. Si tamen dum hujus mixturae partes subtiliores, ac mobiliores in auras efferuntur, reliquae in vase superstites minori agitantur motu, et aliae aliis adhaerescunt ideoque vel frigidae sentiuntur, vel saltem minus calidae, et corporum intra eas positorum calorem diminuunt. Non tamen interea licet, nullum in hac fermentatione consurgere calorem. Primo ex sali tartari aqua fortem, seu spiritum nitri, quam audissimum est, affusum fuerit, subito magna oritur effervescentia, quam ingens calor consequitur. 2do idem spiritus nitri in cuprum vivum, vel in chalybem, aut cum limaturam injectus, tantum suo motu, et fermentatione calorem procreabit, ut vas, quo ea corpora continentur, manibus tractari non possit. 3tio oleum vitrioli cum aqua communi simul quam maxime incalescit, multumque fumi ex se profundit. Idem in calce viva, postquam aqua communi perfusa est, contingit. Lateo ferunt. Quarto spiritus nitri cum pari spiritus vini portione commixtus, calidos, rubentesque vapores, seu fumos sursum emittit. Sto, si [illegible]

unica limaturæ ferri includatur in ampulla vitrea, ac superinfundatur spiritus salis in eam infusus, fiet fermentatio, ex ampullæ collo erumpet fumus, cui si candela accensa admoveatur, flammam ipse concipiet, magnumque fragorem edet, instar ictus sclopeti, et ampullam ipsam aliquando confringet. In hoc autem experimento profecto calorem a motu celeri, et perturbato subtilissimarum partium, nemo est, qui non videat.

Dicent alii: Calor consistit potius in turbinato, et verticoso motu, quam in perturbato. Videmus enim in fermentationibus calorem ex eo prodire, quod spiritus, qui expanduntur, cum crassioribus elementis in orbem agantur.

R. subtiliores alicujus calidi corporis particulas agitari posse et motu simul vortico, et motu quammaxime celeri, expansivo, et perturbato; uti in fermentationibus contingit. Quoniam vero, posito duntaxat motu rotationis, seu verticoso, nullum nos concipimus calorem, quem in celeri, perturbato, et expansivo deprehendimus sensu; idcirco non magis calorem conferre quam motus verticosus, quam vel rectilineus, vel ex quocumque alio genere curvilineorum.

Corollaria.

1. Calor in corporibus est quædam copia ignis moti in partium interstitiis.
2. Calor in sensorio organo tactus est motus quidam in eo excitatus ab agitatione minutissimarum particularum corporis, quod calidum dicimus, ab agitatione nimirum ignis.
3. Calor in mente est perceptio motus excitati a minutissimis igneis particulis in nervis organi tactus, eorumque fluido, sub forma caloris.

Caput 6.

De Proprietatibus Caloris.

Quinque communiter recensentur præcipue caloris proprietates, calefactio nimirum, solutio, fusio, rarefactio, dissipatio, quæ ab agitatione partium subtilissimarum calidi corporis quaquaversum diffusa originem ducunt. Quando hæc agitatio ad corporis nostri partes extendit vel titillationem duntaxat aliquam sentimus, vel producitur ab anima mira sensatio caloris. Titillatio quidem excitatur, quando perturbatus motus partium exilissimarum, qui corpori communicatur nostro, parum admodum excedit consuetum motum sensorii organi tactus, calorem vero sentire dicimur, quando agitatio partium subtilissimarum calidi corporis quammaxime excedit agitationem sensorii. Sed cum plus declaramus. Si nudis, tumidisque manibus ignitos carbones tractamus, adeo vividam caloris ideam producit anima, et dolore adeo sensibili excruciari videmur, ut verbis exprimi non possit; tunc quippe maximus ille perturbatus motus, quo carbonis particulas quoquoversum diffunditur, ita fibrulis, ceterisque organi manuum communicatur, ut eas separet motu quammaxime violento, quem sequitur violenta doloris sensatio. Verum si accensi carbones deferantur manibus succo prius ignobili semel, atque iterum accurate obductis, propter exiguum sensorio communicatum motum, loco caloris, combustionisque, titillatio duntaxat aliqua sentietur. Hinc ita comparatis manibus, possunt innocue candentia attingere, et pertractare liquefactum plumbum. Succus enim [illegible], qui hujusmodi est, replens poros, accensorum carbonum, et fusi plumbi actionem impedit, neque sensoriis organos vehementer agitari sinit. Hinc ridiculi vagique homines solent in plateis satis familiariter id tractare, atque in ore eam tenere. Utuntur enim mixtura quadam æqualium partium spiritus sulphuris, salis armoniaci, essentiæ rosmarini, et succi [illegible].

Solutio, seu potius dissolutio alia est proprietas et effectus caloris. Nam quia calidorum corporum quammaxime agitatæ particulæ trahere nequeunt per meatus corporum durorum, quin eorum partes violenter actas excutiant, distrahant, separentque; necessario consequi debet, ut calidum dura corpora dissolvant.

Eadem corporum calidorum agitatio ferrum dissolvere solet, chalybem, argentum, cuprum, aurum metallaque omnia. Eorum enim partibus rapidus quaquaversus communicatur motus, qui eas separat, dissolvitque. Hæc autem dissolutio fusio metallorum nuncupatur. Ut tradit [illegible] plumbeum globum charta aliqua obductum, cui ita, quantum fieri potest, nullæ rugæ sint, nullæve cavitatulæ, appositus flammæ alicujus lampadis funditur, et per foramen in charta actum stillatum cadit, quin tamen charta ipsa accendatur. Hujus autem phænomeni hæc ratio est. Actio caloris, quæ per ampla chartæ interstitia liberè transit, quoniam partes chartæ non ita unitæ, et conglomeratæ sunt, nullum chartæ vim infert. Exercet tamen idem calor vim suam in plumbo, dum chartæ parcit, quia obstaculum invenit in plumbi partium acervatione sive intime compositis.

[illegible] Non possumus dissolvere et quoquoversus exilissimas alicujus corporis particulas movere, quin singulæ particulæ ab invicem recedant, recedentes autem majus spatium occupent. Hoc modo caloris vi corporum rarefactio contingit. Hinc metalla calefacta inflari videmus, et in majus volumen expandi. Testudines magis extenditur, quando candefactum, ut ampliatum rotundum intrat foramen, quod quando erat frigidum, facillime replebat.

Agitatio denique ita, quæ causa est rarefactionis corporum efficit eam, ut infinitus ferme subtilissimarum particularum numerus quoquoversus a corporibus abstractus in aerem diffundatur, atque in quo caloris quinta proprietas, dissipatio nimirum consistit. Hinc fit, ut maximo calore, et summa particularum dissipatione, plantæ arescant, marcescant flores, corpora animalium debilitentur. Nunc mirum esse non debet, si calor eodem tempore et limum duriorem efficiat, et ceram molliorem. Liquefacit enim calor ceram, quia agitat, sejungitque homogeneas illius particulas, quin tamen eas dissipare possit, propter earundem massam, atque pondus. Eodem vero tempore, eodemque calore induratur limus, quia quum non tantæ virtutis sit calor, qui terrestres dissipare queat particulas, aqueas duntaxat leviores particulas, quæ limum constituebant liquidum, dissipant.

Caput 7.

De Frigore.

De Frigoris natura diversæ, et inter se dissentientes sunt tam veterum, quam Recentiorum Philosophorum sententiæ. Ut Peripateticos missos faciam, Leucippus, Democritus, Epicurus, quos plures ex Recentioribus sequuntur, frigoris naturam in quibusdam atomis positam esse voluerunt. Hasce atomos cubica figura præditas existimavit Democritus, et particulas cubicas, inquit, sortitas fuisse vim compellendi, et constipandi naturalem, cum caloris atomi dicat pyramidales, quod illæ convergendi, constipandique corporis partibus videntur aptiores. Philosophi recentiores, qui frigus in atomis seu in durioribus frigorificis constituunt, eas nitrosas, et salinas particulas confingunt.

Sed [illegible] nigel[illegible], et antiquus temporis qui frigus ut positivam qualitatem corporum non recensent, quique frigus merum esse docent caloris privationem, nullam esse causam positivam illius causam, et omne duntaxat in privatione motus celerrimi perturbati, et consistit, eo [illegible] modo quo quies non est aliquid reale, et positivum, sed sola privatio motus in corpore, quod quiescere dicitur. Hæc sententia verosimilior videtur. [illegible]

Propositio unica. Frigus in corporibus, quæ frigida appellantur mera est privatio caloris.

Pr.^o demonstratur. Nec statuenda est ratio frigoris, quo quum organum tactus afficit, excitatur in nobis frigoris sensatio. Sed ex [illegible] ratione motus celeris, turbati, et expansivi in fibrillis nervi organi tactus, oritur sensatio frigoris, [illegible] in privatione caloris consistit ratio frigoris. Mi. prob. Nam clare distincteque percipimus corpus aliquod frigidum fieri, hoc dumtaxat, quod calor in illo minuatur, seu non desit [illegible] nunc vero adventu, praeter frigus [illegible], quum omnis in illo calor extinctus fuerit. Quan[illegible] nullum fortasse est corpus quod aliquo [illegible] calore non sit praeditum; ideoque nullum efficere potest sensatio frigoris, in quo [illegible] omni privatione caloris[illegible] reperiatur.

Confirmatur. Pr.^o [illegible] experimentis. Et primo, non alia ratione aquas frigescere, et converti videtur in glaciem, quam quia particulae, quae dantur, quae vulgo frigorificae nuncupantur, quaeque nitrosae [illegible], seu salinae, cuneorum instar, ipsius aquae meatus subeunt, eo que ita gelidum aquae [illegible] particularum motum non aequalis agitatione durescat, et in glaciem convertatur. Hoc media aestate videre possumus uti expertus est Cl. Boyleus, glacie contusa cum sale communi, vel nitro, aut alumine permixta vasculo aqua pleno circumposita. Nam particulae ex mixtura glaciei et salis erumpentes in aquam vase stagnantem movent [illegible] poros, occlusisque meatibus efficiunt, ne internus agitetur [illegible] a subtilissimis aqueis particulis; atque ita in glaciem constringatur.

2do. Aer in cubiculis, quorum parietes sunt marmorei, frigidior sentitur apparet. [illegible] videtur quod aer in marmor [illegible], et plane superficiei incidens, non in omnem seu partem, aut quacumque directione, sed recto celerrimoque motu ad nos reflectatur, quo perturbato sanguinis, et spirituum animalium agitatio in qua calor consistit, non mediocriter impeditur. Accedit, quod marmoris particulae maxima soliditate [illegible] sunt, meatus autem sunt angustissimi, in quibus proinde subtilior aer vix ac [illegible] motu movetur, quum e contrario in ligno, [illegible]

A ∈ [illegible] corporibus minus compactis magna subtilis aeris copia contineatur, cujus perturbatus motus efficit, ut ea corpora minus frigida sentiantur.

3tio. Glacies, et nix marmore frigidiores sentiuntur, quod spirituum aliorum motus in glaciem, atque nivem dum liquescunt, transferatur, adeo [illegible] languescat, et retardetur. Accedit, glaciei, et nivis solutas partes non tantum puncturas, et aculeos, sed cutis quoque meatus facilius penetrare, et toti corpori arctius adhaerere; ut proinde retardato sensorii motu, nix, atque glacies veluti frigida corpora, aut saltem minus [illegible] [illegible]. Dixi, minus calida; nam aliquid inesse calorem glaciei, atque nivi, ex eo patet manifeste, quod sub nive [illegible] virescere, et augescere segetes videamus, et glacies ipsa vapores emittat.

7 Dicent 1. Effectus reales et positivos causam realem, et positivam postulat, sed frigoris effectus sunt reales, et positivi. Ergo ratio frigoris aliquid positivum non mera privatio caloris. Mi. prob. Nam primo, ubi congelatur aqua, majorem molem acquirit. 2do nix, vel glacies [illegible] [illegible] aut sale, aut nitro, aut alumine, aut vitriolo, et vasi circumfusa aquam in vase contentam adeo frigoris vi penetrat, atque [illegible] ut eadem aestate [illegible] convertat in glaciem. 3tio, celebre est experimentum Academiae Florentinae, quod [illegible] calor ignis, aut solis speculo collectus et [illegible] proximum thermometrum respiciens ejusdem thermometri liquorem rarefacit, et altius ascendere cogit, ita, si loco solis, aut flammae glacies ponatur, thermometri liquor descendit, et condensatur. Non dissimili ratione, si glaciei sale nitro [illegible] [illegible] circumponatur, aer folliculo inclusus frigidior adeo evadet, ut inclusus in thermometro liquor sensibiliter decrescat. 4to ipse frigus

H in quibusdam locis a sole remotioribus longe acrius est, quam in iis, quae sunt soli viciniora. Sic frigus in Ukrania quae est Poloniae [illegible] acerrimum viget, quum tamen eadem terrae sit latitudo, sive distantia a polo nostro quae Normandiae [illegible] Galliarum provinciae, in qua non tam intensum est frigus. Sic fluvius, qui regiam abluit [illegible] [illegible] mense novembris, adeo frigoris vi intra duos [illegible] concrevit, et induratur ut quatuor mensium spatio currus, et ingentia pondera sustineat, quamvis aquae, et [illegible] frigus non adeo intensum videatur quum [illegible] a polo mundi distantiam, quam Roma. Sic respirantibus [illegible], ad latitudinem 40 [illegible] [illegible] repperiunt, quam insula Charlestonia in America, cujus latitudo est graduum 52 ob acerrimam frigoris vim omnino deserta sit, et incolis careat. 5to denique frigus corpora penetrat, et stipes et liquida dilatat, adurit tumores in artubus humanis, et [illegible] [illegible] in manus et pedes, [illegible], lividus efficit, [illegible], hoc argumentum contineri notat. Recensita frigoris phenomena, quum aliquid positivum sint, et per solam motus privationem explicari nequeant, positivam, et realem postulant causam. Ergo admittendi sunt frigorifici spiritus particulaeque nitrosae atque salinae, quae frigus constituant.

R.^o conc. Ma., ne. Mi. Quanquam recensita omnia phenomena aliquid revera positivum sint [illegible] si proprie loquendum est, haberi nequeant veluti frigoris privationis, nempe motus, positivi effectus, quum merae relationes nudi sint effectus reales, nullae proprietates; sed referenda omnia sunt in aliquid positivum, quod in causa est, ut esset in corporibus, quae frigida dicuntur, celerrimus, et perturbatus motus. [illegible] ut probe intelligatur, notandum est privationem motus citurati, et expansivi in partibus [illegible] corporum exiguissimis duplici ex causa posse [illegible] primo nempe ex eo, quod [illegible] corporis quod frigescit, evolent, et dispergantur molecul[ae], quibus partes ipsae ad motum excitantur [illegible]. 2do ex introductione quorundam corpusculorum in poros corporis, quod frigescere dicitur, quae cuneorum instar, ipsius partes antea ad motum concitatas vel pigras, vel fixas reddant. Primo modo frigescunt corpora liquabilia, quae calorem non concipiunt, nisi quatenus ex [illegible] a corpusculis ignis poros subeunt, texturam laxant, et subtilissimas eorum partes ad motum determinant: 2do modo frigescunt [illegible] [illegible] fluida, quae [illegible] non possunt, nisi aliquid aliud adveniret, quod commotas partes [illegible], retardare, et sistere posset. Quamobrem [illegible] [illegible] effectus, qui communiter frigoris effectus nuncupantur, petendi haudquaquam sunt ab ipso frigore, seu a motus citurati privatione sed ab aliquibus particulis, quae relinquentes, vel [illegible] corpora, privationem eorum motus retardant. Sed, demus omnia illa phenomena [illegible] et [illegible] frigoris effectus. [illegible] a privatione dicuntur, [illegible] admodum est nudum eorum verum, et proprium frigus, tamen nulla [illegible] corporibus, quae frigida dicuntur, absolutam caloris privationem. Effectus ergo [illegible] non sunt positivi effectus alicujus privationis, sed referendi

[illegible] semper sunt in motum, in causam proinde realem, et positivam.

His positis, facilis est responsio ad [illegible] opposita argumenta. Et primo, si frigoris vi congelatur aqua, majoremque acquirit molem, [illegible] ex eo proficiscitur quod [illegible] frigorificae nitrosae atque salinae [illegible], diffundentes se in poros aquae meatus [illegible] impediant ne subtilissimae aquae partes [illegible] motu agitentur, donec constituta quadam veluti privatione, aqua congeletur et concrescat. Quod [illegible] [illegible] quae, ubi in glaciem convertitur, rarefit, ceteri vero liquores omnes condensantur, id ex sola aquae partium textura, et a numero particularum aeris, quae intra substantiam aquae vim elasticam exercent, petendum est. Dum [illegible] congelatur aqua, exterior ejus superficies [illegible] frigorificis penetratur, obduciturque [illegible] vero perseverat aliquantulum in interioribus aquae partibus motus, aer inter eas concludit, qui ab externi aeris mole, et pondere [illegible] [illegible] in majus spatium se se explicat. Unde fit, ut glacies multo levior sit, quam aqua [illegible] innatet. Confirmatur. Si aqua omni fere purgata aere, uti in machina pneumatica exploratum fuit, adeo non intumesceret dum congelatur, sed potius angustiori spatio contrahitur. Glaciei ergo dilatatio non tam a spirituum frigorificorum ingressu, quam ab aeris elatere et rarefactione repetenda est.

Ad 2dum, nix, vel glacies permixta cum sale, aut nitro [illegible] vase stagnantem convertit in glaciem, propter eandem prorsus rationem, qua hiemis tempore aqua congelatur.

Ad 3tium, mirum esse non debet, si liquor thermometri descendit, ubi admota fuerit glacies, aut ubi in thermometrum [illegible] fuerit [illegible] aer una cum spiritibus nitrosis. Nam particulae sive nitri, sive salis, dum vitri poros subeunt, et liquoris meatus occludunt, impediunt perturbatam agitationem subtilissimarum particularum liquoris, adeoque liquidum [illegible] frigidum [illegible] reddunt. Dixi non posse spiritus salinos, et nitrosos aut proprie frigus producere, aut per se frigiditatem, [illegible] verum est, [illegible] aqua [illegible] [illegible] majori copia permixti, omnino prohibeant ejus congelationem.

Ad 4tum, acerrimum frigus non tantum in septentrionalibus regionibus, sed etiam in locis aequatori proximioribus, [illegible] quidem potest

a particulis quibusdam frigorificis, quatenus tamen perturbatum caloris motum a corporibus removent, non quatenus ipsae frigidae sint, aut frigoris naturam constituant. Hinc in Regionibus eandem obtinentibus Poli altitudinem inaequales esse possunt frigoris gradus, ipso majori, vel minori copia nitrum frigorificorum

Ad 3tium, Frigus penetrabile dici potest, quatenus scilicet frigorifici spiritus stirpium poros penetrant, occludunt, atque postea, dum frigus solvitur, ab halitibus intra stirpes inclusis, et rarefactis magno impetu expulsi, stirpes, et plantas, gravique quandoque vulnere conciliant. Eadem ratione, dum frigus in corporis humani partibus circulationi sanguinis moras inducit, tuberculi, et similis occasione praebet. Nam si partes citius calefiant, et sanguis majori nisu, et copia ad illas partes affluat, fibrarum ordo prorsus invertitur, et textura dirumpitur.

Dices 2do. Ventus Borealis celerrimo praeditus est motu, et tamen frigidissimus est. Ergo frigus in particularum quiete statuendum non est.

R. dist: ant: Ventus Borealis praeditus est motu celerrimo vibratorio, et motui caloris contrario conc: motu perturbato, nec motui caloris contrario ne: ant et conseq. Quod, aquilonari spirante vento, frigus sentimus, id proficiscitur a motu aeris recto, celerrimoque, qui quod fortior sit, et violentior, et motui organorum perturbato contrarius, tali est potestate instructus, ut impedito perturbato sensorii motu, frigoris excitet sensationem. Hinc fit, ut aere ex ore prorupto et cibos calidiores refrigeremus, et accensas lucernas extinguamus.

Caput 8.

De Frigoris et caloris Criterio.

Quia sensus nostri haberi nequeant incorrupti judices caloris, et frigoris, docente quippe experientia, quod cum calidum videtur apparet alteri frigidum, excogitata fuere instrumenta quaedam ad dimetiendos gradus caloris, et frigoris, quae Thermometra vel Thermoscopia dicuntur. Inter varia hujusmodi instrumenta primum est Thermometrum a Sanctorio inventum; Tubus scilicet inflexus, cujus pars summa occlusa est et in globi formam constructa, inferior autem aperta, quae aquam ad aliquam usque altitudinem infunditur. Quum pars superior tubi superior manu contrectatur, aer, qui eam partem replet, calore manus dilatatur, et aquam deprimit; Contra vero densatur prae frigore aer, et aqua ascendit. Hinc duo sunt hujus Thermometri phenomena. Primo, aere calidiore descendit liquor in tubulo: nam aer in globo inclusi vi elastica expanditur, et liquorem deprimit. 2do aere frigidiori elater in globulo constringitur; Deoque liquor propter minorem aeris interni resistentiam, ab aere externo sursum propellitur.

Verum Thermometrum Sanctorianum jam diu in usu esse desiit, quia minus est accuratum. Varium enim in eo motum et aeris pondus aquam inaequaliter attollit, adeo ut ipsius aquae elevatio ex duplici causa pendeat, ex frigore nimirum, et atmosphaerae pondere, neque ex ascensu, vel descensu aquae certa caloris, aut frigoris norma haberi possit. Hinc Florentiae primum alia Thermometra inventa sunt, quae undique clausa omnem externo aeri aditum intercludunt. Thermometra haec ita parari, et adhiberi solent. Quum in aliis continuis thermometris spiritus vini ad inferiorem phialam parum descendit, oblongum tubum amplâ, et rotunda phiala instructum ad certam altitudinem vini spiritu implent; tum admoto igne, ut spiritus vini calore rarefactus ipsum tubum impleat, omnemque aerem excludat, ad flammam lampadis summam tubi partem torquent, et hermetice claudunt, atque thermometrum ita constructum tabulae in duas aequales partes divisae fixum imponunt. Hujus autem thermometri duo praecipua phenomena sunt. Primo, aere calidiori liquor in tubulo ascendit; quia calore rarescit spiritus vini, majoremque occupat locum. 2do, aere frigidiori descendit in tubulo liquor, quia frigoris vi condensatur spiritus vini, et minorem in locum constringitur. Aliquando contingit, ut liquor ad supremam tubi partem attollatur, ipsumque quandoque effringat; e contrario vero nunquam evenit, ut liquor in subjectam phialam omnino descendat; quae summi caloris, acerrimique frigoris signa manifesta sunt.

Sed haec quoque thermometra sua habent vitia, quibus vix ulla remedia adhiberi possunt. Nam quum spiritus vini non statim dilatetur, neque confestim condensetur, non possunt detegi subitae aeris mutationes. Praeterea levissimarum mutationum nullum praebere possunt indicium, quum rarefactio, vel condensatio exigua sit, vixque animadverti queat, nisi longissimo, tenuissimoque collo fuerit thermometrum instructum.

Caput 9.

De Odoribus

Corpora odorifera, quae nimirum odoris sensum excitare possunt, triplicis generis sunt. Primo enim veniunt corpora actu odorifera, uti flores. 2do corpora potentia odorifera, quae nimirum sponte sua nullum odorem emittunt, sed odorifera evadunt, quum aut uruntur, aut vehementius fricantur; uti cera signatoria. 3tio corpora, quae quum per se inodora sint, unita cum aliis odorem constituunt, uti mixtura calcis vivae, et salis armoniaci, et connubium quoddam ex camphora, et oleo vitrioli. Sunt tamen corpora, quae actu, et quae potentia inodora sunt, cujusmodi nobis in se sunt aer, et aqua. Nam si quandoque odorem aliquem spirant, odor ille corporis potius heterogeneis in aqua, vel aere dissolutis, quam ipsi aquae, vel aeri est adscribendus.

Propositio 1. Odor qui ab odoroso corpore quaquaversus diffunditur, in subtilissimis corpusculis ex ipso emanantibus consistit.

Probatur Propositio. Nisi odores in substantiali odorosi corporis effluvio consisterent, explicari non posset, quomodo corpora calore, et fermentatione per intensionem odorem emittant; secus vero, quum eorum pori frigore constringuntur. Nam nisi asseramus, caloris vi motum excitari in corporibus, et rarefactionem texturae partium, subtiliores, et magis volatiles particulas separari a fixis, et crassioribus, atque inde avolare, et diffundi, contra vero frigoris actione occludi corporum poros, et subtilium partium motum impediri, et propterea diffundi, atque avolare nequeunt, nunquam profecto intelligemus, cur flores vere omnes sereno caelo, calidisque diebus odores suos copiosius spargant, parcius autem tempore frigido, et pluvio, vel multum diu a planta avulsi aperto aeri expositi fuere. Ergo etc. Confirmatur. Si odor substantialis odorosi corporis effluvium non esset, ... Sed corpora quammaxime odorosa, si vitreo vase hermetice clauso contenta sint, nihil penitus odoris ... aeri spargunt. Ergo etc. Accedit odores nedum foetidos, verum etiam suavissimos, in humano corpore interdum ... motus convulsivos, aliaque horrenda symptomata quandoque excitare, ut patet in mulieribus, quae ad hystericam passionem odorum causa recurrunt, id maxime argumento est, odores a corporis odorosis diversos non oriri, quam subtilissima corpuscula ex ipsis corporibus emanantia, et nostros organos vel fortius, vel languidius moventia.

Propositio 2da. Probabile admodum est odores in nobis excitari a profluvio quodam substantiali subtili ... particularum salino-sulphurearum.

Probatur Propositio. In eo consistere videntur odores, quod olfactus organum ita excitent, atque moveant, ut odoris sensum in nobis excitent. Atqui profluvium substantiale salinum, atque sulphureum ita olfactus organum excitat (suadente quippe experientia, corpora, quae spiritibus salinis, et sulphureis abundant, plus odoris fundere animadvertimus, ut constat in pulvere pyrio, in thure, nec non omnibus

Ergo odores in profluvio quodam substantiali salino, atq. sulphureo consistunt.

Propositio 2da. Subtilissimæ odorum particulæ excitant in nobis diversorum odorum sensationes, secundum diversitatem figuræ, magnitudinis, atq. texturæ.

Pro Probatione. Subtilissimæ particulæ, quæ odores procreant, secundum diversitatem figuræ, magnitudinis, atq. texturæ olfactus organum movent. Atqui secundum diversam motionem organo olfactus communicatam, diversorum odorum diversæ sensationes producuntur ab anima. Quare sensationes odorum pendent a figura, magnitudine, atq. textura subtilium particularum salino sulphurearum. Hinc odores dividis, acutus, suavis, ingratus. Odor quippe debilis nascitur, quum subtiliores moleculæ majorem nactæ soliditatem, et magnitudinem debilius organum olfactus movent. Producitur odor acutus, quum particulæ exquisitissima praeditæ magnitudine validius, atq. [illegible] [illegible] et majore impetu in nerveas fibrillas irruunt. Gratus, atq. suavis odor excitatur, si fibræ blando cient, atq. ordinato motu: ingratus denique, si perturbatè, et violenter vexent, et distorqueant.

Corolaria

1 Odores in corporibus quibus odoriferis nihil aliud sunt quam subtilissimæ eorundem corporum particulæ salino-sulphureæ [illegible] tatæ. In sensorio organo olfactus sunt diversi earundem particularum motus ad cerebrum propagati. In Anima perceptio diversorum ejusmodi motuum sub forma diversorum odorum.

2 Medium, per quod odores diffunduntur, est aer, non autem aqua. Quum enim odores in subtilioribus, et magis volatilibus particulis consistant, aqua, utpote major, quam aer, tenacitate prædita, earum particularum vim extinguit. Hinc patet, cur qui pituita, sive catarrho laborant, nihil fere olfactu percipiant. Nervorum enim narium fibræ nimio obrutæ humore nullum fere motum ex appulsu odorosi effluvii concipere sensibiliter possunt.

3. Quum odores non existunt, nisi diffundantur a corporibus odoriferis effluvia; statuendum est causam diffusionis odorum esse motum vel intrinsecum vel extrinsecum. Intrinsecus motus erit vel fermentatio vel putredo, vel alia quæcunque corruptio: extrinsecus autem aer, ignis, fricatio, et [illegible] corporibus impressus impetus. Hinc mirandum non debet si aer calidior [illegible] corpora magis odora efficit, [illegible] minus intensiorem odorem continuit propterea quod celeriori suo, et perturbato motu auget emissionem effluviorum: odores vero quandoque minuit, quia ita resolvit, attenuat particulas salino-sulphureas, ut propter extensionem exiguitatem nervos olfactus afficere vix possint. Mirum etiam esse non debet, si quædam corpora dura nullum odorem sponte sua emittunt, quæ tamen odora fiunt, si urantur, aut vehementius fricentur. Nam ex hujusmodi corporibus nullæ particulæ [illegible] propter earum gravitatem, soliditatemque, per fricationem vero magnus adeptus diversarum particularum numerus, quæ per aerem volitantes in nares nostras [illegible]. Idem contingit in ustione, qua satis manifestum est partes corporum dividi, et late per aerem spargi.

4. Corpora odorifera, quum tantam emittant effluviorum copiam, paulatim deteruntur, et extenuantur. Verum aliqua sunt, quæ dum odores [illegible] manifestam exhibent diminutionem, cujusmodi sunt corpora omnia, quæ per ustionem evadunt odorifera. Aliqua vero sunt, quæ longo etiam tempore sensibiliter non minuuntur, uti ambra.

Caput 10.

De Saporibus.

Corpora sapida dicuntur, quæ linguæ imposita, et salivæ beneficio dissoluta ita afficiunt linguam, ut saporis sensationem in nobis excitent. Contra vero corpora insipida appellantur, quæ linguæ organum ita immutare nequeunt, ut alicujus saporis in anima excitetur sensatio. Quare sapor est illa particularum sapidi corporis affectio, qua mediante, ipsæmet particulæ organum gustus solent immutare, atq. afficere.

Corporum sapidorum duplex genus est. Quædam enim actu sapida sunt, ut fructus jam maturi, saccharum, sales [illegible], quædam potentia tantum sapida dicuntur, quæ per se sponte sua nullum saporem excitant, sed sapida evadunt, quum dissolvuntur, uti metalla, quæ in [illegible] [illegible] ope aquæ fortis redacta, contrahunt saporem acutissimum. Sunt tamen corpora, quæ actu, et potentia insipida sunt, quorum in numero haberi debent aer, et aqua, quæ omni prorsus sapore destituuntur, quamdiu pura manent. Licet enim quandoque saporem aliquem contraxisse videantur, sapor ille manat corporibus heterogeneis, salibus [illegible] in aqua, vel aere dissolutis, quam ipsi aquæ, vel aeri tribuendus est.

Propositio 1. Sapores dependent a salinis corporum sapidorum particulis.

Pro Probatione. Docente experientia, ea corpora sapida sunt, quæ continent in se salinas particulas, et quæ majorem, vel minorem continent salinarum particularum copiam, ea majori, vel minori sapiditate donantur. Ergo et confirmatur. Ea corpora [illegible] insipida sunt quæ sale omnino destituuntur. In aqua pura omni destituta sale nullam exhibet sapiditatem, cui sale vero [illegible] sapiditatem induit. In aqua marina, destillationis ope, omni [illegible] privari debet, ac, ut constituatur insipida.

Sunt qui sapores repetunt non modo a salinis, verum etiam ab oleosis, et sulphureis particulis, quum certum sit corpora oleosa, atq. sulphurea [illegible] in nobis excitare sensationem saporis. Verum non est cur sapores in alias præterquam salinas corpusculis referamus. Sapida quidem sunt corpora oleosa, atq. sulphurea. At non ipsum sulphur, aut oleum sapiditatem efficiunt; sed sales, quas particulæ oleosæ, atq. sulphureæ [illegible] donant.

Propositio 2da. Salinæ particulæ excitant in nobis diversorum saporum sensationes secundum diversitatem magnitudinis, atq. figuræ.

Pro Probatione. Non alia ratione excitatur in anima sensatio saporum, quam quia salinæ particulæ nervorum linguæ [illegible] contrectant et alio quocunque motu agitant ad cerebrum usque propagato. Sed id non præstant salinæ particulæ, nisi ratione suæ magnitudinis, atq. texturæ. Ergo diversæ saporum sensationes dependent a magnitudine, et figura particularum salinarum. Confirmatur. Ut testis docet Aristoteles, gustus est quædam species tactus. Quum ergo tactus organum non afficiatur nisi ratione magnitudinis, et figuræ corpusculorum, quæ ipsum afficiunt, agitantque, idem de sapidis corporibus respectu sui organi dicendum videtur.

Corollaria

1. Sapores in corporibus, quæ sapida appellantur, faciunt salinæ moleculæ: In organo, motus earundem molecularum ipsi propagatus. In Anima, hujusmodi motuum cerebro communicatorum perceptiones.

2. Nullius solidi corporis sapor percipi potest, nisi corpus ipsum salivæ beneficio dissolvatur. Hinc corpora, quæ dentibus conteri et saliva dilui nequeunt, nullius saporis sensationem in nobis excitant, licet admota sint linguæ; cujusmodi sunt lapides atq. metalla. Hinc efficacior concipitur sapor, quo efficacior fuerit sapidi corporis dissolutio.

3. Idoneum sapidorum corporum menstruum est Aqua, quæ propterea insipida est. Nam si ipsa aliquo sapore polleret, vel corporum sapidorum, quæ in ipsa solvuntur, non natum retunderet, eamque interdum penitus impediret. Hinc lingua nimis exsiccata solidiorum corporum saporem non potest haurire, quia nimirum tunc fluidum non est, quo salia solvantur et ad interiores linguæ partes deducantur.

4. Lingua nimio humore turgida vix aliquam saporis sensationem excitat, quia nervorum [illegible] papillæ perquisitionem salinarum moleculæ [illegible] vix moventur. Nimius enim humor [illegible] vel retundit, et penitus comprimit.

5 Calida corpora sapidiora videntur. Nam caloris ope, salina corpuscula efficacius solvuntur, magis attenuantur, concepto autem per calorem motu, validius nervulorum papillas urgent.

6. A figura, et magnitudine particularum sapidarum proficiscuntur species omnes saporum, quæ octo communiter recensent, salsum nimirum, pinguis, dulcis, acer, acidus, austerus, acerbus, amarus. Salsus sapor, qui in sale potissimum communi percipitur, oritur a moleculis, quarum anguli vel obtusi sunt, vel parum acuti. Pinguis, qui in olivis maturis, et ossium medulla eminet, proficiscitur ex magna copia sulphuris, cujus particulæ, utpote angulis apprime obtusis instructæ, leniter duntaxat nerveas papillas premunt. Dulcis sapor habetur ex particulis suis paribus angulis præditis, sed cum subtiliori sulphurea substantia adeo præditis, ut [illegible] affectu sensorium suctus vellicare, et titillare valeant. Duplex autem dulcedo distinguitur, altera nimirum in qua salinæ particulæ prævalent, unde validior sensatio efficitur, altera, in qua sulphur abundat; quæ propterea non tam valide gustus organum movet. Dulcedo primi generis natet in saccharo, alterius vero in melle, manna, cassia, fructibusque maturis. Dulci sapori opponitur amarus, qui oriri videtur ex moleculis multiplicibus angulis inæqualiter præditis nerveas papillulas vellicantibus, atque mordentibus. Corpora amara sunt Absynthium, myrrha, aloes, agaricus, opium, ammoniacum, aliaque plurima. Nunquam contigit, ut dulcia corpora longa ^{coctione} ~~[illegible]~~ amaritudinem contrahant. Id autem fit, quod mobilioribus, caloris ope, evaporatis particulis, rigidiores solummodo relinquantur. Sapor acidus habetur a moleculis apprime rigidis, tetraedica figura donatis, quæ cuspide sua acuta, cuneorum instar, papillas, fibrasque linguæ valide pungunt, aliquantum eas constringunt, ampliorique incisionem, quam aliud quodcumque sapidum in ipsis efficiunt. Acida sunt Spiritus vitrioli, acetum, poma citrina, aurantia, limonia etc. Acris sapor oritur ex moleculis oblongis, rigidis, et acumine præditis, sed celeri, et perturbato motu affectis. Hinc hujusmodi corpora linguæ fibras pungere, et perturbati exagitare solent. Hac saporis specie prædita sunt piper, allium, et alia non pauca. Sapor acerbus proficiscitur ex moleculis rigidis, uncinatis, et asperis, quæ linguæ meatus occludunt, fibras ligant, ipsisque semel infixæ non facile dimoveantur. Hinc habetur stupor, quo dentes, et palatum non sine gravi molestia afficiuntur. Acerbi sunt fructus omnes immaturi, et poma potissimum sylvestria. Sapor austerus oritur ex iisdem fere principiis, ex quibus acerbus, nimirum ex moleculis rigidis, quamplurimis veluti hamulis donatis, quæ linguæ fibras stringunt, minus tamen, quam in acerbis corporibus contingere solet. Hinc austerus et acerbus [illegible] secundum magis et minus inter se differunt, et uterque a medicis adstringens nuncupatur. Recensitis octo saporum speciebus addit a medicis sapor insipidus, immerito tamen. Insipida autem corpora sunt, quorum moleculæ talis sunt [illegible], tantæque magnitudinis, ut vel linguæ porulos subire nequeant, vel si eos subeunt, nerveas ipsius papillulas prope laedunt, et leniter admodum tangunt. Hinc corpora quandoque insipida, laxata et dissoluta eorum textura, sapida evadunt. Tunc enim particulæ moleculæ separantur ab iis, quibuscum acrimonia retundebatur, adeoque vim suam in nerveas linguæ papillulas exercere possunt, saporisque sensationem excitare.

Physica Particularis

Liber Primus.

Astronomia.

Ventum est, faventibus superis, ad eam Physicæ præcipuam partem, quæ quum in contemplatione potissimum Astrorum versetur, Astronomia nuncupatur. Scientia hæc summorum semper virorum ab ipso fere Mundi exordio ^{maximum} studium fuit. Hanc excoluere Sethi Nepotes, hanc Chaldæi antiquissimi; hanc Magi Persarum, Ægyptii, Phœnices; hanc denique semper et maximi Imperatores et potentissimi Reges, qui nimirum [illegible] ducebant, quum Mundo imperarent, in Mundi cognitione versari. Illius præstantia tanta est, quantam longissima oratione, si tempus sineret, vix complecti possemus. Imprimis nulla scientiarum nulla est, quæ citius, evidentiusque conducere nos, [illegible] ad cognitionem summæ atque omnipotentis Conditoris Mundi. Nulla plura probe argumenta quibus Dei existentiam demonstremus, potentiam, sapientiam, et cætera divina quæ attributa cognoscamus. Cœli enarrant gloriam Dei, inquit Propheta Regius: Et Tullius rationis duntaxat ductus lumine (Lib. 2 de nat. Deorum) non potest esse tam apertum, tam perspicuum, quum Cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod numen præstantissimæ mentis, quo hæc regantur. Ideo mentes hominum mirifice delectat tum sublimitate, utilitateque contemplationum cum certitudine atque evidentia Demonstrationum. In cæteris Disciplinis nonnullæ inextricabiles occurrunt difficultates, quæ ulteriorem investigationem prohibent. Geographi V.C. vix nauticarum [illegible] certas longitudines, latitudinesque ostendunt. Meteorologici vix divinare possunt, qualis futurus sit cras noster Atmosphæræ status; quum interim Astronomi, nostri potissimum temporis, minimarum quarumcumque Stellarum longitudines quam latitudines accuratæ determinent, prædicantque in multa futura sæcula Solis, Lunæque Eclipses, Planetarum conjunctiones, oppositiones, et quoscumque mutuos aspectus, quamvis corpora hæc tam a nobis, quam a se ipsis invicem immenso fere distent intervallo.

Sed latius patet Astronomiæ usus, et cæteris quoque Artibus, et Disciplinis tanto est adjumento, ut eæ vel jacerent prorsus, vel nimis imperfectæ forent sine Astronomicis cognitionibus. Quid non præstaret destitutus hac scientia Geographus, quid Cosmographus? Quam non notissimum esset Navigationis status, nisi hujusce Artis inventores, et Restauratores Astronomiæ operam dedissent? Propterea ea gloriæ cupido, quæ antiquos, et recentiores Homines movere potuit ad explorandas ignotas, distantes Regiones, movit eosdem, impulitque ad diligenter excolendam Astronomiam.

Ut vetustissimorum temporum Astronomos ^{omittamus, prætereamus} ~~[illegible]~~ in Historiæ Gentium antiquissimarum, et remotissimarum multis immixtos sunt fabulis; Græci, per quos in cæteras Europæ Provincias scientiæ fere omnes inductæ fuere, tradente Laertio, omnem astronomicam doctrinam ab Ægyptiis hauserunt. ~~[illegible]~~ Ex Græcis Astronomis omnium celeberrimus habetur Pythagoras, qui sextum annos apud Ægyptios in Sacerdotum consortio vixit, primusque in Græcia docuit, Tellurem, cæterosque Planetas circa Solem, veluti centrum, revolvi; motum autem Solis, et Stellarum diurnum [illegible] non reale esse, sed apparentem, ortum scilicet ex motu Telluris circa proprium Axem: Post Pythagoram vero in secta potissimum Italica magnum sibi ^{nomen} ~~[illegible]~~ pepererunt Philolaus, et Aristarchus Samius.

Quum per aliqua sæcula, ob Barbarorum irruptiones, aliasque calamitates, una cum aliis scientiis penitus jacuisset apud Europæos Astronomia; jubente Friderico 2do circa annum Christi 1230, Ptolomæi syntaxis magna ex Arabica versa est in latinam linguam. Post illud tempus maximi Nominis Astronomi ex omnibus fere Europæ Nationibus; inter quos eminent Alphonsus Castellæ Rex, qui Tabulas ^{vulgavit ab ipso nomine dictas} ~~[illegible]~~ Alphonsinas. Nicolaus Copernicus Pythagorici Systematis Restaurator: Wilhelmus Hassiæ Landgravius, qui Quadrantes, et Sextantes prioribus longe majores ad altitudines, et distantias Syderum dimetiendas adhibuit: Tycho Brahæus Nobilis Danus, qui Instrumentorum suppellectile Reges omnes, et Principes longe superavit, quique Catalogum Fixarum 770 quam diligentissime observatarum edidit. Galilæus Galilei Lynceus, qui Tubi optici beneficio plurima nova Cœli phæ-

mera patefecit, qui satellites Jovis, eorumque motus, Saturni phases varias, luminis incrementa et decrementa, quæ Venus [illegible] lunæque superficiem inæqualem et montibus asperam, solares maculas et solis revolutionem circa axem primus demonstravit: Joannes Keplerus, qui systema mundi, suique motuum veras invenit et Astronomiam immensum auxit: Hevelius, qui Catalogum Fixarum Tychonico longe majorem ex propriis observationibus confecit: Hugenius et Cassinus, qui primi Saturni satellites et annulum conspexere: Joannes Flamstedius Author Catalogi Britannici Fixarum in quo exhibentur 3000 fixæ, quibus singulis adjunxit proprias longitudines, latitudines, ascensionem rectam, distantiam a Polo cum variatione ascensionis rectæ, et distantiæ a Polo, dum longitudo uno gradu mutatur: Gassendus, Cartesius, Horoxius, Bullialdus, Wardus, Ricciolius, Haleius, Gregorius, Joannes Keilius, et Isaacus postremum Newtonus, cujus divino propemodum inventis originem cælestium motuum cognoscimus, et legem illam universalem conspicimus, quam Omnipotens Creator per totum hoc systema diffudit, quaque universalem rerum fabricam conservat.

Caput I.

De nomine, magnitudine, et figura mundi.

Pythagoras primus omnium Philosophorum, teste Plutarcho, hanc universi machinam mundum vocavit ob perfectam, absolutamque rerum elegantiam; veteres autem hanc ipsam rerum universitatem, sive omne, sive totum, sive universi nomine significarunt. Propterea cum Posidonio Stoico compagem [illegible] definire soles mundus compages ex cælo, terraque coagmentata, atque ex iis naturis, quæ in ea continentur. Hinc Moises, ut ostenderet mundum, sive universum initio temporis fuisse a Deo creatum, dixit: In principio creavit Deus Cælum, et Terram: et Cicero Lib. 2. de Divinatione mundum vocavit quasi communem quandam Deorum, κοινήν domum, aut urbem.

Circa figuram mundi variæ fuerunt veterum præcipue Astronomorum sententiæ. Quamquam enim communior, et longe verosimilior opinio fuit mundi figuram esse sphæricam, non defuere tamen qui aut ovalem, aut triangularem, aut quadratam putarent. Nonnulli etiam antiquiores Ecclesiæ Patres mundum in modum ædis, sive tentorii extensum dixerunt, quod nempe, atque iterum in sacris Literis dicatur extendisse Cælos sicut pellem, et expandisse Cælos sicut tabernaculum ad habitandum. Hinc D. Joannes Chrysostomus hom. 14 et 17. in Epistolam ad Hebræos, redarguit Philosophos illos, qui Cælum esse sphæricum putabant. Hinc Procopius in Genesim ausus est asserere sententiam de sphærica Cæli figura alienam esse a catholica Disciplina. Sed ut intelligamus, qua lege sacrarum Scripturarum testimonia adhiberi debeant in rebus astronomicis, et universa Physica, audiamus D. Augustinum Lib. 1. de Genesi ad litteram Cap. 23. Quomodo, inquit, non est contrarium iis, qui figuram sphæræ Cælo tribuunt, quod scriptum est in Libris nostris, qui extendit Cælum sicut pellem: sit sane contrarium, si falsum est quod illi dicunt. Hoc enim magis verum est quod divina dicit auctoritas, quam illud, quod humana infirmitas conjicit. Sed si forte illud talibus documentis probari potuerit, ut inde dubitari non debeat, demonstrandum est hoc, quod apud nos de pelle est dictum, veris illis rationibus non esse contrarium. In rebus itaque obscuris, et a nostris oculis remotissimis, si qua inde scripta etiam divina legerimus, quæ possint, salva fide, qua imbuimur, alias, atque alias parere sententias, in nullam earum nos præcipiti affirmatione ita projiciamus, ut si forte diligentius discussa veritas eam recte labefactaverit, corruamus. Hactenus Augustinus qui aliis etiam in locis monet verbis [illegible] tunc solummodo inhærendum authoritati divinarum Scripturarum, quum agit de rebus ad fidem, atque mores pertinentibus. [illegible]

Qui mundum sphæricum esse voluerunt, id imprimis demonstrabant ex circulari figura, quæ omnium videtur perfectissima, capacissima, atque pulcherrima. Quid enim pulchrius ea figura, aut sphæra, quæ sola omnes alias figuras complexa continet, quæ nihil asperitatis habere potest, sibique ipsi simillima est? Sphæricam itaque, concludit Plato, Deus mundo figuram dedit, decoram, et sibi congruam, quoniam consentaneum erat, ut, quod omnia in se continere deberet, ea figura esset, quæ omnes figuras contineret. Ideo, quum siderum forma perfecte sphærica sit, quum eadem sidera perenni motu ferantur, ut in orbes videantur, et circulos describant, longe verosimilius est Cælos ipsos, in quibus ea motus peragunt, et universum, quod illa corpora complectitur, sphæricam figuram habere: neque enim aliter cælestes illæ sphæræ libere moveri possent. Stoici, suspicari posse asserebant, in omnibus corporibus, quæ universam hanc mundi molem constituunt, reperiri fortasse vim quandam, qua ad punctum aliquod, veluti centrum nitantur; eo prorsus modo, eademque lege, quibus terrestria corpora gravitatis impetu ad Telluris centrum feruntur: quod si concedatur, facile sphærica mundi figura inde probabitur.

Sed, ut ingenue loquar, tria hæc argumenta, quibus Pythagoras, Stoici, Plato, atque Aristoteles sphæricam mundi figuram demonstrare conati sunt, [illegible] evidenter rem ostendunt, et difficile est in [illegible] Cicero, [illegible] aliquis [illegible] cum Velleio apud Ciceronem Lib. de natura Deorum [illegible] mundi [illegible] existimant, et formam Cylindri, aut quadrati, sive coni, sive pyramidis [illegible] Ideo [illegible] figuram sphæricam omnium esse [illegible] pulcherrimam, [illegible] demonstratio [illegible] Sphæra [illegible] figura, sed ipsa quoque circulus in majoribus continetur Polygonis: neque semper licet tanto Artifici dictitare modum, ex quo aut cubicum, aut ovatum, aut quadratum mundum conderet, qui quantitatem mundi rotundi magnitudine excederet. Siderum sphærica forma, eorumque circulares motus non majorem vim habent ad ostendendum sphæricum mundum. Dicere [illegible] Cælos sidera [illegible] motu [illegible] circulari, [illegible] universi [illegible] omnino converterent. Stoicorum denique suspicari corpora omnia hanc Universi molem constituentia vi sibi insita in aliquod commune punctum, veluti centrum, tendere. Sed universalis vis illa gravitatis, quæ a communi, et naturali nisu terrestrium corporum desumitur, magis innititur conjecturis, non solidis demonstrationibus, quas exoptamus.

Quanta sit exterior mundi [illegible] distantia a Tellure, et de distantia [illegible] a Tellure [illegible] secundum calculum Hugenianum [illegible] a Tellure est 27664 [illegible] distant a Tellure [illegible] ultra [illegible] Keplero, Cassino, Bernoullio, nihil aliud [illegible] Cometas [illegible] Planetas [illegible] nobis exhibent mundi [illegible] ostendunt quantus sit mundus [illegible] Plinio, et Plurimis [illegible] mundi [illegible] videtur.

Quid [illegible] in tanta opinionum discrepantia de magnitudine et figura mundi [illegible] demonstrationes [illegible] conjecturas [illegible] placita, et [illegible] explicamus. [illegible] mundi nomine [illegible] creaturas [illegible] quas condidit [illegible] Deus, [illegible] mundus; quo [illegible] creaturas [illegible] mundus dicitur [illegible] Universi [illegible] Cælum, [illegible] Stellarum, Cometarum, Telluris, et reliquorum Planetarum, [illegible] mundus, et aliqua [illegible] figura, quam [illegible] sphæricam [illegible] Stoico [illegible]

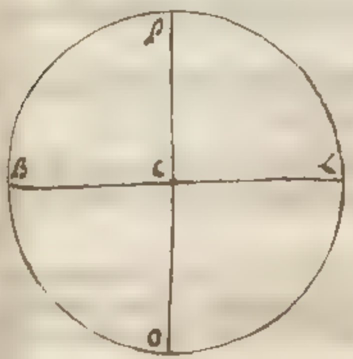
Caput 2dum

De Principiis Cosmographiæ.

Statuta sphærica Corporis mundi figura, prætermissaque quæstione de illius Origine (nam alibi mundum neque esse æternum, neque fortuito, et casu conditum demonstravimus) ordo rerum postulat, ut illius descriptionem conficiamus atque principia illa tradamus, in quibus prima velut Geographiæ atque Astronomiæ semina continentur.

1. Quoniam sphæricus est mundus, concipiendum est in mundi medio punctum, quod mundi centrum nuncupatur; ab hoc autem centro concipere debemus æquales duci posse rectas ad mundi superficiem. Sic in sphæra seu mundo [illegible] Fig.a 52, punctum C est mundi centrum, a quo duci possunt sive ad concavam, sive ad convexam superficiem æquales rectæ CB, CL, CP, CO.

Fig. 52



2. Recta PO est mundi diameter.
3. Recta CP semidiameter, seu radius mundi.
4. Quia circa rectam PO volvi concipitur mundus; erit PO Axis mundi.
5. Extremitates vero Axis P, et O, quæ sunt puncta illa immobilia, circa quæ revolvitur mundus appellantur Poli mundi, quorum alter P dicitur Arcticus, seu Borealis, quod illi constellationi proximus sit, quam Græci Arcton, nos Ursam dicimus, et Boreales mundi partes respicias; alter O dicitur Antarcticus, sive Meridionalis, quod Arctico ex diametro opponatur, sitque in meridionali, sive australi mundi parte. Polus Arcticus, sive Septentrionalis semper videtur ab iis, qui Europam incolunt, Antarcticus vero nunquam.
6. Duo alia sunt in mundo mobilia puncta, quorum unum Arabice vocatur Zenith, alterum Nadir. Primum capiti nostro perpendiculariter imminet: 2dum primo ex diametro oppositum pedibus nostris subjicitur.
7. Quia mundus, utpote sphæricus circa suos polos, et circa axem convertitur, in illius superficie plurimi Circuli describi possunt, ex quibus alii sunt majores, alii minores. Majores mundi Circuli dicuntur, qui per centrum mundi transeunt, ipsumque in duas æquales partes, sive hemisphæria dividunt. Minores vero Circuli appellantur, qui mundum in duo segmenta, seu inæquales partes dividunt, neque per ipsum mundi centrum transeunt. Minores [illegible] Circuli minorem habent extensionem quo Polis mundi proximiores fuerint, majorem, quo proximiores centro mundi.
8. Circuli vel sunt Paralleli, vel Obliqui. Paralleli dicuntur, qui inter se æqualiter distant: Obliqui, qui inæqualem ad invicem habent distantiam.
9. Quatuor sunt puncta mundi, quæ cardinalia nuncupantur; nimirum Oriens L, Septentrio P, Occidens B, Meridies O, quatuor præcipuas, et sibi oppositas mundi plagas significantia.

Puncta, Lineæ, et Circuli, de quibus hactenus loquuti sumus, concipi possunt in mundo, etiamsi nullum foret in centro mundi corpus, atque etiamsi nullus foret sive Solis, sive Telluris motus; verum sequentia puncta, et Circuli, quoniam oriuntur a motu Solis apparenti, intelligi non possunt sine motu apparenti Solis, adeoque reali motu Telluris circum Solem.

10. Decem sunt in mundo Circuli, et quatuor puncta, quæ proficiscuntur a Sole, aut saltem sine Sole intelligi non possunt. Decem Circuli sunt Æquator, Meridianus, Horizon, Zodiacus, Duo Coluri, duo Tropici, et duo Polares. Quatuor puncta sunt duo Solstitialia, et duo Æquinoctialia.
11. Sex primi, scilicet Æquator, Meridianus, Horizon, Zodiacus et duo Coluri, Circuli majores appellantur, suntque inter se æquales, et mundum dividunt in æquales partes.
12. Quatuor postremi Circuli, nimirum duo Tropici, et duo Polares, vocantur Circuli minores, sunt inter se inæquales et inæqualia mundi segmenta constituunt.
13. Æquator sive Æquinoctialis est Circulus, quo mundus divisus concipitur in duas æquales partes, australem nempe sive meridionalem et septentrionalem, sive borealem. Poli Æquatoris iidem sunt cum Polis mundi P et O; volvitur enim Æquator circa Axem mundi PO. Vocatur autem Circulus hic Æquator, sive Æquinoctialis, quia dum Sol bis in anno apparenti motu in hoc Circulo fertur, dies, noctesque æquales habemus. In Æquatore notari solent longitudinis gradus.
14. Meridianus est circulus transiens per mundi Poles per duo vertica[illegible] puncta, dividens mundum in duas æquales partes orientalem et occidentalem. Axis hujusce circuli est recta ducta ab oriente ad occidentem, illius propterea Poli, circa quos volvitur sunt puncta ortus et occasus L et B. Dicitur Meridianus, quia quum Sol apparenter hunc circulum attingit, adeoque ab oriente, et occidente æqualiter distat medium habemus diem. In meridiano describuntur gradus latitudinis, altitudinis nimirum Poli Mundi. Hoc interest inter Æquatorem, et Meridianum, ut primus sit immobilis, et unicus, quum idem semper sint respectu omnium Regionum Poli Mundi, quos circumvolvitur: 2dus vero multiplex sit, quoniam, secundum diversas mundi Regiones, diversa sunt puncta verticalia Zenith, et Nadir, per quæ transire debet Meridianus.
15 Horizon sive Finitor est Circulus secans mundum in duas æquales partes, superiorem, et inferiorem. Dividit vulgo respectu [illegible] [illegible] in [illegible] [illegible], et [illegible], quorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Quia Horizon ex duobus oppositis punctis Zenith, et Nadir describi intelligitur, quotiescumque ab uno ad alium locum transimus, Horizontem mutamus. Solent notari in hoc Circulo ventorum nomina, dies mensium, et gradus, quos in Zodiaco Sol percurrere videtur.
16 Zodiacus est Circulus, Baltei instar mundum ambiens, qui ut oblique secat Æquatorem, et [illegible] [illegible] obliquè [illegible] ab Æquatore in duas æquales partes, quarum altera declinat ad Polum Arcticum, altera vero ad Antarcticum. Declinatio Zodiaci ab Æquatore est graduum 23 cum dimidio, quare Poli Zodiaci, circa quos volvi concipitur Zodiacus, gradibus 23 cum dimidio a Polis mundi recedunt. In Zodiaci medio linea quædam ducitur quæ Ecliptica vocatur [illegible] in ea Solis et Lunæ fiunt Eclipses. Hanc lineam [illegible] [illegible] [illegible] Sol dum anno apparenti motu [illegible] Zodiacum movetur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gradus, ceteri vero Planetæ [illegible] ab ecliptica vel a Zodiaci medio ad austrum, et ad boream excurrunt. Zodiacus [illegible], ut [illegible] planetis, 20 habet gradus latitudinis; Zodiacus autem vocatur a græco nomine Zodion quod animal significat, quia in ipso duodecim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quorundam animalium nomina sortita sunt. Hinc Zodiacus a [illegible] [illegible] dicitur, quod illius [illegible] [illegible], sive [illegible] [illegible] [illegible] in 12 æquales partes, in quibus totidem signa sive constellationes continentur, ab Ausonio comprehensa duobus hisce versibus

> Sunt Aries, Taurus Gemini, Cancer Leo, Virgo
> Libraque, Scorpius, Arcitenens Caper, Amphora, Pisces

Signa hæc peculiaribus characteribus exprimuntur. Aries quidem Arietis capite Taurus capite [illegible] [illegible] duobus [illegible], quorum [illegible] [illegible] conserta sunt. Leo cauda Leonis: Virgo veste muliebri. Libra vulgari libra: Scorpio cauda Scorpionis Sagittarius, seu Arcitenens sagitta. Capricornus pede capri fune revincto Aquarius, seu Amphora duobus rivulis Pisces duobus piscibus adverso dorso colligatis. Communiter [illegible] [illegible] habent sequentes characteres

♈ ♉ ♊ ♋ ♌ ♍
♎ ♏ ♐ ♑ ♒ ♓

annuo motu

Motus ille apparens, quo sol in Ecliptica circumagitur, est ab Occasu in Ortum; motus vero apparens diurnus ab ortu in occasum. Annuo apparenti motu percurrit sol totam Eclipticam, motu diurno unum ferme Ecliptice gradum. Sunt enim in Zodiaco, non secus ac in ceteris Circulis, gradus 360, Annus vero dies 365, cum 6 horis, complectitur.

17. Coluri duo sunt mundi equales Circuli transeuntes per mundi Polos tanquam duo meridiani; neque a meridianis per puncta Equinoctialia, vel Solstitialia transeuntibus ullo modo differunt. Vocantur coluri, idem mutili, quia cum se in mundi Polis intersecantes nunquam nobis aut citra, aut ultra Equatorem degentibus apparent integri, quamquam revera integri sunt.

18. Ex Coluris unus dicitur Colurus Solstitiorum: Alter Colurus Equinoctiorum. Primus transit per Polos mundi, et per puncta Solstitialia: 2dus per Polos mundi, et per puncta Equinoctialia.

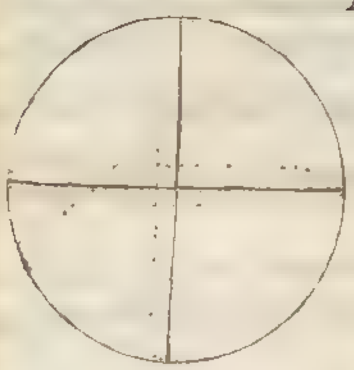
19. Tropici duo sunt Mundi minores Circuli Equatori paralleli, medium habentes Equatorem, et ambo 23 gradus cum dimidio ab Equatore distantes. Vocantur greci Tropici, idem versorii, quia quum sol in maxima sua declinatione ab Equatore ipsos, hinc inde describit diurno apparenti motu, ad eundem Equatorem paulatim revertitur.

20. Alter Tropicorum, qui in Boreali Mundi plaga circumvolvitur, dicitur Tropicus Cancri, propterea quod transit per primum gradum Cancri. Qui vero in Australi Mundi parte ducitur, vocatur Tropicus Capricorni, quia transit per initium Capricorni.

21. Polares Circuli describi concipiuntur a Polis Zodiaci, distantes 23 gradus cum dimidio a Polis Mundi. Eorum alter a proximo Polo vocatur circulus borealis, sive articus, alter circulus australis sive antarcticus; Quos autem inter Tropicos et Equatore circuli paralleli nancupantur.

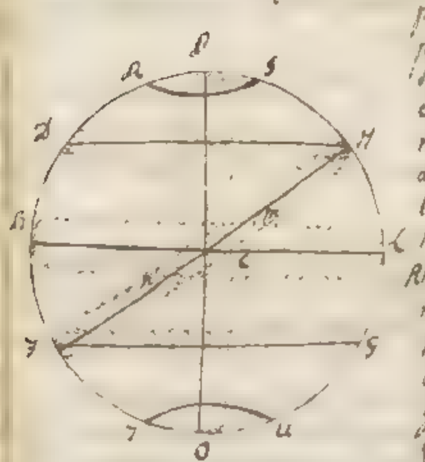
22. Puncta Solstitialia, que sedem habent in initio Cancri, et Capricorni, sunt duo puncta Ecliptice ab Equatore remotissima, vocata Solstitialia, quia cum sol annuo apparenti motu ad ea pervenit, ulterius non procedit, sed ad Equatorem revertitur; et preterea respectu Equatoris stare quodammodo sol videatur. Notantur duo hec puncta a duobus Tropicis hinc atque inde ad angulos alternos Eclipticam tangentibus: seu a Coluro Solstitiorum secante Eclipticam initio Cancri et Capricorni.

23. Puncta Equinoctialia, que constituta sunt in principiis Arietis et Libre sunt duo puncta Ecliptice tangentia Equatorem. Vocantur Equinoctialia, et puncta veri ortus, et occasus, quia quum sol ad ea pervenit, noctes diesque equantur. Notantur hec puncta ab Ecliptica secante utrinque Equatorem et a Coluro Equinoctiorum. A quatuor autem punctis, Solstitialibus nempe et equinoctialibus, initium sumunt quatuor Anni tempestates: Ver, Estas, Autumnus, Hyems.



Sed ut mediocritatem Mundi divisionem ex Solis apparenti motu ortam imaginatione facilius comprehendamus, sit Fig. 13. perpendicularis sphera seu sphericus mundus B D O L. B sit Septentrio O Meridies. L Oriens D Occidens P Polus Mundi Arcticus, et simul verticale punctum Zenith. O Polus mundi Antarcticus, et verticale simul oppositum punctum Nadir. Circulus BL sit Equator, sive Equinoctialis dividens mundum in duas equales partes, Borealem nempe B P L, et Australem B O L habens Polos P, O cum Polis mundi communes. Circulus O P sit Meridianus secans mundum in duo equalia hemispheria, Orientale nimirum P L O, et occidentale P B O, habens Polos B, L communes cum punctis ortus et occasus. Equator B L est simul rationalis Horizon, quoniam ex hypothesi Horizontis Poli, seu verticalia puncta non differunt a Polis Equatoris B, C. Circulus F H secans mundum in partem septentrionalem F P H et meridionalem F C H, Equatorem equaliter ad C tangensque hinc, atque inde Mundi superficiem ad H, et F sit Zodiacus, cujus intermedia circumvoluta linea F H sit Ecliptica, Poli ejus ecliptice sunt A, et U. Circulus D H Equatori parallelus, versus Borealem mundi plagam descriptus et tangens Eclipticam ad punctum H sit Tropicus Cancri. Circulus F G Equatori pariter parallelus, in Australi mundi parte descriptus, et tangens Eclipticam ad F sit Tropicus Capricorni. Circulus A S descriptus a Polo Ecliptice A, et circumambiens Polum Mundi P sit Circulus Borealis articus. Circulus TU descriptus a Polo Zodiaci U, et circumambiens Polum Mundi O sit Circulus australis antarcticus: Punctum H, in quo Tropicus Cancri tangit Eclipticam F H, sit punctum Solstitiale boreale, seu solstitium respectu Europe estivum, quod sedem habet in primo gradu Cancri. Punctum F in quo Tropicus Capricorni tangit Eclipticam sit punctum Solstitiale australe, sive Solstitium respectu Europe Hyemale, respectu autem nostrorum Antipodum solstitium estivum: Punctum septentrionale in, in quo Ecliptica secat Equinoctialem, sit punctum equinoctiale boreale, sive equinoctium Europeis vernum, Antipodis autumnale. Punctum meridionale in in quo Equator secat Eclipticam, sit punctum equinoctiale australe seu Equinoctium Europeis autumnale, Antipodis vernum.

Fig. 13.



Animadvertendum tamen est in facta hypothesi de perpendiculari sphera (cum scilicet Horizon idem est cum Equatore, et puncta verticalia non differunt a Polis mundi) nulla haberi equinoctia, nulla solstitia. Quum enim sol 6 sex menses semper motu apparenti feratur supra Horizontem B L in superiori hemispherio B P L, et 6 sex alios successivos menses semper apparenter moveatur infra horizontem B L in inferiori hemispherio B O L; hinc atque inde habebitur vicissim aut perpetua sex mensium nox, aut perpetuus sex mensium dies. Quare respectu positionis Terricolarum et tantum regiones habent semper equinoctia, que sub Equatore posite sunt, et bis in anno habent Equinoctia, que omnimoda, seu perpendiculari gaudent Poli altitudine. Sub Equatore autem sub Polis degentibus nulla apparent solstitia proprie dicta, quum illi noctes semper habeant diesque equales, vel continua sex mensium nox, aut dies. Hinc, ut intelligamus diversas, que apud nos sunt, anni tempestates a solstitiis, et Equinoctiis proficiscentes, concipere debemus spheram B D L O, Fig. 13, ita constitutam, ut Axis Mundi sit F H, vel recta ducta sive a D ad G, sive a A ad U.

24. Equatorem Circuli, et puncta, que in superficie Telluris nostre terminata concipiuntur per motum diurnum circa solem seu per apparentem motum diurnum Telluris, transferri solent ab Astronomis ad ipsam spheram Mundi concavam superficiem in qua fixe nobis apparent stelle; gradus longitudinis, vel latitudinis Mundi iidem erunt cum gradibus longitudinis, et latitudinis Telluris quamquam respectu extensionis in infinitum sint majores.

25. Latitudo Mundi, non secus ac latitudo Telluris, est pars illa Universi, sive Telluris, quam meridianus ab Equatore ad locum usque designatum [vel ad punctum verticale] intercipit. Hinc sub Equatore nulla habetur latitudo, sed maxima est sub Polis mundi, graduum scilicet 90, ut amplior esse non possit. Quare eadem est latitudo, que Poli elevatio.

26. Longitudo Mundi, sive Telluris est portio Equatoris inter meridianum alicujus loci, Urbis v. c. Maceratensis, et primum meridianum, quem scilicet consensus hominum primum constituit. Gradus longitudinis numerantur ab occasu in ortum a primo scilicet meridiano ad particularem designati loci meridianum, eundo semper versus orientem. Hinc longitudo alicujus loci tanta fieri esse potest, quanta circumferentia Equatoris, graduum scilicet 360, cum aliqua diminutione.

27. Supradicti Circuli paralleli circum Tellurem ducti, dividunt Tellurem in quinque partes, quas veteres Zonas dixerunt. Quinque autem Zone sunt, Torrida nimirum, due temperate, et due frigide. Prima totum spatium occupat inter duos Tropicos comprehensum, et Torrida vocatur, quod radiis solaris ad perpendiculum vibratis adusta sit. Temperate ob moderatum calorem hoc nomen sortite, sunt borealis et australis. Temperata borealis occupat spatium a Tropico Cancri, et circulo polari artico interceptum. Temperata australis inter Tropicum capricorni, et circulum polarem antarcticum circumducta comprehenditur. Zone tandem frigide, que ita nuncupantur ob intensum earum regionum frigus, sunt pariter septentrionalis, et meridionalis. Prima replet spatium, quod inter polum articum et circulum polarem borealem extenditur: 2da complectitur portionem Telluris comprehensam inter polum antarticum et circulum polarem meridionalem. Sed satis, superque de his regionibus. Qui ampliora expetit, consulere poterit Institutiones Astronomicas Petri Gassendi, necnon Theologi Moralis, ac institutiones Astronomicas Geographicas Guilielmi De Lisle, in quibus breviter, et accurate tamen omnia omnia Cosmographie explicantur.

Caput IIIum.

De Mundi systemate.

Constitutio, et dispositio ita mundi accommodata explicandis motibus, atque phænomenis præcipuarum ejus partium, nuncupari solet systema mundi.

Tria hactenus excogitata fuere hujusmodi systemata, Ptolemaicum scilicet, Tychonicum, et Copernicanum.

Systema Ptolemaicum, quod Tellurem in centro mundi immobilem statuit, Cœlos vero solidos et circa Tellurem mobiles, ita nuncupatur a Ptolemæo Græco Philosopho, qui floruit sæculo Xti 2do, non quod Ptolemæus ejus auctor fuerit, sed quia ultimam fere manum illi adhibuerit. Porro hypothesis mundi Ptolemaica ita se habet. Primo in centro mundi stat immobilis globus noster terraqueus, quem ambiunt duæ spheræ, prima scilicet aeris, 2da ignis. Tellurem cum aere, et igne complectitur orbita Lunæ, Lunam orbita Mercurii, Mercurium orbita Veneris, Venerem orbita Solis, Solem orbita Martis, Martem orbita Jovis, Jovem orbita Saturni. Orbes, sive spheras hactenus circumambit Firmamentum, sive sphera fixarum, quæ secundum aliquos superius est, et quam ambit nona sphera, 2da illa, 3tia primum mobile. Undecim itaque secundum Ptolemæum sunt circa Tellurem orbes, qui Cœli communiter apud scholasticos Philosophos appellantur. Primum est Cœlum Lunæ, 2dum Mercurii, 3tium Veneris, 4tum Solis, 5tum Martis, 6tum Jovis, 7um Saturni, octavum sphera fixarum, seu Firmamentum, nonum sphera, quæ dicitur nona, decimum sphera, quæ appellatur decima, postremum vero primum mobile. Quod attinet ad Cœlorum soliditatem, licet Ptolemæus nullam prorsus de eorum soliditate fecerit mentionem; omnes tamen quotquot hanc mundi hypothesim sequuti sunt, Cœlos solidos, et consistentes dixerunt, existimantes fieri non posse, ut constans et perennis motus in mobili, fluidamque substantiam, aut vacuum spatium habente.

In eadem fere opinione quoad mundi constitutionem fuere multi ante Ptolemæum sæculis Ægyptii atque Chaldæi Astronomi. Quum enim animadverterent diversos in Cœlis motus, nempe motum fixarum ab oriente in occidentem, secundum planum Æquatoris, conversione diurna, et motum Planetarum ab occidente in orientem secundum signorum Zodiaci seriem, octo saltem voluerunt mobiles circa Tellurem orbes, Cœlum scilicet fixarum, et septem spheras Planetarum.

Eandem quasi opinionem sequuti sunt Plato, Aristoteles, Eudoxus, Calippus, et alii fere omnes Astronomi Ptolemæo antiquiores, qui Firmamentum, seu Cœlum fixarum dixerunt primum mobile, quoniam ejus motu inferiores Planetarum orbes rapi putabant ab ortu in occasum, secundum planum Æquatoris ea quidem lege, ut rotationem perficerent spatio 24 horarum, seu potius horarum 23, minutorum 56, 2dorum 4.

Aristillus, et Timocharis, qui annis fere trecentis Alexandriæ ante Ptolemæum floruerunt, non solum primum motum, utrosque exteriores Cœlos, atque Planetas, sed stellas quoque fixas ferri lento motu ab occidente in orientem ex collatis veterum suisque observationibus observarunt. Nam quum stella prima, et occidentalior in cornu Arietis a veteribus observata fuisset in majori circulo ad Polos transeunte per polos Zodiaci, et punctum Æquinoctiale vernum, hanc postea adverterunt secundum signorum seriem una cum cæteris stellis progressam. Quod Hipparchus deinceps post annos confirmavit, et tandem plenissime declaravit Ptolemæus anno circiter a Nativitate D. centesimo trigesimo. Supra Firmamentum itaque seu Cœlum stellatum, quod secundum Ptolemæum proprio motu volvitur ab occasu in ortum spatio 36000 annorum, excogitatum fuit nonum Cœlum quod spatio 24 horarum ad instar primi mobilis ab ortu in occasum cæteros abriperet. Cui sententiæ suffragati sunt posteriores Astronomi Albategnius, Alphraganus, Joannes de Sacrobosco aliique.

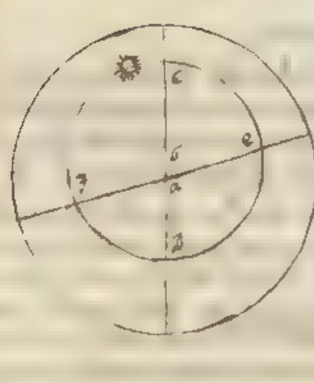
Sed decimo 3tio sæculo Thebitius Arabs et Alphonsus Castellæ Rex, necnon decimo quarto sæculo recentiores Purbachius, et Joannes Regiomontanus tertium in Firmamento motum posuerunt, quem motum trepidationis nominarunt. Hinc secundum Alphonsinos tres in Cœlo stellifero concipiendi sunt motus. Primus est motus raptus, quo Firmamentum abripitur a primo mobili cum cæteris inferioribus spatio 24 horarum ab ortu in occasum. 2dus est motus proprius quo fertur ab occasu in ortum spatio 49000 annorum. 3tius est motus trepidationis, sive accessus atque recessus, quo eadem sphera modo in orientem titubat, modo in occidentem, per arcum decem graduum, et 30 minutorum.

Præter undecim recensitas spheras non defuere qui duodecimum Cœlum excogitarent, ut Empyreum ipsum quadratum figura dicerent, atque immobile. Itaque ut omnium Ptolemaicorum placita circa mundi hypothesim colligamus, ponendum est primo loco quadratum, et immobile Empyreum, 2do primum mobile, 3tio sphera decima, seu Crystallinum 2dum, 4to sphera nona, seu crystallinum primum, 5to Firmamentum, 6to Saturnus, 7mo Jupiter, 8vo Mars, nono Sol, decimo Venus, undecimo Mercurius, duodecimo Luna uti Fig.a 54 exprimitur.

Empyreum.

Fig. 54

Fig. 55.



Sicuti in Firmamento ~~duplex~~ triplex novis motus a Ptolemaicis; ita in sphaeris Planetarum cuiuscumque motus cuiuscumque Planetae ab occidente in orientem alium admittunt motum, quem retrogradationem appellant, et omnibus Planetis, excepto Sole, convenire putant. Sol ipse quoque magis, quandoque minus a nobis distat. Hinc ut diversis locis Planetarum apparentiis satisfacerent excentricos circulos circum Tellurem finxerunt. Sit in Tellus A Fig.a 55, sit exterior et Telluri concentricus circulus E D Firmamentum, interior vero circulus C E D B sit orbis cuiuscumque Planetae v.g. Solis, qui Telluri excentricus sit, et centrum habeat in B distans a centro Telluris A tota longitudine AB, quae excentricitas dicitur. Orbisque Solaris punctum C, quod Apogeum vocatur, magis distabit a Tellure, quam punctum D, quod Perigeum dicitur.

~~[illegible]~~

Fig. 56.

Quoniam vero Planetae singuli ita, excepto Sole, moventur, ut retrogradi, stationarii et directi appareant, praeter excentricum orbem, exceptarunt Epicyclum, qui veluti rota in circulo excentrico infixus circa se ipsum gyraret et Planetam sibi affixum aliquando directum, aliquando retrogradum, vel stationarium exhiberet. Sit in Fig.a 56 Epicyclus A B D E C affixus orbi M A Z P, qui moveatur in superiori parte ex B per D in C, juxta signorum seriem, hoc est ab occasu in ortum, secumque Planetam ex B in C abripiat, tunc Planeta velocius ferri videbitur, propterea quod duplici motu, nimirum orbis deferentis, et Epicycli movetur in eandem partem, atque directus vocabitur. Si Planeta in Epicyclo transeat in inferiori parte ex C per E in B retrogradus apparebit, quod motus Epicycli motui orbis deferentis opponatur, et contra signorum seriem versus occidentem moveatur. In punctis vero B, et C sive descendendo, sive ascendendo, quiescens, vel stationarius dicetur, quod in eodem fere Firmamenti loco appareat.

Haec est Ptolemaica illa mundi hypothesis, quam omnium simplicissimam, et sacris litteris consonam nuncupant Scholastici Peripatetici, recentiores vero Astronomi communi consensione multis refertam ambagibus docent, sed defendi nullo modo posse, si praecipua spectentur caelestium corporum phaenomena.

Tycho Brahaeus nobilis Danus qui in re Astronomica, regnante Christiano 4to Daniae Rege adeo excelluit, ut communi sapientum judicio totius sui memoria sit dignissimus, quum plurimum a Ptolemaica hypothesi abhorreret, neque Copernicanam ob motum Telluris probaret, diuturno studio, et accuratissimis observationibus novam hypothesim excogitavit, quam ab illius nomine Tychonicam dixerunt. Haec hypothesis Tellurem in centro universi immobilem statuit, circa quam veluti centrum, feruntur motu diurno Luna, Sol, et Stellae fixae ex ortu in occasum in circulis aequatori parallelis, Luna quidem unius mensis spatio, Sol annuo, sidera vero fixa spatio 25000 annorum, ita tamen ut ferme contra ex occasu in ortum juxta Zodiaci obliquitatem. Caeteri Planetae secundum hanc hypothesim feruntur circa Solem, veluti centrum, inaequali pariter temporis spatio, Mercurius nempe Soli proximior tribus mensibus, Venus mensibus octo, Mars annis duobus, Jupiter annis 12, Saturnus annis triginta, hac lege, ut Mercurii, et Veneris orbitae non complectantur Tellurem, illam vero complectantur orbitae Saturni, Jovis, et Martis. In systemate ergo Tychonico tria circa Tellurem, veluti centrum, moventur, Luna nimirum, Sol, et Firmamentum, quinque circa Solem, Mercurius nempe, Venus, Mars, Jupiter, et Saturnus, quos Sol ipse annuo motu Zodiacum percurrens circumvolvit, uti Fig.a 57 apparet.

Quod spectat ad Caelorum numerum, tres vulgo Tychonici admittunt, Empyreum, Firmamentum, et Planetarum, quod postremum in varias regiones variis planetarum motibus assignatas distribuunt. Hunc caelorum numerum confirmant potissimum auctoritate Apostoli, qui testatur se raptum fuisse ad tertium Caelum, hoc est, ut ipsi interpretantur ad Empyreum. Sed qui inter Tychonicos primum mobile supra Firmamentum collocant, quatuor saltem numerare debent Caelos, neque uti possunt, nisi potius autem authoritate Scripturarum. Illud Tychonici cum Copernicanis commune semper habuerunt, ut Caelos fluidos putarent, et post Cometas solidas, et crystallinas Sphaeras omnino confringerent. Nam primus Tycho ex arce sua Uraniburgi observavit Cometas moveri libere per regiones Planetarum; quod alii postea Astronomi accuratissimis observationibus demonstrarunt, ut merito soliditas illa Caelorum habeatur nostris temporibus veluti praecipuum Scholasticorum Peripateticorum commentum.

Fig. 57.

Systema Mundi Copernicanum, quod Solem in centro immotum statuit, et circa Solem mobilem Tellurem antiquissimum est. Illud primus docuit ... Pythagoras ... quem deinde secuti sunt Aristarchus, Philolaus, Heraclides Ponticus, Nicetas Syracusanus, Ecphantus, ... quod Plato senior, imo et Numa Pompilius, qui referente Plutarcho, Aedem Vestae in formam rotundam, seu orbicularem condidit, ut in ejus medio ignis ... Sol in Mundi centro, jugiter ignis conservaretur.

Sed opinionem hanc oblivione fermè sepultam in pristinum statum restituere conatus est Nicolaus Cardinalis Cusanus ..., qui tanto studio Disciplinas Mathematicas ita profundè penetravit, ut qui ante omnes fuerit ... latuere Matheseos Mysteria aperuerit. Eam tamen, exacto ferè unius saeculi spatio, ita 30 annorum labore illustravit Nicolaus Copernicus Torunii in Borussia natus, et Warmiensis Canonicus, cui sub Julio 2do, et Leone decimo commissa fuit Kalendarii correctio, ut ab eo nomen acceperit. Hanc Copernicus ... Romae innumeris ferme Auditoribus, qui ultra duo millia confluere ad ipsum solebant, exposuit, et Paulo 3tio dicavit. Hanc postea secuti sunt illustriores Astronomi Joachimus Rheticus, Christophorus Rothmannus, Michael Maestlinus, Erasmus Reinoldus, Gilbertus Keplerus, Galilaeus Galilei, Simon Stevinus, Philippus et Jacobus Lansbergius, Ismael Bullialdus, Renatus Cartesius, Nicolaus Hartsoekerus, Petrus Gassendus, Isaacus Newtonus, et nostris temporibus omnes alicujus nominis Philosophi, et celebriores Europae Academiae.

Systema autem Copernicanum hujusmodi est. Mundus sphaerica est figura donatus, atque in ejus concava superficie stellae sunt, quas fixas nuncupare solemus. Centrum immensae hujusce sphaerae occupat fixus, immotusque Sol. Praeter quiescentem Solem fixasque Stellas sex alii sunt volubiles Globi, qui diversis omnino per orbes gyros conficiunt, adeoque varias, et continuò mutabiles positiones tam a se invicem quam ab immotis fixisque Stellis sortiuntur. Errantes hasce sex Stellas Planetas nuncupamus, atque horum Planetarum unus ipsa est, quam incolimus, Tellus nostra. Nomina Planetarum sunt Mercurius Soli proximus, Venus, Tellus nostra, Mars, Jupiter, atque Saturnus a Sole remotissimus, et concavae Mundi superficiei caeteris omnibus Planetis proximior. Planetae omnes secundum eandem plagam ab occasu in ortum feruntur circum Solem; Circuli autem, seu Orbitae, quas circum Solem describunt, in uno fermè plano jacent, harumque orbitarum plana sese mutuò secant in lineis, quae transeunt per centrum Solis. Hinc si nos in Solis centro positi essemus, in orbitarum omnium planis consisteremus, et Planetas in concava Coeli superficie motus suos pagentes, Circulosque circa nos maximos describentes intueremur. Planetae diversis admodum intervallis a Sole distant. Qui suos circum Solem citius conficiunt gyros, et Soli proximiores sunt. Qui tardius circuitus absolvunt, a Sole longius absunt.

Hoc autem ordine moventur sex Planetae. Primo circa Solem volvitur Mercurius, qui circulum suum peragit spatio temporis trimestri. 2do Venus paulò majori ambitu producitur ad ejus menses fermè octo. 3tio Tellus circuitum conficit spatio unius anni. 4to Mars biennio circulum proprium complet. 5to multò longius protenditur orbita Jovis, atque ille tardius duodecim fermè annorum spatio circulationem perficit. 6to demum omnium remotissimus atque lentissimus Saturnus caeteras omnes Planetarum orbitas gyro suo continet, et triginta annos ad propriam complendam periodum postulat, uti F. i. 58.

Post inventum Telescopium nova spectacula ab antiquis Astronomis non observata sese conspicienda, atque admiranda praebuere, quae Systema Copernicanum mirificè illustrarunt. Nam praeter sex illos Planetas, qui primarii dicuntur, detecti fuere Planetae alii secundarii, qui Lunae, sive Satellites appellantur. Hi Planetas suos primarios in eorum circa Solem circulationibus perpetuò comitantur, ita tamen, ut interim unusquisque circa proprium primarium Planetam gyros peragat. Tres sunt primarii Planetae, qui alios minores secundarios Planetas continuo stipatos observantur. Tellus nimirum, Jupiter, atque Saturnus.

Tellus uno tantum satellite, seu unica tantum comitatur Luna, quam secum annuo circa Solem cursu vehit, et praeterea circum se, tanquam centrum, menstruo itinere gyrare facit. Quod autem Luna, neque ullus Planeta ... fixaeque stellae tanta luce rutilet, et Solem ipsum magnitudine adaequare videatur, in causa est ejus Telluri proximitas. Luna quippe e Sole vix observari posset, prorsusque si tantum a Tellure distaret, quantum Sol, ... nobis forent Telescopio ... conspiceremus.

Jovem quatuor Satellites, seu quatuor Lunae perpetuò comitantur, quae tamen diversis periodis, atque distantiis circa eundem Jovem circulationes perficiunt. Horum Satellitum intimus ad distantiam quinque diametrorum Jovis cum quinque sextis, absolvitque orbem die una cum triginta quartis. 2dus quatuor diametris Jovis cum una 2da distans a Jove, et propriam describens orbitam spatio trium dierum cum horis tredecim. 3tius septem Jovis diametris cum una 3tia a Jove remotus suum peragit circuitum diebus circiter septem cum tribus horis. Extimus tandem quartus Satelles ad distantiam duodecim circiter diametrorum Jovis revolutionem in orbita sua perficit diebus sexdecim cum octodecim horis. Quatuor hosce Circumjoviales Planetas primus omnium mortalium Tubi optici, seu Telescopii beneficio magnus comperit Galilaeus, easque Stellas Medicaeas in honorem Magni Ducis Hetruriae nuncupavit.

Saturnum in suo circum Solem itinere quinque comitantur Planetae minores. Horum plerique ob magnam a Tellure distantiam, et exiguam eorum molem nisi longissimorum Telescopiorum ope sese conspiciendos praebent. Eorum autem tempora periodica et distantiae a Saturno ita se habent. Planeta intimus circa Saturnum revolutionem conficit uno die cum septem octavis, et distat a Saturni centro quatuor Saturni semidiametris, cum tribus octavis. 2dus absolvit Saturnum periodum duorum dierum cum horis septemdecim, distatque a Saturni centro quinque Saturni semidiametris cum tribus quintis. 3tius intermedius ... describit quatuor diebus cum horis tredecim et habet distantiam a Saturno octo Saturni semidiametrorum. 4tus dierum fere sexdecim periodum absolvit distans a Saturno octodecim semidiametris. Quintus spatio dierum septuaginta novem cum una 3tia orbitam percurrit, distatque a Saturno quinquaginta quatuor Saturni semidiametros.

Praeter quinque Saturni Satellites, ornat quoque Saturnum annulus, qui eum undequaque cingit, et medium tenens nusquam contingit. Annulus iste undique observatur a corpore Saturni distans fornicis instar, et proprio libratus pondere se ipsum sustinet. Ejus diameter plusquam dupla est diametri Saturni. Et quamvis tenuis admodum sit ejus convexae superficiei crassities, tanta tamen est annuli latitudo, sive cavitas, ut pars ejus media illius spatii, quod ab extima ejus superficie ad Saturnum porrigitur, a Saturni corpore occupetur, reliquo tamen spatio vacuo manente. Cuius usui, ... Joannes Keilius, admirabilis hic annulus inserviat, Terricolas latet, et perpetuo forsan est latebit, quum nihil ... in rerum natura deprehendamus.

Ergo 1 Hypothesis Mundi Ptolemaica omnino rejicienda est.

Ipso demonstratur. Hypothesis Ptolemaica tam Physicae, quam Astronomiae adversatur. Ergo etc. Pro ante probatur primam partem 1mo non adversatur Physicae, quod soliditati coeli cum lucis et corporum coelestium exploratis phaenomenis consistere nullo modo possit. Quomodo enim ad nos transmitterentur sive directum sive reflexum lumen coelestium remotissimorum corporum, per tot interpositis solidis Coelis? Aut quomodo per viciniores, sive coelos Planetarum transire possent Cometae, clausis per Coelorum soliditatem ... 2do, quia tot orbes excentrici, atque Epicycli notissimam naturae simplicitati omnino repugnant. Nunquam enim natura per ambages operatur, quod paucis potest expedire. Cur itaque tanta reperta est orbium circulorum quantitas, cur tantae movendae machinae, si per solum Telluris motum idem haberi poterant effectus? 3tio, quia nulla ratione concipi potest, quomodo primum mobile omnes inferiores sphaeras ab ortu in occasum secum abripiat, dum interim sphaerae inferiores feruntur ab occasu in ortum secundum signorum Zodiaci seriem nam vel contiguae hujusmodi sphaerarum superficies asperae sunt, sibique veluti ... praeditae vel sunt politae admodum, et lubricae. Si primum, non video, cur idem non sit omnium sphaerarum motus, eademque omnium velocitas, et cur superiores partes sphaerae motum ad infe-

orbis ~~[illegible]~~ non recipiant, quemadmodum inferiores eum a superioribus mutuantur. Si idem, ostendant Ptolemaici, quomodo sphera superior valeat motum suum inferioribus spheris imprimere, quin iis nullo modo resistant: ostendant, quomodo sphera superior proprium interiorum spherarum motum tantum non retardet, et tandem omnino perimat. Praeterea motus etiam librationis, et trepidationis, quo firmamentum modo in orientem modo in occidentem flectitur. Quum vero hujusmodi motus, raptus scilicet, proprius, et trepidationis, contrarii plane sint, nemo quis potest intelligere, aut explicare, quomodo tot oppositi motus in uno eodemque corpore esse possint, quomodo tot caelum, nempe primum mobile, decima et nona sphera ad tot diversos motus firmamento conciliandos conspirent, quin se invicem impediant, vel destruant, aut quin inferioribus spheris motus illos imprimant, quemadmodum diurnus motus singulis a primo mobili constanti lege tribuitur. Haec ut alia nulla faciam, satis ostendunt, quantum cum physica pugnet hypothesis Ptolemaicorum.

Adversatur etiam hujusmodi hypothesis Astronomiae. Nam plura sunt Planetarum phaenomena, quae immensa etiam orbium excentricorum et Epicyclorum farragine in subsidium vocata, explicari, aut congrue nullo modo possunt. Certum quippe est apud omnes celebriores Astronomos

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Martem circum solem ita moveri, ut dum soli ex diametro opponitur, eandem atque etiam minorem quam sol ipse, obtineat a Tellure distantiam: certum est Venerem modo ultra, modo extra solem cerni, quum tamen juxta Ptolemaicam hypothesim nec Marti fieri possit, ut sit Tellu[ri] proximior, nec Venus sole remotior. Ergo etc.

Dicent primo soliditatem Caelorum non esse aliquod scholasticorum Peripateticorum inventum, sed antiquissimorum quoque Philosophorum sententiam, qui cum caelestium corporum phaenomena meditarentur, putarunt. Nam tradente Plutarcho, Anaximenes voluit nihil aliud esse sidera quam veluti clavos, clavorum instar, crystallo infixos: Empedocles Caelum putavit glaciei in modum ab igne ex aere compactum, et inerrantes stellas crystallo dixit alligatas, errantes autem ab eo solutas: Et primus omnium, fatente Stobaeo, primum docuit Anaximander caelestem substantiam solidam esse, atque crassam. Auctoritati veterum praeclarissimorum Philosophorum accedunt plura argumenta ex caelestibus phaenomenis desumpta, quae demonstrare videntur caelorum soliditatem.

Nam primo quum eodem tempore sidera, atque Planetae duplici contrario motu ferantur, diurno scilicet atque communi ab ortu in occasum, proprio vero atque particulari ab occasu in ortum, necessarium est, ut alter ex his motibus cuilibet caelesti corpori ab intrinseco conveniat, alter vero ab extrinseco imprimatur; ita ut dum superius aliquod Caelum ex oriente in occidentem diurno movetur omnia simul inferiora corpora secum abripiat atque interim tamen, sibi Caelum proprio [illegible] motu ab occasu in ortum feratur; quod fieri non potest, nisi caelorum substantia solida dicatur, et in plures spheras sibi invicem contiguas dividatur. Quod si caelestis ista substantia tenuis, et fluida supponatur, quale hoc in tantis adeo siderum, et planetarum motus, et certa quadam modo definitos par[ere] posse putabimus?

2do quod, sublata Caelorum soliditate Planetas impellere posset, ut aliquando appareant Telluri proximiores, aliquando remotiores, aliquando velociores, sive directi, aliquando tardiores, sive retrogradi, adeo quod si Planetae infixi sunt solidis caelis, in orbem et aequabili motu ferentur, quo orbes deferentes, et Epicycli moventur.

3tio nisi solidi ponantur Caeli, illorum incorruptibilitas nulla ratione defendi poterit: quoniam quae fluida sunt facultatem, quam habent, perdent, et novas novasque proprietates induant.

R. auctoritatem veterum Philosophorum non demonstrare soliditatem Caelestis substantiae, quum ea considerare non possent eum motum caelestium corporum, ac potissimum Cometarum. Sed si in rebus, quae experimentis, et observationibus inveniri, aut [illegible] sunt, tanta fovere volunt auctoritatem veterum ut ab ea discedere indignum judicent; cur, quaeso non adhaerendum potius erit sententiae antiquissimorum, qui communi ferme consensione caelestes spheras fluido quodam mobilique referctas, aut omnino vacuas dixerunt? Si de auctoritate Philosophorum agendum; non tanti faciendi sunt Carneades, Heraclitus, Anaxagoras, Democritus, Epicurus, Plato? Sed ut ad argumenta veniamus, tantum abest, ut ista evincant soliditatem Caelorum, ut penitus confringantur.

Ad primum; si Stellae, atque Planetae feruntur motu diurno ab ortu in occasum, quia a Caelo superiori abripiuntur, cur eadem ratione inferiores Caeli non recipiunt motum, qui superiori sphere proprius est, quoque ab occasu in ortum volvitur? Si Jupiter et Saturni Caelo, cui immediatae subjacent ita diurno abripitur motu, ut spatio 24 horarum, non secus ac Saturnus, integrum circulum absolvat ex ortu in occasum; cur non eo pariter abripitur motu Jupiter, quo Saturnus, ita ut ab occasu in ortum moveatur spatio 30 annorum. Deinde, sive asperi, sive levigati dicantur convexitates spherarum superficies, nunquam congrue poterit, quomodo sphera superior possit sibi subjectas inferiores spheras motu [illegible] abripere, ut in probatione dicimus.

Ad 2dum, si caelum ponamus [illegible] sidera, atque Planetas in substantia quadam subtilissima, et fluidissima, pendentes non esse, ut plurimi et irregulares sint eorum motus. Primo non absurde posset Deus ipse conservare in quolibet corporum constantes illas periodos [illegible] imprimatur initio creationis illis impressas. 2do quemadmodum permultos Peripateticos constituisse a Deo Angelos, qui singulas moverent solidas spheras, ita quisque possemus circumducere ab Angelis per fluida spatia sive Stellas, sive Planetas. 3tio asserere possemus aliquem tenaciorem caelestia corpora inesse sive levitatem, sive gravitatem, adeoque impetum, sive directionem, qua semel a Deo determinata feruntur per peculiares orbitas describenda, statutis temporibus, nunquam enim caelesti materiae levitate prorsus et gravitate destitutam posse in ullas nunc atque deinceps [illegible], neque Peripateticos, qui admittunt fluidam illam gravitatem ubique diffusam. Sed nos aliis probabimus moveri corpora caelestia in spatio aut omnino vacuo, aut fere vacuo. Et hinc argumento reponamus caeteros si [illegible] et Ptolemaici dicunt, aut ab ideas rarissimam [illegible] quantitate, quae secundum Newtonianam [illegible] dupla est caelestes reponi, et nos omnes corporum caelestium debent esse, respondendum nullam inde oriri posse sensibilem perturbationem in motibus sive Planetarum, sive Cometarum, tum quia corpora illa donantur maxima mole et summa densitate [illegible], tum quia feruntur ingenti velocitate, tum quia densum [illegible] non est plurimis gradus.

Ad 2dum, sive corporum cœlestium regiones nonnisi fluida materia æthrea referta, sive omni materia vacuæ, tam in Systemate Copernicano quam in Tychonico optime explicantur stationes, directiones, et retrogradationes siderum, quum diversi hujusmodi motus non sint in ipsis met corporibus, quæ moventur, sed tantum nobis appareant uti inferius videbimus.

Ad 3tium, Sphæras atque invisibilis soliditas Cœlorum ex eorum incorruptibilitate deducitur, quasi incorruptibiles esse non possint, nisi solidi supponantur, et vicissim. Nam licet soliditas magis ad incorruptibilitatem conferre videatur, quam fluiditas, fieri tamen posset, ut Cœli tametsi solidi corrumperentur, et tametsi fluidi non corrumperentur; quod saltem ex iis [illegible] dubitarunt. Caeterum neque solidi, neque incorruptibiles sunt Cœli, quum plures in iis mutationes jam demonstratum sit accuratissimis observationibus Astronomorum tam veterum, quam recentiorum.

Instabunt. Sacrarum Scripturarum testimonia ita manifeste Cœlorum soliditatem demonstrant, ut nullum occurrere possit prudens dubium si habenda fides divinis eloquiis. Nam primo in Libro Job Cap. 37 dicitur: Tu forsitan cum eo fabricatus es Cœlos qui solidissimi quasi ex ære fusi sunt. 2do, Cap. 4 Epistolæ ad Hebræos legitur Christum penetrasse Cœlos, sola autem solida corpora proprie penetrantur, fluida vero cedentia et flexibilia sunt.

R. nullius esse momenti quotquot opponi possunt pro soliditate Cœlorum testimonia divinarum Scripturarum. Et quod attinet imprimis ad textum illum: Tu forsitan etc. verba illa non a Deo, sed ab altero quodam prolata, scilicet ab Eliu, a quo Job de impietate, et insipientia arguitur. Nulla ergo est in re nostra illius textus authoritas, præsertim quum Eliu post longam illam dissertationem, in qua Jobum adoritur, reprehendatur a Deo scilicet capite 38 verbis: Quis est iste involvens sententias sermonibus imperitis? Deinde, uti animadvertit Cl. [illegible], etiamsi verba illa a Deo fuissent prolata, non probarent tamen Cœlorum soliditatem. Cœli enim dicerentur ære fusi in ordine ad orationem precantis, non in ordine ad motus siderum, ut quia revera solidi sint. Ad textum Epistolæ ad Hebræos non est quod respondeamus, notum namque est tam solida quam fluida corpora penetrari non posse quin partes eadem corpora componentes loco moveantur, et spatium quodammodo vacuum relinquant, ut propterea quod dicuntur sint tam fluida, quam solida, et penetrabilia, et impenetrabilia. Quanquam non video quanam ratione Scripturistæ soliditatem Cœlorum ostendere velint ex testimoniis divinarum Scripturarum, quum triginta sex enumerentur ex Authoribus Ecclesiæ Patribus qui Cœli substantiam fluidam esse existimant divinis Scripturis dissererunt. En quomodo inter cæteros loquitur S. Basilius homilia 1 in Hexameron de substantia Cœli, inquit, satisfaciunt illa nobis, quæ ab Isaia sunt dicta, qui vulgaribus verbis idoneam de natura Cœli nobis sensum aperuit dum dicit: Qui firmavit Cœlos sicut fumum, id est non tenuem naturam, non solidam, neque crassam ad constituendos Cœlos naturam fecit. Est non prudentis, et simplicis mentis tales de corporibus cœlestibus opiniones habere.

Instabunt 2do. Genesis Cap. 1 Cœlum vocatur Firmamentum, id est firmum atque solidum. Confirmatur. Nisi solidum esset firmamentum aquæ, quæ supra firmamentum sunt, aliquando instar pluviæ deciderent. Existere autem supra Firmamentum aquas, duo inter cætera afferri possunt ex Scripturis testimonia. Nam primo Daniel 3tio habetur: Benedicite aquæ omnes, quæ super Cœlos sunt, Domino. 2do Cap. 8. Genesis legitur: Clausi sunt fontes Abissi, et Cataractæ Cœli et prohibitæ sunt pluviæ de Cœlo.

R. cum sacris Scripturarum interpretibus aliud omnino esse sensum illius vocis, quam uti solent Scriptores sacri ad Cœlum designandum. Nomine enim Firmamenti non venit corpus aliquod firmum, aut solidum, sed corpus dumtaxat stabile, et permanens, seu potius stabilitas, et permanens constitutum. Nam ut iis animadvertunt, qui hebraice, et græce sciunt, hebraica vox non firmamentum, sed expansionem significat. Et quamvis Septuaginta Interpretes verterint græce firmamentum, seu stabilimentum, id tamen non a Cœli soliditate interpretatum est, sed quia Cœlum est stabile, atque perpetuum inter Stellas, atque Planetas constitutum interstitium. Id confirmari potest Cap. 16 Lucæ, in quo Divitem Epulonem [illegible] ab Abrahamo flagitantem sic Abraham ipse alloquitur: Inter nos, et vos Chaos magnum firmatum est; id est, uti sacri interpretes exponunt Inter nos, et vos expansum est magnum spatium firmo, et immutabili Dei Decreto interjectum.

Ad confirmationem, negamus supra Firmamentum aliquas esse aquas, proindeque inficiamur necessarium esse solidum cœlum ad eas sustinendas. Auctoritates Scripturæ nihil evincunt. Hæ enim metaphorice loquuntur, ita ut nomine Cœli intelligendum non sit Firmamentum, sed regio aeris. Hinc frequenter in Scripturis dicitur pluviam e Cœlo cadere, quum tamen certum sit eas ex aere decidere. Atque hæc est communis fermè circa vocem Firmamenti præcipuorum interpretum sententia.

Venerabilis Beda Comentario in Genesim exponens opus quintæ diei hæc habet: hic intelligendum est id dictum ut volare aves secundum firmamentum Cœli, quia hoc nomine etiam Æthera indicatur, hoc est superius illud aeris spatium, sed a turbulento hoc, et caliginoso loco, in quo aves volant, usque ad astra pertinens, et est tranquillum prorsus, ac lucis plenum, non immerito creditur. Nam et erranticæ sidera septem, quæ in hoc Ætheris spatio vaga ferri perhibentur, Scriptura esse in firmamento Cœli posita dicit. Ideoque Aves recte dicuntur secundum firmamentum Cœli volare, quia vicina sunt, ut dixi, Ætheri turbulenta hæc aeris spatia, quæ volatus Avium sustinent. Hæc [illegible], si Sphæras firmamentum Cœli nominet, quum aer appellatur Cœlum, ut supra docuimus. Et [illegible] Aquas Firmamentum, inquit, non solidum quid, aut durum, ut vulgo putatur, sed aer est extensus, et adeo subtilis, ut licet videri nequeat, veruntamen spiritus dici potest, quam corpus. Testante Ecclesiaste Cap. 1, quum dicit de luminaribus, quæ visibiliter in eo feruntur: Lustrans in circuitu pergit spiritus, et in circulos suos revertitur.

Dicent 2do. Cœli non moventur viribus propriis, sed ab Angelis. Motus autem esse non [illegible], si [illegible] in Cœlis diversi et [illegible] (speciem) [illegible] contrarii [illegible].

R. [illegible], [illegible] (motus) [illegible] non posse eodem tempore [illegible] donari [illegible], non posse moveri Cœlos motibus, [illegible] motu ab ortu in occasum et [illegible] ab occasu in ortum sive [illegible] moveantur [illegible] [illegible] creatione [illegible], sive moveantur ab [illegible] [illegible]. [illegible] hæc in Cœlis contrarios motus, [illegible] ab ortu in occasum moveri [illegible] Planetas ab occasu in ortum, eo ferme modo quo in Navi acta ab ortu in occasum moveri [illegible] ab occasu in ortum [illegible] duplex hic contrarius motus non est eodem tempore in eodem [illegible] Cœli, [illegible] argumento [illegible] Stellas, atque Planetas [illegible] Sphæris et [illegible] Sphæris [illegible] motu [illegible] ab ortu in occasum, et motu proprio ab occasu in ortum. Deinde, [illegible] a Deo motores Angelos, quos [illegible] Cœli [illegible] Deus non [illegible] Cœlos, ut (circumagerent) [illegible] ab Angelis Sphæras ab occasu in ortum, quomodo [illegible], [illegible] ab ortu in occasum [illegible] major atque excellentior [illegible] Angelus [illegible] contrario [illegible] inferiores Angelos [illegible].

Instabunt. [illegible] ab ortu in occasum [illegible] in Nauta contrarium motum [illegible] ab ortu in occasum [illegible] motu proprio ab occasu in ortum. Ergo duplex eodem modo [illegible] in Cœlis contrarius motus.

R. duplex hunc contrarium motum [illegible] (excogitatum) [illegible] non posse in [illegible], [illegible] manifestum [illegible] idem corpus [illegible] non posse eodem tempore in diversis [illegible], ad ortum scilicet atque ad occasum. Exemplum Nautæ [illegible] contra [illegible] ut [illegible] inferiores Sphæras [illegible] superiores, ut [illegible] intelligamus, [illegible] non posse in [illegible] inferiores proprium [illegible] motum, [illegible] motus Planetarum, [illegible] Cœli [illegible] quemadmodum in [illegible] Nauta [illegible] in Navi, quæ motu ferratur [illegible] ab ortu in occasum, [illegible] Nauta, [illegible] in occasum, [illegible] quod [illegible] spatium [illegible] motu in ortum, [illegible] in [illegible] occasum [illegible] velocitate [illegible] excedente velocitatem, [illegible] ab occasu in ortum; quod tamen accuratissimis observationibus Astronomorum, atque [illegible] Ptolemaicorum [illegible] omnino [illegible]

Dicent 3tio non repugnare hypothesi Ptolemaicae Astronomiae. Decent quippe hujus Astronomi, quod observarunt Martem quandoque propiorem Telluri, quam esset Sole, Venerem quandoque remotiorem Sole, multi decepti sunt quod observarunt Cometas Coelo Lunae altiores, et nova alia in Coelis phenomena.

R. hoc argumentum, quo uti solent Peripatetici illi, qui nulli assueti sunt sed disputationibus, atque evidentibus demonstrationibus nulla dignum esse confutatione. Tantum valent in asserendis opinionibus, ut potius falsi omnes Astronomi (?) velint sensuum [illegible] testimonium, accuratissimis observationibus [illegible] Academiarum, communi sententiae omnium recentiorum Astronomorum, quam aut ~~[illegible]~~ errorem, aut ~~[illegible]~~ fateri. Martem enim nostris quandoque proximiorem Sole, Venerem consequi quandoque remotiorem Sole, tam certum est nostris temporibus, atque ita accurate a summis viris demonstratum, ut dubitare non liceat, nisi totas penditus liceat evertere Astronomiam. Sed hoc consuetum fuit Aristotelicorum effugium, falsa scilicet notione in suis observationibus Astronomos, et vitra potissimum Telescopiorum nova excitare phenomena, quae nunquam tamen fuere in Coelestibus regionibus. Anno 1572 apparuit nova stella in Cassiopea, quae toto illo anno visa est et namque deinde evanuit. Anno 1604 alia biennio ante visa est in sede [illegible]. Anno 1601 detecta alia est in Constellatione Cigni; sed, si Peripatetici audiendi sunt decepti fuere ut Astronomi, Florentiae, Parisiis, Londini atque in [illegible] Observatoriis Academiarum apparuere, et nostris diebus apparent [illegible], et Saturni [illegible], sed decepti Astronomi. Vana erant supra Lunam Cometae, Comparent circum Solem maculae; At mere sunt hae imaginationes Astronomorum, quoniam Aristoteli contrariam sententiam, decipi fas est universam Rempublicam Literarum, neque potuit natura ipsa diversos et Aristoteli incognitos producere effectus.

Dicent 4to. sphaerae et [illegible] ora quaecunque coelestia corpora condita esse propter Tellurem. Omnia ergo ita moveantur ut ~~[illegible]~~ Tellurem circumambiant, planeta centrum occupantem.

R. negari non potest quod omnia quae illa corpora condita sint in gratiam Telluris, tum quia summatim possumus alios existere orbes, tum quia, ut etiam [illegible] scripturarum, omnia propter semetipsum operata est Deus, ac ostentandam suam potentiam, et sapientiam. Quod si condita sunt omnia propter Tellurem, non discimus quam tamen ambulant circum Tellurem omnia, quem Sol [illegible] nos illuminare et calefacere potest, si fixum occupet Mundi centrum, quam si circum nos immobiles agitent et [illegible]. Mercurius iisdem influere nequit in Tellurem vel [illegible] sive a sphaeris [illegible], sive ab aspectibus. Caeterum, totam istam, considerare possumus argumentum, quae alii mel adversus sententiam nostram sequantur. Nam eatenus Tellus in centro consisteret universi; At tum ~~[illegible]~~ ~~[illegible]~~ solidis suis, contrariisque motibus actos Coelos; ut praetermittam propagationem lucis, et motus Cometarum.

Sectio 2da. Hypothesis Mundi Tychonica, quanquam cum Astronomia facile conciliari posse videatur, repugnat tamen naturae legibus, ut cum Physica nullo modo videatur convenire.

Dico 1°. Probatur primo quod unum, idemque corpus, secundum leges naturae, donari non potest eodem tempore diversis oppositis motibus, omnino adversantur naturae legibus, ut Luna, Sol, Fixae Stellae, ferantur motu diurno circum Tellurem ab ortu in occasum, eodemque tempore secundum Zodiaci obliquitatem agant motu proprio ab occasu in ortum, quemadmodum Ptolemaicos in hac re imitatus in sua docuit hypothesi Tycho Brahaeus. 2do convinci, et [illegible] non posse videtur, ut Sol Saturnum, Jovem, Martem, Venerem, Mercurium, dum Tellurem sua motu circumambit, secum abripiat. Quae nam tanta vis esse posset, ut Sol ingentia illa corpora nullo [illegible], aut vinculo non connexa per spatia tenuissimo aethere repleta [illegible], constantique motu circumvehat, ita tamen ut proprio quodam motu moveantur, caeterum aequabiliter circa ipsummet Solem? 3tio ~~[illegible]~~ videtur, ut innumera et maxima corpora non modo Planetarum, verum etiam stellarum circum immotam Tellurem tanquam circa centrum revolvantur, quam esse verosimilius sit moveri Tellurem, quae corpus est solidum, quam Solem [illegible] quod corpus est [illegible] ~~[illegible]~~ fluidum. Accedit, illud corpus [illegible] debere in centro universi quod est causa, et fons luminis, atque caloris. Non itaque Tellus, sed Sol omnino videtur in centro Mundi.

Dicent 1° [illegible] Tychonicorum. Duplex non est admittendus oppositus motus in Luna, Sole, et Firmamento; sed sufficit unicus spiralis ab ortu in occasum, qualem olim docuit Anaxagoras, Democritus, aliique veteres, qui docebant Solem, Lunam, et caeteros Planetas ideo per motu duntaxat apparenti ab occasu in ortum, quod Firmamentum 24 horarum spatio absolvat totum circuitum ab ortu in occasum. Itaque neque stellae, neque Planetae moventur in ortum per circulos Aequatori parallelos sed feruntur oblique sive per spiras versus Occasum, hoc est ex Austro in Boream et a Borea in Austrum sensim promoventur. Sphaera stellarum quae tanta omnium velocitate in occasum describit spiras confertissimas continuatque. Sol qui movetur segnius, describit spiras laxiores. Luna, quae segnius laxissimas. Hinc quod Sol diebus singulis uno ferme gradu et Luna tredecim gradibus retardatior sit quam stellae fixae adeo videntur in ortum moveri, adeo ut Sol annuo spatio, et Luna menstruo excursus in Boream, et in Austrum peragant, et sub [illegible] circumitionem compleant.

R. motum hunc spiralem unicum, quo coelestia omnia corpora una cum Firmamento deferantur per spiras ab ortu in occasum, omnino alienum esse ab hypothesi Tychonis in qua Luna, Sol, Fixaeque Stellae moventur circum Tellurem ab ortu in occasum in circulis Aequatori parallelis, et simul ab occasu in ortum, secundum Zodiaci obliquitatem. Sed ut Tychonicis non idem cum Tychone sentientibus morem geramus; si Firmamentum, seu Sphaera Fixarum movetur per spiras versus occasum, excurrere debet Firmamentum in Boream, et in Austrum non secus ac Sol caeterique Planetae. At si ultra Firmamentum nihil aliud est Coelum, ut majori Tychonicorum numero placet, quomodo in Boream atque Austrum excurret Firmamentum? si stellae fixae convexitas mundi fines constituunt, cujus quoque respectu candidum Firmamentum excurrere in Boream, et in Austrum?

Sunt ex Tychonicis, qui hujus argumenti vim sentientes, respondent admitti debere supra Firmamentum primum mobile quod motu diurno Firmamentum versus occasum revolvat, dum interim Firmamentum proprio suo motu movetur in ortum; secundum Zodiacum, et propter ejus obliquitatem modo in Boream, modo in Austrum deflectit.

Sed, ut praetermittam inutilitatem omnino hujus Firmamenti, praeterquam quod adesse primo mobili tribui rapidissimum illum diurnum motum, quod sphaerae Planetarum, utpote fluidae rapi non possunt, si Firmamentum proprio motu agitur in ortum, et per motum primi mobilis fertur in occasum, jam duo sunt in Firmamento eodem tempore oppositi motus; quod secundum leges naturae fieri non potest. Neque asserat aliquis Tychonicus unicum esse in Firmamento spirale motum versus occasum cum motu primi mobilis communem. Nam vel primum mobile movetur spiraliter, vel Firmamentum duntaxat. Si primum cujus ergo respectu excurret primum mobile in Boream, atque Austrum? Si 2dum, unde ergo ratione Firmamentum potest deflectere ad Boream, et Austrum, quum sequi debeat motum primi mobilis, a quo abripitur, et ratione cujus debeat primum mobile, ut [illegible] veniat?

Dicent 2do contra 2dum nostrum argumentum facile explicari posse, quomodo Sol possit suo impetu abripere caeteros Planetas tum circa se tum circa Tellurem, quum insita sit in quolibet corpore gravitas, quam Solis vi vel extenuare possit, vel minuere. Quod si secundum Copernicanos Saturnus, Jupiter, atque Tellus dum circa Solem moventur ita suos abripiunt satellites, ut eos tum circa se, tum circa Solem gyrare faciant; cur non eodem modo Sol vehere poterit quinque Planetas tum circa se, tum circa Tellurem, quum haberi possint veluti Satellites Solis.

R. concipi non posse, quomodo quinque Planetae moveantur circum Solem, atque Tellurem, hac ipsa de causa, quod secundum Tychonicorum placita destituantur gravitate. ~~[illegible]~~ ista corpora ista gravia non sunt adeoque nullo modo gravitant in Solem, quomodo tendere possunt in Solem si vi gravitatis destituantur, nec tendunt proinde in Solem, velut centrum, quomodo describere possunt circum Solem circulos qui a vi centripeta, nec gravitatis, ita vi centrifuga proficiscuntur? Nequidem me latet corpora secundum aliquos Philosophos levia ferri ad suum centrum, adeoque vi quadam centrifuga [illegible]. At si corpora ista levia, fatentibus iisdem Philosophis, facile in diversas partes traherentur ~~et~~ a naturali cursu removerentur, cur nihil dicitur de Planetis, qui per fluidam spiram, docentibus Tychonicis, moventur? ~~[illegible]~~ quomodo explicabunt Planetas ~~[illegible]~~ [illegible] inordinatos in orbe? ~~[illegible]~~ Tychonica corpora ista coelestia [illegible]

absolutè ẽ levia, neq absolutè gravia. sed ut pr. termittat intellu. ñ posse corpus qd ñ sit aut levitate, aut gravitate donatũ, quemadmodum nullũ ẽ potẽ corpus; qd neq motũ sit, neq quiescens, neq lucidũ, neq opacũ; si Planetæ neq graves sunt, neq leves, quemadmodũ neq sursum tendent, neq deorsum, ñ sursum propterea qd levitate destituunt, ñ deorsum, quoniam gravitate carent. Præterea, quum per se indifferentes sint ad quemcumq motũ suscipiendũ, vel spatiũ excipient quietẽ, aut quibuscumq viribus solis ita resistent ut nunquã moveantur circũ solẽ, aut ita destituti omni resistentiâ a quocumq vel minimo obstaculo impedi poterunt, ut parat. sint a qua cumq motus directione deflectere, et vel minimã objecta grav. atomo, novã aliã directionẽ capere; quæ quantũ absurda sint, nemo ẽ, qui ñ videat.

Sed nulla, inquiunt, sunt in cælestibus istis regionibus obstacula, quæ perturbare queant Planetarũ motus. Ipsa cælestis mãa quã fingunt, gravitate carent. Demus hoc Tychonicis, qd tñ ñ ita facile concederemus, si vendi cuiusquam esset agendũ. Multi sunt quippe atq ipsa quæ sit fluida mãa ñ possit, gravitate. An ñ cælestia illa spatia maxima semper habent copia lucis, quæ a sole profluit? Ãn hæc saltẽ mãa gravitate donata? Cur itaq neq graves neq leves Planetæ propter tantã solaris lucis resistentiã ñ propellunt, neq a proprijs orbitis deflectuntur? Si discerent mãã lucidã solis ñ impedire, immo ordinatas Planetarũ periodos efficere; quoniam a viribus attrahentibus solis et ab ipsa mãa lucis aguntur Planetæ circum solẽ; difficultatẽ ñ effugerent et in majores sese angustias Adversarii conjicerent. Nam si ea trahuntur a sole Planetæ; quum maxime sint vires attrahentes solis, in Planetas autẽ utpote gravitate destitutis, vires inertiæ sint nullæ, jam multis abhinc seculis Saturnus, Jupiter, Mars, Venus, atq Mercurius cecidissent in solem. Cur ũ si Planetæ absolvunt circuitus suos tũ circa solẽ, tũ circa Tellurẽ, quoniam gravitate carentes, a sole, ut ajunt Tychonici abripiuntur, nunquam fortasse eius poterit Tellus, quæ gravitate caret, et sit ad ea, quæ Planetarum vortices continet, eodẽ impetu abripitur aliisq circulariter trahi [illegible], quod ita quoq gravitate careat, et sit ad motũ quammaximè comparata. Unica ẽ, inquit Cassinus, ad quam Tychonici, veluti ad aram confugiant, voluntas Creatoris, quæ Tellurẽ inter vortices istos celerrimè agitatos constituerit immobilẽ. Sed viderint illi, quo jure id sibi licenter arrogent, ut arcanas Dei voluntates se assequutos ẽ glorientur; quum præsertim Tellus immobilis ẽ possit, etiamsi longè diversus fuerit cælestiũ corporum ordo, quam qui a Tychonicis defenditur.

Neq quidquam pro Tychonica probat hypothesi, qd ex Copernicano systemate oriuntur de motu primariorum Planetarum cum suis satellitibus circa solem. Quum n. Sol ẽ Copernicanos sit centrum mundi, et corpora omnia, secundum Newtoniana principia, quoniam absoluta polleant gravitate, gravitant in solẽ; mirum ñ ẽ, si 2darii Planetæ, qui in suos primarios veluti in peculiare centrum gravitant, adeoq circum suos primarios aguntur, gravitent etiam cum suis primariis in solẽ veluti in commune omnium corporum centrum, proindeq una cum suis primariis circum solẽ istis moveantur. At ñ. docere possunt Tychonici, qui gravitatẽ a cælestibus corporibus abstulerunt, quis [illegible] leves, nova proprietates cælestibus corporibus adscribunt, quas Telluri ñ ẽ concedendas volunt.

Dicent 3tio duo illa argumenta petita a mole, fluiditate, et luce, solis nihil evincere pro motu Telluris et quiete solis. Nam quod attinet ad molẽ, tametsi ex summa sit Tellus respectu solis, potuit tñ Deus efficere, ut per immensa ferme spatia moveretur circa minimam Tellurẽ maximus Sol tũ ad ostensionẽ potentiæ suæ, tũ quia propter Tellurẽ condidit solẽ. 2dò licet solis substantia fluida sit, habere potẽ veluti corpus solidũ propter innatam, quam in sinu continet solidæ mãæ quantitatẽ quæ nebulosum tantò ipse motus [illegible]. 3tiò demum, quum conditus fuerit Sol ad illuminandam præcipuè Tellurẽ, parũ refert qd eam aut a centro mundi, aut a superiori æquidistanti sphæra sive motus, sive fixus illuminet.

R. postrema duo illa argumenta ita fuisse à nobis proposita, ut ñ certam præseferrent evidentiam, sed Copernicanum duntaxat systema verosimilius ostenderent. Nam primò, quamquam efficere potuit Deus, ut circum Tellurem maximus moveretur Sol; quia tñ multo facilior ẽ motus Telluris, quam solis, et modis rationis et simplicioris operatur nãa, verosimilius ẽ Tellurẽ potius actam esse a Deo circũ solẽ. Qd si omnipotenti Deo omnia volunt Tychonici æquè facilia, et ẽ facilia, fatebimur et nos quam libentissimè. Sed ñ inficiabuntur, ut arbitror, majorem haberi simplicitatẽ in motu Telluris, quam in motu solis, et una cum cæteris Planetis; et plus fatebuntur Deum, atq nãam nunquam effecisse per plura qd fieri poterat per pauciora. Ad 2dum ẽ quidẽ maxima in sole mãæ solidæ quantitas; quia tñ ad instar ardentis fornacis observatum fuit ab Astronomis, ad instar nimirum immensi ferri ignis, concedens per versam faciliori modo potuisse in orbem moveri solidam Tellurẽ quam parum solidam, et quammaximè fluidam solẽ. Ad 3tium ut omittam ñ fuisse conditum fortasse solẽ propter solam Tellurẽ; quum, fatentibus ipsis Tychonicis, in systemate saltẽ Planetario sit habeat sol tamquam fons omnis luminis et caloris; verosimilius ẽ eam spatii partem occupari a sole, quæ ẽ veluti centrum systematis Planetarii. Sed, uti superius diximus postrema hæc argumenta verosimilitudinis tantum conjecturis innixa sunt, neq hypothesim Tychonicam, nobis eam jactantibus, evidenter revincunt.

Dicent 4to qui cum Newtonianæ Physicæ principiis conciliare volunt hypothesim mundi Tychonicam. Unus duntaxat motus admitti potẽ in Luna, sole et Firmamento, quemadmodum placet Copernicanis quum de Telluris et cæterorum Planetarum motu loquuntur. Admitti etiam potẽ gravitas in singulis Planetis, per quam in solem, veluti centrum ferantur, et una cum vi centrifuga suis in orbitis retineantur. Physicæ ergo nullo modo repugnat hypothesis Tychonis hoc modo accepta, seu ñ repugnat moveri solem cum Telluri una cum cæteris Planetis.

R. unico etiam posito motu in sole, Luna, Fixis Stellis conciliari ñ posse cum principiis Newtonianis hypothesim Tychonis. Nam ut unam aliquo modo admittamus ex Tychonis principiis, eum vel gravitatem, qua Planetæ feruntur in solẽ, veluti centrum, profluunt a viribus attrahentibus solis, intelligi nullo modo potẽ, cur Tellus, quæ minus distat a sole, quam Mars, Jupiter atq Saturnus, ñ itã a sole attrahatur ut ea quoq cæterorum Planetarum more, gravitet et moveatur in solẽ. Neq ẽ, cur ad voluntatem Dei confugiant asserentes voluisse Deum alia ratione per solem Planetas, ñ attrahi autem Tellurem [illegible] verosimili inductio argumento ostendere possunt Tychonici hanc fuisse in Deo voluntatem; neq consentaneum videtur nãæ legibus, ut vires attrahentes, quæ ad majores se diffundunt distantias, ñ diffundantur etiam ad minorem; luce meridiana clarius superat, qd nimirum attrahantur a sole Mars, Jupiter, atq Saturnus Tellure majores, fixa manente in multo minori distantia minori Tellure [illegible]

Propositio 3tia. Systema Copernicanum cum Astronomia omnino convenit.

Propositio demonstratur. Per motum Telluris circum solem ab occasu in ortum explicatur motus diurnus siderum, solis, et cæterorum Planetarum; explicatur, cur Planetæ modò appareant majores, modò minores, modò propinquiores, modò remotiores, explicantur denique eorum stationes, retrogradationes, directiones, quum omnia hujusmodi phænomena ñ ipsis cælestibus corporibus conveniant, uti Ptolemæus, atq Tychonici opinantur, sed vel ab annuo, vel diurno, vel inclinato Telluris motu habeantur. Convenit ergo cum Astronomia systema Copernicanum. Patebit[illegible] patebit ex solutione Argumentorum, atq ex tota Astronomia.

Dicent 1. si Tellus cæterorum instar Planetarum moveretur circum solem, et motu annuo ab occasu in ortum percurreret Zodiacum, neq eadem foret respectu regionis nostræ constans altitudo Poli, neq easdem semper haberemus verticales stellas quidem magnitudinis, neq in terrarum semper conspiceremus hemisphærium. Hæc sunt contra experientiam. Ergo etc.

R. in eadem Regione manentibus eandem semper exhiberi poli altitudinem, easdemque verticales stellas quidem magnitudinis, propterea quod axis, circa quem volvitur Tellus, semper parallelus ẽ axi mundi, seu in easdem semper cæli sensibiles partes dirigitur, et Stellæ fixæ aliquo donantur motu, respectu tñ nostri insensibiliter moventur, ut propterea quiescere, seu eandem cæli verticalem partem occupare videantur. Ab immensa etiam distantia Telluris a Stellis fixis oritur, ut constanter Stellæ fixæ exhibeant nobis magnitudinem, [illegible]

.. a Firmamento, et in minimam ejusdem Telluris distantiam a centro mundi comparatam cum distantia a Firmamento, orbis quippe magnus, quem annuo suo motu describit Tellus, respectu Stelliferi Cœli puncti duntaxat obtinet rationem. Atque ita quilibet ex illis res haud respectu earundem [illegible]. Nam mutato Horizonte et verticali puncto, mutari suas Poli altitudinem neque easdem esse nobis verticales stellas, concedendum est.

Dicent 2do. Posito motu Telluris, soli nunquam nobis fore aut Apogæum, aut Perigæum, Planetarum latitudines, Lunæ phases, Solis, et ejusdem Lunæ eclipses explicari non posse.

R. Copernicanos receptas ab antiquis Astronomis voces non respuere, dummodo usurpari intelligant secundum apparentiam non juxta veram rerum existentiam. Hinc frequenter dicere solemus Solem oriri, occidere et in Tropico Cancri percurrere Eclipticam etsi quamvis putamus stare in centro mundi fixum, immotumque Solem. Dicere itaque licebit Solem esse apogæum, quum Tellus erit aphelia idem maxime a Sole distans, esse vero Perigæum, quum Tellus erit perihelia, seu quam minime a Sole distans. Eodem modo explicari poterunt latitudines, phases atque eclipses Planetarum, quæ semper apparentes sunt per realem motum Telluris secundum Zodiacum, non secus ac si ipsemet Sol percurreret Eclipticam.

Dicent 3tio. Incredibile est Tellurem esse unum ex Cœlestibus corporibus, eisdemque conditionibus cum ceteris Planetis.

R. Tellurem esse ejusdem conditionis cum reliquis Planetis, adeoque nihil prohibere, quominus una cum ceteris Planetis moveatur circum Solem et singulari eadem conditione cum reliquis Planetis. Nam in primo corpus est luce destitutum, et illustratur duntaxat lumine Solis, non secus ac Mars, Venus et 2do. Sphæricam donatur figuram, aut quasi sphæricam per æthereas spatia, [illegible] circumvolvi, non secus ac Jupiter, et Saturnus, præterquam quod minoris sit magnitudinis, adeoque minoris gravitatis. 3tio quamvis ejus superficies aspera et inequalis sit, non propterea minus apta censenda est ad motum, quam Luna eorumque, secundum observationem Astronomorum sit convexis montibus, atque vallibus, et plurimis argumenta hanc paritatem inæqualitatis suadentia in superficiebus ceterorum Planetarum, qui tamen motu brevissimo agitantur. 4to licet fiant in Tellure generationes et corruptiones, probare tamen non possumus, non fieri in ceteris Planetis, tametsi non magis illas videamus, quam videri possent ex Luna, quæ in Tellure fiunt. Accedit, inquit Gassendus, non modo Tellurem, et Lunam commutare vices suas, dum se vicissim obscurant, et illuminant, sed etiam quemadmodum Venus, aut Mercurius apparent Telluri, apparere Tellurem Marti, Jovi et Saturno et quidem Mars, Jupiter, aut Saturnus Telluri apparent, Veneri et Mercurio Tellurem apparere; hoc est id attinet ad motum formamque ipsius, quod ad magnitudinis variationem, quod ad phases, et cetera. Nullum itaque absurdum consequitur, si unus veluti Planetarum censeatur Tellus.

Dicent 4to. Incredibile videri tantam esse Fixarum a Tellure distantiam, ut Tellus tota instar puncti habenda sit, imo instar puncti orbis ipse magnus, quem describit Tellus.

R. Nullam esse rationem, aut observationem, quæ vel minorem Fixarum distantiam, aut majorem Telluris molem constituant, ideoque nihil absurdi ... a Copernicanis, sed humanæ ... [illegible]. Qui autem tantam mundi vastitatem superfluam reputant, nimis summi Opificis magnificentiæ detrahunt, dum non canientes, quorsum Deus tam amplum Mundum fecerit, quæ potentiam, sapientiamque ad suum captum, suumque ad suæ parsimoniæ angustias deducunt.

Alia opponi solent ex Astronomicis notionibus, quæ tamen, non secus ac hactenus objecta, nullius roboris sunt; ut vel ex ipsa contrariorum infirmitate argumentorum colligere liceat systematis Copernicani veritatem.

Prop. 4ta. Systema Copernicanum cum Physica omnino congruit.

Prop. demonstratur. In systemate Copernicano phænomena omnia ad Physicam spectantia facile explicantur. Ergo etc. Ant. patebit ex solutione objectionum.

Dicent 1. Infimus locus, cujusmodi est centrum mundi, corpori convenit gravissimo, qualis est Tellus. Ergo centrum mundi occupat immota Tellus.

R. Cum Platone in sphærico Mundo dari quidem extremum, et medium, verum non [illegible] extremum dici posse supremum et medium infimum; quum supremum, et infimum dicantur respectu duntaxat ad aliud, atque hominum positionis, cujus illud sane superius est, quod imminet capiti, illud sane inferius, quod pedibus subjacet. Quamvis si centrum mundi est velut infimus mundi locus, quem occupare debet corpus grave, cur potius non occupavit centrum a Sole, qui propter immensam ferme molem omnium est corpus ceterorum Planetarum; atque adeo Telluris gravissimum? Deinde, si proprie loqui volumus, centrum mundi, ad quod omnia corpora tendunt, neque gravitate, neque levitate est præditum. Erit equidem gravis sive Sol, sive Tellus, sive alius quicumque Planeta in centro mundi constitutus, quatenus partes omnes comprehendit aut Solis, aut Telluris aut cujuscumque corporis collocatum in centro mundi gravitant in ipsummet centrum corporis, adeoque mundi; sed ipsummet centrum corporis, sive mundi, quod hic in nullam vergat mundi plagam, nec grave est, neque leve. Cur itaque mundi centrum occupabit potius Tellus nostra, quam cetera cœlestia corpora, quæ posita in centro, et quoad centrum duntaxat spectata, neque levia sunt, neque gravia?

Dicent 2do. Si Tellus moveretur, nos diurnum motum perciperemus, et translati motu rapidissimo aere a nobis protrusum quasi ventum intolerabilem ferre non possemus.

R. Nos haudquaquam percipere Telluris motum, quoniam una cum Tellure et cæteris intra contentis corporibus ac ocyus in orbem [illegible]. Hinc fit ut alterutrumque motum non sentiamus. Quum aer ad Tellurem pertineat, et solidiorem ejus globum, tanquam instar, circummoveatur, ita cum Tellure circumfertur ut nos extra ... atque una translati neque eum protrudamus, neque quasi ventum percentimus. Ceterum quia aer fluiditate est instabilis, neque tam velociter aut ... ut solidiores ... globus, hinc est ut sub Æquatore, ubi motus Telluris in orbem est velocissimus, aer sic ventus [illegible] velut eat, ut naute illum quasi ventum indesinentem, et æquabilem experiantur.

Dicent 3tio. Si moveretur Tellus, nunquam gravia ad perpendiculum deciderent, quoniam Tellure ... interea ... recederet.

R. Nihil obstare, quominus gravia ad perpendiculum decidant, sive quiescat Tellus, sive moveatur per cœlestia spatia. Gravia enim præter motum quo decurrunt in Terram cadendo, communem insuper totius globi Terraquei motum participant; eo fere modo, quo lapis qui in navi a verso arte e mali fastigio demittitur, pinde ad mali pedem decidit, ac si navis quiesceret, quoniam lapis et ille, et navis motu simul movetur. Verum quidem est nullum esse terrestrium gravium, si proprie loqui velimus, perpendicularem motum, non secus ac motus lapidis aut [illegible] e navi ... aut ... sunt ... recti, sed inflexi, secundum illam curvam, quam Parabolicam dicunt, et apparent duntaxat recti seu perpendiculares nobis una cum Tellure circummotis, quoniam, sicuti in navi, non turbat oculus motum, quo ipse interim a Tellure transfertur, quique communis est motu in Tellure corporibus, sed illum duntaxat, qui [illegible] aut a projectione, aut a gravitate, aut ab attractione fuerit impressus est una cum navi, et cum Tellure gravibus. Id tamen ... est ... motum in navi lapidis, et aliud quodcumque corpus in Tellure, ut aliquis possit extra navim consistere, qui motum navis perpendicularem esse observaret inflexum; nemo autem extra Tellurem figere pedem valeat, ut inflexum deprehendat motum illum, qui Terricolis videtur perpendicularis.

Dicent 4to. Mota in ortum Tellure, globus bombardicus in occasum explosus longius tenderet, quam quem explodit in ortum, Tellure quippe interim mota in ortum, quo globus ... Idem autem docuit explosus in ... quantum ... globus demoratur in aere, in ortum contenderit. Quæ tamen experientiæ omnino repugnant.

XV.

R. globum bombardicum non longius ferri debere in occasum, quam in ortum, quoniam praeter motum proprium, quem habet a bombarda, etiam eum participat, qui toti Telluri communis est. Sicuti, inquit Gassendus, duo pila convenientes supra navis transtra parem pro[illegible] del viri, quantum est ex se, pilae imprimunt, unde et habito respectu partium navis, tantum spatii tranit pila versus proram, quantum versus puppim. Verum qui est ex parte puppis, adjicit proprio motum navis, et qui est ex parte prorae, subducit, ac fit exinde, ut missa [illegible] versus proram, tantum praeterea spatii aeris conficiat, quantum collusor a prora [illegible] deducitur, dum pila est per aerem; et missa in puppim tanto minus conficiat, quanto, dum pila est per aerem, collusor a puppi versus eam accedit. Pari prorsus modo, si sint duae machinae, altera ad ortum, altera ad occasum ad se invicem parallelae vel collineantes, tantundem spatii ab explosio ex utraque globo supra subjectae Terrae conficitur; quoniam licet globus explosus in ortum habeat superadditum a Terra [illegible], explosus in occasum, subductum, interim tamen machina quae explosit in ortum, tantundem globum consequitur quantum ipsi motus a Terra accepti superaddit, et quae explosit in occasum, tantundem a globo abducitur, quantum ipsi motus a Terra accepti subduxit; itaque compensatione additionis, et subductionis facta, globus pariter supra terram motam, ac supra quietam promovetur. Eodem modo, sive globus explosus sit in Austrum, sive in Boream, pariter attingit scopum, ac si Tellus quiesceret. Nam bombarda, et scopus versus ortum feruntur, perinde ac et globus per aerem trajectus ob superadditum a Tellure [illegible], quo fit, ut tria haec, bombarda, scopus, globus intra eandem rectam semper contineantur.

Dicent 5. Posito motu Telluris, nubes, Aves, aliaque in aere suspensa corpora apparerent semper lata rapidissime in occasum.

R. ita se habere nubes, aves, aliaque corpora in aere vel mota, vel suspensa, quemadmodum pisces intra aquam cuppa contentam, quam transferat navis. Nam sicuti pisces una cum aqua motu generali navis transferuntur, et insuper versus austrum, aut hac, aut illuc varie moventur intra cuppam, ac si aqua quiesceret, neque cum navi transveheretur, sic aves, et quaecumque alia in aere sunt, ita generali Telluris motu transferuntur, ut pariter austrum versus, aut quacumque directione moveantur per aerem, ac si aer quiesceret, neque una cum Tellure moveretur in ortum.

Dicent 6. Systema Copernicanum non ita adversatur authoritati sacrarum Scripturarum, ut defendi nequeat a Christianis Astronomis.

Propositio demonstratur. Si Copernicanum mundi systema adversaretur authoritati sacrarum Scripturarum, praecipue quia in hoc systemate stat in centro universi immotus Sol, circum Solem vero una cum aliis Planetis Tellus nostra suum conficit annuum circuitum. Sed fixum atque immotum in medio universi stare Solem, et circum Solem moveri Tellurem sacrarum Scripturarum authoritati non adversatur. Ergo etc. Probatur minor. Et primo, quamquam et nos cum omnibus Catholicis Philosophis pro certo habemus numquam fieri posse, ut sacra Scriptura, quae est Verbum Dei, aut erret, aut mentiatur, adeo ut merito illud omne rejiciendum sit, quod repugnat authoritati Scripturarum, animadvertimus tamen cum sanctis Patribus, et sacris interpretibus Scripturae divinae sensus ita quandoque esse reconditos, et abeo, quod verba Grammaticorum more accepta indicant, diversos, ut qui sacras Scripturas literaliter exponere in animum sibi induceret, non solum evidentes in ea contradictiones et propositiones a veritate omnino alienas inveniret, verum etiam horrendas blasphemias, turpesque haereses. Nam si in proprio sensu, et literali sensu intelligenda est sacra Scriptura, quis non videt tribuendos esse Deo oculos, manus, pedes? Quis ignorat tales esse constituendas passiones Dei, ut cum hominibus et ira inflammari possit, et odio moveri, et tristitia opprimi, et ignorare futura, et praeterita oblivisci? Non itaque literaliter accipienda sunt sacrae Scripturae verba. Ut in unanimi consensione docent Theologi sacri a sacris auctoribus ad indocti vulgi captum scripta sunt, quae metaphorice explicare debemus. Quod si ita se res habet, cur quaeso, prohiberi potest, quominus non literaliter, sed metaphorice illos accipiamus Scripturae textus, in quibus moveri Solem, et fixam immotamque consistere Tellurem indicatur? Si sacra Scriptura, quum de Deo sermonem instituit, [illegible] tradit, quae essentiae divinae omnino repugnant, hac tantum de causa, ut sese popularium capacitati accommodet, censendum ne erit eam in sensu recto, et proprio fuisse semper locutam, quum obiter, atque incidenter de Terra, Aqua, Sole, caeterisque creaturis agit?

2do animadvertimus cum immortali Galileo in problematum naturalium disputatione non ab authoritate Scripturarum, sed a constanti experientia, et evidentibus demonstrationibus philosophandum esse. Etsi id aliquando alicui videatur, quum et a verbo divino procedat Scriptura sacra, quam natura procedat, illa nimirum utpote a Spiritu Sancto dictata, haec vero utpote Decretorum [illegible] divinorum observatrix fidelissima et conservatrix, non est cur ad explicanda naturalia phenomena praeponenda sit Scriptura accuratissimis experimentis; praesertim quum sacrae literae, ut sese hominum opinioni accommodarent, res nonnumquam exposuerint a proprio sensu, et a veritate alienas; natura deinde fixa, et immutabilis numquam praescriptos sibi fines excedat, nihil sollicita, utrum reconditae suae rationes aut hominum capacitati exponantur, aut eorum intelligentiam subfugiant. Quod itaque constans experientia nobis veluti ante oculos ponit, quod evidentibus demonstrationibus probatum est, illud minime revocandum est in dubitationem, ac multo minus rejiciendum propterea quod prima fronte Scripturarum authoritati opponi videtur. Nam non omnis sententia divinorum eloquiorum ita severis regulis legibusque constringitur, quemadmodum naturae effectus; nec minus excellenter nobis Deus ex naturae effectibus, quam ex Scripturae loquutionibus. Quam fortasse significare voluit Tertullianus, quum lib. 1. contra Marcionem, Cap. 18 scripsit. Nos definimus Deum primo naturae cognoscendum, deinde doctrina recognoscendum. Natura ex operibus, Doctrina ex praedicationibus.

3tio certum est fuisse nos ab authore naturae ornatos sensibus, et ratiocinatrice mente, ut mundum hunc corporeum cognosceremus. Si credis [illegible] voluisse Deum, ut neglecto tam sensuum quam rationis adjumento aliunde cognitionem illam haberemus, quam facili sensuum et rationis ministerio [illegible] comparare. Incredibile est voluisse Deum, ut in naturalibus conclusionibus, quae [illegible] et demonstrationibus [illegible] fidem omnem negaremus rationi, et sensibus, et sola contenti essemus authoritate divinarum Scripturarum; atque eo vel magis, si de Astronomia [illegible] quam de qua tam pauca in sacris Literis habentur, ut ne Planetae quidem nominentur, nisi exceptis Sole, Luna, et Venere quae semel atque iterum Luciferi nomine appellatur.

4to, si credimus, praecipuis Ecclesiae Patribus, numquam sacri auctores edocere voluerunt constitutionem, motum, figuram, magnitudinem, distantiam, aliaque [illegible] notatu, [illegible], haec omiserunt. Audiamus D. Augustinum Lib. 2 de Genesi ad literam Cap. 9. Quaeri solet etiam, quae forma, et figura caeli esse credenda sit secundum Scripturas nostras. Multi enim multum disputant de his rebus, quas majori prudentia nostri auctores omiserunt, ad beatam vitam non profutura discentibus, et occupantes, quod pejus est, multum prolixa, et rebus salubribus impendenda temporum spatia. Quid enim ad me pertinet, utrum caelum, sicut sphaera, undique concludat Terram in medio mundi mole libratam, an eam ex una parte desuper, velut discus, operiat? Sed quia de fide agitur Scripturarum, propter illam causam quam non semel commemoravi, ne scilicet quisquam eloquia divina non intelligens, quum de his rebus tale aliquid vel invenerit in Libris nostris, vel ex illis audierit, quod perceptis assertionibus adversari videatur, nullo modo eis caetera utilia monentibus, vel narrantibus, vel pronunciantibus credat. Breviter dicendum est, de figura caeli hoc scisse Autores nostros, quod veritas habet, sed Spiritum Dei qui per ipsos loquebatur, noluisse ista docere homines nulli ad salutem profutura. Haec autem D. Augustinus. Quem secutus Magister Sententiarum Lib. 2 dist. 14. Candem consuetudinem sacrorum Scriptorum non determinandi quid de caelestibus corporibus sentiendum sit, commemorat. Sicuti Cap. 10. Augustinus, quaestionem instituens utrum caelum stet, an moveatur, ait. De motu etiam caeli nonnulli Fratres quaestionem movent, utrum stet, an moveatur: quia si movetur, inquiunt, quomodo firmamentum est? Si autem stat, quomodo sidera, quae in ipso fixa creduntur, ab oriente in occidentem circumeunt, septentrionibus breviores gyros juxta cardinem peragentibus, ut caelum, si est alius nobis occultus cardo ex alio vertice, sicut sphaera, si autem nullus alius cardo est, veluti discus rotari videatur? Quibus respondeo multum subtilibus et laboriosis rationibus ista quaeri, ut vere percipiatur utrum ita an non ita sit, quibus ineundis atque tractandis, nec mihi jam tempus est, nec illis esse debet, quos ad suam salutem, et sanctae Ecclesiae necessariam utilitatem cupimus informari. Tandem, ut plura alia nunc faciam [illegible], Augustinus Lib. [illegible] de actis contra Manichaeos, Cap. 10 [illegible] in Evangelio Dominus dicit: mitto vobis Paraclitum, qui vos doceat de cursu Solis et Lunae. Christianos enim facere volebat, non mathematicos. Ita vero, [illegible] Augustino, noluit [illegible] instruere nos, [illegible]

Cœlum moveatur, vel potius fixum, atque immobile consistat, utrum ejus figura vel sphærica sit, vel in formam disci, neque censendum est voluisse nos certos facere de aliis propositionibus ejusdem generis, atque ita cum Cœli figura, unitis, collatisque, ut ab ejus determinatione quam maximè dependeant. Si Spiritus Sanctus, qui nos Christianos facere voluit, non Physicos, aut Astronomos, præterivit data opera, quæ non pertinent ad nostram æternam salutem, immeritò sibi in animum inducunt Peripatetici potissimum Philosophi, Telluris quietem, quæ neque ad nostræ Religionis dogmata, neque ad Christianos mores attinet, ita adversari authoritati Scripturarum, ut velut opinio quædam hæretica aut saltem proxima sit a Catholico Philosopho rejicienda. Sed ut paucis omnia complectar, sic ratiocinando ducimur. Secundum SS. Patrum Theologorum, et Philosophorum doctrinam, sacræ Scripturæ textus non semper in sensu literali accipiendi sunt, atque in iis tantum Scripturarum ope instruere nos voluit Spiritus Sanctus, quæ pertinent ad salutem animarum, ut propterea in naturalibus Conclusionibus non divina consulenda sint eloquia, sed naturales demonstrationes, quas sensuum, et ratiocinationis adminiculis conficere possumus. Ergo Solem in centro Mundi immobilem consistere, et circum Solem una cum cæteris Planetis moveri Tellurem nostram neque consonum est, neque repugnat authoritati divinarum Scripturarum.

Dicent 1. Quanquam non semper literaliter accipiendi sunt sacræ Scripturæ textus, atque in iis tantum instruere nos voluit Spiritus Sanctus, quæ pertinent ad salutem animarum; in sensu literali intelligenda est sacra Scriptura, quum ait moveri Solem, et stare immobilem Tellurem, quoniam naturales conclusiones in sensu literali intelligendæ sunt, quum de iisdem conclusionibus eodem semper modo loquitur sacra Scriptura, et SS. Patres unanimi consensione in sensu literali illas interpretantur, sicuti se res habet in propositionibus de motu Solis circum Tellurem, et quiete ejusdem Telluris.

R. Conclusiones eas naturales, quæ in sacris libris continentur, accipiendas esse in sensu proprio, et literali, quum non repugnant naturalibus demonstrationibus, vel quum eæ conclusiones sunt, quæ probationibus duntaxat ab humanis, et naturalibus demonstrationibus obtinent certitudinem. Nam duo sunt distinguenda naturalium propositionum genera. Aliæ quippe sunt, de quibus secundum naturales rationes ductum vix probabilem aliquam opinionem, et conjecturam consequi possumus; aliæ verò, de quibus certi esse possumus habere nos certitudinem, et evidentiam, experientiæ, diuturnarum observationum, et naturalium demonstrationum adjumento. Primæ conclusiones primi generis recenseri possunt ista, utrum anima donatæ sint Stellæ: inter propositiones 2di generis, utrum Tellus moveatur, utrum Cœlum sit sphæricum. Si de primo naturalium propositionum genere sermo sit, ubi naturales ratiocinationes scientiam in nobis aliquam producere non possunt, sed meram opinionem, et meras conjecturas, adhærendum putamus, et omnino acquiescendum puro, atque literali sensui divinarum Scripturarum. At si sermo sit de propositionibus 2di generis, existimamus consulendam esse in primis experientiam, et naturales demonstrationes ut verum Scripturarum sensum sciamus, nec cum repugnantibus, constanti experientiæ et naturalibus demonstrationibus conciliandos esse textus divinorum Librorum. Ita verbis prudentissimis docet Augustinus Lib. 2. de Genesi ad literam, Cap. 18, ut superiori Cap. 1. diximus: quæri etiam solet, utrum Stellæ sint animatæ. Hoc habet: licet in præsenti facile non possit comprehendi; arbitror tamen in processu tractandarum Scripturarum opportuniora loca posse occurrere, ubi nos de hac re secundum sanctæ authoritatis literas, etsi non ostendere certum aliquid, tamen credere liceat. Nunc autem servata semper moderatione piæ gravitatis, nihil credere de re obscura temerè debemus; ne fortè quod postea veritas patefecerit, quamvis Libris Sanctis sive Testamenti veteris, sive novi, nullo modo esse possit adversum, tamen propter amorem nostri erroris odierimus. Hucusque Augustinus, ex quibus colligere possumus quænam sit habenda Scripturis divinis fides, quum in iis dicitur moveri Solem, et stare Tellurem.

Sed ut Adversariorum argumentis [deleted word] distinctius satisfaciamus (quamvis hactenus dicta sufficere possent ad nostræ propositionis demonstrationem) afferendi sunt præcipui textus sacrarum Scripturarum, quos solent opponere. Pro motu Solis hæc in divinis Libris habentur. Ecclesiastis Cap. 1 n. 5 et 6 Oritur Sol, et occidit, et ad locum suum revertitur, ibique renascens gyrat per meridiem, et flectitur ad Aquilonem, lustrans universa in circuitu pergit spiritus et in circulos suos revertitur. Josue Cap. 10 n. 12, 13, et 14. Tunc locutus est Josue Domino in die, qua tradidit Amorrhæum in conspectu filiorum Israel, dixitque coram eis: Sol contra Gabaon ne movearis, et Luna contra vallem Ajalon. Steteruntque Sol et Luna, donec ulcisceretur se gens de inimicis suis. Nonne scriptum est hoc in libro Justorum? Stetit itaque Sol in medio Cœli, et non festinavit occumbere spatio unius diei. Non fuit antea, nec postea tam longa dies, obediente Domino voci hominis et pugnante pro Israel. Isaiæ Cap. 38 n. 8 Reversus est Sol (in horologio scilicet Achaz) decem lineis per gradus, quos descenderat. De Sole dicitur Psalmo 18 n. 7. Exultavit ut gigas ad currendam viam. A summo Cœlo egressio ejus. Matthæi Cap. 5 n. 45 Solem suum oriri facit super bonos, et malos. Epistolæ ad Ephesios Cap. 4. n. 26 Sol non occidat super iracundiam vestram. Pro quiete autem Telluris. Lib. 1. Paralipomenon Cap. 16. n. 30 Commoveatur a facie ejus omnis Terra, ipse enim fundavit orbem immobilem. Ecclesiastis Cap. 1. n. 4 Terra autem in æternum stat. Proverbiorum Cap. 8. n. 29. Quando appendebat fundamenta Terræ. Psalmo 92. n. 1. Firmavit orbem Terræ, qui non commovebitur. Psalmo 103. n. 5. Fundavit Terram super stabilitatem suam.

Verùm præter ea, quæ superius diximus, intelligent Adversarii nihil afferri posse contra nos ex textibus ita authoritatem favere, si animadvertant consuetudinem divinarum Scripturarum, quæ plerumque communi et vulgari loquendi modo utuntur, ideo plerumque loquuntur secundum vulgarem hominum opinionem. [illegible] quamvis secundum ipsorum existimationem Tellus nostra quiescat in centro Universi fixa, et circum Tellurem moveri Solem sensibus nostris appareat, solent sacræ Scripturæ adscribere motum Soli, et immobilitatem Telluri. [illegible] Consuetudo divinarum Scripturarum est non solum propter naturalem diversitatem et loquendi diversitatem, quæ res omnes nostræ accommodat secundum eorum rationem et capacitatem, verùm etiam quia in mortali hac vita nobis edocere non quæ animum ab æternarum rerum consideratione possent avertere. Mundum tradidit disputationi eorum, inquit Ecclesiastes, ut non inveniat homo opus, quod operatus est Deus ab initio usque ad finem. Quum Deum videbimus facie ad faciem, ut verbis utar Apostoli, et sicuti est cognoscemus quia videbimus eum sicuti est, tunc innotescent nobis veritates earum propositionum, quæ summo studio vix diserte demonstrari potuerunt in hac vita, in qua videmus per speculum in ænigmate. Haec est [illegible] communiter nimirum Scriptores sacros in rebus ab ordine salutis non pertinentibus communem vulgi sermonem complecti [illegible]. De hac consuetudine loquens S. Hieronymus in Caput 28 Jeremiæ hæc habet: quasi non multa in Scripturis sanctis dicantur juxta opinionem illius temporis, quo gesta referuntur, et non juxta quod rei veritas continebat. Et in Caput 13 Matthæi consuetudinis Scripturarum est, ut opinionem multorum sic narret historicus, quomodo eo tempore ab omnibus credebatur. Hinc S. Thomas in Caput 26 Job ad illa verba Qui extendit Aquilonem super vacuum, et appendit Terram super nihilum. Loquitur, inquit, secundum existimationem vulgi hominum, modo et nos in sacram Scripturam dicemus in qua sacra Scriptura immobilem dicat Tellurem, et mobilem Solem. Cæterum, ut initio diximus, sententia de Telluris mobilitate ad fidem non pertinet, et demonstranda non est authoritate Scripturarum. Si forsan essent Matæologi (ait Copernicus initio Lib. de Revolutionibus ad Paulum III. Pontificem Maximum) qui cum omnium Mathematum ignari sint, tamen de iis judicium assumunt, propter aliquem locum Scripturæ male ad suum propositum detortum, ausi fuerint hoc meum institutum reprehendere, ac insectari, illos nihil moror, adeo ut etiam illorum judicium tanquam temerarium contemnam. Non enim obscurum est, Lactantium, celebrem alioquin Scriptorem, sed parum Mathematicum, admodum pueriliter de forma Terræ loqui, quum deridet eos, qui Terram globi formam habere prodiderunt. Itaque non debet mirum videri studiosis, si qui tales nos etiam ridebunt. Mathemata Mathematicis scribuntur, quibus et hi nostri labores (si me non fallit opinio) videbuntur etiam Reipublicæ Ecclesiasticæ conducere aliquid, cujus principatum tua Sanctitas nunc tenet.

Veniamus modo ad oppositos textus. Ait enim modo Ecclesiastes Solem oriri, atque occidere et [illegible] colligere volunt Adversarii, mentiantur ne Spiritus Sancto et Scriptores loquenti mendacium imputare, si Tellurem moveri, et stare Solem dicemus. Sacræ literæ, inquit Keplerus Introductione in Martem, loquuntur cum hominibus humano more, ut ab hominibus capiantur, utuntur iis, quæ sunt apud homines in confesso ad insinuanda alia sublimiora et divina. Quid mirum, si Scriptura quoque cum sensibus loquatur humanis, tunc quum rerum veritas a sensibus discrepat? [illegible] textum ex Libro Josue circumspectius respondemus cum eodem Keplero. Inconstantes respondent ad solam verborum contrarietatem: Sol stetit, idem Terra stetit, non considerantes quod hæc contrarietas tantum intra limites optices, et Astronomiæ nascatur, nec ideo ad externum usum hominum efferant, nec videre volunt, hoc unicum in votis habuisse Josuam, ne montes ipsi Solem eriperent, quod votum [illegible]

Sic explicuit sensui oculorum conformis, quia importunum admodum fuisset eo tempore de Astronomia, deque visus erroribus contendere. Si quis n. monuisset Solem non vere contra Vallem Ajalon moveri, sed ad sensum tantum, annon exclamasset Josue, se petere, ut dies sibi produceretur quacunque id ratione fiat. Eodem igitur modo si quis ipsi litem movisset de Solis perenni quiete, Terræque motu. Facile autem Deus ex Josue verbis, quid is vellet, intellexit, præstitique inhibito motu Terræ, ut ei stare videretur Sol. Petitionis n. Josue summa huc redibat, ut hoc sic sibi videri posset, quidquid interim esset. Quippe hoc videri vanum, et irritum non fuit, sed conjunctum cum effectu optato. Ad 3tium dicendum cum proportione dicendum est, fuisse nimirum moveri Solem secundum sensum apparentiam, et secundum communem loquendi modum. Ad quid quis ignorat poeticam esse allusionem dum sub imagine Solis cursus Evangelii, adeoque ipsius Domini in hunc mundum nostri causa susceptam peregrinationem decantat. Sol ex horizontis tabernaculo dicitur emergere, ut sponsus de thalamo suo, exultans ut gigas ad currendam viam. Poesis quippe apud Hebræos maximo in usu fuit. Non enim Solem ex horizonte, tanquam e tabernaculo, ibi se oculis apparet, nesciebat Regius Psaltes. Moveri vero Solem existimabat, propterea quod oculis ita apparet. Et tamen utrumque dicit, quia utrumque oculis ita videtur. Neque falsum hic, vel illic dicere censeri debet. Est n. et oculorum comprehensioni sua veritas idonea secretiori Psaltis instituto, cursumque Evangelii, ideoque Filii Dei adumbrando. Hæc Keplerus. Idem dicas de 5, et 6 textus, atque omnium, qui obiici possunt.

Quanquam, quod attinet potissimum ad verba illa Josue. Sol contra Gabaon ne movearis ea intelligenda sunt in alio sensu a literali certum est, posita etiam Ptolemaica Mundi constitutione. Nam, ut præclare notat Galilæus, quum secundum Ptolemaicos Sol moveatur per eclipticam juxta signorum ordinem ab occidente in orientem, unde dies, atque nox proficiscitur, manifestum est, quod si Sol a proprio et vero suo motu cessasset, non longiorem, sed breviorem Josue obtinuisset diem. Ut n. longiorem evadere potuisse diem concipiamus, necesse est, ut intelligamus ita acceleratum fuisse Solis motum ut idem Sol supra horizontem aliquo temporis spatio, quam declinaret versus occasum consistere in eodem loco immobilis non posset, nisi proprius illius motus in sua acceleratione motui primi mobilis factus esset æqualis, hoc est consueto motu Solis tercentis sexagesies vicibus major. Si ergo voluisset Josue in proprio, et literali sensu verba sua proferebat esse accipienda, dixisset potius O Sol, accelera motum tuum, ne primi mobilis raptus differat te ad occasum. Sed quia verba Josue audiebant, qui fortasse de cœlestibus motibus nullam habebant cognitionem, propterea Josue se se eorum capacitati accommodans, nec eos constitutionem sphærarum edocere intelligens, ut magnum duntaxat illud miraculum elongationis diei viderent, dixit Sol contra Gabaon ne movearis. Atque hæc fortasse momenta Dionisium Areopagitam impulerunt, ut assereret in Epistola ad Polycarpum, stetisse primum mobile, quum tantum visum fuit miraculum, et a quiete primi mobilis cæterarum quoque sphærarum quietem profectam fuisse. Eadem est D. Augustini sententia, quam fuse in suis Comentariis exponit et confirmat Tostatus. Imo hanc fuisse Josue mentem, ut universum cœlestium sphærarum systema quiesceret, recte colligi potest ex imperio facto Lunæ, quæ tamen ad majorem diei longitudinem conferre haudquaquam poterat. Quum n. nominatur Luna, cæterorum quoque Planetarum orbes intelligendi sunt, quæ hoc loco, quemadmodum in aliis quoque sacræ Scripturæ locis prætermittuntur. Accedit, per motum Solis intelligi posse fluiditatemque illius, et subtilissimæ substantiæ motum, unde lux, adeoque dies proficiscitur.

Non magis nobis adversantur textus illi sacrarum Scripturarum qui fixam immotamque Tellurem significare videntur. Et primi quod spectat ad textum illum Psalmi. Commoveatur a facie ejus omnis Terra palam est illum nostræ potius favere sententiæ, si literali sensui adhærendum est. Quid n. indicat Commoveatur a facie ejus omnis Terra, nisi moveatur Terra &. Quum autem verba illa significant Fundavit Orbem immobilem, nec Orbem Cœlestium, per Stelliferum, sive Firmamentum non moveri. 2do quum ait Salomon Generatio præterit, et generatio advenit Terra autem in æternum stat, nequaquam disputat cum Astronomis, sed homines esse mutabiles, et alios alios succedere admonet. Inquit n. Terram, quæ domicilium est humani generis, semper eandem manere: ventum in circulum agi: Solis motum diurnum in se redire. Eadem flumina e fontibus fluere in mare, atque a mari ad fontes redire: homines perire, et alios succedere. Denique eandem semper esse fabulam vitæ, et nihil sub Sole novum. Nullum itaque physicum hoc loco proponit dogma, sed res quæ omnium oculis obversantur. Cui n. nescit Terram eandem semper esse, Solem quotidie apparere, oriri, atque occidere flumina perennitur decurrere in mare, ventorum annuas redire vicissitudines, homines alios aliis succedere, eandem denique semper esse vitæ fabulam; nec quidquam in rebus humanis novum contingere. 3tio textum illum Proverbiorum in sensu metaphorico intelligendum esse concedunt ipsi Adversarii. Quando n., aut quomodo Telluris fundamenta sunt posita? Ego ad duos illos textus ex Psalmis desumptos respondemus cum Keplero loco superius laudato. Longissime abest Regius Psaltes a speculatione causarum physicarum. Totus acquiescit in magnitudine Dei qui fecit hæc omnia, hymnumque pangit Conditori Deo. Nam Psalmo potissimum 103. mundum, ut hic apparet oculis ordine percurrit, et si bene prendas, Comentarius est in Librum Geneseos. Sicuti n. in illo tres primi dies dati sunt separationi Regionum, primus scilicet separationi lucis a tenebris, 2dus aquarum ab aquis, 3tius Terræ a Mari, tres vero posteriores dies dati sunt regionum illarum distinctarum impletioni, 4tus nimirum Cœli, quintus Marium, et avis, 6tus Terrarum, ita et in laudato Psalmo sex dierum opera in totidem partes distincta sunt. Nam versu 2do lucem creaturarum omnium primam, primique diei opus Creatori pro vestimento circumdat. 2da pars incipit versu 3tio, agitque de extensione Cœli, et de meteoris. 3tia pars incipit a versu 5, celebratque Terram ut fundamentum rerum, quas hic considerat. Omnia n. cum Terra inhabitantia omnia refert, quia nimirum oculorum judicio duæ primariæ sunt partes Mundi Cœlum, et Terra. Considerat itaque Regius Psaltes Terram tot jam seculis non subsidere, non fatiscere, non ruere, quum tamen nemini compertum sit, quænam illius fundamenta sint. Neque edocere vult, quod isti ignorant, sed, quod isti negligunt ad memoriam revocare, magnitudinem scilicet atque potentiam Dei in creatione hujusce molis tam firmæ, et stabilis. Hinc si Astronomus doceat Terram per cœlestia ferri spatia; nec hominum evertit experientiam, neque quæ hic dicit Psaltes negat. Verum n. nihilominus est non ruere terram, ut solent ruere nostra ædificia vetustate consumpta, non inclinari ad latera, non turbari animantium sedes, consistere montes, et littora immota contra impetus ventorum, atque fluctuum, quemadmodum initio creationis fuere constituta. 4ta pars incipit a versu 19. celebrans quarti diei opus. Nominat n. Solem, et Lunam, et præcipue agit de utilitate, quæ ex distinctione temporum redit ad Animantia et homines ut clare apparet. Psaltem hic non agere Astronomum: non n. prætermisisset quinque Planetas, quorum motu nihil est admirabilius, nihil pulchrius, nihil quod de Conditoris sapientia testetur evidentius. Quinta pars est versu 26 de quinti diei opere, impletque maria piscibus, et ornat navigationibus. Sexta obscurius annectitur a versu 28. agitque de Terrarum incolis actiusque sexto die creatis: et denique generatim subdit bonitatem Dei omnia sustentantis, et nova creantis. Omnia igitur Regius Psaltes, quæ de Mundo dixerat, ad animantia refert. Nihil, quod non sit in confesso, commemorat, propterea quod mens illius erat extollere nota, et invitare homines ad consideranda beneficia, quæ ad ipsos ex hisce singulorum dierum operibus redeunt, non autem incognita inquirere, aut de rebus astronomicis agere. Hactenus iisdem fermè verbis Keplerus. —

Dicent 2do. Nos ita intelligere et interpretari sacras Scripturas debemus, quemadmodum unanimi consensione illas interpretantur sancti Ecclesiæ Patres. Sed SS. Patres laudatos Scripturæ textus interpretantes unanimi consensione docent non Terram moveri, sed Solem. Ergo etc.

R. dist. Ma. Nos ita intelligere etc. in rebus, quæ spectant ad fidem, et de quibus ex professo egerunt SS. Ecclesiæ Patres conc.: in naturalibus conclusionibus, quæ non spectant ad fidem, et de quibus SS. Patres nunquam ex professo egerunt, neg.: Mm, et dist.a cum proportione Ma. neg. conseq. Quamvis quotquot floruere in Ecclesia Patres, sacræque Interpretes opinionis contra nostrum systema sacrarum textus literarum in sensu rigido interpretantes unanimi consensione docerent Tellurem stare in centro universi immobilem et circum Tellurem, veluti centrum suum moveri Solem; non tamen abeundum propterea nobis esset in eandem sententiam. Nam primo, etiamsi concederemus naturales conclusiones spectare ad fidem posse, quæ ad summum fidei doctam evaderent, de quibus SS. Patres non solum unanimi consensione egerunt, sed attente, diligenter, aspe-

ex professo, ut ajunt, pertractarunt, sedulò in utramque partem disputantes. Hujusmodi autem quod neque Terrae mobilitas, neque Solis immobilitas fuerit. Hae quippe quaestiones ii temporibus aut omnino ignorabant, aut saltem neque in Scholis, neque ab eruditis viris pertractantur; propterea cum SS. Patres secundum literalem sensum Scripturarum, et communem illorum temporum opinionem scripserint moveri Solem et stare Tellurem, censendum tamen non est eorum interpretationes esse dogmata fidei ea recensendas.

2do. non recte argumentantur Adversarii. omnes SS. Patres Telluri immobilitatem adscribunt. Ergo sententia de Telluris immobilitate pertinet ad fidem. Deberent ulterius demonstrare contrariam opinionem de motu Telluris fuisse a SS. Patribus damnatam. Semper dicere possumus, inquit Galileus, quod quum istis haudquaquam se obtulerit occasio hujusmodi quaestiones considerandi, discutiendique, sine vacillatione [illegible] positas nobis [illegible] veluti communem illorum temporum, non autem veluti certam, demonstratam, atque inconcussam admiserint. Si autem ita se res habere non immerito dicere possumus; cur quaeso, habenda erunt veluti fidei dogmata, quae nunquam SS. Patres attigere, atque, ut ita dicam, de limine [illegible] tractarunt.

3tio negamus nostrales hujusmodi Conclusiones veluti ad fidem pertinentes habendas esse, quod communi duntaxat SS. Patrum interpretatione suffultae sint. Nam si communem sive eorundem Patrum, sive Conciliorum, sive celebriorum Theologorum doctrinam spectamus, contrarium Scripturae textus non possumus, secus ac SS. Patres senserunt, interpretari, in quibus de rebus agitur ad fidem, bonos mores, et salutem animarum pertinentibus; ideoque quatenus interpretationes Patrum ad fidem attinent, seu veluti fidei dogmata habendae sunt, quae de Christiana doctrina, de bonis moribus, de rebus denique, quae attinent ad nostram aeternam salutem, tractare solent. Sed mobilitas, atque immobilitas sive Telluris, sive Solis neque ad Christianam doctrinam pertinent, neque ad bonos mores. Aliunde vero Copernicani ad suam probandam sententiam nunquam abusi sunt sacrarum Scripturarum textibus, imo nunquam ad divinas literas confugere solent, quas Theologis libenter relinquunt. Pariter itaque neque SS. Patres interpretantes Scripturas contrarium, ac nos sentimus, docuere videantur.

Dicent 3tio. Copernicana sententia de motu Telluris, et quiete Solis damnata fuit in Galileo anno 1615, sub Paulo Quinto, et anno 1633, sub Urbano Octavo. Nam, ut videri potest apud Joannem Baptistam Riccioli, in sententia, quam dederunt illi Cardinales contra haereticam pravitatem Inquisitores Generales fuerunt, haec inter alia multa habentur. Volens hoc Sanctum Tribunal prospicere inconvenientibus ac damnis, quae hinc proveniebant, et increbrescebant in praejudicium Sanctae Fidei: De mandato Domini nostri, et Eminentissimorum Dominorum Cardinalium hujus supremae, ac universalis Inquisitionis, a Qualificatoribus Theologis qualificatae fuerunt duae propositiones de stabilitate Solis, et de motu Terrae, ut infra. Solem esse in centro mundi, et immobilem motu locali, propositio absurda, et falsa in Philosophia, et formaliter haeretica, quia est expresse contraria Sacrae Scripturae. Terram non esse centrum mundi, nec immobilem, sed moveri motu etiam diurno, est item propositio absurda, et falsa in Philosophia, et theologice considerata ad minus erronea in fide. Et circa finem. Dicimus, judicamus, et declaramus te Galileum vehementer suspectum de haeresi, quod credideris, et tenueris doctrinam falsam, et contrariam sacris, ac divinis Scripturis, Solem videlicet esse centrum Orbis Terrae, et eum non moveri ab oriente ad occidentem, et Terram moveri, neque esse centrum mundi etc.

R. Systema Copernicanum tanquam sacrae Scripturae contrarium revera fuisse in Galileo damnatum a dictis illis Cardinalibus Romanam universalem Inquisitionem repraesentantibus, ut nullum in hac re dubium occurrere possit, neque tamen adversari sacris Scripturis systema Copernicanum. Damnatus fuit equidem Galileus, tanquam haeresi [illegible] fuit [illegible], Carceris poena, salutari poenitentiae titulo [illegible] mulctatus. At non propterea summus ille vir pane [illegible] aut haeresi fuit quandoque labe infectus, aut veluti haereticus fuit ab Ecclesia vel proscriptus vel [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnia [illegible] [illegible]issima. Ergo haereticus fuit Galileus [illegible] sententia [illegible] est [illegible]: [illegible] [illegible]. Summi Philosophi, qui catholici sunt, quique communem SS. Patrum, et Theologorum doctrinam sequuntur, eas tantum definitiones in rebus fidei existimant necessario esse admittendas, quas Romanus Pontifex ex Cathedra, ut ajunt, vel universale Concilium tulerunt. Demonstrent itaque Adversarii Galileum fuisse proscriptum vel a Romano Pontifice, vel ab universali Concilio. Demonstrent opinionem de motu Telluris circa immotum Solem vel a Papa, vel a Generali Concilio damnatam fuisse veluti haereticam, et sacrae Scripturae contrariam. Demonstrent dictos illos Cardinales potuisse, ac fuisse in rebus fidei infallibilem proferre sententiam. Et tunc fortasse ab opinione Copernicana recedemus. Fortasse, inquam. Nam etiamsi vel Pontifex sive universale Concilium damnassent systema Copernicanum, adhuc tamen, salva catholica fide, tueri illud possemus, consilium quaerere, et Summum Pontificem errare non posse in rebus tantum, quae pertinent ad fidem communis est doctrina Theologorum. Docuit itaque nos Sancta Mater Ecclesia [illegible] [illegible] bonos mores, quae nostrarum [illegible] salutem animarum, nosque illius definitiones, ut catholicos viros decet, sine ulla haesitatione complectimur veluti certissimas. Verum non docent nos aut Papa, aut Concilium res philosophicas, quum neque in [illegible] rebus eorum authoritatem infallibilem habeamus neque vel aut Papa, aut Concilium tanquam infallibilem esse habendam.

Ceterum nunquam credidisse praedictos Cardinales damnasse systema Copernicanum velut sacrae Scripturae contrarium inferri potest ex sequenti Epistola, quam quidam [illegible] Patri Copernicano [illegible] scripsit. Inquit enim ex vestris Congregationibus non [illegible] quaestionem utrum haberent aliquam pro Terrae motu demonstrationem. Nunquam [illegible] [illegible] [illegible] [illegible] [illegible] quin loca illa in sensu literali [illegible] intelligat, et intelligenda esse declaret, quamdiu nulla demonstratione contrarium evincatur, quae si forte aliquando a vobis exponetur in hoc casu nullo modo dubitavit Ecclesia declarare loca illa in sensu figurato, et [illegible] intelligenda esse, ut illud Poetae: Terraeque urbesque recedunt. Factenus [illegible] illa, qua posita ita argumentamur. Ecclesia intelligere vult in sensu literali adductos Scripturarum textus, quamdiu nulla demonstratione probatur moveri Tellurem, et Solem quiescere, inventa autem demonstratione non dubitat declarare textus illos in sensu [illegible] esse intelligendos. Atqui plures sunt demonstrationes quae probant moveri Tellurem, et quiescere Solem. Ergo textus [illegible] [illegible] sunt metaphorice. Ergo systema Copernicanum non adversatur Sacrae Scripturae. Sed ut hanc quaestionem [illegible] [illegible] illud duntaxat addimus, quod [illegible] [illegible] [illegible] Kepleri. Qui [illegible] est [illegible] Astronomicam scientiam [illegible] vel [illegible] quam ut [illegible] a pietate, [illegible] credat et [illegible] [illegible] [illegible] [illegible], damnat [illegible], si placet, Philosophorum quorumcunque [illegible], [illegible], et ab hac [illegible] [illegible] [illegible] domum ad opellam suam excolendam se recipiat, oculisque quibus solis [illegible] [illegible] [illegible] [illegible], toto pectore in gratiarum actionem, et laudes Dei Conditoris effundat. [illegible] se non minorem Deo cultum praestare quam Astronomum, cui Deus hoc dedit, ut mentis oculo perspicacius videat, quaeque invenias, super his Deum suum et ipse celebrare [illegible] [illegible].

Fig. 59

Caput II.

De Parallaxi Caelestium corporum, aspectibus, distantia, refractionibus.

Ut alicujus Planetae aut Stellae fixae a nostra Tellure distantia cognosci possit, duo nota esse debent, primum nempe Telluris diameter est necessaria, deinde quidditas ipsius Planetae, sive fixae Parallaxis. Diameter Telluris secundum dimensionem Picardi ita habetur. Quilibet terrestris meridiani gradus, cujusmodi ex duas Urbes [illegible] [illegible] et [illegible] suo eodem meridiano positas, atque uno latitudinis gradu inter se distantes, terrena continet hexapedas Parisienses 57060, ideoque tota vel Telluris, vel terrestris meridiani peripheria, quae constat 360 gradibus continebit hexapedas Parisienses 20541600; quumque circuli peripheria ad suam diametrum sit proxime ut 22 ad 7 Telluris diameter vero hexapedarum $6535963\frac{14}{22}$, ideoque radius, vel semidiameter Telluris continet hexapedas $3267981\frac{9}{11}$.

Cognito Telluris [illegible] Caelestium corporum Parallaxis inquirenda est. Ut autem clare innotescat, et ratio innuatur, qua Parallaxis illa deprehendi possit, consideretur Fig. 59 Circulus ACDB, qui Tellurem repraesentet, et circulus HFL in eminenti Firmamento, in quo Stellae Fixae reperiuntur, ideoque Circulus HFLK sit caelestis meridianus, qui punctis A, C, D, B, sive locis in eodem Telluris Meridiano positis respondeat: Planeta vero, cujus Parallaxis inquiritur, esse Luna sita in E. Si quis in Telluris centro T positus, Lunam intueretur, videret illam in F, qui verus Lunae locus vocatur, in quo nimirum Luna ex Telluris centro spectata videretur, sicuti videret eandem in F, spectator in puncto C ita positus foret ut Luna perpendiculariter ipsius capiti immineret, vel ipsius Zenith seu verticale punctum attingeret. Quod si Luna eodem ipso tempore, quo ad meridianum circulum pertingeret, observetur ab alio Spectatore, qui in puncto D reperiatur tunc eadem Luna ipsi apparebit in puncto S ideoque locus ille Firmamenti in quo Luna videtur

variat spectatoris positionem conspicitur, locus apparens vocatur. Arcus 7 G, qui ab utroque spectatoris radio 7 7, D G intercipitur, erit distantia veri, et apparentis loci; Angulus vero 7 E G, vel equalis ipsi angulus 7 E D Planetæ Parallaxis vocatur. Hinc recte definiri potest Parallaxis. Differentia altitudinis sideris, pro diverso situ spectatoris in centro, aut in superficie Telluris. seu potius Angulus, [illegible], sub quo Telluris radius ductus a loco spectatoris ad centrum Telluris videtur ex Planetæ loco. Quum autem radius [illegible] Telluris C G D 7 sub majori angulo videri debeat e Planeta, dum hic in horizonte versatur, quam ubi supra horizontem ascenderit, facile inferri potest, quod, ubi Planeta in horizonte reperitur, majorem parallaxim habere debeat, quam ubi supra horizontem movetur, minimamque parallaxim habeat, ubi ad meridianum pervenerit.

Concipiatur itaque locus 7, in quo Luna ex Telluris centro, vel ex puncto C [illegible] videretur [illegible] supponatur Lunam, ubi meridianum attigerit, terrestri puncto C perpendiculariter imminere, simulque ex Geographicis Tabulis cognoscatur distantia locorum C, D, seu arcus C D, ideoque etiam angulus C 7 D. [illegible] mensuretur ope quadrantis elevatio Lunæ supra horizontem sensibilem K D H, quam radius [illegible] D 7 cum horizonte H K efficit. Atque ubi angulus iste cognoscatur, adjungatur angulo recto 7 D H, eritque cognitus integer angulus 7 D E; ideoque in triangulo 7 D E reliquus etiam angulus 7 E D, sive Lunæ Parallaxis cognoscetur. Ubi vero Parallaxis [illegible], seu angulus 7 E D cognoscatur, facile recta [illegible] sive distantia perpendicularis Lunæ a Tellure investigatur. Quum enim in Triangulo 7 E D latus 7 D, sive Telluris radius cognoscatur, simulque omnes anguli, quique Trianguli ipsum componunt, ex [illegible] Trigonometriæ [illegible] cognoscetur ratio lateris 7 E ad 7 D, sive ad 7 C, ideoque [illegible] videndo etiam ratio rectæ C E ad rectam C 7, sive ratio distantiæ Lunæ a Tellure ad Telluris radium, [illegible] radiu[illegible] terrestris semidiametri magnitudo [illegible] cognita sit, cognoscetur etiam Lunæ distantia atque in [illegible] mensuræ genere exhiberi poterit, quo radius Telluris mensuratus fuerit.

Quod si duo quælibet corpora comparentur, et inveniendum sit, quodnam ex illis a Tellure remotius sit, utriusque parallaxis exploranda est, quum utrumque vel in meridiano vel in horizonte vel in æquali distantia ab horizonte reperitur, deinde vero invicem comparandæ sunt parallaxes, et Planeta qui minorem altero parallaxim habuerit, censendus erit sublimior, sive a Tellure remotior. [illegible] Planeta, quæ Parallaxim 7 H majorem habuerit, quam Parallaxis 7 7 alterius Planetæ, proximior erit Telluri: Atque ex hujusmodi parallaxium [illegible] comparatione, facile [illegible] relativæ distantiæ comparari invicem poterunt. Ipsæ quoque cœlestium corporum diametri, superficies, et moles ex hujusmodi observationibus poterunt [illegible].

Quamvis tamen ex ipsa siderum parallaxi manifestissime demonstretur siderum major, vel minor distantia a Tellure, [illegible] quæ accuratissimas etiam observationes inficere solent, nisi caute prohibeantur. Ejusmodi præsertim est radiorum refractio, ex qua inæqualitas parallaxium, et [illegible] prorsus aliquando effectus solent proficisci. Utilis in Physicis dicimus, nihil aliud est refractio radiorum, quam eorum inclinatio ad perpendiculare, seu deviatio a perpendiculari, dum a medio rariori transeunt in densius, vel a medio densiori in rarius. Quum [illegible] siderum radii ex [illegible] æthere in aerem purum densiorem [illegible] paulatim ac successive incrassatum et densiorem [illegible], atque [illegible] a sole [illegible] ad Terram descendentes, non rectam aliquam lineam, seu [illegible], atque [illegible] inclinatam describant, quam Cycloidem esse tradit [illegible] Astronomus. Porro ex hujusmodi refractione radiorum fit ut sidera [illegible] in loco sint, in quo videntur, et aliquando nobis supra horizontem appareant etiam caelo sereno, dum revera infra horizontem minutis 32 reperiuntur; Quod Belgæ in nova Zembla anno 1596, observarunt dum solem 24 die Januarii conspexere, quem [illegible] Astronomiæ leges ante undecimum Februarii diem videre non poterant. Hinc mane, antequam sol horizontem ascendat, aut vesperi, quum infra horizontem descenderit, apparet nobis sol, propterea quod ipsius radii in Atmosphæra refracti [illegible] et solis imaginem exhibeant. Hinc etiam oritur, quod antequam sol ad horizontem mane perveniat, splendor aliquis in aere conspiciatur, quem Auroram [illegible] matutinum crepusculum appellant. Itidem vesperi, postquam sol ipse infra horizontem descenderit, lux aliqua in aere reperitur, quæ crepusculum vespertinum efficiat. Quum autem Aurora [illegible] dum sol octodecim, vel novendecim gradibus infra horizontem, facile inferri potest quod Aurora saltem 6 horam integram solis ortum præcedere debeat, quum sol ipse qualibet hora [illegible] quindecim gradus orbitæ [illegible] diurno apparenti motu percurrat.

Ex ipsa denique siderum refractione oriri potest, quod mane, sive in horizonte, appareant sidera ellipticæ figuræ, et majora, in meridiano autem minora, ut [illegible] certa siderum parallaxis [illegible] distantia [illegible] refractionum error, et [illegible] accuratissime [illegible] quod veteres, et recentiores etiam aliqui Astronomi in suis observationibus negligentes quammaxime inter se differunt, et a rei veritate summopere [illegible].

Quod autem pertinet ad varios siderum aspectus, quum errantia sidera, sive Planetæ inæquali prodo, seu velocitate ferantur, dum [illegible] motu [illegible] cum recurrunt [illegible] sequitur, ut unus aliquando alteri [illegible], aliquando remotior, aliquando conjunctus, aliquando oppositus videatur, unde ex [illegible] gradibus [illegible] distantia Telluris, diversi [illegible] siderum aspectus desumuntur. [illegible] et Luna in D, in eadem velut linea [illegible] ex Tellure 7 et Luna soli adhærens apparebit, unde in conjunctione posita, vel sol conjuncta dicitur. Si Luna a sole digrediatur in C 60. gradus, sive per sextam circuli partem, erit illius aspectus sextilis. Si pervenerit in D post 90. gradus vel integrum quadrantem erit in quadratura, vel in aspectu quadrato. Si pervenerit in E post 120 gradus, [illegible] circuli partem erit in aspectu trino. Ubi denique pervenerit in 7 post integram semicircumferentiam, vel 180 gradus, erit in oppositione cum sole. Ex diversis hisce Planetarum aspectibus præcipui, et ad [illegible] Phænomena maxime [illegible] sunt Oppositio, et Conjunctio, quæ græco nomine Syzygiæ dicuntur; tum Quadraturæ.

Caput 5.

De Sole

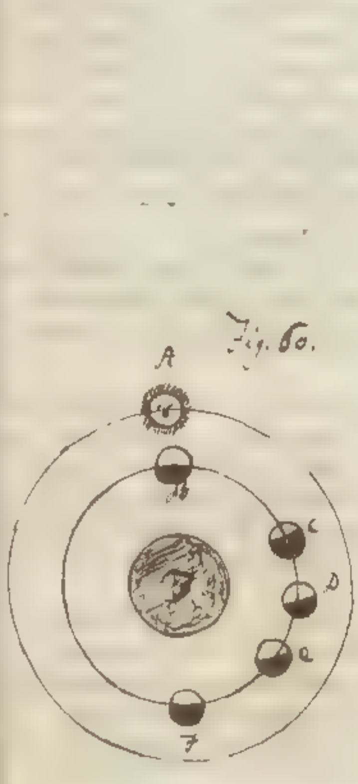
Tanta est hujusce sideris vis, atque præstantia, ut Philosophos omnes, ac [illegible] in sui admirationem rapuerit, neque defuerint qui optarent a sole [illegible] comburi, dummodo solem propius [illegible], ejusque naturam contemplari sibi liceret. Medius sol fertur inquit Plinius Lib. 2. Cap. 6 amplissima magnitudine, ac potestate, nec temporum modo, Terrarumque, sed siderum etiam ipsorum, Cælique Rector. [illegible] Mundi totius animam ac planius mentem hunc principale naturæ regimen ac numen credere decet. Hic vices temporum annumque semper renascentem temperat. Hic suum lumen cæteris quoque sideribus [illegible], [illegible] omnia intuens, omnia etiam audiens [illegible] Astronomi tam veteres quam recentiores exceptis [illegible] nihil aliud esse quam [illegible] rotundam solidamque molem, cui divinus Artifex lucem, calorem, motumque impresserit, quo [illegible] sidera, et universi partes illustraret.

[illegible] Sol [illegible]

Pro [illegible] telescopio contueatur sol, [illegible] perennis [illegible] motus, et [illegible] apparet partim ebullitionem [illegible] flammantes vortices ex ipsius substantia erumpere videntur, qui incerta qualitate [illegible] evanescunt [illegible] renascuntur. 2do Solis [illegible] lux, et calor maximo argumento sunt, quod [illegible] sit solis natura; [illegible] maculas [illegible] sed quia sine flamma [illegible] fieri, et [illegible]. Certe [illegible] quomodo sol vehementem adeo calorem excitet, ut collectis speculo [illegible] radiis ligna incendi, metalla liquefieri, [illegible] possint, et [illegible] in sole calor actu reperiatur, nec magis calidus sit sol, quam piper, et vinum, quæ [illegible] secundum Peripateticos, sed virtualem dumtaxat causam [illegible] in sole esse [illegible] maculæ [illegible] superiori [illegible] observatæ. [illegible] telescopio [illegible] corpora contemplari [illegible] in solari superficie partes aliquas obscuriores [illegible] veluti maculas [illegible] anno 1610, [illegible] admirandam [illegible] commendatas illas exhibuit. Hujusmodi [illegible] maculas [illegible], et flammantes vortices, qui ex sole veluti ex [illegible] fornace, erumpunt, [illegible] æqualis earum numerus, neque semper constans sive [illegible].

Dicunt Peripatetici. Si solis substantia ignea esset et flammæ instar perenniter ardere, [illegible] decresceret ac tandem consumpta [illegible] tum quod [illegible] partes, in [illegible] continuo, velocissimoque motu ad [illegible] universi partes [illegible] 2do. Quum ignis substantia neque conservari neque [illegible] soleat, nisi continuo [illegible] augmento [illegible] ignis tanta est [illegible] alendo soli par esse valeat?

Fig. 60.



3tiò, quia ratione ignea, atque tenuissima solis substantia celerrimè circa Tellurem movendo, quin pluribus, diutiùs, et vehementiori impetu plurimas veluti in partes discerpta extinguatur.

4tò argumentum a maculis solaribus desumptum nihil evincit. Nam primò dici potest cum Cartesio hujusmodi maculas efformari quod partes 3tii elementi, quae crassiores sunt, atque ad motus minus comparatae a caeteris subtilioribus, quae velocissimè una cum sole torquentur, separentur et in ipsa solaris disci superficie in varias inaequales moles concrescant eodemque motu tandem dissolvantur eo ferè modo, quo ex crassioribus aquae particulis vehementer agitatis, et aere permistis spuma concrescit, quae eodem deinde motu dissolvitur. 2dò, quoniam constans illa periodus quam [illegible] circa solem moventur, conspiciuntur nobis videtur, si [illegible] vel [illegible], fluidum supponamus, sufficere possumus cum Hirzo nihil aliud esse solares maculas, quam solida quaedam corpora, quae fluidae solis substantiae insideant, atque in illa veluti innatantia ita moveantur, ut aliquando [illegible] deprimantur, aliquando intra fluidi superficiem omninò teneantur repentè evanescant. 3tiò cum [illegible] Guerikio existimare possumus maculas solares esse genus quoddam planetarum qui quidem circa solem certa periodo moveantur, [illegible] veluti maculae appareant quemadmodum Mercurius, quum soli inter atque Tellurem reperitur, veluti nigricans quaedam macula in superficie [illegible] conspicitur.

R. ad 1tum ut opposita argumenta. Atque ad primum quod attinet, quamvis concederemus igneam solis substantiam sensim flammae instar consumi oportere, futurum tamen non esset ut 6 aliquot saecula, quibus duraturus est Mundus, ita illius molis, atque ignis imminueretur, ut nostris oculis sensibilis sol crederet mutatione. Nam et immensa ferme solis moles, atque ignis [illegible] praeservantur, ut tamen [illegible] causa [illegible] fortasse aliquot Cometas, ut aliquando cadentes in solem, igni solari pabulum suppeditarent; quum substitutis omnibus dictis [illegible] atque ignis particulae, si non omnes, saltem in maxima parte a solari [illegible] substantia absorbeantur, aequalem semper aut saltem sensibiliter [illegible] solis molem relinquant. Eadem ferme ratione, qua Tellus, etsi continuò tenues aeris terrae particulas emittat, quibus nubes, et pluviae [illegible] efformantur, plerumque tamen magis grandine iterum in Tellurem ipsam decidentibus, semper eadem quoad molem, atque massam perseverat. Hinc confutandi [illegible] ad aethera, sive ad vapores ex Oceano producentur, quibus [illegible] sol, et reliqua sidera [illegible] consumantur; ut Stoici, [illegible] Aristoteles, et alii quamplures Philosophi existimaverunt. Si [illegible] alimento indigerent sol, [illegible] stellae, nunquam [illegible] suppeditari [illegible] ab [illegible] atque Oceano alimentum. Deinde, ut argumentum Cornelii, quod igneam solis substantiam sensim flammae instar consumi oportere [illegible] [illegible], id ex vulgaribus, et praeconceptis opinionibus arbitrantur. Haec nota, ut sol ex puriori, nobilioribusque flamma constans, quae neque [illegible] indigeat, quo deperdat, neque alia de causa decrescat, sed semper eadem perseveret. Quemadmodum splendor et calor ille, qui in sole reperitur longè purior et nobilior, [illegible] conspicimus, quam calor, aut splendor qui reperitur in terrestri, seu elementari igne, ita longè purior est [illegible] substantia, quam terrestris, quae pabulo indiget. Peripatetici tamen [illegible] igni [illegible] supremae aeris regioni [illegible] [illegible], quae, tametsi celerrimè vehementique motu circa Tellurem quotidie moveatur, attamen neque corrumpitur, neque ullo pabulo nutriri, quod mirabiliorem, neque splendorem, neque calorem aliorsum emittere possit. Quid ni ergo, [illegible] [illegible] stellarum et solis substantiam fluidam flexibilem incorruptibilem, si reapse dicamus? Nihil [illegible] recipiat solis, siderumque substantia corruptibiles concedant, [illegible] tamen istius molem minui oportere deducitur, [illegible] superius et in Physicis diximus.

Ad 2dum; si solaris moles non minueretur, sed eadem semper perseveraret sive propter substantiae solaris incorruptibilitatem, sive [illegible] [illegible], tunc esset ut [illegible] ex [illegible] alimentum. [illegible] Tellure [illegible] [illegible] [illegible] solem, aliunde petenda est, et suppeditanda sol massa combustibilis; nam sufficiente elementi copiam [illegible] possint in solem decidentis Cometae.

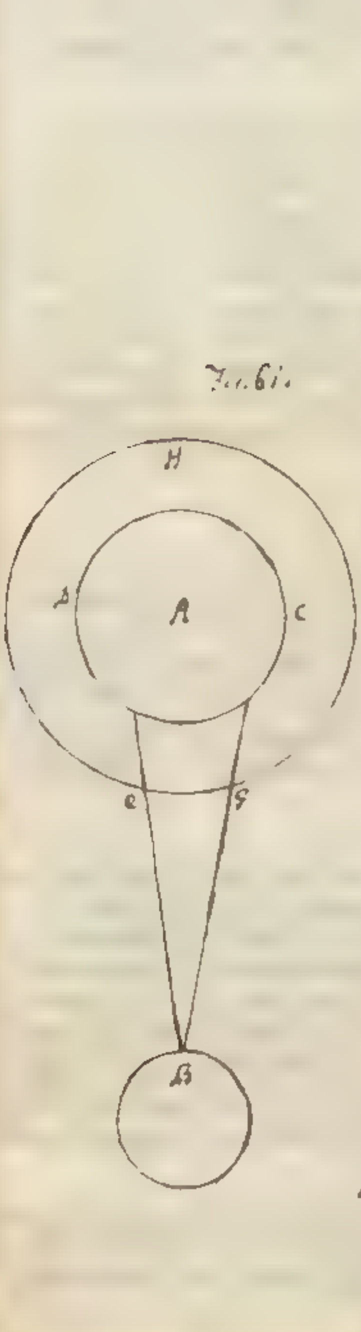
Ad 3tium; facilè concederemus Peripateticis, igneam, tenuissimamque solis substantiam, si non circa Tellurem moveri, quia pluribus, diutiùs, et vehementiori impetu plurimas veluti in partes discerpta extinguatur. Nam hac est de causa cap. 3. demonstravimus stare in centro [illegible] immobilem solem. Caeterum, posita [illegible] mobilitate solis et immobilitate Telluris conspicimus nostris ordinarie motus fluidissimae solaris substantiae, quam postea, et major [illegible] vivida, qua solaris substantiae partes mutuò adhaerent sphaeram componentes, quam centrifuga vis, quae a circulari solis motu proficiscatur.

Ad 4tum. Maculae solares maximum sunt pro ignea solis substantia argumentum, quomodocumque efforment. Sive [illegible] crassiores 3tii solaris substantiae particulae, quae minus ad motus comparatae, a caeteris subtilioribus, et velocioribus separantur, [illegible] in superficie solaris disci [illegible] inaequales moles concrescant, donec motu solis vehementissimo dissolvantur, ut placuit Cartesio; illae subtiliores sunt, et motu [illegible] [illegible] solis particulae, quae non sunt ac in terrestri [illegible] corporis in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hujusmodi maculas explicari, nisi solaris substantia ignea procedat, et earum partes sint, igneis nam [illegible] [illegible] [illegible] [illegible] [illegible] ut lucem solis minuerent, atque obscurarent, nisi per maximam solaris ignis vim nunc majores, nunc minores circuitu solem ipsius absorberent.

Ad si [illegible] Peripateticis solares maculas nihil aliud esse quam solida quaedam corpora, quae fluidae solis substantiae insideant, ad solem igneum [illegible] tamen; quum corpus [illegible] fluidam nunquam procreare posse liceat, atque calorem [illegible], nisi [illegible] igneum. Deinde [illegible] argumento probare possunt, ipsa solida corpora solida ita in fluida solis substantia innatare, ut aliquando nobis appareant, aliquando vero prorsus delitescant? Quomodo explicabunt hujusmodi solida corpora aliquando [illegible] obscuriora, aliquando clariora, aliquando in faculas veluti quasdam converti? Si asserant cum Hirzo constantem periodum qua circa solem moventur, conspicimus non posse [illegible] [illegible]; nostram confirmant sententiam. Nam quia certum est inordinatas omnino esse earum periodos, concludendum potius erit solares maculas non solida corpora non esse [illegible].

Restat itaque, ut cum Guerikio asseramus maculas solares totidem esse Planetas, qui circuitu solis certa periodo moveantur. Sed explicari non poterit cur hujusmodi Planetae seu maculae certa periodo, statisque temporibus non redeant, cur in medio solaris disci [illegible] evanescant, cur in maculis adeo sint, cur aliquando plures, aliquando conglomeratae videantur. Galilaeus [illegible] diximus, hujusmodi maculas vidit, [illegible] in amplitudine magnitudinem comparavit ut non solum Mediterraneum, sed Asiam atque Africam superaret. Scheinerus, qui de maculis [illegible] volumen edidit, plures quam quinquaginta in sole notavit. Testatur Blancanus se aliquas conspexisse [illegible] magnitudine aequales. Anno 164[illegible] die 6 Maii [illegible] observavit Scheinerus quae postea die 13 [illegible] [illegible] commutatae apparuere [illegible] tractus [illegible] lucidos, quos ipse nuncupavit faces. Cassinus die [illegible] Junii anni 168[illegible] observavit [illegible] [illegible] [illegible] delituit macula. Quas Hevelius [illegible], Hirzus, aliique notarunt. Anno 10[illegible] usque ad annum 1670 testante Keilio [illegible] [illegible] [illegible] macula visa est: Quando [illegible] plures una conspecta sunt et nostris [illegible] temporibus nulla constantia [illegible], aut magnitudine videtur modo apparent, modo evanescunt, modo aliquantum in extensione [illegible] [illegible], modò tot [illegible] [illegible] magnitudine, [illegible] [illegible] [illegible]. Hoc autem maximo argumento sunt solares maculas totidem non esse Planetas, qui certo periodo circa solem moveantur. Quidam existimaverunt, inquit Keilius in Introductione ad veram Astronomiam [illegible] 5, maculas has non corpori solari adhaerere, sed ab eodem aliquantulum distare, et circa solem revolvi ad modum satellitum Jovis, sed [illegible] [illegible] [illegible]. Nam si maculae in superficie solis non existerent, eadem macula non videretur per totum tempus [illegible] in superficie solari. [illegible] in fig. 61 sol [illegible] in A ex Tellure B sub angulo D B C [illegible] [illegible]. Si macula orbitam H E G extra solis superficiem describeret, non videretur solis discum intrare antequam pervenerit ad E, ubi recta B E D ducta ex Tellure et solare discum tangens maculae orbitam secat, et ducta B C G solem quoque tangens [illegible] solis superficiem tantummodo decurrere [illegible] dum arcum E G describit [illegible] semiperipheria minorem et tempore, [illegible] semiperiodo minuto; [illegible]. Sed ex observationibus constat, maculas, quae integras revolutiones absolvunt (quare [illegible] [illegible], quae duas, aut tres periodos [illegible] [illegible] [illegible] 27 diebus, [illegible] ac sol [illegible]) constat, inquam, [illegible] 13 dies cum una [illegible] [illegible] [illegible] ut a limbo occidentali solis [illegible] ad limbum orientalem. Ergo quum dimidium [illegible] periodi tempus in transcurrendo solis disco impendant, macularum orbitas in ipsa solari superficie existebunt.

Fig. 61.



Caput 6

De solis figura, magnitudine, distantia, rotatione.

1. Solis figura sphaerica est quemadmodum in caeteris Planetis, licet ob maximam Telluris a sole distantiam ducis convexitas nostris oculis prorsus evanescat. Mirum tamen esse non debet, quum luce etiam quae nobis nullo, [illegible] esse, sphaerica superficies a [illegible] non [illegible].

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] solis a Tellure [illegible]

[illegible]

4 Si sol equaliter ubique luceret, ob uniformem illius faciem, que nullam varietatem oculo obiiceret, posset ille circa suum axem rotari, quin talis hujusmodi rotatio nobis innotesceret. Nunc vero quum in lucidissimo solari disco, et purissima ejus flamma sepe nigre conspiciantur maculę ejus superficiei adhęrentes, ex earum motu nobis constat de solis rotatione. Nam he maculę a margine solis orientali paulatim versus progredi cernuntur, deinde ulterius provectę in opposita occidentali parte occidere videntur. Circulus AGHD, Fig. 62, representat solarem superficiem nobis conspicuam. Ibi videmus maculas quasdam densas, et obscuras nubibus terrestribus similes in margine A oriri, que paulatim versus B repentes, in medio tandem Disci conspiciuntur, deinde per BC ad circumferentiam progrediente, post aliquam moram in D evanescunt. Aliquando macularum aliquę, interjecto quindecim circiter septem dierum spatio, post digressum ab A, rursus in eodem puncto conspiciuntur, tantumque temporis per solis superficiem nobis oppositam transcurrendo impenduntur, quantum in obversa solis facie nostro conspectui subiiciuntur. Macularum motus in Disci peripheria A, vel D tardissimus apparet, et versus medium velocior. Preterea earum figurę circa marginem solis arctissime, in medio vero solaris disci latę, et plena majestate sese ostendunt. Hę hujusmodi apparentię respondent maculis quibusdam densis, et obscuris solis superficiei contiguis, et solaris vertigine abreptis. Macularum motus est ab occidente in orientem atque ex earum motu constat, Axem, circa quem vertitur Sol, non esse ad planum orbitę Telluris perpendiculariter erectum, sed ad illud inclinari, et facere cum plano orbitę Telluris, quod per solis centrum transit, angulum septem circiter graduum. Sol itaque circa suum axem vertitur tempore 27 circiter dierum, ita ut hujusce rotationis ope totam atque integram superficiem in pirouetta, quam unius mensis spatio Terricolis videndam prebeat, quin, sublato tali motu annuo semel in integro anno totam superficiem successive Telluri obverteret.

In definienda solis magnitudine discrepant inter se Veteres potissimum Astronomi. Plato illam inexcogitabilem dixit. Plinius atque Julius nuncuparunt immensam. Archelaus omnium ceterorum siderum magnitudinem maximam Anaximander putavit illam Telluris magnitudini equalem. Parmenides Lunę parem. Empedocles, Stoici, Plato et Plinius Luna et Tellure majorem. Eratosthenes docuit Tellu-
2 rem superari a sole 27 vicibus, Ptolemaeus vicibus octodecim, Cleomedes, et Aristarchus 300. Hipparchus 1050. Possidonius denique 29319 vicibus. [illegible] A Ptolomeo ad nostra secula usque tempora varię pariter fuerunt circa molem solis Astronomorum opiniones. Secundum Ptolomeum sol major est Tellure 170 vicibus. Secundum Copernicum 162 vicibus. Secundum Tychonem 140. Secundum Keplerum 3469, sive 222080. Secundum Lansbergium 434.

Non secus de solis distantia a Tellure disputatum hactenus est. Ptolomeus docuit distare solem in media sua distantia (Sol quippe est nobis maxime distans, quum est in suo apogeo, quam minime distans, quum est in suo Perigeo, mediocriter distans, quum nec Telluri proximior
3 nec a Tellure remotior) docuit, inquam, Ptolomeus distare solem in media sua distantia a semidiametris Telluris 1170. Post Ptolomeum existimavit Copernicus mediam solis distantiam esse Terrestrium semidiametrorum 1142. Juxta Tychonem distat sol semidiametris Terrestribus 1150. Juxta Lansbergium 1500. Juxta Keplerum 14000: per Vendelinum 14400. per Hugenium 24000. per Cassinum 20000 sive 22000: per Newtonum denique 10000, sive 11000.

Quum autem splendidissimum solare corpus obscuris maculis contegatur, contendunt non esse corpora ceterorum Planetarum, que opaca sunt, ne viis carere, quibus eorum facies aspiciatur. Et revera Jupiter, Mars, et Venus, si Telescopio spectentur, nobis maculas suas produnt, ex quarum motu constat, hos quoque Planetas circa proprios Axes rotari. Hinc Venus spatio 23 horarum circa proprium Axem ab occidente in Orientem vertitur. Et Mars rotationem conficit horis 24, minutis 40. In Jove prester maculas plures sunt fascię sibi invicem parallelę; Hę tamen nec eandem constantem magnitudinem, nec eandem conservant distantiam, sed modo crescunt, modo minuuntur, aliquando a se invicem longius discedunt, aliquando propius accedunt, et plures una cum maculis subeunt mutationes. Anno 1665 Cassinus insignem detexit in Jove maculam, quam per duos annos observavit Jovis corpori firmiter adhęrentem. Quamvis tamen macula illa anno 1665 nec rursus ante annum 1672 visa fuit. Post illud tempus per tres fere annos in conspectum assidue veniebat ab oculis spectatorum sępius aufugiens, ita ut ab anno 1665, quo primum visa fuit, usque ad annum 1708 octies apparuerit, atque evanuerit. Hujusce maculę revolutionibus sępius observatis, colligit Cassinus periodum Jovis circa proprium axem esse horarum 9, minutorum 56. Mercurius prope solem continuo commorans tanta luce perfunditur, ut observationes non admittat, quibus ejus maculę dignoscantur. Saturni pariter maxima a Tellure distantia macularum visionem adimit. Credibile tamen est et Mercurium, et Saturnum, non secus ac Tellus, ceterique Planetę, circa proprium Axem rotari.

Scholion

Erunt fortasse, qui dicant maculas in Planetis esse posse nullas, nisi eas demum statuantur cum sole; aut saltem ex maculis solaribus inferri non posse ipsam naturam solis, nisi ex maculis Veneris, et Jovis inferenda sit pariter ipsa natura sive Veneris, sive Jovis. Quibus respondemus, maculas sive superiorum, sive inferiorum Planetarum aliunde proficisci posse, quam ab ipsa substantia aliqua: et tantum intercedere discrimen inter maculas solis, et ceterorum Planetarum, ut diversam omnino indicent solis, et reliquorum Planetarum naturam. Maculę inquam ceterorum Planetarum aliunde, quam ab ipsa substantia proficisci possunt; nihil quippe obstat, quod in Venere, Marte, Jove non secus ac in Tellure nostra, modo plures, modo pauciores, modo densiores, modo rariores attollantur nubes, que nobis veluti maculę quędam Planetarum superficiei inhęrentes representantur. Quod si quis in reliquis quinque Planetis nullos vapores, nullas exhalationes admitteret, que procreare possent nubes, aut saltem putaret tales attolli non posse in eorum Atmosphera nubes, que in tanta distantia a Terricolis conspicerentur: Preterquamquod utrumque falsum pluribus rationibus suaderi posset; non propterea concludendum esset maculas illas eandem habere causam atque naturam, quam maculę solares. Cur non fieri non potest ut maculę Veneris et Martis aequidem habeant rationem cum maculis Lunę? Quum nos Lunam nudis etiam oculis contemplamur, in illius superficie quosdam veluti nevos, sive maculas conspicimus, que secundum observationes Astronomorum nihil aliud sunt, quam cavitates, seu Valles Lunę, a quibus non tanta ad nos reflectitur luminis copia, quanta a prominentiis seu Montibus Lunaribus, qui propterea splendidissimi exhibentur. Fieri ergo fortasse poterit, ut maculę, que nobis apparent in ceterorum Planetarum superficiebus, nubes sint, nec ex alio provenientes vaporum, atque exhalationum, sed nihil aliud sint, quam cavitates eorum Planetarum minus illuminatę a sole. [illegible] Nec obstat, quod maculę Veneris, Martis, atque Jovis modo appareant, modo non appareant, nec eandem semper ad invicem habeant distantiam, et magnitudinem. Nam Luna etiam, que parum a Tellure distat hujusmodi nobis exhibet mutationes. Compertum quippe est pressius illius permanere maculas, que a primis usque temporibus eodem constanti modo observatę in Luna fuerunt, alias in illius superficie conspici plerumque que statis temporibus et certa quadam periodo eunt, atque redeunt. Aliquando nigricantes quędam maculę in Luna videntur secundum diversos aspectus, quibus a sole respicitur; ut si sol aliqua ex parte Lunam illuminet, macula in opposita veluti parte pronuncietur, si sol interim moveatur, umbra similiter movere videatur; si denique sol oppositus Lunę fuerit, nulla tunc maculę in Lunari disco deprehendi possunt. Que quidem licet non eodem modo dici possint de maculis ceterorum Planetarum per integros quandoque annos nunc apparentibus, nunc evanescentibus, et per integra secula nunquam se exhibentibus, ingerunt nobis tamen suspicionem non aliunde illas provenire posse, quam ab interposito aliquo obstaculo solis lumen intercipiente aut ab aliqua parte Planetarum reflexum repercutiente, a maculis v. g. ipsimet solis, aut a Cometa aliquo inter Planetas atque Telluram intersecto. Quod addunt, ex maculis solaribus inferri non posse ipsam naturam solis, nisi ex maculis ceterorum Planetarum inferenda sit ipsa pariter eorum natura, falsum est. Nam licet tam maculę solares, quam ceterorum Planetarum modo appareant, modo non appareant, modo sint majores, modo minores, modo distent inter se quam maxime, modo quam minime, hoc tamen interest inter illas, ut maculę solares convertantur quandoque satis evidenter in quasdam veluti flammas, seu splendidissimas faces solarem discum magis illuminantes, maculę vero Veneris, Martis, atque Jovis semper veluti umbrę, seu nevi appareant in superficie hujusmodi Planetarum, et quamdiu conspiciuntur, semper minus lucidos suos Planetas efficiant.

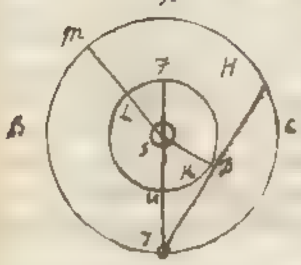
Fig. 62

Caput 7.

De Planetis Inferioribus.

Mercurius, et Venus duo inferiores Planetæ nuncupantur, quoniam eorum orbitæ, quæ infra orbitam Telluris circum solem describuntur, sunt respectu orbitæ Telluris inferiores, et multo minores. Si spectator constitutus esset in sole, conspiceret hujusmodi Planetas modo proximiores Telluri, modo remotiores, modo Telluri oppositos modo cum eadem conjunctos; et quum Tellure multo celerius ferantur, animadverteret ita eos post conjunctionem a Tellure recedere, ut ea lentius post eos incederet, si secus ac quum e Tellure externorum Planetarum tum superiorum, quam inferiorum respectivos motus, oppositiones nempe, conjunctiones, quadraturas etc. contemplamur: aut quum Mercurium, atque Venerem ex eadem Tellure visos nunc magis, nunc minus a sole elongare, et aliquando eam cum sole conjungi notamus.

Fig 63.



Sit itaque S sol, Fig. 63, A B C orbita Telluris, F H U orbita Veneris, sitque Tellus in T, et Venus in U in recta scilicet, quæ solis, atque Telluris centra conjungit in quo situ Venus e sole visa in conjunctione cum Tellure videtur, sicuti sol e Tellure visus Veneri conjungitur. Si Tellus foret in T quum Venus esset in F, illa ex sole videretur Veneri opponi, et in contrarium ambo Planetæ conspicerentur Cœli plagis, verum spectatore ad Tellurem translato, Venus soli non opponi, sed eidem conjungi spectabitur. In primo conjunctionem casu Venus inter solem, atque Tellurem ponitur; In posteriori casu, sol inter Tellurem, et Venerem medius locatur. Prior dicitur conjunctio Inferior; Posterior conjunctio superior.

Post utramque hujusmodi conjunctionem Venus a sole recedere et in dies magis elongari videtur, nunquam tamen soli opposita cernitur, et nunquam aspectum quadratum, aut sextilem attinet; Atque omnium maxime a sole elongatur circa locum illum, ubi linea Telluris, et Veneris centra connectens, Veneris orbitam tangit, ut circa D. Nam quum Venus ulterius ad H promovetur, ejus locus in Cœlo a solis loco minus distare videbitur, quam prius, et antequam ad locum illum pervenerit, semper a sole magis recedet, illo loco relicto, ad solem continuo propius accedet.

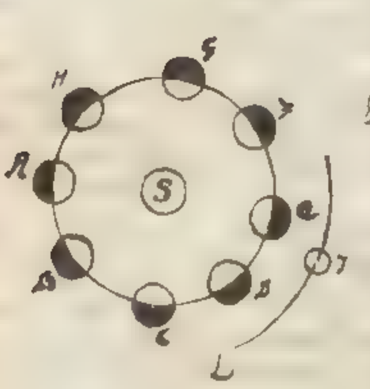
Arcus Circuli maximi a centro solis et Veneris interceptus dicitur elongatio Veneris a sole. Observandum tamen elongationem aliquam Planetæ a sole, ubi recta linea ducta a Planeta ad Tellurem Planetæ orbitam tangit fieri tantum maximam in orbe circulari, in cujus centro est sol. Nam in orbita elliptica fieri potest, ut post decessum Planetæ a puncto contactus, ejus distantia a sole crescat, non tamen pariter crescant distantiæ solis, et Planetæ a Tellure, sed potius decrescant; adeoque in duobus triangulis major basis majorem angulum subtendet. Sed quum Planetarum orbitæ ad circularem formam quamproxime accedant, hæ minutiæ negligi poterunt distantias Planetarum non adeo alterantes.

Maxima Veneris elongatio, seu angulus S T D deprehenditur 48 circiter graduum, adeoque in circulari orbita datur distantia Veneris a sole respectu distantiæ Telluris ab eadem sole. Hinc manifestum est, Venerem videri magis orientalem sole, dum illa tendit a conjunctione cum sole in superiori orbitæ suæ parte, seu a Tellure remotissima ad conjunctionem cum sole in inferiori orbitæ parte seu Telluri proxima; quo toto illo tempore sole posterior occidit Venus, post solis nempe occasum, et noctis nuncia appellatur. Verum dum ab inferiori conjunctione ad superiorem tendit, sole occidentalior spectatur ante solis occasum occidet, et ante illius ortum orietur, proindeque mane orientalis conspicietur, et Phosphorus appellabitur.

Ponamus Venerem, atque Tellurem e sole spectatas in U, et T conjungi hoc in eodem Ecliptica puncto videri, in quo casu Venus, et sol spectantur e Tellure in conjunctione. Venus celerius mota, postquam ad U rursus evenerit, et integrum circulum perfecerit, Tellurem interea ulterius progressam nondum assequetur, ideoque oportet, ut ulterius in orbita sua deferatur Venus, ut a sole rursus in eadem recta cum Tellure videatur. Hinc manifestum est Veneris a Tellure distantiam esse continuo mutabilem, maximam autem esse, quum Venus est in conjunctione superiori cum sole, et minimam esse, quum est in conjunctione inferiori. Est distantia Veneris a Tellure in conjunctione superiori cum sole ad ejusdem distantiam in conjunctione inferiori ut i ad 6; sex proinde vicibus magis accedit Venus ad Tellurem in una positione, quam in altera, et tantumque mutatur apparens Veneris diameter visa e Tellure. Sed et distantiæ maxima, et minima ob excentricitates orbitarum mutantur; omnium quippe maxima distantia habetur, quando superior conjunctio efficitur, Venere et Tellure existentibus in Aphelio et omnium minima est distantia Veneris a Tellure, quando inferior conjunctio contingit, Venere in Aphelio, et Tellure in Perihelio existentibus.

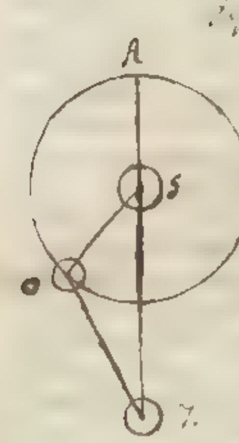
Quum Venus sit corpus sphæricum et opacum solis, non propria luce splendens, oportet ut ea solum facies lucida videatur, quæ soli obversa est, alterum autem oppositum Veneris hemisphærium luce destitutum, et invisibile maneat. Quapropter si talis sit Telluris situs, ut tenebrosum illud hemisphærium ei obvertatur, Venus Terricolis inconspicua fiet, nisi forte in solis Disco nigræ instar maculæ conspiciatur. Si tota illustrata facie Telluri obvertatur, pleno orbe fulgens videbitur: et pro vario Telluris respectu, Veneris, atque Solis situ, varia erit forma, atque figura, sub qua Venus a nobis videbitur, omnesque ideo phases Lunæ phasibus omnino consimiles.

Fig 64.



Sit A B C D E F G, Fig. 64, orbita Veneris. T L portio orbitæ Telluris, sitque Tellus in T, et Venus in A, in superiori scilicet conjunctione cum sole, Patet in hoc Planetarum situ, tota facie Veneris illuminata Telluri obversa proindeque Venus instar Lunæ plenæ candidans circulus Terricolis apparebit. Quum venerit ad situm respectu solis, et Telluris, qualis est B, pervenerit; pars aliqua obscuri hemisphærii eidem obvertitur, adeoque lucens facies e Tellure visa a circulo deficiet et gibbosa exhibebitur. Postea Venere ad C, dimidium illustrati hemisphærii e Tellure videbitur, Venusque dimidiata apparebit ac in [illegible] Lunæ in Quadratura. Venere existente in D parva tantum illustratæ superficiei pars Telluri obvertetur; quando ipsa Venus in inferiori conjunctione minimam a Tellure distantiam, ubi plana [illegible] pars luminata in cornua a sole aversa producta videtur. Quum Venus e Tellure conspicitur in E, in conjunctione scilicet inferiori cum sole, totum illud tenebrosum hemisphærium Telluri obvertitur, Venusque invisibilis fiet, nisi fortasse veluti nigra macula, in solis discum transcurrere videatur. Easdem phases subibit Venus, dum per F G ad A transit, scilicet in F corniculata, in G dimidiata, et in H gibbosa apparebit.

Fig 65.



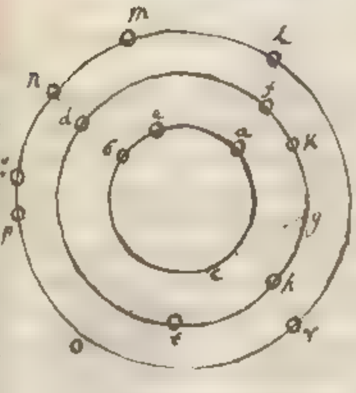
Hæ Veneris apparentiæ, quam nudis oculis conspici non poterant Telescopio tamen clarissime cernuntur. Ante inventum Telescopium Copernicus objiciebatur, verso Ptolemaico Mundi Systemate, deberet Venus phases esse similes phasibus Lunæ, [illegible] tunc respondere [illegible] præmisit [illegible] ita se re habere, et futuris temporibus hæc pariter phænomena observaturos Astronomos. Copernici postea prædictionem eventum [illegible] Telescopii ope primus Galilæus, et ad Systema Copernicanum maxime confirmavit.

Quamvis Venus in situ A Fig. 65 plano orbe splendeat, non tamen in ea positione maxime et lucidissime fulget, Diminuitur enim ejus splendor ob majorem a Tellure distantiam Veneris quippe fulgor decrescit in duplicata ratione auctæ distantiæ. Neque ejus fulgor maximus est, quum circa A versatur Venus, sed major erit circa O; quum Venus in O quatuor vicibus Telluri sit propior, quam in A, et lucidæ illius faciei partes in O [illegible] [illegible] lumen ad Tellurem diffundant, quamquam Venus est in A. Secundum observationes Cl. Halley, Venus fulget quam maxime, quum a sole distat 40 circiter gradibus, et [illegible] tantum pars luminosi disci e Tellure conspicitur, in quo situ diu, lucente scilicet nobis sole, conspicitur. Tantus autem est illius fulgor, quantum per [illegible] [illegible] Luna quæ a sole distans ostendit, Lunæ quippe lumen, si ad Veneris lumen comparetur, majus videbitur ob apparentem majorem Lunæ magnitudinem, [illegible], et veluti plumbeum, tantumque pro Luna [illegible] splendor a Venere vibratur.

Si planum orbitæ Veneris coincideret cum plano Eclipticæ, videretur Venus semper in Ecliptica incedere. At motus Veneris non fit in plano Eclipticæ, sed in plano, quod ad Eclipticam inclinatur angulo trium graduum, et 23 minutorum, secatque planum Eclipticæ in linea per solem transeunte, quæ linea nodorum vocatur, et puncta, in quibus orbita Veneris Eclipticam secat nodi dicuntur. Hinc nunquam Venus sive e Sole, sive e Tellure in plano Eclipticæ videbitur, nisi quum in nodis versatur. In aliis orbitæ suæ punctis nunc magis, nunc minus ab Ecliptica distabit [illegible] maxima illius distantia erit quum per punctum nonagesimum ab utroque nodorum removebitur.

Quum nullius Planetæ orbita jaceat in Ecliptica, sed quælibet eam secet in recta, quæ per solem transit, necesse est Planetas omnes [illegible] in quolibet sua Periodo videantur in Ecliptica, scilicet quum in propriis nodis versantur, aliis vero temporibus nunc magis, nunc minus ab Ecliptica migrare conspiciuntur. Sunt tamen certi, et determinati limites extra quos nunquam devagantur Planetæ, adeoque si concipiatur in Cœlo Zona, sive spatium æquale octodecim gradibus latum, per cujus medium ducta est Ecliptica, hoc spatium, quod Zodiacum nuncupatur, Planetas omnes in orbitis suis semper continebit.

Fig. 66.



Haec quoad motus, et phases Veneris respectu solis, atque Telluris: Nunc motum ejusdem Veneris secundum Zodiacum e Tellure visum consideremus. Sit Fig. 66. A B C orbita Veneris F G H orbita Telluris: Circulus autem L m o referat Zodiacum ad Stellas fixas productum; sitque Tellus in F et Venus in A prope superiorem cum sole conjunctionem. Spectator e Tellure conspiceret Venerem ad punctum Zodiaci L. Si Tellus quiesceret, dum Venus arcum A B in propria orbita percurreret, portionem Zodiaci L m videretur describere. Verum quia interim Tellus etiam movetur, quum Venus est in B, Tellus erit in puncto sui circuli H, ex quo Venus conspicietur in n, et sic arcum Zodiaci L m n deferri videbitur; eritque Venus magis in Orientem progressa, quam in priori casu. Quum Venus pervenerit ad C, Tellus deferetur ad G, conspicieturque Venus in recta ejus orbitam tangente, et in Zodiaci puncto o. In quo situ apparens illius motus erit fere aequalis motui apparenti solis. Moveatur deinde Venus rursus a C ad A, et interea Tellus arcum G K percurrat. Venus circa conjunctionem inferiorem cum sole videbitur, et in eo situ ad Zodiaci punctum [illegible] e Tellure referetur; [illegible] prius in o conspiciebatur, spectabitur percurrere o [illegible] regressus esse, seu tendere ab ortu in occasum contra seriem signorum. Et quia in C una cum sole progredi visa fuit, in A autem celerrime regredi, oportebit, ut medius sit aliquis locus inter C, et A, ubi nec regredi neque progredi, sed uti stationaria videatur. Pervenerit jam Venus ad e et Tellus ad F, videbitur e Tellure Venus in Ecliptice puncto L magis regressa; ubi autem Venus videtur e Tellure in recta, quae ejus orbitam tangit, rursus motum progressivum cum sole habebit; adeoque inter mutationes cursus, seu inter motum progressivum, et regressivum Venus nihil moveri, et eodem in loco aliquot dies consistere videbitur. Ubi autem Tellus ad [illegible] pervenerit et Venus redierit in C, [illegible] arcum Zodiaci [illegible] motu celeri versus Orientem progressa videbitur. Hinc patet quod in superiori conjunctione cum sole versans, semper directe incedere, sive secundum signorum seriem moveri conspicitur. Quum vero in inferiori conjunctione existit inter solem, atque Tellurem, semper regredi et contra seriem signorum ferri apparebit.

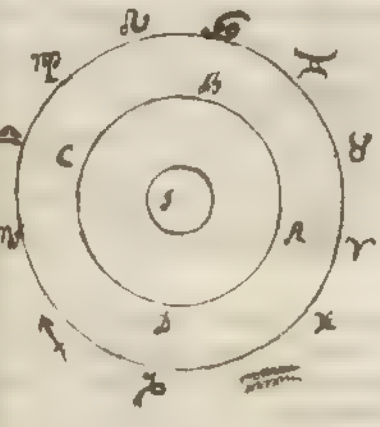
Quae de Veneris motibus diximus, de motibus quoque Mercurii intelligenda sunt, quanquam Mercurii conjunctiones cum sole, directiones, stationes, regressiones crebriores sunt quam in Venere, sed propter velociorem illius motum, cum in minore orbita in sua circum solem defertur [illegible]. Hinc hujusmodi Planetarum motus e Tellure observati admodum inaequales sunt; spectator tamen constitutus in sole, et duos hosce, et ceteros superiores Planetas eodem semper tenore conspiceret. Maxima Mercurii a sole digressio est 33 graduum...

Quoniam Planetae non in perfectis circulis, sed in ellipsibus feruntur; idem notandum erit de Venere, et Mercurio quorum orbitae habent communem focum in sole. Sed licet motibus inaequalibus moveantur circum solem, certa tamen et immutabili lege moventur; quod sit ellipsibus, in motum peragant, ut ab eorum centris radius ad solem ductus describant areas ellipticas temporibus proportionales, uti ex Keplero, tardius incedunt in Perihelio velocius. Observandum tamen est Mercurii orbitam esse omnium maxime excentricam. Nam ejus excentricitas est ad distantiam mediam uti 2051 ad 10000.

Caput 8.

De Motu Telluris annuo, et diurno.

Fig. 67.



Sol, uti superius diximus, corporis Mundi centrum occupat. Et circa solem in orbitis ejusque diversis a sole, atque distantiis Planetae omnes, inter quos Tellus nostra, quae periodum absolvit spatio unius anni, et interea circa suum Axem vertitur spatio 24 horarum. Sit itaque Fig. 67 S sol et A B C D orbita Telluris, in qua movetur Tellus ab Occidente in Orientem, scilicet ab A per B, C D. Spectator constitutus in S, Tellurem in A positam ad Arietem referet. Posita Tellure in B, eam in Cancro conspiciet. Quum progressa fuerit ad C, eam in Libra videbit; in D vero lata Tellure, spectabitur e sole in Capricorno: et conversa tandem periodo in A, rursus in Ariete conspicietur. Versa vice e Tellure spectatore et posita Tellure in C ex qua observetur sol; spectator solem tamen quiescentem ad Caelum referet, in Ariete; quum pervenerit Tellus ad D, solem locum mutasse et per Cancrum [illegible] Tauri et Geminos pertransisse judicabit; ex D vero ad A progressa Tellure, Sol ex ea conspicietur Cancrum, Leonem, et Virginem percurrisse: Dum Tellus per semicirculum A B C defertur, Sol pro alia vice Libram, Scorpionem, Sagittarium, Capricornum, Aquarium, et Pisces in sphaerica Caeli superficie deferri videbitur. Terricola igitur solem revera immotum eundem in Caelo circulum describere videbit quem Spectator e Sole deprehendet in motu cum reliquis Planetis Telluris. Hinc oritur motus ille apparens solis motui diurno contrarius, quod est in sole realem existimarunt Systematis Ptolemaici sectatores, non animadvertentes, acta circum solem Tellure, et edito tamen partibus in eodem ad se invicem situ, et in eadem ab oculo distantia manentibus, secundum Opticae leges apparentes moveri debere circa motum Telluris immotum regionem solem.

Eadem cum proportione de ceterorum Planetarum incolis dicenda sunt. Unusquisque Planeticola solem circa se eundem circulum inter Fixas et eodem tempore describentem aspiciet, quem idem Planeta a sole spectantibus in Caelo describere videtur. Jovis e.g. incola observabit solem circa Jovem in orbem agi, et circulum diversum quidem a nostra Ecliptica et per diversas Stellas transeuntem percurrere, spatio duodecim annorum. Sol videbitur ex Saturno alium diversum circulum circa ipsum absolvere spatio triginta annorum.

Praeter motum Telluris annuum, Tellus etiam circa suum Axem rotatur ab occasu in ortum et duo illa puncta in quibus Telluris Axis ejus superficiei occurrit, Telluris Poli dicuntur, qui, producto utrinque ad Caelum Axe, signabunt pariter in Caelo duo puncta, quae Poli caelestes nuncupantur. Unumquodque punctum in superficie Telluris, exceptis Polis, describet ex rotatione sua circumferentiam Circuli vel majoris, vel minoris, prout sphaerae punctum plus, minusve fuerit a Polis remotum. Punctum autem aequaliter ab utroque polo remotum maximum describit circulum, qui Aequator appellatur.

Quum Tellus circa suum Axem rotetur, huic insistentem Spectatorem una cum horizonte suo in eandem plagam rotari necesse est. Hinc corpora versus ortum posita, quae antea erant inconspicua, detegentur propter horizontem infra illa subsidentem; corpora vero versus occasum, quae antea videbantur, absconduntur, horizonte supra illa elevato; et propterea illa oriri, sive ascendere dicuntur, haec occidere sive descendere. Hinc denique provenit motus ille apparens omnium corporum mundanorum Telluri non adhaerentium, quo caelum sidereum et unumquodque in eo punctum, praeter polos, ab Oriente in Occidentem rapi, et majores, vel minores circulos describere videntur, pro majori, vel minori eorum distantia a Polis.

Licet quilibet terrestris superficiei locus a qualibet Stella fixa supra horizontem posita illuminetur, illustratio tamen a sole facta tanta est, ut sol praesentia sua reliquas omnes Stellarum flammas extinguat diemque efficiat; absentia autem solis, ubi Horizon supra illum attollitur, noctem constituat. Quum autem Tellus sphaericam aut quasi sphaericam figuram obtineat, atque natura sua opaca, ita una sola secundum radiationem superficies sui illuminetur, altera radiatione Luminis opta manente; Circulus ille maximus illuminatam Telluris faciem a tenebrosa distinguens Lucis, et umbrae terminator atque Horizon etiam nuncupari poterit, cujus planum erit normale, sive perpendiculare ad rectam, jungentem centra solis, atque Telluris.

Si Telluris Axis ad planum Ecliptices esset normalis coincideret Aequatoris planum cum plano Ecliptices, et circulus lucis terminator in eo casu semper transiret per polos, et Aequatorem, omnesque illius parallelos in partes aequales secaret, adeoque astra omnia una cum sole tanto tempore supra horizontem conspicerentur, quanto infra horizontem depressa laterent, dies noctibus per totam Telluris superficiem perpetuo forent aequales. Verum Axis Telluris non est ad Ecliptices planum perpendiculariter erectus, sed ad illud inclinatur angulo $66\frac{1}{2}$ graduum. Ita in sua orbita progrediens Tellus, ut Axem suum retineat sibi semper parallelum; hoc est, si ducatur linea Axi Telluris in quovis ejus situ parallela, Axis Telluris omnibus orbitae suae punctis eidem lineae parallelus manebit, nec directione aliquando variabit, sed versus eandem Mundi plagam continuo dirigetur.

Fig. 68.

Aspiciat jam ex obliquo oculus orbitam Telluris, cujus repraesentatio secundum leges Artis perspectivae erit figura ovalis, seu ellipsis, in qua medium tenet Sol: Ab Ariete ad Libram ducatur per solis centrum recta communi sectioni Aequatoris, et Ecliptices parallela Ecliptices in duobus punctis Arietis et Librae occurrens. Quum Tellus in uno hujusmodi punctorum invenitur, recta illa, quae solis atque Telluris centra conjungit, coincidet cum communi planorum sectione eritque perpendicularis ad axem Telluris; sed et eadem recta erit perpendicularis ad planum circuli terminatoris lucis et umbrae; adeoque Telluris Axis erit in plano ejusdem circuli, et circulus terminator per polos Telluris transibit, et omnes Aequatoris parallelos in partes aequales secabit. Tellure itaque initium Librae tenente, Sol videbitur in Ariete, communi sectione plani Aequatoris cum plano ecliptices, proinde videbitur in Circulo Equinoctiali existens, nec declinabit ad polum borealem aut australem, sed atque utrinque medium Equinoctialem circulum diurno apparenti motu describet. Hoc in situ illustratio Tellur

Sole facta ad utrumque polum A, et B pertinget, et parallelos omnes equaliter dividet: et quilibet Telluris locus, qui motu diurno equaliter circumvectus parallelum describit, tamdiu in tenebris, quam in luce manebit, hoc est per totam Tellurem noctes diebus equen tur.

Tellure motu annuo paulatim versus Scorpionem, et Sagittarium ad Capricornum delata, sectio planorum Equatoris, et Ecliptice sibi semper parallela manens non amplius versus Solem dirigitur, sed in Capricorno facit cum linea SP jungente Sole, et Telluris centra an gulum rectum. Quamvis linea illa SP non sit in Equatoris sed in Ecliptice plano, angulus BPS, quem cum eo facit Axis Telluris, non erit rectus, sed acutus $66\frac{1}{2}$ graduum, equalis scilicet inclinationi Axis Telluris ad planum Ecliptice. Jam angulus SPL rectus, et cir culus lucis terminator per punctum L transibit, et arcus BL, seu angulus BPL erit $23\frac{1}{2}$ graduum, equalis scilicet complemento an guli BPS ad rectum. Jam angulus BPI rectus Recta PE erit in plano Equatoris, unde ob arcum BE equalem arcui LI equa li quadranti erit ablato communi BI, arcus IE equalis LB $23\frac{1}{2}$ graduum. Jam E M equalis E I, et describantur per I et M pa ralleli Equatoris duo MN, IC. Hi dicuntur Tropici Cancri, et Capricorni: et Tellure in hoc situ existente, Sol supra punctum I perpendi cularis imminebit. Propter diurnam Telluris revolutionem circa suum axem omnia puncta paralleli circuli IC per idem punctum I trans ibunt, et Soli directe obvertentur, adeoque Sol in meridie fiet verticalis omnibus habitatoribus paralleli IC. Dum autem Tellus hanc positionem obtinet manifestum est Circulum lucis terminatorem ultra polum borealem B pertingere in L, et citra polum australe desinere in T. P L, et T describantur circuli Equatori paralleli: Circuli illi Polares dicuntur, ille Arcticus, hic antarcticus, et pars Telluris inclusa polari artico K L non obstante revolutione diurna, continua in luce versabitur, perpetuoque die fruetur; e contrario vero Telluris portio circu culo antarctico conclusa continuis tenebris, perpetuaque nocte involvetur. Quo itaque Sol apparet in Cancro, borealis hemisphærii incole longissimos habebunt dies, noctesque brevissimas; incole vero australes longissimas noctes, et brevissimos dies, quoniam satis compertum est cir culos omnes Circuli Equatori parallelos inter Equatorem et polarem arcticum intercepti majorem partem in luce versari, circulis autem circuli qui inter Equatorem, et polarem antarcticum ducti, majorem partem tenebris obvolvi. Verum quia Circulorum tam borealium, quam australium por tiones majores sunt vel minores, prout circuli paralleli magis minusve hinc, atque inde distant ab Equatore, propterea septentriona libus longiores erunt dies, prout magis Telluris versus Boream magis distabunt ab Equatore; Australibus erunt vero longissime Noctes prout versus Austrum erunt incole ab Equatore remotiores. Quare in tantum, qui in Equatore degunt, per totum annum dies noctibus habe bunt equales, ex omnibus quippe parallelis circulis solus Equator, utpote omnium maximus, secatur in duas equales partes a Termina tore lucis, et umbre.

Procedente Tellure a Capricorno per Aquarium et Pisces ad Arietem, quo tempore Sol Cancrum, Leonem et Virginem percurrere videtur, Sol paulatim versus Equatorem revertitur, et quum ad Arietem pervenerit Tellus, Sol videbitur in Libra, ubi communis intersectio Equato ris, et Ecliptice sibi parallela manens per Solem transibit, et Sol in Celesti Equatore conspicietur, ubi rursus noctes diebus erunt equa les.

Tellure per Arietem, Taurum, et Geminos mota, Sol interim per Libram, Scorpionem, et Sagittarium aversus incedens paulatim ab Equatore versus Austrum declinare videbitur, et Tellure existente revera in Cancro, Sol inter Stellas videbitur in Capricorno. Quum autem Axis BA non muta verit inclinationem, sed sibi parallelus permanserit habebit Tellus respectu Solis eandem omnino positionem, atque aspectum quem obtinebat dum erat in Capricorno, cum hoc solummodo discrimine, ut, existente Tellure in Capricorno, Circulus KL una cum portione Telluris in tus contenta totus fuerit in luce, Tellure vero existente in Cancro, totus tenebris obvolvatur, et oppositus circulus TS, qui prius te nebris erat involutus, tota luce perfundatur. Tellure enim existente in Cancro, ex parallelis inter Equatorem et polum B arcus illumina ti, seu diurni minores sunt tenebrosis, seu nocturnis, e contrario vero ex parallelis versus polum A jacentibus, arcus diurni majores su nt nocturnis, quod omnino contrarium contigerat, Tellure existente in Capricorno. Sol enim verticalis factus erit Tropici MN habitato ribus descendens versus austrum a parallelo IC ad parallelum MN per arcum CQN 47 graduum. Hinc Sol in nullibus loco ultra Tropicos versus alterutrum polum altius observatur in Meridiano, seu propius ad verticem accedet per 47 intervallum graduum una anni tempestate, quam in opposita, Tellure eandem semper retinente situm respectu universi, et circumeunte tantummodo Solem, qui natura fir me positus est intra orbitam, quam motu suo annuo describit Tellus.

Hec omnia oculis fient usitata manifesta, si in loco obscuro accendatur candela, que Solem representet, et Globus comparetur, cujus diame ter sit duorum, aut trium digitorum, in quo signentur poli, Equator quique paralleli ac ipsi, et Meridiani, deinde ita teneatur Globus, ut ejus Axis non sit ad horizontem, qui Ecliptice planum refert, perpendicularis, sed ab illo aliquantulum inclinetur. Nam si primo ea ra tione ponatur Globus, ut polorum unus plagam eius borealem respiciat, et lumen candele ab utroque polo exacte distet hoc est circulus lucis, et um bre terminator per polos transeat, tum prout notat Axis ad [illegible] plagam Mundi, ad quam dirigitur, et circa candelam in circulo horizonti paral lelo ita feratur Globus, ut ejus Axis candem semper plagam Borealem teneat, tunc conspicietur flammam candele eodem prorsus modo illumina re Globum, Tecos Equatorem, ejusque parallelos, quo Tellus a Sole revera illustratur, eademque prorsus phenomena contingent, que in Sole et Tellure hactenus declaravimus.

Eadem, aut similia phenomena observari possunt ex alio mercurio Planeta circa proprium axem rotato, et circum Solem acto. Nam quum Jupiter [illegible] circa suum axem [illegible] spatio decem horarum, Jovis incola videbit Celum omne sidereum, et Tellurem nostram una cum Sole motu rapidissimo circa ipsum revolvi. Sed quum Jovis Axis ad planum sue orbite sit normalis, Circulus lucis, et umbre terminator sem per, et ubique per polos transibit, adeoque in Jove dies noctibus perpetuo erunt equales, Incole per totam pariter uniformem sentient temperiem, neque estatis calores, aut hiemis frigora [illegible].

Caput 9.

De Variis phenomenis ex motu Telluris pendentibus.

Quum Tellus ita circum Solem feratur, ut ejus Axis sibi semper parallelus maneat, nulla erit, ut axis ille diversis anni temporibus diversas plagas dirigatur; ita ut Stella, seu Celi punctum, quod directe terrestri polo imminet in Estate, non directe in hieme eidem polo immineat.

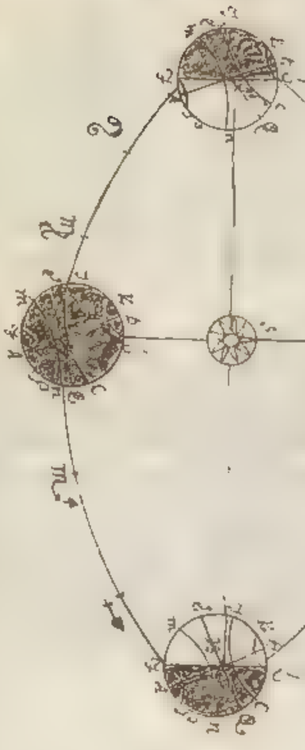
Notandum tamen est parallelismum Axis Telluris verum non esse, si motum quidem Telluris per aliquod exiguum temporis spatium consideremus, [illegible] autem nobis, si plurium annorum observationem consulamus. Nam deprehenderunt Astronomi ita motu annuo circum Solem Tellu rem, ut ejus Axis a parallelismo paululum deflectat, motu tamen lentissimo ut aberratio propterea axis a suo parallelismo intra duos, vel tres annos sit quasi insensibilis, et plurium duntaxat annorum decursu notari possit. Hinc preter motum annuum, atque diur num alius excogitandus est in Tellure motus, quem ita explicamus.

Sit linea DCH portio orbite Telluris, sitque centrum Telluris in C, atque ex C erigatur recta CE ad planum Ecliptice normalis occurrens su perficiei Celi in [illegible] E. Recta CE erit Axis Ecliptice, punctum E Ecliptice polus. Sit CA axis Telluris qui ad Celum usque productus i pinguet in Celi superficie punctum P, celestem nempe seu mundi polum, circa quem sidera omnia diurno motu revolvi videntur. Per E, et P ducatur Circulus maximus EPR Ecliptice occurrens in R. Circulus hic quum transeat per polos tam Equatoris, quam Ecliptice, erit ad utrumque circulum rectus, et arcus PR metietur angulum PCH, inclinationem nempe Axis Telluris ad planum Ecliptice, qui est gra duum $66\frac{1}{2}$, adeoque erit arcus EP ejus complementum ad quadrantem $23\frac{1}{2}$ graduum, et arcus ille metietur angulum ECP, quem Axis Tel luris facit cum axe Ecliptice. Polo E per P describatur circulus minor PTG, qui erit Ecliptice parallelus. Quum Axis Telluris eandem semper faciat immutabilem angulum $23\frac{1}{2}$ graduum cum axe Ecliptice, Polus mundi P semper erit in peripheria Circuli PTG. Et si eandem quoque immutabilem directionem retineret Axis, quoties Tellus inveniretur in sue orbite puncto C, Polus mundi semper conspiceretur in puncto immoto P. Sed observatum fuit ab Astronomis, Polum in peripheria PTG locum continuo mutare. Et Axis Telluris, qui prius ad P dirigebatur, post 72 annos ad punctum [illegible] dirigetur, uno gradu a P versus anteriora remotum; ita ut Axis Telluris [illegible] conico feratur, seu describat superficiem coni, cujus vertex est Telluris centrum C, et basis circulus PTG. Hinc Polus P in peripheria PTG motu lentissimo, et retrogrado, sive ab oriente in occidentem semper pergit, absolvitque periodum post annos 25920, quam ubi co mpleverit, ad easdem stellas, seu Celi punctum P rursus dirigetur.

Circulus maximus EPR quum transit per Polos tam Ecliptice, quam Equatoris, erit ad utrumque circulum perpendicularis, adeoque colurus evadet solstitialis, et Ecliptice punctum R erit solstitium, seu punctum Ecliptice omnium maxime declinans ab Equa

tore.

Fig. 68



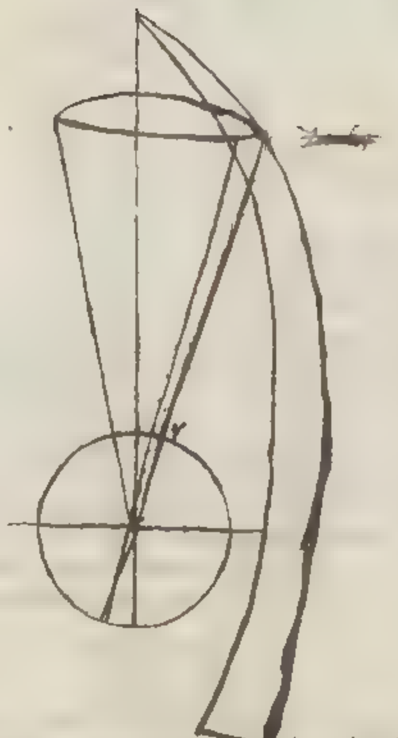
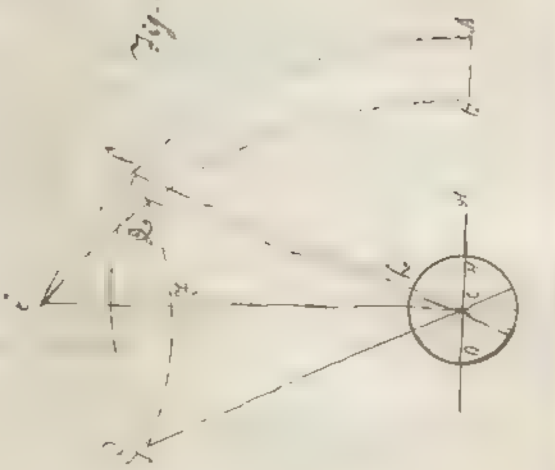


Fig. 69



tore. Quum Axis Telluris productus pervenerit ad sitū C Q, si per polos Ecliptice E, et Equatoris Q ducatur Circulus maximus E Q B, hic Circulus erit ad utrumque Circulorum, Ecliptice scilicet, et Equatoris perpendicularis; adeoque Axe Telluris hunc situm tenente, erit Circulus ille E Q B Colurus solstitiorum, et B erit solstitii punctum, quod semper una cum polo equaliter regreditur.

Puncta itaque solstitialia a stellis fixis continuo recedunt. Nam punctum Ecliptice solstitiale, quod hodie v. g. juxta stellam A comperitur, post 72 annos erit in B, uno gradu versus occidentem remotum a stella A. Quare necesse erit, ut puncta quoque equinoctialia, et reliqua omnia Ecliptice puncta simili, et equali motu retrocedant. Hic autem motus qui ad occidentem, et contra ordinem signorum habetur, fieri in Antecedentia dicitur, secundum motum vero, quo Tellus, et ceteri Planete feruntur circum solem ab occidente in Orientem, fieri dicitur in Consequentia, seu juxta ordinem signorum.

Quum stelle fixe immobiles maneant, et retrocedat communis sectio Equatoris, et Ecliptice; necesse est ut earum distantia a punctis equinoctialibus continuo mutetur, et stelle ab iisdem punctis versus Orientem magis quotidie promoveri videantur. Hinc earum longitudines, que in Ecliptica ab initio Arietis, sive a vernali intersectione Ecliptice, et Equatoris computantur, continuo crescunt. Hinc etiam stelle omnes in consequentia signorum ferri videntur; non quod revera in Orientem moveantur, sed quia contrario motu regreditur punctum equinoctii vernalis, a quo stellarum longitudines initium ducunt.

Ex his patet, cur constellationes omnes Ecliptice mutaverint nostris temporibus loca, que occupabant, dum a priscis Astronomis observate fuerunt. Nam constellatio Arietis, que tempore Hipparchi prope vernalem intersectionem Ecliptice et Equatoris sita fuit, eidemque Ecliptice portioni nomen suum communicavit, nunc ab eadem digressa in signo Tauri commoratur. Tauri constellatio Geminorum sedem occupavit. Gemini promoti fuere in Cancrum. Cancer Leonem ex sede expulit. Leo Virginem e loco detrusit. Utraque denique constellatio in proxime constellationis locum transiit.

Quamvis Tellus circa solem motu annuo feratur, et equalibus semper temporibus periodos absolvat, ejus tamen motus in sua orbita per periodum equabilis non est, sed nunc paullum accelerat, nunc remittit; in aliquibus orbite sue punctis velocius incitatur, in aliis remissius. Hinc motus apparens solis in Ecliptica inequalis videtur, et tempore estivo lentius incedit, tempore hiemis celerius. Hinc observatur in sex signis borealibus diutius commorari per octo circiter dies, quam in sex australibus, adeo ut ab Equinoctio vernali ad autumnale sint dies 186½, quo tempore dimidiam Eclipticam motu apparenti describere videtur ab Equinoctio vero autumnali ad vernale sint tantum dies 178½, quo tempore alteram Ecliptice dimidiam partem et signa australia videtur percurrere. Observationes et ostendunt diametrum solis apparentem tempore hiberno ubi ejus motus velocissimus est, majorem esse, quam estate, in qua sol tardissimus apparet. Et differentia quidem tanta est, ut hieme videatur sol sub angulo 32 primorum, et 47 secundorum minutorum, estate vero 31 primorum et 40 secundorum minutorum.

Ante Keplerum maximorum Astronomorum opinio fuit motum Telluris, et ceterorum Planetarum in se esse equabilem, eorumque orbitas perfecte esse circulares. Sed post accuratius examen ceterorum motuum susceptum Keplerus, invenit et certissimis rationibus demonstravit motus Planetarum veros nec esse in se equabiles, nec eorum orbitas perfecte esse circulares, sed ellipticas, sive ovales a circulo deficientes. Est autem Ellipsis linea curva quam Geometre transversim conum vel cylindrum secantes representare solent, cujus natura ut recte percipiatur, sint, Fig. 70, duo pali in paviento plano defixi, alterum in puncto H alterum in puncto S: et filum capiatur quod duplicatum majus extremitatibus quamvis longitudine majorem distantia palorum H S acquiret. Si filum palis circumponatur, in fili duplicatura immisso stylo, palos circumeundo, et filum eadem semper vi adducendo, designabitur in plano linea curva O K B, que Ellipsis dicitur. Si immutata longitudine fili, pali tantum H S aliquanto propius ad se invicem adducantur, alia Ellipsis describetur, sed alterius speciei magisque ad circuli formam accedens. Si ad hoc propius admoveantur pali, alia pariter habebitur Ellipsis: si tamen conveniant, pariter Ellipsis in circulum migrabit. Puncta H, et S, ubi pali infixi sunt, dicuntur Ellipseos foci, seu umbilici. Recta H S equaliter secta in C, punctum C erit centrum Ellipsis. Recta O K per focos et centrum transiens, et utrinque terminata ad Ellipsim, dicitur Axis Ellipsis.

Fig. 70

e:s: in g

His positis, sol non in Ellipseos centro, seu puncto Axis medio sed in focorum alterutro locatur, et Axis Ellipseos O K linea dicitur Apsidum: punctum O, et oppositum K Apsides dicuntur O summa Apsis, seu Aphelium: punctum K ima Apsis, seu Perihelium et recta S C, que est distantia inter solem, et centrum Ellipsis excentricitas appellatur. Si ex centro C erigatur ad axem C E occurrens Ellipsi in E, et ducatur recta S E, hec linea vocabitur distantia media Planete a sole. Recta S O distantia maxima Planete recta S K distantia minima.

Fig. 71

Planeta in Ellipseos perimetro fertur, non quidem motu equabili, sed ea ratione, ut radius ductus a centro solis ad centrum Planetarum, et motu angulari latus describat areas ellipticas temporibus proportionales. Sit Fig. 71 Planeta in A, ex quo in quovis temporis particula perveniat ad B. Et Area, quam describit radius a sole ad Planetam ductus sit A S B. Sit deinde Planeta in P, et ducatur recta S D talis ut Area P S D sit equalis aree A S B. Equalibus temporibus percurret Planeta arcus Ellipticos A B, P D qui quidem erunt inequales et inter motum in ratione fere distantiarum a sole reciproca, quum ob equales areas tanto minor sit arcus A B arcu P D quanto A S altitudo Aree A S B est major P S altitudine Aree P S D. Hec omnia a Keplero in Commentariis de motu stelle Martis evidenter demonstrata sunt, ut illius sententie ad omnes aliquius nominis Astronomi subscripserint.

Quod æstivo tempore longius distet Tellus a Sole, hyeme verò accedat propius, mirum fortasse videbitur Tellurem incalescere æstate, frigescere autem in hiemali tempestate. Sed sciendum calorem, et frigoris incrementa a distantia Solis non omnino pendere quum aliæ potentiores sint causæ. Et primò directi radiorum solarium impetus fortiores sunt, quam obliqui, hiemè autem obliquè admodum, respectu æstatis, solarem lucem recipimus, ideoque potentia solis non solum minuitur ratione obliquitatis motus radiorum, verum etiam quia pauciores in quamcumque superficiem quam radii, quo magis obliquè obvertitur illis superficies. Præterea, hiemali tempore, solares radii obliquius incidentes [illegible] aërem [illegible], majorem itinere Telluris [illegible] quam quum æstate directius incidunt, propterea radiorum solarium vires [illegible] in plures aëris particulas majore, quam æstate refractione [illegible]. Hinc patet, cur Solem in horizonte sine oculorum damno intueri possumus, quem, quum altius ascendit, et in meridiano potissimum ferre oculi non valent. Est etiam alia potentior causa, quæ caloris, et frigoris varietates inducit. Experientia quippe constat solidum quodcumque corpus magis incalescere, quo [illegible] [illegible] obvertitur. Quid [illegible] mirum si æstate summus conseŧur calor hieme summum frigus quum æstate [illegible] continuas horas Solis ardore [illegible], et post tantum horas [illegible] [illegible] sentiamus, quod omnino contrarium in hieme [illegible] fieri experimur:

Quum solaris [illegible] in Tellurem quam maxima sit, quando [illegible] radii summoperè directi sunt, et dies longissimi, maximos sentire deberemus calores, quum Sol est in Tropico Cancri. Tunc enim proxime accedit ad verticem et ab eo radios directius [illegible], atque diutius. Nihilominus tamen experimur calorem æstivum post discessum solis a Tropico crescere et annuo maxime fervere circa finem mensis Julii, quum [illegible] [illegible] distat a Tropico Sol. Ut hoc phænomenon explicemus, observandum est actionem solis, quia corpora calefaciunt, non esse transeuntem, quemadmodum est quæ illuminat, sed permanentem, ita ut corpus semel calefactum a Sole post ejus abitum ad aliquod tempus, calidum maneat. Particulæ ergo caloricæ a Sole in corpus calefactum continuo recipiuntur, quæ per aliquod tempus eidem inhærent, et in [illegible] calore [illegible], [illegible] particulis [illegible] frigescit corpus, unde si plures recipiantur in corpore particulæ caloricæ, quam amittuntur, corporis calorem continuò crescere necesse erit. Hisce positis, post adventum solis ad Tropicum [illegible] [illegible] aërem, atque Terras nostras calefacientium continuò crescunt, adeoque calor simul augetur. Ponamus enim die uno centum duntaxat caloricas particulas intra corpus aliquod admitti, et nocte breviori [illegible] tantum avolare, illum quinquaginta manentibus. Proxima die eadem fermè vi agens Sol alias centum particulas eidem corpori immittet; quarum non plures fere, quam quinquaginta, nocte evadent; adeo [illegible] [illegible] ratio particularum calefacientium numerus centenario [illegible]. Dum itaque plures die recipiuntur particulæ, quam nocte [illegible], calor necessario crescet. Decrescentibus autem e contrario diebus, noctibusque crescentibus fiet tandem, ut plures absente sole effugiant particulæ, quam die recipiuntur, minuetur proptereà in Tellure calor, atque [illegible] erit.

Caput 10.

De Luna.

Quanquam, secundum vulgarem hominum opinionem, aspectum omnium corporum maximum est corpus Luna, uno duntaxat excepto Sole, ut propterea non defuerint aliqui Philosophi, qui cum Anaximandro putarent Lunam novendecim vicibus esse Tellure nostra majorem: et in sacris etiam Scripturis nominetur Luna, veluti alterum ex magnis luminaribus, constat tamen nostris temporibus, atque omnium Astronomorum observationibus compertum est, eam respectu cæterorum siderum corpus esse minimum, quod circum Tellurem nostram, spatio dierum 27, atque horarum circiter [illegible], suam absolvit periodum, et simul cum Tellure annuum circum Solem perficit revolutionem.

Circa substantiam Lunæ variæ fuerunt Antiquorum sententiæ. Anaximander enim dixit sphæram esse corporis igne repletum, in quo foramine apto, effulgeret Lunæ sidus: Heraclitus scapham igne plenam, quæ circa se ipsam volveret. Xenophanes nubem constipatam. Pythagoras corpus [illegible] Stoici molem ex aëre atque igne constitutam. Plato majori ex parte formatam ex Tellure: Berosus Chaldæus [illegible] altera sui parte igneam, altera verò opacam, quæ quum unius mensis periodo circa se ipsam torqueretur, phases omnes efficeret. Fuere etiam, qui existimarent Lunæ substantiam consimilem esse substantiæ Telluris nostræ, cujus [illegible] [illegible] et Macrobius, quos recentiores omnes Astronomi sequuntur, quum ajunt, Lunam esse corpus opacum, scabrum, atque densum, non proprio lumine splendens, sed Telluris instar, luce Solis. Hinc [illegible] definiri potest Luna, corpus sphæricum, opacum, densum, scabrum, quod circum Tellurem menstruo spatio, et simul cum Tellure spatio annuo, circum Solem veluti centrum omnium Planetarum tam primariorum quam adæquatorum [illegible]. Sphæricam Lunæ figuram demonstrant omnia Telescopia, imo nudi etiam oculi: opacitatem, variæ ejus phases, atque apparentiæ, quæ pro diverso Solis aspectu sunt diversæ, potissimum verò Eclipses, quas per interpositionem Telluris inter ipsam atque Solem patitur: Densitatem ostendunt ejus Eclipses, quas producit in Sole, quum interponitur Solem inter atque Tellurem: Scabram denique [illegible] superficiem probant tum variæ, et in omnes partes directæ Lunaris lucis reflexiones, tum potissimum maculæ illæ, quas nos in Luna cernimus, quasque recentiores Astronomi, Hevelius præcipuè, atque Riccolius magnorum virorum nominibus accuratissimè notatas in Selenographia exhibuerunt.

Ab antiquissimis usque temporibus opinati sunt quamplures Philosophi esse in Luna homines et plura animantium genera. Nam ut Ignatius [illegible], Orpheus, atque Xenophanes dixerunt Lunam habitari, eamque esse Terram multarum urbium Tellure, atque Montes, Democritus, Anaxagoras, Stoici, et Pythagorici docuerunt Lunam, Telluris instar, circumhabitari, esse inea Plantas et majores, et pulchriores, quam in Tellure; immò Lunæ animalia decies, et quinquies nostra superare. Hinc Macrobius Lunam vocat æthereæ Terræ nomine, ejusque incolas, Lunares populos.

Propositio I. Luna sphærica figura prædita est, aspera tamen, et inæquali; ita ut sint etiam in ea, non secus ac in Tellure nostra, Montes, atque Valles.

Propositio demonstratur. Et primò, nisi aspera, et inæqualis asseratur Lunaris corporis superficies, explicari non potest, cur circulus terminator lucis et umbræ lunaris æquabilis non sit, aut cur in obscuro Lunæ hemisphærio partes quædam lucidæ emergant. Nam quum Luna falcata sive corniculata apparet, linea, sive sectio, quæ partem ejus illuminatam ab obscura dividit, non æquabilis, et recta, sed aspera potius, et inæqualis, tortuosa, et serræ in morem apparet dentata: Quum verò unum a Sole illuminatum Lunæ hemisphærium in altero obscuro adhuc hemisphærio apparent lucidæ aliquæ partes, quæ sensim lucidiores fiunt, non secus ac si Montes ante Valles solares radios exciperent, et ad nos reflecterent. Ideo conspiciuntur in Luna non tantum perennes, sed transeuntes quædam, et temporales maculæ, quæ secundum diversos Solis, atque Lunæ mutuos aspectus novis exhibentur. Nam si Sol aliqua ex parte Lunam illuminat, umbra, seu macula in oppositam velut partem procedit: si Sol lateraliter apparet moveri, umbra pariter moveri videtur. Si Sol Lunæ oppositus fuerit, ut in Plenilunio contingit, maculæ omninò evanescunt. Quod autem illustrius, aut evidentius afferri nequeat potestas, quo demonstretur elatiores aliquas partes in Luna reperiri, quæ in alias decliviores umbram projiciant est in Luna Valles, sive foveas, quæ solaribus aliquando radiis exsortes obscuræ fiunt, lucidiores verò fiunt, quum directè ab ipsis illustrantur. Ideò ipsæ quoque perennes maculæ, quæ a primis usque temporibus in superficie Lunæ videbantur, ut propterea Orpheus illas pro montes putaverit, ostendendo sunt, quod sint in Luna Montes, et Valles. Non aliud quippe esse censent perennes maculas, quam profunditates, et cavitates, quas vix, aut raro, illustrat illuminat Sol: nec aliud esse videntur partes illæ lunares, quæ splendidiores exhibent, quam altissimos Montes, qui maximam, quam recipiunt ad nos reflectunt luminis copiam.

Dices: Perennes in Lunæ superficie esse accuratè sphæricam, atque politam perennes autem, et temporales illius maculas proficisci a majori, vel minori illius densitate, ita ut rariores Lunæ partes a solaribus radiis penetrentur, et minima eorum pars ad nos reflectatur, densiores nequaquam ita penetrentur, et maxima propterea solaris luminis copia ad nos projiciatur.

Respondeo. majorem illam, vel minorem Lunæ densitatem nihil evincere pro polita, et æquata lunari superficie. Nam ut prætermittam ex sphærica æquabili superficie nec ullo reflecti posse radios aut saltem reflecti posse ex paucissimis punctis, ut propterea non nisi obscura videretur Luna; cur, quæso, cavitates, seu umbræ illæ a variori substantia efformatæ nequaquam illuminantur, quemadmodum illuminantur illæ, quæ temporales maculas efficiunt, dum a Sole directè recipiuntur? Cur sectio lucis, et umbræ, seu circulus dividens illuminatum hemisphærium ab obscuro in serræ morem tortuosum, atque dentatum exhibet? Cur maculæ temporales, eadem manente substantiæ [illegible] varietate solares radios reflectunt, ut appareant in Plenilunio omnino illuminatæ? Perennes itaque, quæ in Luna apparent maculæ non aliunde proficiscuntur, quam ab inæquali lunaris superficiei asperitate; ut ubi enim lucet asperiorem superficies, ac lumini reflectendo accommodatior, Luna splendida sit, ubi verò radiis solaribus excipiendis sit aptior obscura, vel maculosa videatur: quod ex Opticæ legibus necessario consequitur. Ex ipsis etiam Opticæ, et Astronomiæ legibus montium lunarium altitudo de-

ducitur, quos in Luna reperiri diximus, et a quibus umbras in parte soli adversam provenire adeoque temporales maculas produci demonstravimus. Quorum quidem lunarium montium altitudo tanta est, ut a Galileo 5 milliarium italicorum definita fuerit, ab aliis vero accuratioribus 9 milliarium; ut quamcumque plerumque terrestrium montium altitudinem excedere videatur.

Dicent 2do maculas sive perennes, sive temporales eandem habere causam, nempe lunaris raritatem. Nam perennes, quae observantur in Luna maculae ex eo proveniunt, quod partes superficiei lunaris propter maxima interiora spatia vacua lucem solis imbibant nec ad Tellurem reflectant; maculae vero temporales, quae modo observantur, modo non observantur, a minori lunaris superficiei raritate oriuntur, per quam fit, ut, secundum diversos solis aspectus, solare lumen aut magis aut minus reflecti possit.

R. a raritate superficialis substantiae lunaris repeti non posse lunares maculas, nisi per raritatem et interiora spatia vacua intelligant in superficie cavitates, quae a nobis foveae, sive valles appellantur. Nam si propter majorem raritatem nullae apparent in Luna maculae quocumque posito aspectu solis, cur maculae illae, quae temporales dicuntur, quocumque posito aspectu, non apparent? Si propter diversos solis radios maculae temporales omnino evanescunt, cur eadem solarium radiorum directione maculae quae perennes non destruuntur? Neque est quod asserant totum macularum discrimen pendere a majori vel minori raritate, per quam lucem vel magis reflectit Luna, vel minus. Nam primo, major, vel minor substantiae raritas admitti non potest in systemate Peripateticorum, qui spatia vacua ab universo excludentes omnia ponunt aequaliter plena, adeoque aequaliter densa. 2do quum lux tam reflectatur a partibus solidi, quam a vacuis, ubi superficies aequabiles fuerint, non video cur radii solares aequaliter non reflectantur a superficie lunari, quae, docentibus Peripateticis, accurate polita et levigata. Accedit, quod plures telescopiorum ope observatas fuisse umbras, quarum aliae fere ut rupes eminent, aliae figuram rotundam, aut ovalem ostendunt, quae satis ostendunt inaequalem lunaris corporis superficiem.

Prob. 2da. [illegible] esse in Luna incolas nullo evidenti argumento, aut verosimilibus conjecturis demonstrari potest.

Prob. demonstratur quoad primam partem. Nulla circa lunares populos experimenta habemus, nullas observationes, nulla testimonia. Nemo quippe terricolarum in tanta distantia accurate notare potuit, quaecumque in Luna continentur. Nemo a Selenitis vel incolis illius iter lustravit. Ergo nullum nobis suppetit circa lunares incolas evidens argumentum.

Probatur Prop. quoad 2dam partem. Conjecturae, quae indicare videntur esse in Luna incolas sunt proprietates Lunae proprietatibus Telluris consimiles, scilicet Lunae Atmosphaera, flumina, maria, arbores, pluviae, nubes. Sed incertum omnino est, utrum hae conveniant Lunae proprietates, imo plures conjecturae sunt, quae suadere videntur non esse in Luna hujusmodi phaenomena. Nullis ergo verosimilibus conjecturis demonstrari potest incoli Lunam.

Dicent 1. Omnes analogiae leges suadere videntur esse habitatores in Luna, non secus ac in Tellure nostra. Nam si in Tellure, et Luna idem est motus, eadem substantia, figura, densitas, ubi montes, valles, cur non eadem, aut consimilis atmosphaera gravis atque elastica, in qua vapores, et exhalationes ascendant, et sub forma roris, et pluviae iterum in Lunam decidant? Quod si atmosphaera donatur Luna, jam verosimillimum habemus pro Lunae incolis argumentum; quum sine incolis omnino inutilis esset atmosphaera lunaris; inutilia autem numquam operata sit natura.

R. analogiae leges demonstrare duntaxat non esse impossibiles lunares populos; sicuti impossibilis non est atmosphaera lunaris, in qua non secus ac in Tellure nostra, sint vapores, et exhalationes. Non equidem repugnat Lunae atmosphaera, eamque condere potuisset Deus. Sed verosimilibus conjecturis ostendendum ulterius est eam fuisse a Deo creatam; quum non de possibilibus, sed de rebus, quae actu existunt disputationem instituamus. Porro atmosphaera gravis, atque elastica, in qua vapores ascendant, atque descendant, nulla est in Luna, si experientiam consulamus. Nam stellae fixae, dum a Luna occultantur, nullam refractionem patiuntur, suamque apparentem magnitudinem minime mutant, quod tamen contingere deberet, si trans densam Lunae atmosphaeram quandoque conspicerentur. Hinc in Actis Regiae Academiae Parisiensis ad annum 1706 legimus non esse verisimile in Luna dari atmosphaeram, quia dum occultat aliquas stellas, compertum non est observatum quod stella suam figuram aut apparentem celeritatem mutet ob refractionem, quam atmosphaera Lunae causaret radiis stellae. Et in iisdem Actis ad annum 1720: Cassinus observavit eclipsim alicujus fixae per Lunam, ex quo deduxit hoc notabile, quod Luna non habeat atmosphaeram. Visa enim est occultare duas stellulas valde ad invicem vicinas, quin vel minimum earum colorem, aut figuram, aut distantiam mutaverit. Quod si asserant Adversarii etiam in Luna contingere Lunarem refractionem quum aer Lunae vaporibus est gravatus; respondebimus luminis refractionem in atmosphaera Telluris fieri sive sint vaporibus gravata, sive sit vaporibus omnino destituta, et merito quidem, quum aer semper sit aethere densior. Idipsum ergo contingere semper deberet in Luna, si, non secus ac Tellus nostra, sua atmosphaera donaretur.

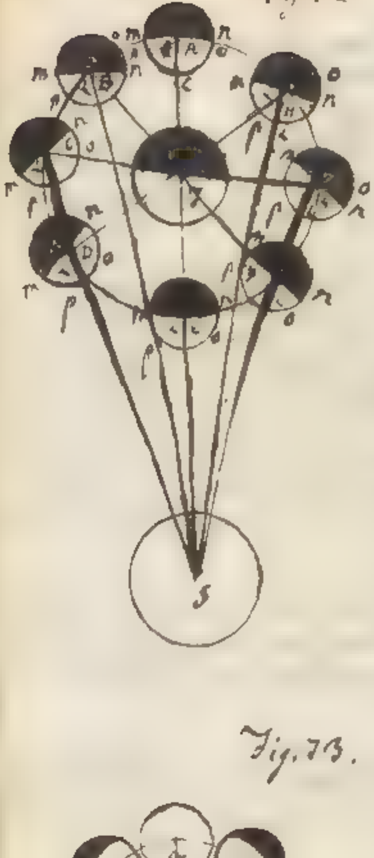
Dicent 2do. Nihil aliud sunt lunares nigricantes maculae, quam lacus, flumina, maria, quorum subtiliores particulae in vapores attolluntur, et decidentes pluviam producunt. Ergo si in Luna sunt maria, et flumina, verosimile admodum evidenter est, quod incolas parent; sine incolis enim inutilis esset tanta aquarum copia.

R. ex iis quae supra de Atmosphaera Lunari diximus, necessario consequi nullam esse in Luna aquarum copiam, quum nulla sit circa lunare corpus Atmosphaera, quae ex fluminibus, et mari rotissimum, non secus ac in Tellure nostra attollatur. Addimus cum Cl. Hirco numquam fuisse observatas in Luna nives, pluvias, nubes, aut aliud quodcumque genus vaporum, atque exhalationum, quae tamen ope potissimum telescopiorum, observassent quandoque terricolae, si in lunari corpore existerent. Potuisset equidem ornare Lunam arboribus, fluminibus pariter; sed quum non ea conspiciantur in Luna phaenomena, quae in Tellure nostra ex fluminibus, et maribus proveniunt, nullum in hac re verosimile habent Adversarii argumentum. Ceterum concedere etiam possumus (quod tamen non ita facile concedendum) esse in Luna flumina, atque maria; quin consequens sit esse in Luna habitatores. Nam, fatentibus Geographis recentissimis plures sunt in nostra Tellure regiones, quae tametsi maria habeant, et flumina destituuntur tamen habitatoribus propter terrae sterilitatem, maximam vim frigoris, aliaque incommoda. Fieri ergo pariter potest, ut sint in Luna lacus, flumina, maria, neque tamen sint incolae; praesertim quum non omnia propter homines condita a Deo fuerint, sed humani alios fines, quos ignoramus, attendi a Deo potuerint in creatione corporum universi.

Scholion.

Hactenius lunares tantum populos negavimus quod nullum habeamus evidens, aut verosimile argumentum, quod nobis illorum existentiam suadeat. Sunt tamen delicatiores nonnulli Philosophi, inter quos P. Fortunatus, qui semper confugientes ad divinas Scripturas, et Christiana dogmata in repugnantia aut inconvenientes, aut nova condentes, sententiam de incolis lunaribus ita falsam, ita absurdam existimant, ut a Catholico Philosopho defendi nullo modo possit. Sacris literis eruditus, ait Fortunatus, Lunam inter sidera a sapientissimo rerum opifice positam in mundi exordio fuisse, non quidem ut homines, belluas, et plantas in ea conderet, sed ut noctibus tantummodo illa inserviret, homines vero, animalia et plantas in ea tantummodo terra Deum jussisse ab initio creatas, quam incolimus. De illis enim incolis quaeri potest, utrum in Adamo peccaverint, an ad gloriam destinati sint Deum suum, vel Christi meritis aeternam beatitudinem consecuturi sint, et modo coniungantur. Filia certe providentia divina est erga illos, utpote qui non sunt ex Adamo progeniti. Haec, aliaque absurda, quae inde sequuntur, attendant Catholici. Mihi satis est illa tantummodo indicasse. Fateor enim habeo, lunares nonnullos admitti ab iis admitti posse, qui ut male sentiunt in fide, ita perperam de rerum natura philosophantur. Haec fere habet hominis ... Fortunatus. Sed nos qui Catholici sumus, id tantum in ea sententia redarguendum existimamus, quod hypothetica sit, et nullo evidenti aut verosimili suffulta argumento. Et primo, si in Scripturis non dicitur fuisse conditam Lunam ut homines, et cetera animalia, sustentaret; neque homines, aut ceteri incolae manifeste ibi memorantur; quum autem creata describitur ut praeesset nocti, expresse Lunae munus respectu terricolarum, non omnes lunares proprietates, aut phaenomena recensentur. Nec mirum est debet si in sacris literis tantum Telluris duntaxat incolae nominantur; historiam quippe terricolarum conscribere Moses voluit, non mundi universi, aut omnium simul creaturarum, quae corporeum constituunt universum. 2do, si sunt in Luna habitatores, ii certe in Adamo non peccarunt, quemadmodum neque peccarent in Adamo, qui Adami non essent progenies; et ideo ad gloriam aeternam destinari potuerunt, sicuti terricolae; quam autem consequi eo proprio modo, quo nos assequuti fuissemus, si Adamus divinum in terrestri Paradiso non violasset praeceptum. Quae sunt ergo absurda, quae in sententia populorum lunarium deprehendit Fortunatus? Cur ii tantum qui male sentiunt in fide, possint Lunae incolas admitti

Fig. 72



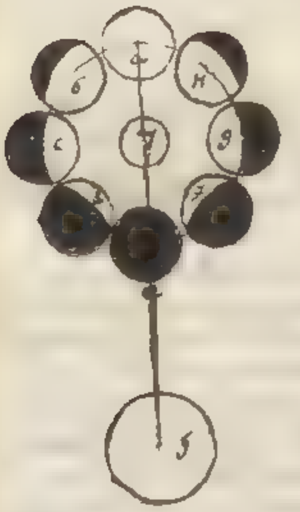
Caput 11.

De Lunæ Phasibus.

Cum ea tantum Lunæ superficies a Terricolis spectari possit, quæ Telluri obversa est, pro vario Lunæ, Solis, atque Telluris aspectu, situque varie apparere debent Lunæ illuminationes, et luminis vicissitudines, ita ut nunc major, nunc minor illius pars a Tellure conspiciatur, aliquando etiam integrum Lunæ hemisphærium Telluri obversum. Hæc ut melius intelligantur, sit Fig.ª 72, S Sol, T Tellus; [illegible] portio orbitæ Telluris, quam motu annuo circa Solem describit, A B C D E F G H orbita Lunæ, in qua scilicet circa Tellurem fere spatio menstruo ab occidente in orientem. Connectantur Solis, et Lunæ centra recta SL, et per Lunæ centrum transeat planum M L N, cui recta SL sit normalis. Planum illud efficiet in superficie lunari circulum, qui erit Lucis, et Umbræ Finitor, illuminatam scilicet faciem a tenebrosa distinguens. Eodem modo jungantur centra Telluris, et Lunæ recta TL, cui sit normale ad aliud planum P L O per Lunæ centrum pariter transiens. Planum illud efficiet in Lunæ superficie circulum, qui Lunæ superficiem a Tellure spectabilem ab aversa, et inconspicua dividet, Hic autem Circulus Visionis circulus appellatur.

His positis, Lunæ phases omnes ex eadem figura manifestissime constant. Nam primo quando Luna est in situ A, coincidet Circulus Lucis finitor cum circulo visionis et tota illustrata Lunæ facies Telluri obvertetur; in quo casu Luna plena, seu Plenilunium nominatur, et respectu Solis dicitur esse in oppositione, Sol quippe, atque Luna dum in hoc situ a Tellure spectantur, in oppositis Cœli punctis videntur. Ideo, quando Luna fuerit ad B, illuminatus semicirculus M P N non totus Telluri obvertitur, sed pars M P [illegible] conspectui nostro subducitur. Quare spectabilis Lunæ illuminatio a circulo deficiet, et Luna gibbosa apparebit. Tertio, veniente Luna ad C, angulus CTS rectus erit, et media pars illuminati disci M P N a Tellure videbitur. In hoc situ Luna Bisecta, seu Dichotoma appellatur. Et quia per circuli quadrantem distat a Sole, dicitur respectu Solis in aspectu quadrato, seu in Quadratura. Ulterius, procedente Luna ad D, faciei illuminatæ M P N exigua pars P N Telluri obvertitur, disci M N P, qui Telluri obvertitur, maxima parte O N tenebrosa manente; præterea ob Lunæ figuram sphæricam, et apparentem planam illustrata pars veluti in cornua incurvata videbitur, ejusque phasis a Tellure spectata apparebit, uti in D, Fig.ª 73. Ubi Luna ad situm E profecta, nulla illustratæ faciei pars a Tellure conspicietur, sed tota obscura, et tenebrosa observabitur. Hoc in situ Luna in conjunctione cum Sole dicitur, et Novilunium, Interlunium, et Neomenia vocatur. Tandem ubi Luna ulterius promovetur ad F, corniculatam, seu falcatam figuram rursus induit cum hoc tamen discrimine, ut ubi cornua ante Novilunium spectabant in occasum, in situ F post Novilunium tendant in ortum. Quando Luna provehitur ad G, rursus in quadratura reperitur, atque Bisecta. Quando venerit ad H, rursus gibbosa. Ubi denique reversa fuerit ad A, pleno rursus orbe fulgebit.

Fig. 73.

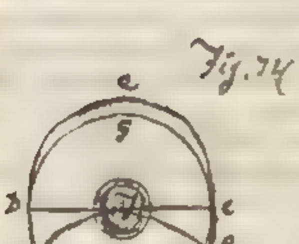


Arcus E L, seu angulus STL contentus rectis ductis a centris Solis, et Lunæ ad Telluris centrum dicitur Elongatio Lunæ a Sole. Arcus M O illuminati semicirculi M O N, quia mensura anguli, quem Circulus Lucis Finitor, et circulus visionis efficiunt, est utique quam proxime similis arcui E L, elongationi scilicet Lunæ a Sole; seu angulus STL est quamproxime æqualis angulo M L O, ut ita demonstratur. Producatur SL utcumque in X: erunt anguli TLP, MLS, utpote recti inter se æquales. Sed anguli OLS, et PLX qui sunt ad verticem oppositi, sunt pariter inter se æquales. Denique ergo æqualibus ergo angulus M L O æqualis angulo TLX. Porro angulus TLX externus, adeoque æqualis duobus internis, et oppositis STL, TSL. Erunt ergo hi duo anguli æquales angulo M L O. Sed angulus TSL exiguus admodum est, ita ut respectu Solis evanescat, et pro nullo haberi possit. Est itaque angulus M L O æqualis angulo STL, et arcus M O similis arcui E L.

Sicuti Luna luce Solis reflexa Tellurem illuminat; sic Tellus solarem vicissim lucem reflectendo, Lunæ superficiem multo majori luce perfundit. Quoniam superficies Telluris est quindecies circiter superficie lunari major, si Luna atque Tellus æque ac reflectendo valent; quindecies plus lucis remittet Tellus ad Lunam, quam ab ipsa recipiet, et Lunicolis quindecies major apparebit Tellus, quam Terricolis Luna. In Novilunio autem tota Telluris illustrata facies obvertitur Lunæ, et totum illuminabit Lunare hemisphærium. Quando Luna pervenerit ad oppositionem cum Sole, Tellus a Luna videbitur cum Sole conjuncta, ejusque tenebrosa facies obversa Lunæ in causa erit ut [illegible] Luna; sicuti contra [illegible] in Novilunio a Tellure Luna, adeo ut phases Telluris a Luna conspectæ omnino similes sint phasibus, quæ a nobis in Luna observantur.

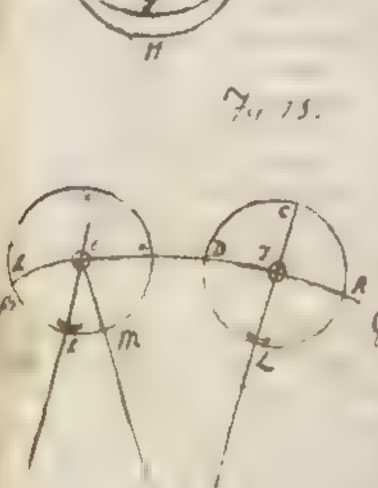
Si planum orbitæ lunaris coincideret cum plano Ecliptica, semita Lunæ visa a Tellure eadem esset, quæ Solis apparet, et eundem omnino circulum, quem Sol unius anni spatio conficere videtur, percurreret quolibet mense Luna. Verum lunaris orbitæ planum non coincidit cum plano Eclipticæ, sed mutuo intersecant se se in linea transeunte per centrum Telluris, eorumque inclinatio angulum 5 circiter graduum constituit.

Fig. 74.



Sit Fig. 74 A B portio orbitæ Telluris, T Tellus, Circulus C D E F orbita lunaris, cujus centrum est centrum Telluris T. Eodem centro T describatur in plano orbitæ Telluris circulus C G H cujus diameter æqualis sit diametro orbitæ Lunæ. Hi duo circuli, quum idem habeant centrum, in recta per Tellurem transeunte se intersecabunt, et Lunaris orbitæ medietas C E D supra planum Circuli C G H attolletur in Boream, altera vero medietas D F C deprimetur in Austrum. Recta C D communis Circulorum intersectio linea nodorum dicitur. Anguli C, et D appellantur Nodi, quorum alter C, ubi Luna ascendit supra planum Eclipticæ versus Boream, nodus ascendens et caput Draconis nuncupatur, alter nodus D, ubi Luna descendit in Austrum, nodus descendens, et cauda Draconis nominatur. Si linea nodorum immobilis esset, hoc est nullum haberet motum, perficiendo quo circa Solem gyrum, ad eadem Eclipticæ puncta semper dirigeretur, utpote sibi semper parallela manens. Sed linea nodorum continuo situm mutare deprehenditur, et ab oriente in occidentem contra [illegible] signorum motu retrogrado [illegible] circulumque absolvit spatio annorum fere novendecim quo completo, uterque nodus a determinato Eclipticæ puncto digressus ad idem revertitur, hoc est in eodem, quo prius, Eclipticæ gradu a Tellure videtur. Ex dictis consequitur Lunam [illegible] in qualibet [illegible] in Ecliptica, scilicet quando in nodis versatur. In aliis [illegible] suæ periodi nunc magis, nunc minus ab Ecliptica distabit prout alteri nodorum aut remotior, aut propior esse contigerit. Maxime ab Ecliptica distabit quando erit in E, vel F, quæ media sunt a nodis puncta, et Limites vocantur. Distantia Lunæ ab Ecliptica ejus Latitudo vocatur, quam metitur arcus circuli ad Eclipticam perpendicularis inter Lunam, et Eclipticam intercepti. Quoniam vero maxima latitudo Lunæ est in E vel F, distantia Lunæ ab Ecliptica ex 5 gradus cum octodecim minutis [illegible], maxima esse poterit Lunæ distantia, seu Latitudo.

Fig. 75.



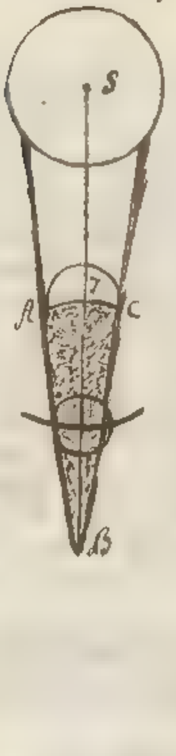
Quamvis Luna Tellurem circumeundo orbitam suam describat spatio dierum 27 et horarum circiter septem, quod tempus menstruum periodicum appellatur; tempus tamen, quod insumit Luna, dum ab una conjunctione cum Sole ad proximam pervenit, quod mensis synodicus, seu Lunatio dicitur, mense periodico majus est. Dum enim Luna in propria orbita periodum absolvit, interea Tellus, utique comes Lunæ cum sua orbita circa Solem eundo, integro fere signo versus orientem provecta sunt; et punctum orbitæ, quod in priori situ jacebat in recta, jungente centra Telluris, et Solis nunc Sole paulo occidentalius est, adeoque dum Luna ad idem punctum pervenerit, nondum in conjunctione cum Sole invenietur. Sit in A B Fig.ª 75. portio orbitæ Telluris, Tellus T, S Sol, A C L orbita Lunæ, et quando Tellus est in T, sit Luna in L in conjunctione cum Sole. Dum Luna ab L digrediens propriamque orbitam L A C D describit, Tellus interea per [illegible] ST defertur, quumque venerit ad Y, orbita Lunæ situm l a c d obtinebit, punctumque orbitæ L erit in recta Yl parallelo TL [illegible]. Hinc patet Lunam, quum totam orbitam percurrisse, nondum tamen ad conjunctionem cum Sole devenisse, opus namque est, ut ulterius progrediatur Luna, et arcum l m describat priusquam Solem assequatur. Quum vero Luna periodum absolvat orbitam diebus 27, horis [illegible] Tellus hoc tempore describit arcum TY 27 circiter graduum, cui similis est arcus l m ob angulum lYm æqualem angulo [illegible]. Sed opus est, ut Luna majorem arcum describat, quam l m (ob motum Telluris interea factum) priusquam ad conjunctionem cum Sole perveniat. Ergo integra Lunatio, seu tempus ab uno ad proximum Novilunium [illegible] 29 dierum, et horis circiter 12 complectitur, adeo ut die [illegible] separetur Luna a Sole angulo graduum 12, et aliquot minutorum, qui motus a Sole diurnus nuncupatur.

Caput 12.

De Solis, et Lunæ Eclipsibus.

Eclipsis vox græca est, quæ deliquium, sive defectionem significat. Hinc, sicuti qui lethali languore correpti in Eclipsim cadere

Fig. 76.



dicuntur; ita Luna, quando per interjectam Tellurem Solis luce spoliatur, aut Sol visum interjecta Luna, non sibi, sed nobis deficere videtur, eclypsin seu deliquium pati dicuntur. Sed ut a primis principiis exordiar, sciendum est corpus omne lucenti Soli expositum proiicere umbram in plagam Soli oppositam, quae umbra nihil aliud est, quam privatio lucis in aliquo spatio ob interceptos ab opaco corpore Solis radios. Tellus ergo, cum opaca sit, proiicit umbram in plagam Soli oppositam, in quam si incurrat Luna, eam obtenebrescere necesse erit.

Quia Telluris figura sphaerica est, idcirco umbra cylindrica foret, si Tellus Solem magnitudine adaequaret, aut vero figurae conicae ad verticem truncatae, si Solis magnitudinem superaret, et in utroque casu umbra in infinitum porrigeretur, aliasque planetas superiores scilicet tenebris suis involveret. Sed quia Tellus est multo minor Sole, terrestris umbrae figura est conica in apicem desinens et ad aliquam solummodo distantiam se se extendens. Sit itaque Fig.ᵃ 76 S Sol, T Tellus, Conus ABC umbra Telluris. Patet, nullam duci posse rectam lineam a Sole ad quodvis punctum intra spatium ABC, quae non incidat in Tellurem. Quare cum opaca sit Tellus, transitum Solaris radiis negabit, et illustrationem spatii ABC impediet. Quod si Luna Soli opposita per hoc spatium transeat, eam tenebris involvi necesse erit, fietque eclypsis Lunae tempore plenilunii. Luna etiam proiicit umbram conicam in plagam Soli oppositam, quae si incidat in Tellurem, quando Luna scilicet videtur e Tellure in conjunctione cum Sole, incolae illarum partium, in quas incidit umbra, tenebris offunduntur, ipsisque Sol deficere videbitur, quamdiu intra umbram morabuntur. Quod tamen Luna multo minor sit, quam Tellus, ejus umbra non potest, nisi partem aliquam terrestris superficiei tegere, et totaliter tenebris involvere. Reliquae vero circumjacentes partes quibusdam Solaribus radiis illustrabuntur, et incolae partem duntaxat Solaris disci obscuratam videbunt, majorem, aut minorem, prout umbrae propiores, aut remotiores ab ea fuerint.

Ex hactenus dictis consequitur nullam unquam contingere posse Lunarem eclypsin, nisi Luna in oppositione cum Sole fuerit; [illegible] vero [illegible] Eclipsin Solis, nisi Luna fuerit cum Sole conjuncta. [illegible] in Plenilunio [illegible] in Novilunio. Quoniam vero [illegible] Plenilunium [illegible] Novilunium, nec in singulis [illegible] Sol atque Luna eclypsin patiuntur, [illegible] Orbitae Lunaris [illegible] plano eclypticae [illegible] Terrae [illegible] Luna [illegible] eclypsis [illegible] plano eclypticae, [illegible] Telluris distantiam Luna [illegible] umbram in Tellurem, et Sole [illegible] Telluris [illegible] recta [illegible] Luna [illegible] plano eclypticae [illegible] in hac recta [illegible] Lunaris eclypsis, quando contingunt Lunam plenam [illegible] Fig. 77 [illegible] Orbita Lunae [illegible] Sit linea CD representans [illegible] Orbitam Lunae, [illegible] Luna tempore plenilunii [illegible] Luna [illegible] umbram Terrae. Patet [illegible] Eclypsim totalem [illegible] centralem; [illegible] eclypses totales, atque centrales [illegible] Terrae [illegible] Luna [illegible] dimidium [illegible] Luna [illegible] absolvit.

Fieri etiam solent Eclypses totales quae non sunt centrales, ubi nodus neque [illegible] Fig. 78. [illegible] Tunc autem sunt Eclypses partiales, quae majores erunt, vel minores, prout major minorve fuerit nodi ab umbra distantia. Quod si contingat nodum tempore plenilunii [illegible] umbrae distare, tanta in eo casu erit Lunae a plano Eclypticae distantia, ut nullo modo incidere in umbram nullamque [illegible] Eclypsim [illegible]

[illegible] Lunarem [illegible] eclypsim Lunae [illegible] Telluris [illegible] Luna multo minor sit Tellure, non poterit Lunaris umbra totum [illegible] discum tenebris involvere, sed [illegible] partem [illegible] partiales, [illegible] Sol [illegible] Telluris [illegible] umbra [illegible]

Quae de Solis et Lunae Eclipsibus dicta sunt, de ceteris quoque Planetis [illegible] dicenda sunt. [illegible] Eclypsim [illegible] Telluris [illegible] Luna [illegible] [illegible] Planetis [illegible] Planetae autem superiores [illegible] Telluris [illegible] ut conica terrestris umbra ad illa non possit pertingere.

Quandoque vero plurima narrant Solis et Lunae [illegible] Carolo V Imperatore [illegible] tres dies ita [illegible] Vespasiano [illegible] Solis [illegible] [illegible] [illegible] et quae facere [illegible]

At certe, quamvis maxima Solis Eclipsis [illegible] Luna [illegible] Sol [illegible] [illegible] anno 1011, et 1706 [illegible] [illegible] [illegible] [illegible] Romani [illegible] [illegible] [illegible]

Maximam itaque laudem [illegible] Anaximenes, qui [illegible] Thales [illegible] Herodotus, anno 6 [illegible] Lydos, et Medos. Chaldaei [illegible] Solis et Lunae Eclypses [illegible] Alexandro [illegible] Diodorus, Julius [illegible] [illegible] ex quibus pauca illa quae hactenus dicta sunt [illegible] recitavimus.

Fig. 77.

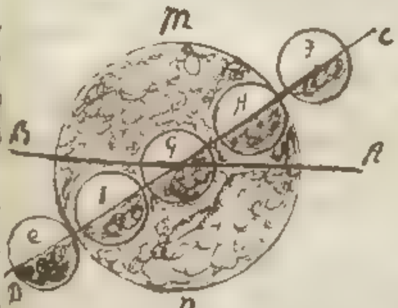


Fig. 78.

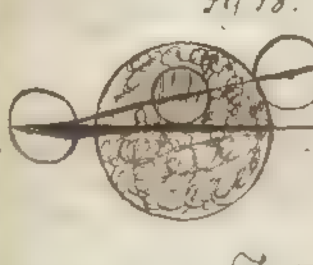
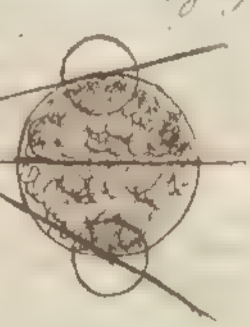
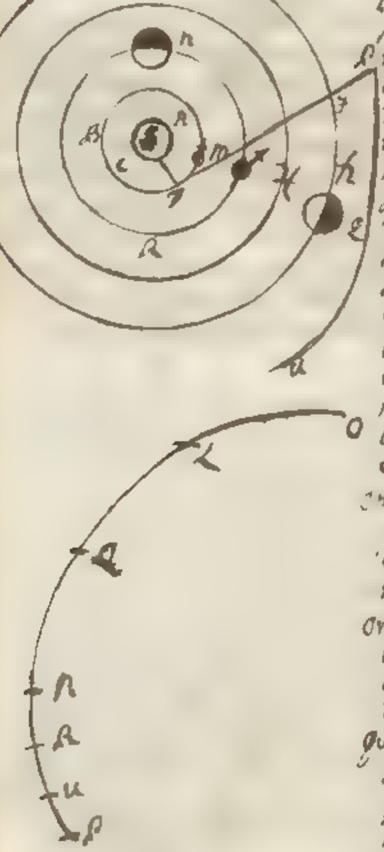


Fig. 79.



Caput 13

Fig. 80.



De motibus Superiorum Planetarum

Prosequendi nunc sunt Superiores Planetæ Mars, Jupiter, Saturnus. Sit in Fig.a 80. A B C D orbita Telluris, LPQ U portio Zodiaci, in qua tres Planetæ superiores diversis distantiis, atque diversis motibus suas peragere videntur. Primo certum est per [illegible] Planetam e Sole visum cum Tellure conjungi, vel eam videri opponi. Nam Saturno existente C G in h, potest Tellus locari in A in recta Sole, per Solem, atque Saturnum conjuncti, in quo situ videtur e Sole in conjunctione. Vel potest Tellus in eadem recta in contraria parte occurrere, in B, unde [illegible] cernere [illegible] e Sole Saturnum opponi videbitur. Secundo certum est Planetas hosce e Tellure conspectos nulla aspectus specie a Sole recedere, seu in dato [illegible] angulo a Sole elongari, quod in Planetis inferioribus, qui semper Sole propiores sunt, fieri non potest. Nam a Tellure D duci potest recta TK, quæ orbitam Saturni [illegible], sicut recta TS Solem, et Telluris centrum, [illegible] quævis angulus [illegible], quum Tellus est in T, Saturnus autem [illegible] in T, cujus elongatio a Sole est angulus STK. Præterea [illegible] Tellus et quælibet Superior Planeta e Sole videntur in conjunctione, Planeta [illegible] e Tellure spectatur Soli opponi conspicitur. Conjunctis [illegible] Planeta superior [illegible] Saturnus cum Tellure, [illegible] spectator in Sole. Post conjunctionem quum Tellus velociori angulari motu feratur, quam Saturnus, ideo a Saturno magis in dies recedere conspicitur. Quumque Tellus arcum 59 prima et 8 secunda motu medio quotidie describat, Saturnus autem 2 tantum primorum minutorum, erit motus Telluris a Saturno e Sole visus quolibet die 57 minutorum, et 8 secundorum. Si itaque [illegible] 57 minuta prima, et 8 secunda ad gradus 360, ita se habebit dies ad [illegible] conjugationum [illegible] dierum in [illegible] Tellus cum Saturno conjungitur [illegible], hoc est dies 378. Verum quum Tellus et Saturnus e Sole [illegible] angulo, Sol, et Saturnus e Tellure [illegible] opponuntur. Tempus itaque inter duas proximas oppositiones Solis, et Saturni ex [illegible] medius computatum, quum sit dierum 378 seu anno cum diebus tredecim. [illegible] inter duas conjunctiones Saturni cum Sole e Tellure visas, vel inter duas quaslibet similes Saturni elongationes a Sole. Tempus autem inter conjunctionem et proximam oppositionem erit [illegible] spatii dimidium, hoc est dies 189. [illegible] Methodo statutum est ab Astronomis, tempus inter duas proximas Jovis cum Sole conjunctiones, vel oppositiones esse [illegible] anno cum diebus triginta tribus, et tempus inter duas proximas Martis sive conjunctiones, sive oppositiones esse duorum annorum, et 50 dierum.

Omnes Planetæ superiores hi oriuntur occidente Sole, et Sole oriente occidunt. [illegible] digressum a Sole [illegible] manent Sole magis orientales et post Solis occasum vespere sunt conspicui donec Sole conjuncti simul cum eo occidunt, atque oriuntur. Post verum autem a Sole recessum fiunt Sole occidentaliores, et mane diutius ante Solis ortum conspici possunt, ut serò quippe citius occidunt, quam Sol, donec ad oppositum cum Sole pervenientes, oriuntur, occidente Sole.

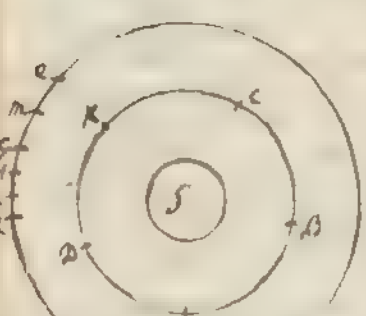
Orbitæ Superiorum Planetarum non secus ac Inferiorum haudquaquam jacent in plano Eclipticæ, sed earum plana Eclipticam secant in rectis, quæ per Solem transeunt, et lineæ nodorum appellantur. Quare superiores quoque Planetæ nunquam in Ecliptica conspiciuntur, nisi quum in nodis versantur. In aliis autem punctis nunc magis, nunc minus ab Ecliptica deflectunt, et maxime ab Ecliptica distabunt, quum versabuntur circa limites, seu puncta ab utroque nodo æquidistantia.

Quum facies omnium Planetarum, quæ Soli obvertuntur, splendeant reflexa luce Solis, quumque Tellus semper proxima sit Soli respectu Jovis, atque Saturni, horum Planetarum facies, quæ Soli obvertuntur, eam Telluri obvertere erunt; adeoque semper Terricolis pleno orbe fulgebunt. [illegible] Mars feratur in orbita, quæ propius accedit ad orbitam Telluris, ut ea facies Martis obversa Soli non semper tota obvertitur Telluri; sed circa quadraturam Martis cum Sole aspectum, pars aliqua illuminata quælibet e Tellure non videtur, proindeque Mars gibbosus conspicitur. Hinc in conjunctione tantum, aut oppositione Martis, et Solis tota illuminatus Martis Discus erit e Tellure conspicuus, præsertim vero in oppositione Solis, ubi Telluri proximus rotundam, et maximè fulgidam exhibet figuram.

Planetæ superiores multò majores videntur in oppositionibus Solis, quam in conjunctionibus multo quippe minus distant a Tellure in oppositione, quam in conjunctione. Et distantiarum differentia æqualis est diametro orbis magni, in quo circa Solem movetur Tellus, quæ differentia quum ad semidiametrum orbitæ Martis majorem habeat proportionem, quam ad reliquarum orbitarum semidiametros, maximum illius apparentis magnitudinis facies discrimen. Nam Mars quinquies circiter Telluri propior est in oppositione Solis, quam quum in ejus conjunctione videtur, atque quum [illegible] cujuslibet Planetæ Discus, et splendor augeatur in duplicata ratione minutæ distantiæ, Mars vigesies quinquies circiter major, atque lucidior apparebit in oppositione Solis, quam in ejus conjunctione.

Quum Jupiter quinquies longius a Sole distet, quam Tellus; diameter Solis apparens e Jove sub angulo sex tantum scrupulorum videbitur, qui angulus Terricolis triginta est scrupulorum; Sol igitur Jovis incolis 25 vicibus minor apparebit, quam nobis, et luminis, atque caloris vigesimamquintam duntaxat partem a Sole recipient Jovicolæ, respectu Terricolarum. At Saturnus quum decies longius distet a Sole, quam Tellus, apparens Solis diameter visa e Saturno sub angulo trium tantum scrupulorum conspicietur. Hinc Solis discus e Saturno conspectus centies minor apparebit, quam Terricolis, et tam lux, quam calor in eadem ratione minuentur. Oportet itaque ut Saturni Regiones eæ sub Equatore positæ Regionibus nostris intra polares circulos inclusis sint frigidiores.

Fig. 81



Planetæ omnes Superiores e Sole conspecti uniformiter secundum eandem plagam, atque eadem lege, æqualium nimirum arearum descriptione semper progredi cernerentur. Hinc fit ut eorum angularis motus circa Solem sit inæqualis, in Aphelio quippe constituti tardius incedunt, in Perihelio velocius feruntur. Visi tamen e Tellure superiores Planetæ motus admodum irregulares peragere in Zodiaco videntur. Nam aliquando ab occidente in orientem progrediuntur secundum veros eorum motus, et paulatim deinde velocitatem amittunt, donec tandem immobiles, et quasi stationarii conspiciuntur. Aliquando contrariam ferri illos retrogrado motu in plagam veris motibus contrariam, et deinde stare rursus quasi immobiles donec post aliquod temporis spatium ab occidente in orientem progredi videntur; quæ motuum, earumque mutationes ex motu, situque Telluris omnes oriuntur.

Sit in Fig.a 81, L P O portio Zodiaci. A B C D orbita Telluris. E M G H L orbita cujusvis superioris Planetæ v. g. Saturni. Sit Tellus in A, et Saturnus in E, in quo situ e Tellure videbitur Zodiaci punctum O occupare. Si Tellure eunte ad B, Saturnus quiesceret, videretur Saturnus in Zodiaci puncto L, et arcum OL secundum signorum seriem progressus. Verum dum interea Tellus transit ab A ad B, Saturnus motu proprio fertur ab E ad M, ubi venit in conjunctione cum Sole, atque ex Tellure arcum O Q in Zodiaco confecisse videtur, qui major erit arcu OL. Planetæ ergo superiores, quum sunt in conjunctione cum Sole, duplici ob causam celerius progredi [illegible], quod [illegible] revera circa Solem feruntur, tum quod Tellus in eandem simul plagam feratur circa idem centrum. Hinc Planetæ superiores, quum a Tellure remotissimi sunt, et cum Sole conjuncti, celerius in consequentia signorum ferri videntur, et tunc Terricolis directi dicuntur. Deducta Tellure ad C, dum Saturnus describit arcum MG, conspicietur Saturnus in Zodiaci puncto R. Quum autem Tellus est in K, et Saturnus in H, Tellus movetur in recta versus lineam, quæ per Saturnum transit vel [illegible] recta Saturnum, atque Telluris connectunt orbitam Planetæ. Hinc Saturnus ad idem Zodiaci punctum refertur Terricolis, atque [illegible] conservare locum videbitur, qui propterea stationarius dicitur. Sed Tellure translata in D, et Saturno oppositum Solis punctum Z tenente, videbitur Saturnus occupare in Zodiaco locum U et regredi per arcum RU. Planetæ ergo, quum opponuntur Soli, semper retrogradi conspiciuntur, et in antecedentia, seu contra seriem signorum motu incedentes feruntur. Tellure demum rursus delata ad A, et Saturno circa Z [illegible], apparebit denuo Saturnus velut stationarius in puncto R; relinquente autem Tellure situm A, progredi rursus versus orientem, et moveri in directum conspicietur.

Quæ dicta sunt de Saturno, intelligi eadem debent de Jove, et Marte qui nunc progredi, nunc stare, mox regredi, deinde stare et demum progredi conspiciuntur. Saturni autem regressiones frequentiores sunt, quam Jovis, ob Saturni omnium Planetarum tardissimum temporibus aliquot, quam Jovis. Ob eandem causam Jovis quoque regressiones frequentiores sunt, quam Martis.

Ut initio diximus, Saturnus atque Jupiter donantur satellitibus, qui instar Lunæ nostræ, primarios suos circum Solem feratur comitantur, atque interea circum suos primarios circulationes absolvunt. Hujusmodi satellites conspecti e suis primariis easdem exhibebunt phases, quas exhibere solet Terricolis Luna. In oppositione itaque cum suo orbe sulgentes apparebunt, discedentes ab opposito Solis puncto conspicientur gibbosi, pervenientes ad quadraturam cum Sole aspectum videbuntur dimidiati, ante conjunctionem Solis spectabuntur corniculati, in ipsa autem Solari conjunctione prorsus evanescent. Qui Saturnales, atque Joviales satellites e Tellure quamvis nunquam a suis primariis longius recedant, punctim illis admoveri propius, nunc ab illis diverti conspiciuntur. Sit, Fig.a 82, A B D orbita Telluris, in cujus medio sit Sol S. Sit [illegible]

tio orbitæ Jovis, qui sit in centro quatuor Circulorum, quos quatuor satellites circa ipsum describunt. Satellites hi, quando decurrunt inferiores partes orbitarum L N M conspecta sive è Tellure, sive è Sole, versùs occidentem ferri videntur, sed dum superiores partes orbitarum G H K percurrunt in orientem, secundùm verum ipsorum motum progredi conspiciuntur. Quum autem in orientem tendunt, sibi in qualibet periodo nobis occultantur, primò quidem in O post corpus Jovis, cum trahuntur in recta quæ ducitur inter centra Telluris, et Jovis, dein in umbra Jovis. Hujusmodi satellitum occultationes propriè eclipses dicuntur, quæ non contingunt, nisi quum inter satellites, et Solem directè Jupiter interponitur, sicut tempore Plenilunii, in nostra Luna fieri solet.

Per Jovialium Lunarum Eclipses cognoscimus lucis motum non esse instantaneum, sed successivum. Nam si lucis motus esset instantaneus, quum Tellus est in T a Jove quam maximè remota, eodem modo conspiceretur eclipsis satellitis, ac si eadem Tellus esset in X Jovi proxima; eodem quippe momento per infinita spatia lumen propagaret. Quoniam verò secundùm accuratissimas observationes ad distantiam X T, quæ diametro Orbis magni æqualis est, citius videri debet Eclipsis, quam in T; sequitur per sensibilem aliquam moram lumen propagari, intervallo scilicet temporis distantiæ proportionato. Citius igitur conspiciuntur Eclipses ad distantiam minorem X T. Nam quotiescumque Tellus Jovi propior accedit, satellitum Eclipses citius incipiunt, quotiescumque autem recedit a Jove Tellus, Eclipses tardius conspiciuntur, quàm secundùm institutas computationes fieri deberent. Lucis itaque particulæ, ut ea demonstratione Roemer, qui plurium annorum spatio observavit anticipationes, et prolongationes Eclipsium in circumjovialibus, licet infinita ferme donentur celeritate, feruntur tamen motu proprio suo rectilineo, non in temporis puncto, aut per aliquas medii undas, quemadmodum suo loco satis probatum est. Ope etiam hujusmodi Eclipsium statuit Roemer tantam esse lucis velocitatem, ut spatio unius minuti [illegible] a Sole. Quare quum distantia inter Solem, atque Tellurem nostram quinquaginta [illegible] milliaria par, aut minor esse non possit; ea erit lucidarum particularum velocitas, quæ in immensum superat velocitatem corporum omnium velocissimorum; talis proinde, ut, quamvis Tellus nostra feratur circum Solem celerrimo motu, ejus tamen velocitas ad velocitatem lucis comparata non majorem habeat rationem, quàm motus testudinis ad [illegible] Telluris velocitatem.

Ex hujusmodi verò Eclipsibus in diversis Telluris Regionibus observatis determinari solent locorum longitudines; quod ut clarius comprehendatur, ea in mente revocanda sunt, quæ de Meridiano Telluris Circulo superiùs diximus. Itaque si per Telluris polos, et quodlibet Terrestris superficiei locum maximus ducatur circulus; ob diurnas Telluris revolutiones vertigine circumductus hic circa axem Telluris, quum ejus planum transiverit per Solem, [illegible] ab omnibus incolis, qui sub eo degunt, Sol videtur, et meridies [illegible]. Quod si alter concipiatur Meridianus versùs occidentem positus, qui cum primo meridiano constituat angulum 15. graduum, hic una hora tardius deveniet ad Solem, quàm prior; adeoque quum incolæ, qui sub Meridiano isto degunt, meridiem numerant diei, seu horam duodecimam, primi meridiani incolæ horam primam post meridiem numerabunt. Eadem ratione, quum angulus meridianorum est 30. graduum, hoc est quum arcus Æquatoris a Meridianis interceptus est 30. graduum, dum sub Meridiano occidentaliori habetur meridies, numerabitur sub orientali meridiano hora secunda post meridiem, adeo ut pro singulis quindecim gradibus, quibus constat arcus Æquatoris a Meridianis interceptus, tot numerentur horæ, quibus incolæ sub magis orientali meridiano anticipant horas sub occidentali meridiano numeratas; et pro singulis gradibus Æquatoris quatuor numerentur temporis minuta. Si arcus interceptus Æquatoris arcus sit 85 graduum, sub magis orientali meridiano numerabitur hora quinta cum 40 minutis, quando incolæ sub magis occidentali [illegible] meridies [illegible] sub magis orientali degentes, occidentales numerabunt horam sextam matutinam cum 20 minutis; [illegible] cum [illegible].

E contrario, data differentia horarum, quæ in duobus locis eodem temporis momento numerantur, datur arcus Æquatoris a Meridianis duorum locorum interceptus, qui differentia longitudinum locorum appellatur, hoc est distantia [illegible] a primo meridiano computanda. Cognoscitur autem arcus iste multiplicando horarum differentiam per 15. Nam productum dat [illegible] minuta quoque temporis multiplicanda per 15 et minuta [illegible] 60 [illegible] dant [illegible] minuta quæ [illegible] differentiam longitudinis locorum. Horæ e. g. 7. et 22. minuta prima sint horarum differentia. 7 per 15 multiplicatus dat 105. et 22 in 15 ductus efficit minuta 330, seu 5. gradus et 30. minuta; adeoque longitudinum differentia [illegible] 100. graduum, et 30 minutorum. His positis

Si in duobus Terrestris superficiei dissitis locis observari poterit initium Eclipsis alicujus Planetæ circumjovialis, notentur autem horæ, quibus duobus in locis contigit initium Eclipsis; horarum differentia in gradus, et minuta Æquatoris versa dabit differentiam longitudinum locorum. Quoniam verò fieri non potest, ut unus eodem tempore spectator observet e duobus locis initium satellitis eclipsis consulendæ sunt Ephemerides motuum et Eclipsium Jovialium pro Meridiano unius loci [illegible] supputatæ, quæ indicant observatori pro uno locorum [illegible] ex iis determinanda est hora, atque horæ [illegible], vel [illegible] Eclipsim videri, et tempus resultans comparatum cum hora loci, in quo revera videtur Eclipsis dabit horarum differentiam ex qua [illegible] longitudo loci innotescet. Statim etiam possunt terrestres longitudines per observationem Eclipsium Lunæ nostræ, aut per Lunæ appulsum ad aliquam stellam, sed hæ Phases rarius conspiciuntur quàm Eclipses satellitum Jovis. In statione solo stabili observatis possunt Eclipses. Et si in mari quoque ita se res haberet, perfectam haberemus artem Nauticam et multis erroribus obnoxiam. Verùm in mari undarum, et Navis agitatione motus accuratam impediunt [illegible] observationem. Hinc si [illegible] methodum traderet, qua longitudines in medio Mari [illegible] invenirent, [illegible] Problema a Nautis summopere exoptatum et generi humano [illegible]: Nec summa illa defuerunt præmia, quæ [illegible] a Britannicis nobilibus, et Batavis statuta plurimorum hactenus ingenia inutiliter exercuerunt. [illegible] inventionem [illegible] a se confecta [illegible]; sed nemo forsitan [illegible] locum [illegible] in mari invenire, quam [illegible] nemo quandoque mortalium inveniet, [illegible] circuli quadraturam.

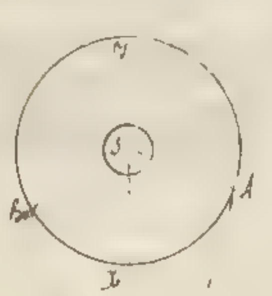
Capus 14

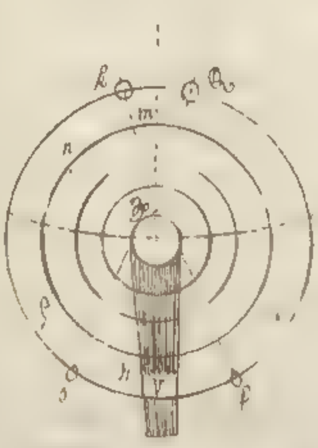
De Cometis.

De natura situ motu Cometarum tanta est opinionum Philosophorum, quæ tamen ad duo maxima capita referri possunt. Fuere, qui autumarent Cometas esse [illegible] inter Meteora recensendum: Fuere qui pro certo haberent esse cometas veræ naturæ Planetarum supra Lunam diversis distantiis [illegible] modò apparentibus, modo [illegible] se se [illegible]. In prima sententia [illegible] Aristoteles Peripateticorum [illegible], Cardanus, Anaxagoras, Metrodorus, Xenophanes Heraclides Ponticus, et [illegible] recentiores [illegible]. In altera ex antiquis Chaldæi, Pythagorici, Democritus, Hippocrates Chius, Seneca, Plutarchus, ex recentioribus Newtonus Cassinus, Wisthonus, Bernoullius, Gregorius, Joannes Keilius, aliique innumeri.

Aristoteles qui rebus [illegible] in [illegible] regionibus corruptionem, arbitratus est nihil aliud esse Cometas, quàm terrestres exhalationes, pinguiores nempe, et [illegible] terrestris substantiæ partes quæ aut ingenito Telluris calore, aut radiis solaribus in supremam aeris regionem [illegible], et [illegible] radiis, vel a proxima sphæra elementaris ignis accensæ, [illegible] in [illegible] sulphur, [illegible] motu, quo [illegible] Lunæ [illegible] subjectum ignis, et supremam [illegible] aeris regio circa Tellurem abripiatur. Eo modo nobis appareant modo non appareant ex eo profluere [illegible], quod incerta [illegible] ad alterutrum potius acciderant prout [illegible], vel inflammabilis exhalationis copia illos alueret; Crines autem, sive caudas oriri ex [illegible] Cometarum [illegible] quæ [illegible] figuras sortiatur. Atque eadem ferme, [illegible] Philosophi [illegible] Cæteri diversis loquendi modis dixerunt. Nam [illegible] Cometas [illegible] spiritu terræ [illegible]

Fig. 82.





canti: Anaxagoras ignes trancientes ab Æthere [illegible] instar delati. Metrodorus [illegible] excusas [illegible] impressione deorsum motas [illegible] nubes. Heraclides Ponticus nubes in sublimi a sublimi lumine illustrata, quarum impressionem differunt pro ratione figuræ, in quam conformarentur. Galileus Heraclidem secutus existimavit fieri Cometam quando terræ [illegible] exhalatio ad supremas aeris regiones evecta radios solaris trajicit et distrahit, eo fermè modo quo sunt solis radiis depressiores cum nubes penetrant, lucem coloremque [illegible], ut videri nobis [illegible].

Qui Cometas genus esse quoddam errantium Planetarum dixerunt, non tamen inter se conveniunt circa eorum naturam proprietatesque, sed varia varia opinati sunt. Testante Seneca quibusdam antiquorum placuit unum e stellis errantibus alteram se [illegible] applicuit, confuso in unum duorum lumine, [illegible] sideris reddi, congruente [illegible] stellas radios, ipsique connectere, et hac [illegible] exhibere [illegible] stellæ longioris. Sic Anaxagoras et Democrito [illegible] tradit, nihil aliud esse Cometas, quam amorem duorum vel plurium siderum propriis [illegible] conjunctione. Fuerunt alii quamplures, qui Cometas nuncuparent perpetua sidera, suis ambitu currentia, et redeuntia, at tunc [illegible] conspicua, quum a sole fierent relicta. Atque hæc publicata tunc Pythagoræ, et aliorum Philosophorum Italicæ sectæ, qui asserebant Cometas errantia esse sidera, alterque in eorum apparitionibus conserere, quod evenire soleat circa apparitionem Mercurii, qui non nisi post multum temporis rarissime [illegible] a Terricolis cernitur. Alii denique opinati sunt Cometas omnino diversos esse a reliquis Planetis, existimantes eos plerumque fieri inconspicuos, quod nimis longinqua stent, interdum verò fieri conspicuos, quod Telluri accedant propius; quam recentissimi Astronomi novam fere opinionem appellarunt Cometas [illegible] genus suos [illegible] Planetarum.

Inter recentiorum Cometarum opiniones celebris est sententia Hevelii, nec prætereunda quæ Keplero [illegible]. Docuit Hevelius Cometas esse Luna, proindeque sole altiores, et fieri ex [illegible] exhalationibus, quæ ab omnibus Planetis, et a sole [illegible] emittuntur et, in unum veluti corpus conglomeratæ, seu solis, seu siderum calore, seu intestino partium motu accenduntur; hujus autem rei argumentum esse voluit, quod ubi Cometæ a Terricolis conspiciuntur, nullæ, aut certe rariores, maculæque in sole maculæ conspiciuntur; putabat verò Keplerus Cometas esse [illegible] auram, quæ solis radiis colligit, et certis coloribus [illegible], imo et [illegible]. In tanta sententiarum discrepantia difficile quidem est aliquid certi statuere, plura enim [illegible] proprietates Cometarum. Veniet fortasse tempus, quo posteri nostri tam aperta nos ignorasse mirabuntur; erit fortasse, qui aliquando demonstret, in quibus errent regionibus, quanti, quales vel numero sint, et cur tam [illegible] seducti cœli, redeantque.

Propositio 1. Cometæ non sunt terrestres aliquæ exhalationes, quæ sub Cœlo Lunæ in suprema aeris Regione moveantur duntaxat circum Tellurem.

Pro 1. Probo ex Astronomicis observationibus. Invictissimo Parallaxis argumento demonstrant recentiores omnes Astronomi Cometas non solùm supra aerem, verùm etiam supra Lunam ascendere; quum longè minorem habeant parallaxim quam sol, imo quandoque nullam; adeoque ad [illegible] regionem sint referendi, seu conspecti e diversis locis Telluris eandem ferme sortiantur distantiam a proxima aliqua Fixa. Ex capite [illegible] Cometa [illegible], quem Tycho Brahæus Uraniburgi in Dania, et Hagecius Pragæ in Bohemia eodem tempore observarunt, quæ duo loca sex gradibus latitudine differunt, et sub eodem ferme meridiano constituta sunt. Uterque observavit, quantum Cometa distaret a stella, quæ Vultur appellatur (erat [illegible] Cometa in eodem verticali cum Vulture) ambo eandem invenerunt distantiam, [illegible] tam projiciunt, quam Tycho conspexisse Cometam in eodem Cœli puncto; quod fieri non potuisset, si Cometa inferiorem Lunæ regionem occupasset.

Res ut evidentius fiat, sit Fig. 83 Circulus ABC referens orbem Telluris, in quo sit A Uraniburgum, B Praga, D locus observati Cometæ. Ex Uraniburgo locus Cometæ refertur in Cœlo ad punctum C, cujus distantia a Vulture erit FC; ex Praga autem spectatus Cometa, videbitur in C, distabitque a Vulture arcu FC, qui arcu FC minor erit. Sed deprehensum est, Cometam ex duobus [illegible] locis visum eandem obtinuisse visibilem distantiam a stella Vulture, arcus proinde FC, FC fuisse æquales. Tanta itaque est distantia Cometæ a Tellure, ut arcus CC evanescat. Quod quum non contingat in Luna, uti superius vidimus, perspicuum est Cometam fuisse Luna altiorem.

Pro 2do probo ex physicis notionibus. Nam nimirum explicari nulla ratione potest, cur tenuis flamma constanter adeo, et incredibili fermè celeritate quotidie moveri possit, et diutius conservari, ut aliqui Cometæ ad sex mensium spatium pervenerint, uti ætate [illegible] tradit Seneca omnes verò saltem dies 7. appareant. Certè, ut præclarè laudatus Seneca, omne, quod temporalis causa accendit, citò intercidit: sic faces ardent, dum transeunt: sic fulmina in unum valent ictum; sic quæ transversæ dicuntur stellæ, et cadentes, prætervolant, et secant aera; Cometæ verò tenorem suum servant, parque sunt.

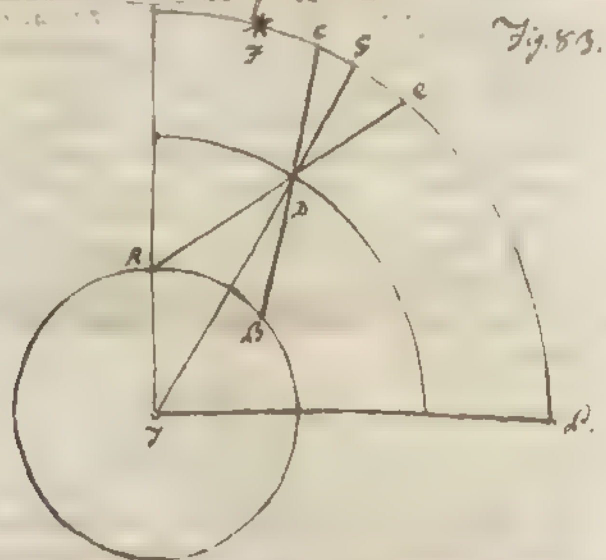


Fig. 83.

Confirmatur. Nam moveri in orbem constanti motu, solius sideris proprium videtur, ignis autem extra elementarem præcipuè [illegible] constitutus, aut natura sua sursum decurrit, aut eo agitatur motu, quo [illegible] materia illa, cui inhæret, quamque depascit. Quid itaque Cometæ quotidie ferantur ab ortu in occasum et motu proprio ab occasu in ortum uniformi, constantique, [illegible], [illegible], ut dicti regunt [illegible], liberèque flammæ ex Telluris exhalationibus ortæ, et ab [illegible] sphæra, vel a solaribus radiis accensæ.

Dices 1. Motum Cometarum comparari posse, eo fermè modo quo ordinarius comparatur macularum solarium motus, nec esse quod mole Cometarum non excedat magnitudinem macularum solarium.

R. Motus solarium macularum omnino destruere sententiam Aristotelicorum. Nam licet tanta apparuerit in [illegible] magnitudo, ut quandoque Telluris molem superaverint; in propriis tamen motibus adeo irregulares sunt, ut [illegible] statim atque repentè dissolvantur, et veluti in faculas abeant, nunquam regulariter, quæ constanter absolvant circa solem periodum. Quid ergo commune esse potest maculis solaribus cum Cometis, qui eandem periodum figuram, magnitudinem constantissimè diutissimeque tueantur.

Dicent 2dò haberi posse ordinatum motum Cometarum per diurnum Coelorum motum, a quo ferantur.

R. nullum esse Coelorum motum, quum ne solidi quidem sint, qui moveantur Coeli. Verum concessis etiam motis, solidisque Coelis, non propterea agitarentur Cometae in sententia Aristotelicorum; quum experientia constitutum sit aerem, qui circa totam celerrime agitatam movetur, circulari motu nunquam unam donari. Non itaque per Coelorum motus equabiliter torquerentur, [illegible] moles, quae Cometas constituunt.

Corollarium 1. Ex hactenus dictis consequitur primò vanam esse Galileanam hypothesim, quod nubes ad supremam etiam eveĉtae aeris regionem, et a solaribus radiis illustratae non eo effici possint constanti, ordinatoque motu, quo Cometae donantur. Deinde, qui fieri potest ut inveniat adeo exhalationis copia ad superiorem aeris partem feratur? Cur exhalationes illae ubivis terrarum sub eodem aeris, atque coeli [illegible] videantur? Qui fit, ut adeo regularis sit Cometae motus, quum tamen solis aspectus singulis diebus varietur? Qua denique ratione Cometa, vel saltem rarior ejus pars, cauda scilicet, eodem semper modo solaribus radiis illustratur, quum in Coronis, in Virga, in Iride, caeterisque [illegible], aut aliis phaenomenis non idem animadvertamus.

Corollarium 2dum. Corruit etiam sententia tum Hevelii, quam Kepleri. Nam sive halitus, ex quibus Cometa efficitur, erumpant e terraqueo globo, sive profluant a sole, caeterisque coelestibus corporibus, semper verum est fieri cometam ex fortuito vaporum concursu, proindeque diu conservari non posse, neque certa, constantique modo per coelorum spatia [illegible]. Quod ex maculis solaribus exponunt, facile in vim. Nam si, eluxuando solares maculae, dum conspiciuntur Cometae, rariores videntur, fortuito id contigisse censendum est, alioquin non interdum, sed semper (quod experientiae repugnat) fieri oporteret. Certe si maculae inhaerentes soli unius mensis spatio prodire absolvunt, multo minus Cometae a sole remotiores, adeoque solaribus maculis rariores, atque leviores celerrimo, diurnoque motu ferentur.

Propositio 2da. Cometa non oritur ex unione plurium Stellarum.

Pro: Propositio. Ut praeclare [illegible] noster Seneca, manifeste constat certum esse numerum Stellarum mobilium. Solere autem eodem tempore eas apparere, et Cometas. Ex quo manifestum fit non illarum coitu fieri cometen, sed proprium et sui generis esse. Etiamnunc frequenter Stella sub altioris Stellae vestigium venit, et Saturnus aliquando supra Jovem est, et Martis Venerem aut Mercurium recta linea despicit. Nec tamen propter hunc cursum, quum alter alterum subit, cometes fit, alioquin annis omnibus fieret. Omnibus enim aliquae Stellae in eodem signo simul sunt. Si cometam faceret Stella Stellae superveniens, momento esse desineret. Summa enim velocitas transeuntium est. Ideo omnis siderum defectio brevis est; quia cito illas idem cursus, qui admoverat, abstrahit. Videmus solem, et lunam intra exiguum tempus, quum obscurari coeperint, liberari. Quanto celerior debet fieri in Stellis compressio tanto minoribus? Atqui Cometae senis mensibus manent, quod non accideret, si duarum Stellarum conventu gignerentur; illae enim diu cohaerere non possunt, et necesse est illas lex celeritatis separet. Praeterea ista nobis vicina videntur; caeterum intervallis ingentibus distant. Quomodo ergo potest altera Stella usque ad alteram Stellam ignem mittere, ita ut utraque juncta videatur, quum sint ingenti regione diductae? Stellarum, inquit, duarum lumen miscetur, et praebet unius speciem, nempe sic, quemadmodum rubicunda fit nubes solis incursu, quemadmodum vespertina, aut matutina flavescunt, quemadmodum alter arcus solis visitur. Haec omnia primum magna vi efficiuntur. Sol enim est, qui ista succendit: Stellarum non est eadem potentia. Deinde nihil horum, nisi infra Lunam in terrarum vicinia nascitur. Superiora pura et sincera sunt, et coloris sui semper. Praeterea si quid tale accideret, non haberet moram, sed extingueretur cito, sicut Coronae, quae solem Lunamque cingunt, et intra brevissimum spatium exolescunt. Nec arcus quidem diu perseverat. Si quid esset tale, a quo medium inter duas Stellas spatium confunderetur, cito dilaberetur. Utique non in tantum maneret, quantum morari Cometae solent. Stellis intra signiferum cursus est, hunc premunt. At Cometae ubique cernuntur. Non magis certum est illis tempus, quo appareant, quam locus ullus, ultra quem non excedant. Hactenus Seneca, cujus argumentis accurate spectatis, perspicuum est Cometam ex unione plurium Stellarum oriri non posse.

Adversus hanc Propositionem nihil opponi potest dignum confutatione. Si quis innixus authoritati Ephori cujusdam historici diceret visum quandoque fuisse cometam in duas Stellas divisum, respondendum esset id a nemine fuisse traditum, atque Ephorum aliud nullum sui praeteriti fidem. Quin ex rogat, ait laudatus Seneca observare illud momentum, quo Cometa solutus, et in duas partes redactus est? quomodo autem, si aliquis videret cometem in duas dirimi, nemo vidit fieri ex duabus? Quare autem non adjecit, in quas Stellas divisus sit; quum aliqua ex quinque Stellis esse deberent?

Propositio 3tia. Cometae sunt genus quoddam Planetarum, qui creationis initio, non secus ac caetera astra, conditi fuerunt, et certa, constantique modo peculiares orbitas describunt, et statis subinde temporibus, in Terricolarum conspectum veniunt.

Propositionis pars prima ex hactenus dictis consequitur. Probatur itaque quoad 2dam partem, quoad ordinatas scilicet Cometarum periodos. 1. Observavit Cassinus Cometas proprium habere Zodiacum, sub quo Planetarum instar, certa lege moventur, suasque absolvunt Periodos. Complectitur hujusmodi Cometicus Zodiacus Antinoum, Pegasum, Andromedam, Taurum, Orionem, Canem minorem, Hydram, Centaurum, Scorpionem et arcum Sagittarii. 2do observavit idem Cassinus Cometam anni 1680 eandem habuisse viam Cometae anni 1577 a Tychone observati, ex cujus ephemeridibus motum ejus Cometae de die in diem praedixit; notavit etiam Cometam anni 1698 eundem habuisse cursum, quem Cometa anni 1652, et cometam anni 1702, habuisse cursum Cometae anni 1668, ut merito proinde argumentatus fuerit Vir summus eosdem esse Cometas, qui singulis respectivis annis apparuere. Cum Cassino convenit Cl. Whistonus ostendens Cometas, qui ab anno 1337 ad annum usque 1698 observati fuerunt, reductos in ordinem, sive eosdem fuisse, qui variis temporibus pro suarum periodorum motuum inaequalitate sese nobis videndos praebuerant. Hinc non nulli opinantur cum Cassino moveri Cometas in circulo Telluri omnino extrinseco aliis vero in Ellypsi, cujus alterum umbilicum Sol tenet. Rem vero accuratius expensam ostendit [illegible] Cl. Jacobus Bernoullius Cometam esse satellitem cujusdam invisibilis Planetae, qui circa Solem ad distantiam 2583 semidiametrorum orbis magni, intervallo annorum 4. dierum 157. rotetur, eoque tunc a nobis videri, quum ad Perigeum veniunt.

Dicent 1. Si Cometae essent errantia perpetua sidera, seu genus quoddam Planetarum, moverentur intra signiferi, seu Zodiaci terminos, non secus ac primarii, et secundarii Planetae, quorum cursus omnes comprehendit suo ambitu Zodiacus; sed quum in eo motui locus non haveat, dicendum est [illegible] nihil habere commune cum errantibus Stellis, seu Planetis.

R. moveri Cometas extra communem sex Planetarum Zodiacum, imo proprium, ut superius diximus, habere Zodiacum, neque tamen diversam esse illorum naturam a natura perpetuorum Planetarum. Quamvis certum sit Planetas tam inferiores quam superiores eandem intexere viam, seu diversis periodis, atque distantiis nobis esse conspicuos sub eodem Zodiaco, nihil tamen prohibet, quominus alia creata fuerint errantia sidera, quae diversum, sub quo moveantur, habeant Zodiacum. Quis enim, ait Seneca, Stellis Limitem ponit? Quis in angustum divina compellit? Nempe haec ipsa sidera, quae sola moveri credis, alios, et alios circulos habent. Quare ergo non aliqua sint, quae in proprium iter, et ab istis remotum secesserint? Quid est, quare in aliqua parte coelum pervium non sit? Quod si judicas non posse ullam Stellam, nisi signiferum attingere, Cometes potest sic latius habere circulum, ut in hunc parte aliqua sui incidat, quod fieri non est necesse, sed potest. Vide, ne hoc magis deceat magnitudinem Mundi ut in multa itinera divisus sit, ne hanc unam deterat semitam, caeteris partibus torpeat. Credis autem in hoc maximo et pulcherrimo corpore inter innumerabiles Stellas, quae noctem decore vario distinguunt, quae aera minime vacuum, et inertem esse patiuntur, quinque solas esse, quibus exercere se liceat, caeteras stare, fixum, et immobilem populum? Hic Seneca solo naturalis rationis ductu, antequam tot instituerentur a posterioribus Astronomis observationes, quae tandem determinarunt proprium Cometarum Zodiacum.

Dicunt 2dò. Cometæ eandem semper exhibent magnitudinem. Nam quo die primum apparent maximi sunt. Sed non ita se habent Planetæ, qui proximi accedentes apparent majores, remotiores facti apparent minores. Ergo cometæ errantia quædam sidera non sunt.

R. Cometas non semper apparere maxima magnitudine, nec semper eandem exhibere constantem magnitudinem, secundum observationem Cassini, cæterorumque Astronomorum, sensim augeri, sensimque minui Cometarum moles non secus ac in Planetis. Verum quidem est nonnunquam contigere ut primum maximi appareant, deinde successivè decrescant; nec tamen inferri posse, quod minuuntur, a nobis recedere. Sed suspicari possumus cum summis Astronomis, Cometas, cæterorum more Planetarum heterogeneis partibus constare, lumen non in eadem copia a Sole recipere, torqueri circa suum axem, procedereque, dum proximiores fiunt Telluri, illam sui partem nobis exhibere, quæ minorem reflectit luminis quantitatem, adeoque minorem nobis produnt molem.

Dicunt 3tio. Sidera rotunda sunt, Cometæ autem porrecti. Non ergo Cometæ sidera sunt, quum non præseferant siderum figuram.

R. hoc argumentum nihil evincere, quum nimium probet. Certè si ea tantum corpora inter sidera exnumeranda sunt, quæ rotundam exhibeant speciem, Saturnus non erit sidus, quum nonnunquam ovalem exhibeat figuram. Potest ergo Cometa non rotundam, sed porrectam habere figuram, quin sidus esse desinat. Nam quis tibi concedet, aut toties laudatus Seneca, cometas longos esse, quorum nimirum quidem, ut cæterorum siderum, globus est, cæterum fulgor extenditur? Quemadmodum Sol radios suos longè lateque dimittit, cæteris alia forma, alia est, quam ex ipso fluit lumini, sic cometarum corporis ipsius conrotundatio, splendor autem longior, quam cæterorum siderum apparet. Quare, inquit, Dic tu mihi prius, quare Luna dissimillimam Solis lucem accipiat, quum accipiat a Sole? Quare modò rubeat, modò palleat? Quare lividus Stelli, et ater color sit, quum a conspectu Solis excluditur? Dic mihi, quare omnes Stellæ inter se habeant aliquatenus faciem diversissimam Soli? Quomodo nihil prohibet ista sidera esse, quamvis similia non sint, ita nihil prohibet, cometas æternos esse, et sortis ejusdem, cujus cætera, etiamsi faciem illis non habent similem. Quid porrò Mundus ipse, si consideres illum, nonne ex diversis compositus est? Quid est, quare in Leone semper Sol ardeat, et terras æstibus torreat? In Aquario astringat hiemem, flumina gelu claudat? Et hoc tamen, et illud sidus ejusdem conditionis est, quum effectu, et natura dissimile sit. Intra brevissimum tempus Aries extollitur, Libra tardissimè emergit, et tamen hoc sidus, et illud ejusdem naturæ est, quum illud exiguo tempore ascendat, hoc diu proferat. Non vides, quam contraria inter se Elementa sint? Gravia, et levia sunt, frigida, et calida, humida, et sicca. Tota hujus Mundi concordia ex discordiis constat. Negas Cometam Stellam esse, quia forma ejus non respondeat ad exemplar, nec sit cæteris similis. Vides, quam simillima est illa, quæ trigesimo anno revertitur ad locum suum, huic, quæ intra annum revisit sedem suam? Non ad unam natura formam opus suum præstat, sed ipsa varietate se jactat. Alia majora, alia velociora aliis fecit. Alia validiora, alia temperatiora; quædam autem eduxit a turba, ut singula, et conspicua procederent, quædam in gregem misit. Ignorat naturæ potentiam, qui illi non putat aliquando licere, nisi quod sæpius facit. Cometas non frequenter ostendit, attribuit illis alium locum, alia tempora, dissimiles cæteris motus. Voluit et his magnitudinem operis sui colere, quorum formosior facies est, quam ut fortuitam putes, sive amplitudinem eorum consideres, sive fulgorem, qui major est, ardentiorque, quam cæteris. Facies verò habet insigne quiddam, et singulare, non in angustum conjecta, et arctata, sed dimissa liberius, et multarum Stellarum amplexa regionem. Huc usque pacuit, opponitque Seneca.

Scholium

Undenam splendor ille, sive cauda oriatur, quæ communiter solet in cometis, nihildum inter Philosophos convenit. Apianus, Cardanus, Tycho, Snellius aliique ex solaribus radiis per Cometæ corpus trajectis illam efformari putant, unde Soli semper opposita videatur. Cartesius putat esse lucem Solis reflexam. Hevelius, atque Newtonus atmosphæram, sive tenuissimum vaporem, qui Cometæ corpus ambiat atque a solaribus radiis in partem Soli aversam propulsus lucem ad nos ingerat. Quæcumque tamen ex his tanquam verosimilior hypothesis eligatur, inferri non poterit Cometas a Planetarum numero esse excludendos, præterquam quod ipsæ fixæ Stellæ crinitæ interdum, seu caudatæ apparuerint, uti teste Blancano, superiori seculo contigit Stellæ, quæ reperitur in femore Cassi. Cur autem in Cometis frequentius, quam in cæteris corporibus cœlestibus cauda videatur, obscurum atque incertum est. Interim cum Hevelio et Newtono existimari poterit id proficisci ex diversa Cometarum substantia, ex qua diversi oriantur, prodeantque vapores; sicuti Planetæ singuli, una excepta Luna, donantur sua circumfusa atmosphæra, solus autem Saturnus annulo cæteris, quum Cometarum cauda tenuissima sit, atque pellucida, adeoque facilè evanescere, seu occultari possit, plerumque contingit, ut Cometæ a cæteris sideribus nonnisi difficulter distinguantur, ut eorum proinde reditus non possit observari, quod sæpius contigisse testatur Cassinus. Rursus, quum Cometæ a Sole recedere quamminimè soleant, iidem solaribus radiis occultari poterunt, ut nulla ratione deprehendi possint, quemadmodum in Mercurio quotidiana experientia compertum est. Hujusce rei manifestum esse potest inter cætera argumentum, quod veteribus antiquis, et recentioribus historicis in Solis deliquiis, sive Eclipsibus quandoque se se conspiciendos præbuerint.

Ex hactenus autem dictis jam non inferri poterit quid de Cometarum effectibus sentiendum sit. Vulgarem opinionem, quæ omnium ferme animis altè insedit, Cometas esse jam quoddam infestorum siderum, quæ ventos, tempestates, sterilitatem, pestes minitentur, ita ut humanum hominum existimaverint eos splendore suo semper aliquid triste portendere, neque ex SS. Decretis Patribus defuerint, plerique cum D. Joanne Damasceno docerent existere Cometas summorum Principum extremum vitæ diem portendentes, qui Dei imperio illis temporibus conflantur, rursusque delaventur. Quamvis enim certum sit Deum aliquando indicia imminentia mala interdum significare, nulla tamen ratione ostendi potest Cometas ea de causa nobis ostendi, ita ut inter hujusmodi signa haberi queant. Nam si eorum naturam, originem, motus, periodosque cæteri accuratè perpendant, non quidem est, cur potius terrificos, dicant, lethales, quam salutares, amabilesque dicant. Addiderim potius nostris potissimum temporibus ope telescopiorum sæpissimè spectari cometas, quin ullum spectatoribus conciliant malum.

Caput 15.

De Stellis Fixis

Stellæ Fixæ nuncupantur cœlestia illa corpora, quæ supra Planetarium Systema in Corporis Universi concavitate conspiciuntur, quæque eandem semper servant inter se distantiam, eademque temporis spatio suam perficere videntur revolutionem. De natura, multitudine, distantia, numero, motuque Fixarum multa tradita sunt a dissentientibus Philosophorum sectis, quæ quam brevissimè recensebimus.

Atque ad earum ignitionem naturam quod attinet, quamvis non una atque eadem sit omnino Astronomorum sententia, communiter convenire, ut Stellæ vel ignea cœlestia corpora, vel ignitos corpora quædam [illegible] quæ concento [illegible], in superiorem ocius avolaverint. Sic Empedocles et Chrisiam asserunt Stellas consistere ex igne, quem ipse in se complexus elicit in prima elementorum separatione. Parmenides, et Heraclitus densiorem cœlestem ignem. Anaximenes, ut esse [illegible] terre particulis. Plato substantiam constantem ex maxima copia ignis, et ex particulis cæterorum elementorum: Xenophanes substantiam formatam ex ignitis nubibus quæ [illegible] extincta [illegible] tamen carbonum instar, accenderentur. Anaxagoras [illegible] [illegible] [illegible] celerrimaque motu [illegible] abruptos lapides, quos adeo incenderint, ut sidera credantur. Anaxagoram sequuti sunt ejus Discipuli Archelaus, atque Euripides, necnon Democritus, Metrodorus et Epicurus, qui Solem, Stellasque dixerunt massam, seu candentes vel e terra connatas moles ac [illegible], [illegible] in [illegible] [illegible], et ab igne accensas. Sed longè lepidiorem Anaximandri sententia, qui quum circa extrema convexaque Mundi latera ignem collocasset, solidam siderum sphæram [illegible] [illegible] formam [illegible] esse, [illegible] tamquam [illegible], quæ [illegible] [illegible] [illegible], dum terram [illegible] sphærata sphæra cœlestis [illegible], sidera vocavit. Hæc fuerunt prima veterum Astronomiæ lumina, ut nempe temporibus quoque rudis adhuc erat cœlestium corporum notitia.

Recentiores Philosophi exceptis nonnullis paucis adhuc in nostris, qui cum paucis antiquorum putant Stellas fixas esse corpora solida et penitus opaca, quæ lumen, non secus ac Planetæ, a Sole mutuentur. Recentiores, inquam, communiter docent hujusmodi Astra ignita esse in se, fulgere lumine proprio, adeoque compositum ad instar Solis, ex subtilissimis, et quammaximè agitatis molecularis. Nam quum distantia Fixarum a Sole distantiam Saturni ab eodem Sole plurimum superet, debilius profecto reciperent Stellæ Fixæ lumen a Sole, quam Saturnus, quod quam lucidum sit, satis compertum est. Præterea si Sol in eadem cum Fixis distantia ab Tellure versaretur, non majori diametro, nec majori apparens lumine prædita, quam Fixæ primæ magnitudinis nobis videntur. Distantia namque Fixarum a Tellure, secundum calculum Lamberti major est vicies centies 28000, quam distantia Solis ab eadem Tellure. Quum ergo lumen decrescat in duplicata ratione,

ratione distantiarum a corpore lucido, si distantia solis a Tellure equalis foret distantie Fixarum ab eadem Tellure, decresceret solare lumen ad $\frac{1}{784000000}$, sive lumen solis esset ad lumen, quo nunc fulget, ut 1, ad 784,000,000, quod ratione non cadit in dubium excedere, quam revera habet lumen solis comparatum cum lumine Fixarum prime magnitudinis. Sunt ergo Fixe corpora propria luce fulgentia, seu totidem soles.

Quoniam vero ipsa, ut corruptibilis stellarum natura ex illis siderum [illegible] aliquo modo demonstrari posse videtur, que repente in Celo oriri, deinde evanescere observata sunt; operae pretium est ista mira phenomena dilucide persequi. Illud enim ab antiquis, et a recentioribus Astronomis traditum, aliquando novas oriri stellas. Hipparcus, inquit Plinius, novam stellam, et aliam in aevo suo genitam deprehendit, ejusque motu, qua die fulsit, in dubitationem est adductus, anne hoc sepius fieret, ideoque ausus est posteris stellas enumerare, et sidera ad normam expungere, organis excogitatis, per que singularum loca, atque magnitudines signavit, ut facile discerni possit ex eo, non modo an obirent, nascerenturve, sed an omnino aliqua transirent, itaque an crescerent, minuerenturve Celo in hereditatem relicto, si quisquam inventus esset, qui rationem eam caperet.

Quod Hipparchus, aliique Veteres exoptaverant Recentioribus Astronomis duntaxat [illegible] fuit concessum. Nam anno 1572, summo omnium Astronomorum, atque a Tychone potissimum nova stella in Cassiopeia, que cum initio par Veneri foret, ita paulatim decrevit, ut post duos annos omnino evanuerit quamvis in eadem Cassiopeie constellatione novum sidus anno 945 effulsisse narratum, et anno 1264 prope Cassiopejam itidem nova stella fuerit observata, que fortasse facta quodam periodo, iterum anno 1572 conspicua fuerit. Aliam tertie magnitudinis stellam in Ceto deprehendit David Fabricius anno 1596 [illegible] Aliam in Cygno Keplerus anno 1601, que usque ad annum 1661 decrevit et evanuit, iterumque visa est ab Hevelio anno 1666. Alia observata fuit in Serpentario per integrum annum ab eodem Keplero. Aliam in cingulo Andromede vidit Simon Marius anno 1612. Aliam tertie magnitudinis in Collo Ceti Fabricius, atque Phocilides anno 1638. Innumeras alias siderum mutationes detexere alteri Astronomi, de quibus sunt Hevelius, atque Gregorius. De novis hujusmodi sideribus varii varia senserunt. Sunt qui ista non in Firmamento apparuisse volunt sed in suprema aeris regione. Sunt, qui de novo creata existimant: Sunt, qui doceant fuisse tantum [illegible] sidera [illegible] que sideris instar emulserit. Alii opinati sunt tunc nova sidera apparere quum plures minutiores stelle, que separate inconspicue fuerant, uniuntur. Alii oriri dixerunt ex conflictu solis, Planetarum, aliorumque ejusmodi corporum exhalationibus, quia calore vel intestino motu accense, et tandem expulsere, quandiu novarum exhalationum esca suppeteret. Illud in tanta opinionum discrepantia certum est nova sidera in Firmamento non in aeris regione visa fuisse, quod et Astronomorum celeberrimorum consensus, et parallaxis insensibilis ostendunt. Est autem verosimilius illa non denuo oriri, et interire, sed aliquando duntaxat videri, aliquando vero occultari. Nam si ejusmodi stelle circa proprium axem convertantur, fortasse certa quadam periodo suam antiquam substantiam commonant inequaliter lucida ita ut modo obvertant nobis lucidiorem partem, modo obscuriorem, proinde fit ut quandoque appareant, quandoque evanescant. Id mirifice confirmat solis, et omnium Planetarum analogia, in quibus motus ille circa proprium axem comperitur. Confirmat regularitas motus qua eadem sidera apparere redeuntque. Confirmat denique quintus Saturni satelles, qui cum Telluri proximior est, juxta [illegible]; videtur autem in superiori parte suae orbitae, ubi est a Tellure remotior. Quod certe fieri, et explicari non potest, nisi ab inequali luce contingat.

Fixarum numerus definiri non potest. Innumerabiles dicuntur ab Aristotele, inscrutabiles a Theophrasto, incomprehensibiles a Chrysippo, immensus a Cleomede, infinitus a Ptolomeo, a sacris literis soli Deo cognitus, qui numerat multitudinem stellarum et omnibus eis nomina vocat. Veteres tamen, et recentiores Astronomi numerum aliquem definire consueverunt nec mirum est [illegible] se differant quum diversis oculis [illegible] diversa apparere debuerit earum multitudo. Hipparchus numeravit stellas 1022: Alii omnia Plinius 1600. Ptolomeus 1026. Tycho, atque Keplerus 1163. Ricciolius 1468. Bayerus 1725: Hevelius 1888, quarum plurimas Veteribus incognite erant, aliquae nuperrime circa Polum australem observate. Ut autem omnes facilius distinguerentur, distribute fuere in varia signa, que Constellationes, sive Asterismi vocantur. ~~Signa [illegible]~~.

~~In parte Celi septentrionali Ursa Minor, Ursa major, Draco, Cepheus, Canes venatici, Bootes, Corona septentrionalis, Hercules, Lyra, Cygnus, Lacerta, Cassiopeja, Camelopardalus, Perseus, Andromeda, Triangulum majus, Triangulum minus, [illegible], Musca, Pegasus, Equus minor, Delphin, Vulpecula, Anser, Sagitta, Aquila, Antinous, Scutum Sobieski, Serpentarius, Serpens, Mons~~

Sunt Asterismi quadraginta octo. Duodecim pertinent ad Zodiacum, quos superius numeravimus: Undeviginti sunt septentrionales Quindecim meridionales: Duodecim, qui nuper inventi meridionalissimi appellantur. Septentrionales sunt Ursa minor, Ursa major, Draco, Cepheus, Bootes, Corona septentrionalis, Hercules, Lyra, Cygnus, Cassiopea, Perseus, Andromeda, Triangulum, Auriga, Pegasus, Equus minor, Delphin, Sagitta, Aquila, Serpentarius, Serpens. Sunt meridionales Balena, Eridanus, Lepus, Orion, Canis minor, Canis major, Argo-navis, Hydra, Crater, Corvus, Centaurus, Lupus, Ara, Corona meridionalis, Piscis meridionalis. Sunt meridionalissimi Phenix, Grus, Pavo, Indus, Apus, Triangulum australe, Musca, Chamaeleon, Piscis volans, Anser Americanus, Hydrus, Xiphias. Cumque in Asterismos superius memoratos non recenseantur Constellationes informes nuncupate ab Astronomis, et [illegible] sunt [illegible] Antinous prope Aquilam, Coma Berenices prope caudam Leonis, Cor Caroli sub Centauro, et nave inscripta, Camelopardus, Monoceros, Leo minor, Lynx, Canis venator, Cerberus, Sextans Uraniae, Scutum Sobieski, Vulpes cum Ansere, et Triangulum minus. Ad Constellationes etiam pertinet Galaxia, seu Via Lactea, que zona lata est candore lacteo splendida, [illegible] [illegible]

~~Quod attinet ad constellationes Zodiaci Aries constat stellis 13, quarum due sunt 3tii ordinis, 4 quarti~~.

in tramite, utrumque verticem totum Celum ambiens. Hunc Celi tractum innumeris minutissimis stellis refertum esse Telescopio opprimus detexit Magnus Galileus. Constellationesque quoque accensende sunt nubeculae Magellanicae, que in candore Vie Lactee similes sunt, et versus Australem polum ab Halejo fuerunt conspecte.

Quod attinet ad Constellationes Zodiaci, Aries constat stellis 13, quarum 2 sunt 3tii ordinis, 4 quarti, 6 quinti, 1 6ti. Taurus constat stellis 33, quarum 1 est ordinis primi, 6 3tii, 11 4ti, 13 quinti, 2 6ti. In fronte Tauri sunt stelle, quas Hyades appellant, earumque maxima Tauri oculus appellatur. In ejus dorso 7 nobiles stelle sunt, quas Pleyades nominant. Gemini stellas habent 18, ex quibus due sunt ordinis 2di, 5 3tii, 0 4ti, 3 quinti. Gemini Castor et Pollux appellantur. Cancerque continet stellas, ex quibus 7 sunt ordinis 4ti, 1 quinti, 1 nebulosa. Leo stellas habet 27, quarum due sunt ordinis primi, 2 2di, 6 3tii, 8 4ti, 5 quinti, 4 sexti. Stella que in ejus cauda conspicitur, Regulus appellatur. Virgo consistit stellis 26, ex quibus una pertinet ad ordinem primum, 6 ad 3tium, 6 ad 4tum, 11 ad quintum, 2 ad sextum. Stella, que in dextera Virginis est, Vindemiator nuncupatur, que in sinistra, Spica dicitur. Libra constat stellis 8, quarum 2 sunt ordinis 2di, 4 quarti, 2 quinti. Scorpius 24 habet stellas, quarum una est ordinis 2di, [illegible] 13 3tii, 3 4ti, 2 quinti. Sagittarius constat stellis 31 [illegible], quarum 2 sunt 2di ordinis, 9 3tii, 9 4ti, 8 quinti, 2 6ti, et 1 nebulosa. Capricornus habet stellas 28, ex quibus 4 sunt 3tii ordinis, 9 4ti, 9 quinti, 6 sexti. Aquarius constat stellis 42 [illegible], quarum 1 est primi ordinis, 5 3tii, 17 quarti, 13 quinti, 1 6ti. Pisces componuntur stellis 34, ex quibus due sunt 3tii ordinis, 22 4ti, 5 quinti, 7 sexti.

Quod spectat ad Constellationes Boreales, Ursa minor seu Cynosura 7 habet stellas, quarum, que in extremo cauda est Polaris dicitur. Ursa major stellas habet 27, quarum tamen magis conspicue sunt 7. Draco constat stellis 31, quarum magis conspicue sunt 8. Cepheus stellas habet 11, quarum una magis est conspicua. Bootes stellas habet 22 quarum magis conspicue sunt 4. Corona Borealis stellas habet 8, quarum prima dicitur Ariadne. Hercules stellas habet 20, ex quibus 6 sunt magis conspicue. Lyra componit stellis 10. Cygnus 17. Cassiopea 13, quarum magis conspicue 4 sunt. Perseus habet stellas 26, ex quibus magis conspicue sunt due. Andromeda constat stellis 13, quarum magis conspicue sunt 7. Triangulum stellas habet 4, quarum magis conspicue sunt 3. Auriga stellas habet 14. Pegasus 20, quarum magis conspicue sunt 4. Equus minor stellas habet 4, quarum similis ordinis. Delphin habet stellas 10, quarum 3 sunt magis conspicue. Sagitta stellas habet 5, quarum una est magis conspicua. Aquila stellas habet 9. Serpentarius 24, quarum magis conspicue sunt [illegible]. Serpens tandem stellas habet 18, quarum magis lucide sunt 5.

Quod attinet ad Asterismos Australes, Cetus sive Balena stellas habet 22, quarum magis lucide sunt 10. Eridanus stellas habet 34, quarum magis lucida est una. Lepus stellas habet 12, quarum magis conspicue sunt due. Orion omnium lucidissimus stellis [illegible]

38. Canis minor stellas habet duas, quarum una ē primi ordinis. Canis major stellas habet 18, quarum quæ in ore splendidissimè lucet Canicula, vel sirius vocat. Anonymi stellæ componunt 45. Hydra continet stellas 25, quarum una ē magis conspicua. Crater stellas habet 7, quæ omnes sunt 4æ ordinis. Corvus stellas habet 7, quarum magis conspicuæ sunt 5. Centaurus stellas continet 37, quarum una ē magis conspicua. Lupus stellas habet 19, quarum magis conspicuæ duæ. Ara stellas habet 7, quarum lucidiores 5. Corona australis stellas habet 13, quarum lucidiores 3. Piscis denique Australinus stellas habet 12, quarum una ē magis conspicua.

Statuere verosimiliter possumus Fixas omnes ejusdem esse magnitudinis, inæquales vero nobis videri, quia non omnes æqualiter distent a Tellure. ~~[illegible]~~ Hinc secundum apparentem earum diametrum in sex classes distributæ fuerunt ab Astronomis quique diversas pro diversis opinionibus adscribere magnitudines apparentes, sed cum summo viro probabiliorem ducimus sententiam Hugenii, qui putat singulas Fixas soli magnitudine æquare.

De Fixarum primæ magnitudinis distantia Lansbergius, Hugenius, Cassinus aliique varia tradiderunt. Illud pro certo habere possumus, tantam nimirum esse earum a Tellure distantiam, ut semidiameter Firmamenti nullam sensibilem proportionem habeat ad semidiametrum Telluris; quum Fixæ nullam parallaxim subeant, neque Telescopio conspici possint ~~[illegible]~~ majores.

~~[illegible]~~

Hæc de rebus cœlestibus, deque universa natura disputata ~~[illegible]~~ ~~nobis~~ exiguo nimis temporis spatio, et multis duobus annis superioribus distracti ~~[illegible]~~ infirmitatibus. Quæ de ~~[illegible]~~ meteoris, et de singulis terrestribus tractanda supersunt, facile cognosci poterunt ex innumeris editis Libris, quos ipsæ mulierculæ optime intelligunt, si volunt. Gratias itaque agentes Deo cui labores hosce nostros, et qualemcumque fructum debemus, philosophandi finem facimus.

5

Scritti di Fisica e Chimica.

Della Chimica 1791

Avrebbonsi a giudicare mancanti de' suoi Principj queste nostre particolari Fisiche Instituzioni, se non fossero precedute da uno almen succinto, e succoso trattato di Chimica, verso la quale in questi nostri ultimi tempi gli slancj del genio filosofico portati si sono: e feconda, com' è la Fisica, di meravigliose moltissime belle scoperte, tutte, son per dire, dalla Chimica le riconoscono. L'essere ella generalmente coltivata (lo che colui solo ignorar può, ammi i confini del proprio paese prescrivono i limiti del proprio sapere) ne dispensa dal formarglene l'elogio, onde animare ad apprenderla con tutto l'ardore coloro a cui instruire destinati noi siamo: Potrebbe peraltro tacer loro ciò che varrà a spaventare coloro, che hanno sortito dalla natura un animo piccolo, e ad incoraggire quelli, cui la grandezza dell'argomento suol rendere più animosi. Dico che il soggetto della Chimica comprende tutte le produzioni naturali: di tutte, può il Chimico indagare le proprietà; e ricercarne la natura: quindi dovrà dirsi tanto essere estesa questa scienza quanto la natura si estende.

Per altro l'immediato fine della Chimica quello si è di conoscere l'intima natura de' corpi, e le reciproche loro azioni: ecco il per cui dalla Fisica così propriamente detta si distingue; la quale si occupa delle masse; e delle proprietà loro apparenti. Quindi ha luogo quel detto: ubi desinit Physicus ibi incipit Chimicus

Chi si applicherà con fervore a questa scienza oltre: che incredibile piacere proverà, in progresso di tempo avrà ad accorgersi della somma utilità sua nell'eser: cizio della vita, e nella applicazione delle altre scienze, alle quali avvenga ch'egli si dedichi. Le Scienze Fisiche, dice il Sig.r Fourcroy Lez. Elem., pag. 48 Ed. ven. 45, e so: no tutte la Storia naturale, e la Medicina ne traggono i sommi vantaggi. La prima, la immensità della quale, può spaventare ogni uomo il più zelante, non può far di meno delle chimiche cognizioni. La Mineralogia è intieramente sotto il dominio della Chimica, senza la quale in vano tente: rebbe di far progressi.... Siccome sommi sono i vantaggi che ne riporta la Medicina, checchè ne dicano i Medici, i quali reclamano contro una tale asserzione... I Medici Chimici del nostro secolo più saggi di quello del passato han fermo ad esempio del grande Stahl, limitare a questi confini l'im: pero della Chimica, e trattenerla ne' convenienti termini: ma no; cessano eglino per ameno di riconoscere in questa scienza la

la facoltà d'illuminar la Medicina intorno la natura e la proprietà degli umori animali, intorno le varie alterazioni di questi nelle malattie; intorno le sostanze elementari, medicamentose, e velenose, intorno la prescrizion delle formole &c.

La Chimica abbraccia tutte le arti, che non appartengono alla Geometria. Le quali il Sig.r Fourcroy ingegnosamente trascorre, ed accenna; dal che dove noi ci asteniamo per non essere più del dovere prolissi in questa Orazione, con discapito delle teorie, e lumi, che siamo sul punto di somministrare.

Definizione

La Definizione che ne dà il Sig. Fourcroy nelle sue Lez. Elem. dalle quali troviamo in buona parte questo nostro trattatello quella è che adottiamo mettendola a capo del medesimo

<u>La Chimica</u> <u>è una scienza</u>, che <u>insegna</u> a conoscere l'<u>azion</u> intima, e reciproca di tutti i corpi della natura. Infatti son soggetto della Chimica tutte le produzioni naturali: i mezzi che adopera sono l'analisi, e la sintesi: il suo fine è propriamente quello di conoscere l'intima natura dei corpi, e le reciproche loro azioni. Queste tre riflessioni giustificano a meraviglia, e comprovano l'aggiustatezza della definizione.

~~[illegible]~~

Dei Principj dei Corpi

Sogliono i Fisici, ravvicinando principj dei corpi distinguerli in Principj primitivi, ed in Secondarj. Deve il Chimico avere di questi la possibilmente chiara Idea, perchè ciò è a cui tende ne' suoi studi.

Chiamansi Principj primitivi le sostanze, le quali sono le più semplici, ed elementari; cui la chimica estrae, in ultima analisi; siano ono divisibili, possano ono essere decomposte. Noi non entreremo dietro a quel molto, che da Fisici, e chimici è stato detto sulla loro natura, e numero: diremo solo, che antichissima opinione ella si è stata; ed è tuttora presso molti, che 4 riducansi i Principj primitivi de' corpi, cioè alla Terra all'acqua, all'aria, al Fuoco. Diremo, che principal:

mente i moderni Chimici protestano contro questa opi=
nione dacchè per le nuove scoperte quegli untempo creduti
indecomponibili elementi si decompongono: così l'aria at=
mosferica si risolve inflogisticata, e deflogisticata: così
l'acqua passa, secondo le famose sperienze del Lavoisier, e
della Place allo stato di fluido aeriforme; cioè nelle due
arie infiammabile, e deflogisticata &c.

A fronte però di tutto ciò sostengono Autori di somma
guida, che i quattro elementi degli Antichi non ebbiano a de=
cadere dal loro grado: e ciò non perchè si possano considerare
quali enti indecomponibili; ma sì bene perchè sono
ogni dove generalmente, e sufficientemente conosciuti; perchè sostan=
zialmente inalterabili nella loro natura, o intrinsecamente
dotati d'una proprietà, cioè di calore, tendente a ricondurli
alla loro natura alterata, o distrutta (Rara Théorie des
Nouvelles découvertes &. 1786). (Buffon dice: i 4 Elementi
sono stati assai bene riconosciuti dai Filosofi antichi. Son que=
sti le grandi Masse, cui consideravano conoscersi allorchè vollero
definire la Natura. Il Sole, l'Atmosfera, il Mare, la Terra
sono le grandi Masse sopra le quali eglino gli hanno stabiliti.

La diversità, che passa tra i Principj primitivi ed i se=
condarj ella si è, che questi caratterizzano le diverse specie de'
corpi; quelli le confondono, e son comuni a tutte. Così analiz=
zando il sal di nitro si ottiene separatamente un Acido

azoto, idro=

idrogeno osigeno

Potassa — nitroso: ed un Alkali fisso; ed ecco i principj secondarj: analizzati inseguito l'Acido, e l'Alkali se ne ritrae dell'acqua, dell'aria, della terra, e del fuoco; ed ecco i principj primitivi

Dell'Analisi, e della Sintesi.

S'è detto, che la Chimica è una scienza, che insegna, a conoscere l'azion intima, e reciproca di tutti i corpi della natura. Ciò si ottiene mediante l'Analisi, e la Sintesi. L'Analisi decompone, e separa i diversi misti, che vuol conoscere ad uno ad uno. Per esempio operando ella sopra un sal neutro lo decompone, e divide la parte acida dalla parte Alkalina; nel cinabro; separa il Mercurio dalla parte solforosa a)

Ossido di Merc.° calcinato rosso

(a) questa operazione si fa mettendo in una storta un miscuglio ferro, e di cinabro in polvere. Il ferro chiamasi ad operazion fatta ferro solforato.

La Sintesi unisce i corpi gli uni agli altri; e ne considera le proprietà, che quindi ne risultano. p. e. combinando il Mercurio al Zolfo ottien del Cinabro: combinando degli acidi e dei Alkali ottien de' sali neutri simili a dei naturali; od anche di nuova specie

Il Chimico Analitico trae partito dalla differenza di volatilità delle parti costituenti i Corpi ad uno stesso grado di calore; o dalla diversa dissolubilità negli stessi Mestrui, o dissolventi. Così l'acqua si volatizza ad un grado di calore inferiore di molto a quello dell'acqua bollente: Il Mercurio ad un grado superiore. L'oro, l'arg.° nei fornelli i più ardenti istrumenti non si sublimano punto. Ecco il fondamento di tutte le distillazioni, e sublimazioni

Così

Così un dissolvente, o reattivo avrà tutta la virtù di sciogliere un corpo, o più corpi; e non già altri per esempio l'acido Vitriolico scioglie il Rame, e non già l'Oro: l'acqua forte agisce sull'Argento assai bene, e nè punto nè poco sull'oro, e sulla Platina (l. fuerte) (Acido nitrico di commercio)

L'Analisi mal è riguardata come il principale mezzo di cui il Chimico si serva 1° perchè per essa non si conoscono i composti; ci mena ad indicar più le proprietà de corpi semplici; 2° perchè si può ben conoscere la natura de' corpi ~~semplici~~ composti, ne induce altresì facilmente in errore. quindi ebbe luogo la distinzione dell'analisi vera, e della falsa: la vera quella è che dà quei principj della scomposizione di un corpo, i quali riuniti ridonano lo stesso corpo: così tratto per via di analisi, dal Cinabro del zolfo, e del Mercurio. combinati questi rendono Cinabro; la falsa dà prodotti alterati, e che non esistevano nel corpo che ad analizzar si prese: tanto è ciò vero, che combinati essi medesimi non daranno mai il corpo di prima. I corpi organizzati, o le materie che ad essi appartengono non possono essere analizzate, che in questo modo

La Sintesi per lo opposto non può mai ingannare. e perciò è, che la Chimica meglio sarìa chiamata Scienza di combinazione, che di Analisi. Avvien talvolta che

avendo davvero di formare un Misto di una determinata natura un altro se ne formi di natura opposta affatto e ri= manga delusa la spettazione: non è per questo che la sintesi in= ganni: ben piuttosto viensi a scoprire ciò che non si sapea, ed a conoscere non conosciute proprietà.

Da tali considerazioni tutte insieme si può sta= bilire 1.° che l'Analisi vera e verissima: essa non ha luo= go, che in alcuni corpi del regno ~~animale~~ minerale 2.° la Sintesi è il più frequente, ed il più utile dei mezzi chimici 3.° L'Analisi, e la Sintesi si trovano spesse volte unite nelle operazioni chimiche: lo che vedremo più ampiamente in progresso.

Affinità Chimiche

Un passo non si può fare diceva il S.r Fourcroi, nella ricerca della natura senza riconoscere gli affetti mera= vigliosi per cui s'attraggono reciprocamente i corpi: gli uni fra di essi vanno in cerca per così dire, di altri, e stanno in isforzo continuo per unirsi insieme. Da questa importan= tissima legge dipendono i fenomeni dell'universo, i quali contempla il filosofo, e guarda non senza ammirazione l'uomo privo di sapere. Questa forza essenzialmente ne= cessaria per l'armonia dell'universo ha dominio e sopra i più piccoli e sopra i più grandi corpi. Variano le sue leggi per altro, e sono molto differenti; variando in essi

corpi

corpi la massa, il volume, e la distanza, senza trattenersi nella ricerca de quegli effetti, che veggiamo nei corpi planetari, dei quali n'in regola e la distanza, e i movimenti obbietti di osservare quelli di questo nostro globo. Lez. elem.

Parlandosi di affinità deesi osservare diligentemente se questa abbia luogo tra corpi omogenei, oppure tra eterogenei: se tra omogenei p. es. tra due gocciole di acqua, o di mercurio, le quali poste a conveniente distanza vanno ad unirsi, ed a formarne di due una sola, fu questa chiamata affinità di aggregazione: se tra eterogenei Chiamossi affinità di composizione.

Molti Chimici si sono fatti un merito grande nello stabilire con un numero sufficiente di sperienze, l'ordine di attrarsi possono i differenti corpi unirsi successivamente gli uni con gli altri. Il Sig. Geffroy dietro l'esempio del Sig. Geoffroi il medico ha corretto le osservazioni e la tavola. Ma vorrebbe il Sig. Baumé che due tavole si formassero una per le affinità per via umida, cioè con i reattivi; l'altra per via secca; cioè col fuoco; giacchè egli osserva che molti corpi affini per via umida, no 'l sono per via secca: e viceversa: Ma parleremo più diffusamente.

Vid. il D. di Chim. di Macquer e sue Tavole

Il Sig. Macquer ordina sotto sette classi tutte le analisi chimiche.

1.° Affinità di aggregazione

L'affinità di aggregazione è quella forza, che fa

tendere l'uno verso l'altro due corpi omogenei: di questo poco sopra.

1.° Affinità semplice di composizione

Le affinità semplici di composizione sono quelle dalle quali ne risultano delle nuove combinazioni: tali sono le soluzioni de' corpi negli acidi. P. e. ponendosi del marmo bianco nell'acido nitroso egli si scioglie in questo liquore; ed il composto che ne deriva ha delle proprietà che partecipano dell'acido, e della terra.

2.a Affinità composta

Le affinità composte sono quelle de' corpi eterogenei, che hanno insieme una affinità uguale: dal che risultare un miscuglio senza alcuna decomposizione: ma il miscuglio, che ne proviene à delle proprietà diverse, da quelle che avevano questi differenti corpi ciascheduno separatamente. P. e. facendosi fondere insieme del Piombo, e dello stagno: e che si aggiunga del Mercurio a questo miscuglio; il mercurio si unisce ai due corpi, perchè la di lui affinità è quasi eguale con l'uno, come con l'altro. ed il corpo, che ne proviene è crudo fragile e più fusile che lo stagno, ed il piombo non lo sono ciascheduni separatamente. Queste proprietà provengono dal mercurio, il quale non ha che una liquida consistenza

4.a

4.ª Affinità d'interposizione

Le affinità d'interposizione sono quelle dei corpi, che non possono insieme unirsi, che mediante qualche altro corpo, che abbia dell'affinità coi primi. Se si mette in un vetro del marmo bianco con dell'acqua, eglino non si uniscono; ma aggiungendovisi dell'acido nitroso questi facilita l'unione della terra coll'acqua: l'acido nitroso è il mezzo a cagione di unire le terre calcaree all'acqua

5.ª Affinità di decomposizione

Le affinità di decomposizione sono quelle dalle quali ne nascono delle nuove decomposizioni. Riponendosi in un vetro della soluzione di marmo bianco fatta coll'acido nitroso, e versandovisi sopra dell'alkali fisso, questa materia salina si unisce all'acido nitroso, e fa precipitare la terra del marmo.

6.ª Affinità reciproca

Le affinità reciproche sono quelle dalle quali ne derivano decomposizioni reciproche. Per esempio il nitro viene scomposto dall'acido vitriolico: perchè quest'acido disimpegna l'acido nitroso del nitro, e si combina colla base alcalina di questo sale; onde si forma un tartaro vetriolato (sal di Seignette); quest'acido nitroso istesso, che ne è stato così scacciato dall'acido vitriolico venendo, coi mescolato con questo tartaro vitriolato, disimpegna esso pure l'acido vitriolico, e s'impadronisce della base alcalina

Sulfate de Potasse

colla quale forma un vero nitro qual ero forma di queste operazioni

Tale specie di affinità, dice Fourcroy, adottata dal S.r Baumé non è dovuta che ad una circostanza, che apporta qualche cangiamento nelle leggi ordinarie di questa forza. Questa è il calore (il quale si fa conoscere al tartaro vitriolato coll'acido nitroso) questa non deve dunque essere riguardata come una legge, perchè è vorissima

2.° Affinità doppia

Le affinità doppie, ossia le affinità di quattro corpi sono quelle dalle quali ne derivano due decomposizioni, e due nuove combinazioni a motivo dei cambj reciproche di questi istessi corpi. Tali sono p.e le decomposizioni del tartaro vitriolato[1] p.e del sale di Glauber p.e con tutte le soluzioni metalliche fatte coll'acido nitroso, ed anche coll'aceto di saturno (acetite di Plomb). 2.° l'operazione dell'azzurro di Berlino (prussiate de fer) (a) 3.° l'operazione colla quale si fa nello stesso tempo il butirro (muriate d'anti- moine fumant) (e) il cinabro d'antimonio (+) 4.° la decomposizione del sal marino colle soluzioni di piombo e d'argento.

Dei 3 Regni della Natura

L'Estensione della Chimica, ne avverte che a non cadere in oscurità convienesi porre qualche ordine ai soggetti sui quali ella versar deve. E siccome tutti i corpi come appare dalla definizione, ella contempla; così

a questi

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[1] Vitriol de Potasse, o Sulfat de [illegible] ... è un composto della base alcalina del sal marino e dell'acido vitriolico. Sulfate de soude

(a) Ved. Baumé Man. di Chim. [illegible] pag. 171 [illegible] il [illegible] decomposto dalla materia colorante e dall'[illegible] di Berlino; l'acido vitriolico diventato libero [illegible] coll'alcali fisso, ed un tartaro [illegible]

(e) [illegible] operazione il mercurio del sublimato corrosivo che s'adopera si unisce al [illegible] dell'antimonio, e ne viene il butirro [illegible] [illegible] col fuoco si sublima [illegible] zolfo, ed il mercurio; ed il cinabro d'antimonio. Ved. [illegible]

a questi dar si conviene qualche ordine, distribuendoli in Classi: perchè avendosi ad operare in d'essi che tanto vari: ano tra loro per loro diversi componenti, e proprietà: non s'operi alla cieca; ma si sappia quali sian quelle cui appartengono, e quindi si faciliti il modo di operare, e se n'abbrevij la strada. I naturalisti adunque ne formarono tre Classi; o per valermi del vocabolo più ricevato, tre Regni cioè altri dissero appartenere al Regno Minerale; altri al Vegetale; altri in fine all'Animale: così intesero di esaurire, ed abbracciare tutta la natura. Al Regno Minerale ridussero tutti i corpi bruti inorganici: dei quali è formato la massa del nostro globo. nella natura tutto cresce per intus susceptionem, o per juxta positionem. I fossili, o minerali hanno la loro formazione alla seconda maniera: in essi non si ritrova, dice il Beignar Manuel. § VI alcun sistema di vasi, che unisca le ~~la~~ particole costituenti, che le lavori, e distribuisca opportunamente, e ne faccia una convenevole scelta: le particole componentivi unisconsi a caso; son mosse solo dalla legge di attrazione: quelle diversi tra loro ora sonvasi, ordinati, ora in simetria, ora affatto disordinati. I diversi principj, soggiugne Il Morgez ibi § VI possono combinarsi per concrezione, come i metalli, o petrificazioni, che risultano dalle deposizioni &c. per coagulazione: come un metallo che sia stato sciolto dal fuoco, od altro mestruo, che si coagula al partirsi del

Cominciamo a spiegarci la causa, ed il processo della cristallizzazione

Allorchè il mestruo non si dissipa che lentissimamente l'aria, che le molecole esercitano tutte la loro virtù di attrazione, e allora queste molecole s'attirano tra loro in ragione composta della loro massa, figura, e prossimità; s'uniscono con simetria, seguendo l'ordine più favorevole all'effetto di questa virtù. Pietre, sali, metalli possono cristallizzarsi. Nel seno della terra trovansi d'ogni sorta di miniere cristallizzate. Nelle fave e [illegible] piante [illegible] Le principali forme di questa cristallizzazione sono modificazioni della romboidale, cubica, ottaedra. Avvi un'opera eccellente sulla cristallografia: questa la nuova Edizione del ~~[illegible]~~ Essai d'une Theorie sur la structure des cristaux di M. Romé de l'Isle, par M. l'Abbé Haüy

fuoco, al volatilizzarsi del Mestruo, ~~si cristallizzazione~~ con simetria, seguendo l'ordine più favorevole alla loro unione. Quindi ne risulta una configurazione geometrica, cristallina; una vera cristallizzazione; della quale tutto il regno minerale è capace.

I vegetabili sono formati di fibre, dalle quali son lavorati i loro vasi di fluidi ripieni. Crescono, e si nutriscono per intus susceptionem de' sughi medesimi preparati, ed in essi elaborati: hanno leggi particolari, per le quali si effettua in essi la digestione; la nutrizione, la secrezione, la generazione. La respirazione, dice Fourcroy Elem. di Chim. Lez. 2. la circolazione l'irritabilità non vi si osservano che oscure, e debolissime: la facoltà sensitiva punto non esiste in esse. Di tutti i regni della natura, dice [illegible] Monger, il più fecondo, non è [illegible] il vegetale è il più fecondo: i suoi individui sono in numero maggiore. Abbiamo delle opere eccellenti nelle quali uno sterminato numero d'essi vi è stato caratterizzato, disegnato, miniato. In ciò tra tutti si distinsero Tournefort Von Linné, e Durand de Dijon. Tutto ciò che detto abbiamo delle proprietà appartenenti ai vegetabili appartiene medesimamente agli animali ma d'un modo più eccellente: e inoltre godono una di loro caratteristica proprietà della circolazione, respirazione irritabilità, facoltà sensitiva, moto spontaneo &c.

Il Regno

Il Regno Vegetale, e l'Animale sembrano in alcuni de' loro estremi confondersi uno coll'altro, come osservasi ne' Polipi: ed è perciò, che da' naturalisti e notomisti vengono ridotti a uno solo, denominato il regno organico, o vivente.

Sulla Terra

Sarebbe ora luogo seguendo l'ordine d'alcuni insigni Autori di Chimica di trattare del Fuoco, dell'Aria, dell'Acqua, e della Terra, che tutti sono comunemente Elementi, che entrano nella composizione di tutti i corpi. Noi non già per ommettere di parlarne, ma per farlo più opportunamente, de' tre primi ora taceremo: e solo della terra faremo poche parole, pensando di non ci poter dispensare.

È sempre stato un vano sforzo de' Chimici quello di voler trovare la terra propriamente detta, o elementare o semplice; come si può dire che vol fosse negli altri elementi. È prodigiosa la varietà delle pietre, e delle terre, che dalla natura presentate ci sono, delle quali condotte alla maggiore possibile semplicità di verificare tra loro. Tutte queste diverse terre però si possono comodamente a due classi ridurre: cioè alla vetrificabile, ed alla calcaria: e questa distinzione generale noi ci abbiamo con la Stalio, e con il Baumé &c. sebben non esatta.

Dappoichè le lei autori sono state ... molte divisioni; ma inesattamente però che come dice Mr. Morgez dagli ... si prendono delle terre come semplici, che altro non sono, che combinazioni saline terrose: ciò che mostrano la moderna scoperta sulla natura di diverse terre. Contuttociò, dovendo noi pur dire qualche cosa del presente argomento, faremo qualche riflessione sulla terra vetrificabile, e sulla calcaria non perchè siano terre primitive ... sia certo; ma perchè la vetrificazione e la calcinazione delle terre sono due fenomeni costanti, che ci porgono de' grandi lumi

Delle Terre Vetrificabili

Le terre vetrificabili o si trovano in massa o in polvere: Di queste ve n'ha o di cristallizzate, e trasparenti, e colorite come il ~~diamante~~ e cristallo di rocca: altre opache del tutto, o trasparenti, come l'agata &c. Altre son colorite, come i smeraldi, i giacinti, i rubini, i granati &c. V'ha delle pietre vetrificabili non cristallizzate irregolari: così le selci, i quarz &c.: tutte queste percosse dall'acciarino mandano scintille.

Le vetrificabili in polvere, sono le sabbie, che diversificano all'infinito

Ogni terra vetrificabile non può essere attaccata nè dall'aria, nè dal fuoco. Il Diamante però secondo il Darcelle, e d'Arcet è sfumato all'aria aperta dal fuoco. Così pur la pensano il Macquer, Cadet, Lavoisier nella ~~[illegible]~~ miscellanea presso Rozier Genn. 1772 e aggiunge in ciò del Dolbi

per quanto si sforzi di provare in contrario

Delle terre calcarie

Terre calcarie, terre alcaline, ossia terre assorbenti sono le denominazioni dice Baumè §. 1 e seg. ecc. colle qualità comunemente ordinariamente quelle, che noi presentemente esaminiamo: una punta accalata le segna: e la più parte bevono l'acqua, la vettura, e gonfiata

V'ha

V'ha delle pietre calcarie cristallizzate dall'acqua, che a vederle son vetrificabili; sono semidiafane, nè l'acqua le penetra. Son calcarie pure le stalattiti. Si trovano ordinariamente nelle caverne, dove l'acqua che tiene in soluzione della terra, svaporando ve la lascia attaccata alla volta con acconcia simmetria. I gusci de' pesci, tutti i testacei, e coralli marini; ed i gusci dell'uova ec. son terra calcaria. Le terre tratte dai vegetabili o dalle ossa per via del fuoco rassomigliano alle vetrificabili, e tengono in qualche modo il mezzo tra le une, e le altre.

Delle sostanze saline

Per distinguere le sostanze saline convien badare a' suoi caratteri distintivi: hanno un sapore, son solubili nell'acqua; hanno una tendenza più o meno marcata alla combinazione; sono perfettamente incombustibili: così il Fourcroy [illegible] poi non si dà sale che non si faccia sentire all'organo del gusto più o meno: e qualche volta a segno di corrodere, come i sali detti caustici: alcuni eccitano sensazione di amarezza, e stiticità. La proprietà di corrodere deriva dalla affinità del sale cogli organi nostri, la quale arriva a segno da scomporli; così il Macquer ec. V'ha de' sali i quali appena si fan sentire sulla lingua, ma che agiscono sulla fibra membranosa dello stomaco, e intestini: come alcuni emetici, o purganti [illegible] si comparano i sali solubili nell'acqua atti alla

[illegible]

accesso, altri assai poco: alcuni ve son si dell'acqua tenaci, che † vuolsi l'operazione più lunga, e laboriosa per privarneli del tutto.

3.° la loro tendenza alla combinazione: ossia la loro affinità di ~~combinazione~~ [struck] è così viva, che arrivano ancora a distruggere l'aggregazione sovente la più forte di un gran numero di corpi, cui riducono in molecole tenuiss.e e talvolta in sostanze fluide. Tale è l'azione della più degli acidi minerali. Ma anche in ciò ov'i delle differenze quasi all'infinito

4.° Il carattere della incombustibilità è il più certo, e costante nelle materie saline finchè è vero il sistema del Lavoisier: il quale sostiene che la combustione altro non sia, che la combinazione dell'aria deflogisticata con il corpo combustibile. Le materie combustibili lasciano dopo la combustione un acido particolare. Dunque deesi conchiudere, che dopo questa combinazione questo residuo, questo acido sia assolutamente incombustibile, atteso che ~~che~~ la tendenza del corpo combustibile ~~[struck]~~ a combinarsi con l'aria pura è già soddisfatta, nè più esso è capace di rientrare in combinazione. Posti una volta e provati tali principj, dice il Fourcroy ne risulterà ~~e~~ per una parte essere molti sali non altro che residui di differenti materie combustibili: e dall' altra tutti i sali contenere dell'aria pura, e rassomigliarsi

a sostanze

e sostanze bruciate, si concepisce il come non potrebber essi più essere combustibili. Tutto ciò è contestato da un gran numero di fatti. Avremo occasione di parlarne di alcuni all'occasione di trattare de' sali in particolare.

Opinano diversam.te i naturalisti, ed i chimici sulla natura dei sali

Di alcune sostanze salino-terree

Seguendo l'ordine del Bourcroy non ci dispenseremo di accennare ~~parlando~~ tre sostanze saline terree. che tali chiamate sono per le molte loro terree proprietà; che però ad un tempo spiegano delle proprietà saline assai chiare. La prima è la terra pesante: cui Bergmann chiamò Terra pesante vitriolata, perchè unita all'acido vitriolico forma un sale d'un peso considerabilissimo. Se è pura è in polvere finissima e bianchissima. attira l'acido aereo con cui ha grande affinità: delle sue proprietà e del modo di ottenerla pura parla assai Morveau Berg. § 58. 86, 87, 88 &c. Tinge in verde la tintura di Viole

Barite

Per ottenerla pura si espone al fuoco in un crogiuolo dello spato pesante polverizzato, con un ottavo del suo peso di carbone in polvere: si fa arroventare il crogiuolo per un'ora buona ora si ritrae dal fuoco, e si versa la materia nell'acqua distillata; che prende nel momento un color rossastro; ed tratti i cavatevi d'una dissoluzione di fegato di solfo. Si precipita il liquore con un acido marino il solfo separato da quest'acido resta sul feltro. e l'acqua feltrata tiene in dissoluzione questo sal marino a base di terra pesante. La si decompone con una dissoluzione d'alcali fisso vegetale aereato: e la terra pesante si precipita col acido aereo che si sviluppa con fuoco violento, e rimane la pura terra pesante Man § 87

La 2.a è la Magnesia del sale d'Epsom pura, o l'estratta ordinar.te dal sale d'Inghil.a o d'Epsom, che la contiene sotto forma vitriolata (o). Se viva, ovvero la pura vedila in Berg cit. p 104 ~~[illegible]~~ non si fa sentire sulla lingua: ma agisce sullo stomaco: ed è purgante: e in polvere bianca; involta nell'acqua tinge in verde ~~per~~ la tint.a di viole. Riscaldata fortemente diviene caustico: a lungo andare attira l'acido aereo e così fa effervescenza cogli acidi. Decompone tutte le dissoluzioni metalliche

(o) Le Steatiti, l'Olearia, la Serpentina ne contengono

La 3.a è la calce viva e abbastanza conosciuta senza che di alcuna de' suoi più notevoli caratteri se ne parli. Non fa effervescenza cogli acidi, oppure non è stata esposta all'aria. Se s'ha in vasi molto acqua produce gran calore e secondo Kalatino la luce fosforica. Un quintale cioè libbre 100 di pietra calcare contiene lib. 34 circa di aria fissa: 11 di acqua, 55 di calce pura

bensì però sapere, che colorisce in verde il siroppo di viole
che esposta al fuoco d'una vetraja si fonde in vetro giallo:
che esposta all'aria assorbe l'umidità, e dell'acido aereo.
l'acqua di Calce colorisce in verde il siroppo di viole: lasciandola svaporare forma una pellicola, che dicesi cremor di calce

Dei Sali Alcalini

Sinora abbiamo parlato in genere delle sostanze saline: ed abbiamo inteso sotto questa denominazione di comprendere tanto i sali alcalini, come gli acidi: ora andiamo più al particolare: e prima degli Alcalini, come più semplici, e meno decomponibili.

Le sue primarie, e fondamentali proprietà sono, di avere un sapore orinoso, bruciante, e caustico; di colorare in verde il siroppo &c. di unirsi all'acqua con calore (1) di attrarre l'umidità &c. e l'acido aereo dell'aria: e sono di 3 sorta: cioè Alcali Vegetale, Potassa, Fisso minerale, Volatile Ammoniaca

(1) e con effusione del freddo

Dell'Alcali Vegetale, Potassa

Si chiama Vegetale (trovandosene in quantità nei vegetabili, sebben anche nei minerali) dicesi anche di tartaro, o di Potassa in preferenza ha luce a luogo andare lo sobra. Dovendolo puro si conservi in vase piano, e chiuso ermeticamente: se non è puro (1) fa effervescenza con gli acidi (ved. Fourc. Elem. p. 146) Nel sciorsi nell'acqua da calore considerabile se è ben secco. Ben secco si fonde con le terre vetrificabili e dà un vetro.

(1) cioè s'è combinato con l'aria fissa

Da

Da questa combinazione dipende l'arte di fare il vetro;
non essendo il vetro che una combinazione d'alcali fisso con
una terra quarzosa

Si unisce cogli acidi e forma de' sali neutri. In nessu-
na maniera è stato fin ora decomposto. Pure è verisimile,
dice Fourcroy, che sia come tutti i sali formato d'una sos-
tanza combustibile combinata coll'aria; poichè il Sig. Rou-
elle avea osservato, che ritraevasi maggior quantità d'al-
cali fisso dai vegetabili abbruciati, che nello stato loro natu-
rale. Se questo sale traggasi dalla decomposizione
del vino; o dal vino stesso chiamasi sale di tartaro; e olio di tartaro
quando puro puro si scioglie nell'acqua

Dell'Alcali Minerale o Soda

L'Alcali minerale ha i medesimi caratteri del ve-
getale: non si trova mai puro, ma sempre combinato
con qualche acido. Si ottien puro dalle ceneri di Soda, dalle
piante marine; dal Varec. Esso gode delle stesse proprie-
tà del vegetabile: e solo distinguonsi dalle combinazioni;
perchè uniti con lo stesso acido danno sali neutri diffe-
rentissimi; ma l'affinità loro cogli acidi è la medesima

Dell'Alcali Volatile o Ammoniaca

L'Alcali volatile è aderente alle argille certamente avve-
rato: perchè colla sola aria si ha caustico: Si trova altresì
combinato con gli acidi Vitriolico, o muriatico: se è com-
binato non è più puro, e caustico. Si distingue dagli altri alcali

1.° per la natura sua aeriforme; 2.° per la sua volatilità; 3.° per la natura dei sali, ch'egli forma con gl'acidi diversissimi dai sali neutri formati dal vegetale, e minerale. Ha un odore penetrante, un sapore acre, o caustico: è mefiticiss.° l'acqua lo assorbe facilmente con calore: per l'opposto con gran freddo squaglia il ghiaccio: agisce assai sulle sostanze metalliche; e sopra tutto sul rame. Un dolce calore appli: cato all'acqua, che lo tenga sciolto, lo svolge in un gaz permanente per attestazione del Priestley. Se qualunque sale ammoniacale si unisca all'alcali fisso questo lo scompone, s'unisce all'acido al quale stava combinato, e mette in libertà l'alcali volatile, che si potrà raccogliere con

Degli Acidi

I Caratteri generali degli Acidi, oltre all'avere un sapore agro, sono di sciogliere gli alcali aereati con effervescenza, di cangiare in rosso il color blò dei vegetabili, principalmente la tintura di tornasol(*) di ave: re una grandissima tendenza a unirsi a tutti i corpi della natura con quest'ordine 1.° col principio in: fiammabile, 2.° con l'alcali fisso, 3.° con l'alcali vola: tile; 4.° con le sostanze terrose, e le sostanze metalliche: mai si combinano senza lasciare scappare dei vapori aeriformi, o gazzosi; si riscaldano uniti all'acqua; fan freddo uniti al ghiaccio: sospendono, o impediscono la fermentazione

(*) di restituire i colori cangiati dagli Alcali. di precipitare le dissoluzioni alcaline. Ved. Encyclop.° chimic. T. 1. p. 1. pag. 120

Quando

Avendo a parlare in particolare degli acidi minerali seguiremo l'ordine, e la distinzione del Fourcroy: Egli ne numera sette: Acido cretoso, 2.° Marino, 3.° spatico, 4.° nitroso 5.° Acqua regia, 6.° Vetriolico 7 Acido del Borace

Dell'Acido cretoso, o Carbonique

L'acido cretoso ha diverse denominazioni cioè di gaz mefitico, aria fissa, acido aereo &c. Su di questo diremo poche cose perchè dee aver luogo distinto nel trattato dei fluidi aeriformi, ove di diverse specie (a) egli esiste in delle cavità sotterranee: è combinato con gran numero di corpi naturali, con le acque, con più fossili p. e. con gli alcali, con la calce; con la magnesia, col ferro, col Nickel, col zinco, colla Manganese (b). Esso cerca il doppio dell'aria atmosferica - ha una affinità a poco energica. I sali neutri, che unito agli alcali egli forma sono particolarissimi. In questo proposito bellissime sono le sperienze che accenna Fourcroy Elem. di Ch. T. 1 pag. 156 Ved. ivi l'opinione del Macbride sulla sua proprietà antisettica.

(a) Man. Berg. § 137

(b) ossia invece dir la terra di manganese

(b) della Manganese vd. Manuale Berg. § 241

Diz. Franc. T. 1 pag. 44.

Acido Marino, o Muriatique.

L'acido marino o muriatico dice il Bergm. § 93 si riscontra frequentemente sulla superficie della terra: quand' egli è ben concentrato, e giallo citrino (c) pesa Dr. 9 ½ in vase di un oncia di acqua. Ha un sapore vivissimo, un odore aggradevole quasi di zafferano: è meno energico, almeno in certe

(c) Secondo Fourcroy quand'è rosso, o citrino riconosce questo colore da alcune sostanze combustibili; ma più spesso del ferro, che lo altera

concentrato del vitriolico, e nitroso: manda sempre vapo-
ri bianchi, massime nell'aria umida: è men degli altri aci-
di si combina col flogisto: attacca più facilmente i metalli
bianchi: volatilizza l'oro, l'arg., lo stagno, il mercurio &c.
il bismuto, il regolo di antimonio. Si estrae dal sal marino:
il quale posto in una storta coll'acido vitriolico si de-
compone, e lascia scappare il suo acido in vapori, che a sten-
to si condensano, e che non son visibili, che all'aria libera
raccolto in una boccia è fumante, e dicesi anche _spirito
di sale fumante_. Vedi Baumé § 100 ove mostra il metodo
di ottenerlo con l'argilla. Per avere del gaz di quest'
acido si riscaldi questo spirito di sal fumante in una
storta, il cui becco sia ricevuto sotto una campana piena
di Mercurio: egli è caustico, e infiamma la pelle,
e soffocante: smorza la fiamma dopo averla ingrandita.

Dell'acido spatico, o fluorico

Non si è trovato ancora in che possa essere impiegato
negli usi umani [illegible] l'acido spatico: solo dunque perchè
sia conosciuto ne diremo qualche cosa. Si chiama altresì
acido di fluor minerale, o di spato fluore: traesi da una
specie di sal neutro detto spato fluore, spato vetroso. Quand'è
puro ha la forma di gaz. Si unisce all'acqua con calore, e vapo-
ri; e presenta il fenomeno di precipitare una terra bianca
finissima. Sì puro rode la selce, ed i vetri, ne' quali si conserva

Dell'acido nitroso, nitrique

L'acido nitroso è quello, che vien chiamato anche spirito di nitro; ~~che~~ altro non è che una combinazione dell'acido con l'acqua: quand'è concentrato ha un colore rosso ranciato(.) Il suo odore è spiacevole. Posto in un vase sempreno lo riempie con vapori rossi, che son permanenti(:) ed è fumante. Chi il tocca tosto s'accorge di sua causticità dalla corrosion che produce alla pelle, ed ai muscoli. Il solo calor dell'atmosfera ne lo riduce in vapori. Si combina con l'argilla, con la terra pesante, magnesia, calce, ed e con i tre alcali, dalle quali combinazioni ne risultano de' nitri a basi diverse. Si pretende che l'acido nitroso maneggiato da qualche sperimentatore abbia eccitato la fiamma in dei corpi combustibili, negli olii, in alcuni metalli, e nel carbone(;) Noi con quello che abbiamo non abbiamo la soddisfazione di ciò veri ricavare

Il Sig. Priestley chiama gaz nitroso il fluido aeriforme, che con apparato pneumatochimico ottenne dalla soluzione del ferro con l'acido nitroso. Questo fluido aeriforme formerà nelle nostre considerazioni quando tratteremo delle arie di diverse specie. Altro dunque non aggiugnerò, se non che dalle sperienze del Sig. Thouvenel si ha che l'acido nitroso si forma da tutti i corpi e che però appartenga a tutti i tre regni

(.) ed attrae l'umido dell'atmosfera

(:) i quali, secondo Fourcroy formano il gaz nitroso p. 183

(;) ivi

Acqua Reggia. Acide nitro-muriatique

Chiunque sa che del sal marino dell'acido nitroso ottiene dalla distillazione ottiene in prima dell'acido nitroso, che non ebbe tempo di decomporre il sal marino. Alzansi in seguito de' vapori, che formano, e sono spiriti di sale, che fu scomposto. Deriva dall'unione di questi due fluidi ciò che dicesi acqua regia per la singolar proprietà sua di sciorre l'oro, e la Platina, che sono i più perfetti metalli (a) (Vd. altri processi per l'Acqua reggia Man. di Chim. Baumé 1803 T. 1. in not. Ciò che ascrivere si debba a distinta proprietà non ben si sa ancora. Vedine le diverse opinioni presso Fourcroy Man. Chim. T. 1. pag. 168. Hanno inoltre osservato che passi in ebollizione al ... Distinguesi dagli altri acidi per l'azione sua particolare sui differenti corpi. Il calore separa i due acidi combinati. Combinata coll'acqua si riscalda. Scioglie a poco a poco l'argilla: si unisce alla terra pesante, alla magnesia, alla calce, ai differenti alcali. Meglio di qualunque altro acido scioglie lo stagno ed il regolo d'antimonio. I saggiatori nella loro arte se ne servono continuamente.

(a) Ben [illegible] l'acqua regia il risultato di due acidi non dee esser posto tra gli acidi semplici ma bensì piuttosto tra i misti

Dell'Acido Vitriolico Sulfurique

L'acido Vitriolico è dotato di una somma causticità. Infatti i Medici di lui si valgono come di un violento caustico: chi ne lo maneggia guardisi dal toccarlo, o toc-

catolo

catolo senza vitrorlo si lavi con acqua: quando sia concentra=

tissimo una bottiglia, che contenga 16 dramme di acqua ne

contien tredici di quest'acido. Quand'egli è purissimo non

ha nè colore nè odore: e tale si può ottenere per via della

concentrazione, e rettificazione al fuoco. Ma tale è l'affi=

nità sua con tutti i corpi della natura, che solo versando=

lo da un vase all'altro colorasi per lo contatto dell'aria, di

cui a ttivo l'umidità (1) e scioglie gli altri corpi in lei

ondeggianti (1). Le pietre vetrificabili, o per dir meglio la sola

terra selciosa si sottrae alla azione di lui. L'oro stesso pre=

cipitato dall'acqua regia con un alcali non iscappa dalla

sua azione. Chi voglia esaminare le sue combinazioni con

gli alcali, terre, metalli, flogisto consulti Manuel du Mi=

néralogist p. 27 &c. Noi avremo occasion di parlarne

di alcuna nel decorso del trattato. Il sig.r Hellot della distil=

lazione del vitriolo verde (dal fuoco de ter) ha ottenuto l'acido vitriolico in

forma cristallina ivi p. 7 B) (.) che giunto l'acido vitriolico in

qualunque combustibile tratto dal regno animale, o vege=

tale dà due differenti gaz uno infiammabile nel fuoco

l'altro. Del gaz infiammabile nel trattato delle arie.

Del sulfureo poche cose, e solo perchè sia conosciuto. Un

carbone ardente immerso nell'acido vitriolico fa che questo

acquisti nel momento l'odore, e la volatilità del zolfo: racco=

gliendo con apparato pneumato chimico a mercurio ciò che

(1) talvolta in segno di altrepassare il proprio suo peso, se s'incontrano tre volte circa il suo peso

(.) si unisce all'acqua con la maggiore vivacità, e grande calore: in questo stato non si gela; come gelasi ad un grado di ... Acca... che sia ol. visibile di sua flamma. Dilu=ito in molt'acqua prende il nome di spirito di vitriolo

(.) otto parti di zolfo ed una di nitro in vase chiuso esposti al fuoco per bruciarsi il zolfo con bianchiccia flamma, e si tramuta in acido vitri=olico

sorte da questa combinazione vi ha un gaz acido sulfureo:
e questo stesso molto più puro dalla combinazione di altro corpo non organizzato p. e. dal Mercurio: ciò che dà luogo ai Chimici di comprendere quel che nasce in questa combinazione. Questo gaz è aeriforme, mefitico, scioglie la creta, la canfora, il ferro: e sebben sia una modificazione del vitriolico pur cogli alcali dà dei sali neutri diversi da quelli che dà il vitriolico (.)

(.) Avvi dell'acido vitriolico glaciale ~~[illegible]~~; allora egli ottiensi quando nella distillazione rimane talmente concentrato, che esiste sotto forma concreta, di tal maniera che rassomiglia in qualche modo al ghiaccio a motivo di sua solidità, e trasparenza

Del Sal Acido del Borace, ~~[illegible]~~ boracico

Riportiamo con il Fourcroy senza nella riga dei Sali semplici l'annunciato Acido; il ~~[illegible]~~ Borace dal Bergman è riportato tra i Sali neutri imperfetti e da gran numero di Chimici tra i neutri perfetti (.) In fatti è il risultato, dico, della combinazione d'un acido particolare con l'alcali minerale. Il p.o è il sal sedativo dell'Homberg. Il sud.o Fourc. s'induce a classificarlo tra i sali semplici p. la scoperta fatta dal S.r Hoëfer Speziale di Toscana: cioè che le acque di molti laghi di quel paese tengono in dissoluzione quantità di sal sedativo puriss.o che forma coll'alcali minerale un vero borace. Delle sue proprietà ed affinità particolari ne parla il Fourc. [illegible] Elem. ec. T. 1. pag. 505 Ed. Fran. segue quest'ordine: la calce, la Barite, magnesia, potassa, soda, ammoniaca. Serve come fondente nella Docimastica.

(.) I neutri perfetti sono la combinazione degli acidi puri con gli Alcali fissi; gli imperfetti con l'alcali ammoniacale, ~~[illegible]~~ o la terra

Dea i udi

Degli acidi de' Vegetabili

Dagli acidi Minerali passiamo a dire qualche cosa di quelli de' Vegetabili. Ci ristringeremo a parlar solo di quelli, che si traggono dal Tartaro, e dall' aceto; de quali la Chimica fa uso maggiore

Il Tartaro, come abbiamo detto altrove altro non è che la feccia, o deposizione del vino attorno le Botti nelle quali si conserva (:) Questa materia si calcina; calcinata se ne forma con l'acqua bollente un liscivio, che si feltra; l'acqua feltrata si fa svaporare a secco vi otiene con questa operazione l'alcali fisso vegetabile: ciò ... poco si torna a calcinare &c. fintanto che si ottenga bianchissimo. Or quest'alcali non essendo altro che un sal fisso vegetale soprasaturato da un acido pur vegetale, si potrà da lui separare, per ottenerne l'acido isolato purissimo sottoponendolo alla distillazione in una storta di vetro: sorte in prima una flemma ~~...~~: in seguito un vapore bianco quasi a torrente vorticoso, che ritenuto dall'acqua, la fa divenir acida: or questo è l'acido tartaroso più o men concentrato. Il residuo carbonoso della storta contiene l'alcali vegetale genuino

L'acido tartaroso combinato convenientemente con la parte metallica dell' Antimonio è un eccellente Emetico: perciò lo dissero Tartaro Emetico. (ved. Crom Fourcroy &c. § 1580 &c. Tom. 2 p. 94

(:) ved. Fourcroy Elem. T. 3 p. 165

sesso affatto di acido vegetale ma non senza avere alquanto avocato. Che se si purifichi, calcinarsi con la sola lisciviazione se ne ricava il cremor di tartaro che è un sale soprasaturo di acido vegetale: questo stesso sottoposto alla distill.e per storta da una flemma, poi un vapore bianco quasi a torrente vorticoso che ritenuto dall' acqua rendela acida: e è l'acido tartaroso più o men concentrato il ... che il tartaro ridotto carbone per sua proprietà trattenere da tutto il suo alcali all' acqua; mentre le altre sostanze vegetabili ridotte in carbone non ne danno niente

Dell'Aceto, o sia acido

Molte sostanze sono suscettibili della fermentazione acida: così le Gomme, e le fecule sciolte nell'acqua bollente: soprattutto però i liquori fermentati, e spiritosi; i quali esposti al calore, ed all'aria fermentano, e danno aceto. Del quale ne dà la Birra, il Sidro, e di questo migliore il vino. Per la fermentazion acetosa concorrer deono più circostanze: 1.° calore di 20 in 24 Reaum. 2.° un corpo viscoso, e acido p. e. il tartaro. 3.° il contatto dell'aria. Il modo onde formar aceto dal vino è comune: puoi vederlo in Fourc. loc. cit. 1786.

L'aceto distillato a fuoco lento dà in prima una flemma poco acida di grato odore; poi un liquore acido bianchissimo. La operazione si avvanza fino ai due terzi circa: e si averà così ottenuto l'acido dell'aceto. Si ottien pure dell'aceto concentrato facendolo gelare; la parte poi che rimane liquida si è d'essa.

(:) Acetite de Potasse

(:) Acetite de Soude

Acetite ammoniacal

Quest'acido si combina con molti corpi: con l'alcali fisso vegetabile: ed avrassi la terra fogliata di tartaro (:) (...1781) con l'alcali marino: donde il sal acetoso minerale (:) e questo, e quella son validi fondenti ed aperitivi: con l'alcali volatile, ed allor chiamasi Spirito Mendereri, che è diuretico, cordiale, antisettico. Agisce sulla più de minerali; de' quali non parlerò

Degli

Degli acidi degli animali

Gli acidi animali, ed i vegetali diversificano dai minerali per una più o meno picciola porzione di Olio, che riman loro aderente, di cui non si possono privare, e che ad un tempo ne minorano l'energia. Si trae dal Butirro, dal Sevo, dalla cera, dal bianco della Balena, dal grasso di qualsivoglia animale. L'uso di quest'acido non è molto frequente nella Chimica, e nelle arti. Però dovendo noi ristringerci in questo trattato per lo modo di estrarnelo ci contenteremo di esporre a voce ciò che far si conviene. Ved. Nouv. Dic. Tom. 3 p. 587

Il Sig.r Bourevoy si trattiene a fare qualche considerazione su quell'acido che si estrae dalle cantaridi, dalle Formiche, dai Porcellini terrestri, millepiedi, o asselli, ed onisci. Il Thouvenel sopra tutti ha studiato questa materia. Le cantaridi hanno una qualità assai importante nella medicina, per la facoltà loro corrosiva, ed epispastica. Per via della distillazione s'hanno da esse diversi principj: e particolarmente un acido molto piccante; ed una cera verde con un miscuglio di spirito di vino, ed d'acqua a parti eguali, che poi si distilla.

Sulle formiche, oltre il sud. Thouvenel, e sull'acido loro particolarmente, molti chimici hanno studiato assai: ma avendovi in ciò più della curiosità, che della utilità, non ne diremo altro. Ved. Nouv. loc. cit. p. 380

Dei Sali Neutri, o secondarj, o composti

I Sali Neutri sono in numero grandissimo: ed una completa ennumerazione di essi non s'avrà a mio parere forse mai. Che faremo noi dunque avendo a parlarne? ci restrigneremo assai dandone una succintissima idea; e mettendo quasi i soli fondamenti per procedere nella cognizione della loro natura. Suppliasi intanto che assai eccellentemente è stato scritto di essi dal Macquer Baumé, Bergman Monnet, e Fourcroy tra gli altri: consultinsi dunque le loro opere.

I diversi acidi di cui s'è parlato combinandosi con i tre diversi Alcali, o con le terre assorbenti, o con le sostanze metalliche formano de' Sali neutri; che altro in fondo non sono, che una intima combinazione con le nominate sostanze: si ottengono d'ordinario sotto una forma concreta: e talora sono Caustici, talora non caustici

Dei Sali neutri ~~Caustici~~ non Caustici

Nella combinazione di un'acido con una Base alcalina, o terrosa, o metallica può avervisi una saturazion perfetta dalla parte dell'acido, e dalla parte della Base. In questo caso il risultato di questa combinazione sarà un Sal neutro non caustico; perchè non avrà nessuna azion corrosiva, e dissolvente: e le cui proprietà non saranno nè quelle dell'acido, nè quelle della Base; ma differentissime ~~mediante~~ le une dalle altre ;

Per esempio

Per esempio tal sarà il sal comune(:) che altro non è che una combinazione dell'acido marino con l'alcali pur marino, o minerale

(:) Muriate de Soude

Sali neutri ad acido marino

Tale il sal di Silvio(:) combinazione dello stesso acido con con l'alcali fisso ~~vegetale~~ vegetale: chiamasi altresì sal febbrifugo

(:) Muriate de Potasse

Tale il sal marino a base terrosa(:) combinazione dello stesso acido con una terra calcare

(:) Muriate calcaire

Tale il sal ammoniaco(:) combinazione dello stesso acido con l'alcali volatile: il quale solubilissimo nell'acqua nell'atto dello sciorsi le dona un grado assai considerabile di freddo: di esso si servono i medici ed i Cerusici in molte malattie sì interne che esterne.

(:) Muriate ammoniacal

Sali neutri ad acido vitriolico

E pure un sal neutro il sal di Glauber(:) che è una combinazione dell'acido vitriolico con l'alcali marino. V'ha chi approva l'uso di questo sal mirabile nel trattamento delle passioni ipocondriaca ed isterica: ed in moltissimi altri usi medici

(:) Sulfate de Soude

Tale il sal di Epsom, o di Sedlitz(:) combinazione di acido vitriolico coll' ~~[illegible]~~ magnesia: trovasi nelle acque di Boemia: è decomposto dall'acqua di calce(:) ~~la sua base è la~~ magnesia: lo stesso fanno gli alcali (:) che serve eccellentemente a distinguerlo dall'alcali minerale vitriolato

(:) Sal d'Inghilterra. Sulfate de Magnesie

(:) che si unisce con l'acido vitriolico con cui la calce ha maggiore affinità, che con la magnesia, la quale è la sua base

Tale è il sal de duobus(:) combinazione dello stesso acido con l'alcali fisso vegetale la terra pesante lo decompone per la sua maggiore affinità con l'acido (ved. Fourc. pag. 2[illegible]

E questo un ottimo purgante

(:) tartaro vitriolato ed arcano duplicato (ved. una differenza tra loro in Baumé 445. in nota) Sulfate de Potasse

(1) Sulfate alumineux

Tale è l'Allume(1) combinazione dell'acido vitriolico con l'Argilla pura: è decomposto dalla magnesia, dalla calce più afini all'Acido vitriolico. Così dagli alcali. La terra dell'allume si precipita in fiocchi; diseccata è bianchissima. In due libb. di acqua solo che 14 grossi di allume si sciolgono; se però è bollente più della metà del suo peso

Esposto al fuoco con le materie combustibili, forma una sostanza, che dicevo Pirofori. Il modo di farlo vedrete in ~~Fourcr. Chim.~~ T. 1. p. 502.

lo vedremo più sotto

La Medicina fa grand'uso dell'Allume come d'uno astringente. Servonsene i Candellai per induravire il grasso; gli Stampatori, gli Imbiancatori per schiarire l'acqua torbida. i Tintori de' quali è l'anima: conserva le produzioni naturali Do. ivi p. 511

Sal neutro metallico
: Sulfate de fer

Tale pur è il Vitriolo di marte(1) combinazione dello stesso Acido con la terra ferruginosa delle Piriti; o con lo ferro. L'acqua fredda ne scioglie la metà del proprio peso. Gli alcali, che hanno più di affinità con il ferro ne lo decompongono e precipitano ~~[illegible]~~ I vegetabili astringenti p. e. la noce di galla, il the la china ecc. il ferro in nero: è questo precipitato diluito, è sospeso con la gomma arabica dà l'inchiostro. Dal Vitriolo verde. o di marte si ritrae l'acido vitriolico, e il Colcotar

Sali neutri ad Acido nitroso
(1) all Nitrate de Soude

Tale è il Salnitro combinazione dell'acido nitroso con un Alcali fisso ~~vegetabile~~ minerale(1) chiamasi nitro cubico: ma però propriamente

romboidale, perchè si unisce ordinar.e in grossi cristalli rom=
boidali regolariss.i Ha un sapor salato, fresco, disgustosetto.
7 o 8 parti di acqua sciolgono una di nitro: se bollente il doppio
del suo peso. All fuoco si liquefa prima di divenir rosso: e
lasciato a lungo in questo stato si decompone, e lascia scappare
l'acido che lo neutralizzava. Posto su d'un carbone acceso da
una fiamma vivissima a cagion della combustione di sua aria
deflogisticata della quale ne contiene 800 volte il suo
volume. questa fiamma è accompagnata dalla detonazione
Anche la terra pesante lo decompone; siccome pure l'acido vitri.°
Distinguesi dal nitro vegetale (a) per la sua base, che è l'alcali
vegetale: è peraltro più alterabile dall'acqua questo, ( )

Tra i Sali neutri de'quali parliamo ve n'hanno di
particolare, che abbondantiss.e esiste in natura: e le cui pro
prietà saline sono sì deboli, che appena sono sensibili: perciò
detto fu diinstinticamente selenite. Ella è una combinazione
dell'acido vitriolico con una terra calcare qualunque in piè
na saturazione. È la men dissolubile tra tutti i sali nell'
acqua: alla quale dà un sapore dolcigno lo. Le acque dei
Pozzi d'ordinario ne tengono sciolta: e perciò sono men so
lubri. S'annoverano tra le seleniti i Gessi, gli Spati gessosi
~~gli alabastri~~. la Scaliuola

(a) Nitrate de Potasse che è il nitro comune

:) Sulfate Calcaire

la pietra da stuccare

Dei Sali neutri Caustici

Nella combinazione d'un acido con una base alcalina
o terrosa, o metallica avviene che s'abbia una saturazio=
ne assai incompleta, ed imperf.ta a cagion dell'acido,

o per quella della base: in questo caso o l'uno o l'altro di questi principj conservano una grande tendenza a unirsi a qualche altra specie di sostanze, e ad esercitare sopra di esse una azione dissolvente, o caustica. In questo caso avremo un Sal neutro caustico: e di questa natura sono la più parte dei Sali neutri metallici. . .

Muriate de Mercure corrosif

Tale è il sublimato corrosivo, il che altro non è che una combinazione dell'acido marino con il mercurio. E all'eccesso corrosivo, e caustico il mercurio in questa combinazione è tolto dall'acido marino: perciò a ragione la sua causticità attribuita è a quello. In fatti si può bere un grosso di spirito di sale ~~marino~~ allungato nell'acqua: guai a chi così beve un grosso di questo ~~[illegible]~~ sublimato nella stessa quantità di acqua. Riscaldato fortemente all'aria libera si dissipa in un vapore bianco dannosissimo a chi lo respira. Ved. presso Fourc. il modo di prepararlo pag. 157. T. ii senza l'intervento del sal ammoniacale: e con il sal ammoniacale a car. 160

Tale è l'Arsenico, che è una combinazione dell'acido arsenicale con ~~l'alcali vegetale~~ una terra postica base ~~[illegible]~~ ~~Ved. Macq. Dict.~~ § 437 A
È noto a tutti esser egli uno de' più possenti veleni

Nitrate d'Argent fondu

Tale è la Pietra Infernale: combinazione dell'acido nitroso con l'argento, che dà de' cristalli, i quali, spogliati della loro.

loro acqua di cristallizzazione fondendosi in coggiuolo di Allemagna. La somministrano fornita d'una eccessiva causticità opportuna contro molti malori: e in mano di valente Cerusico risparmia il ferro, ed il fuoco

Della Combustione

Niente di più comune in Chimica della Combustione. Dobbiamo dunque parlarne, per vedere se possibil fia ciò che avvenga, e si operi in questo grande fenomeno, che tutti dì abbiamo sott'occhio, e che forse men d'ogn'altro intendiamo, sebben la più degli uomini si creda di non trovarvi niente di oscuro. Si può dire che lo studio presente de' Chimici abbia per oggetto la combustione, persuasi che dalla idea più o men chiara di essa dipender possa il più o men rapido progresso nella Chimica

Tutti i Chimici mi pare, che si possano dividere in due partiti in questo conto. Gli uni ammettono il flogisto come principio del fuoco, o il fuoco stesso, versissimo contenuto o nell'aria, o nel corpo combustibile: gli altri lo escludono affatto come del tutto soperchio a spiegare la combustione riducendo tutto il gran fenomeno alla sola combinazione dell'aria deflogisticata con ciascun combustibile dall'una, dall'altra parte avvi grande ammasso di ragioni e di sperienze (a) Noi non ardiremo di decidere sì gran lite. Ben ci faremo lecito di trascrivere una ~~breve~~ memorietta del Sr Fourcroy, nella quale espone il suo sentimento: nè ciò faremo già con animo di opporci al suo sistema: ma solo per dare una qualche ~~chiara~~ idea sul proposito: eccola:

(a)

Saggio di una nuova teoria atta a spiegare i fenomeni della combustione, della calcinazione, della decomposizione, e della recomposizione dell'acqua e degli acidi. Mem. ad usum di Chim. ~ 64

Secondo la teoria dello Stahl i corpi combustibili non si bruciano se non perchè il flogisto, che vi è unito svilupparsi diviene fuoco libero

Il Sig. Lavoisier avendo osservato assieme con tutti i Fisici moderni, che l'aria è diminuita, ed assorbita dalla combustione, ha creduto che questa non fosse che l'assorbimento dell'aria pura fatto dai corpi che si bruciano. Con questa teoria egli ha spiegato perchè i corpi fissi, che si bruciano, acquistino del peso, e ciò con tanto maggior fondamento, quanto ch'è dimostrato, che l'accrescimento di peso corrisponde perfettamente a quello, che l'aria ha perduto

Tutti i fenomeni della combustione, della calcinazione, della respirazione presentando un'alterazione manifesta dell'aria, che è stata impiegata, il Sig. Kirwan ed il Sig. Macquer hanno pensato che il flogisto sviluppato dai corpi, si unisca ad una porzione d'aria intanto che un'altra porzione di questa si fissa nella sostanza, che si brucia, in maniera tale, che vi è in tutti questi fenomeni una doppia decomposizione tanto per parte del corpo combustibile, quanto per parte dell'aria necessaria alla comb.e

Applicando questa teoria, che ora la più certa, e la più probabile, alla calcinazione de' metalli ecco come si può concepire la combustione metallica. Ogni metallo è un composto nat.le

di una

di una terra particolare, e di flogisto. Quest'ultimo, che non sembra essere che la luce, o almeno uno de' suoi principj, è sviluppato dalla terra metallica, e si unisce ad una porzione di aria, che se ne satura, e diventa benstosto inetta a mantenere la combustione, intanto che una porzione d'aria pura, o vitale, o sia deflogisticata si precipita nella terra del metallo, si unisce assieme, e forma una calce metallica. Posta questa opinione ogn'uno concepisce che la terra del metallo è un principio incognito ai Chimici, ed è per sua natura assolutamente differente dalla calce metallica, che non può mai aversi sola, mentre è sempre unita o al flogisto, con il quale ella forma il metallo: ossia all'aria pura, con la quale costituisce la calce metallica.

La combustione del Zolfo mostra assolutamente la stessa serie di fenomeni. Questo corpo è un composto di due principj, dei quali l'uno è il flogisto comune a tutte le sostanze combustibili; l'altro è una materia incognita. Quando il flogisto si unisce ad una porzione di aria, una parte di questa combinasi con il principio incognito del zolfo e formano uniti l'acido vitriolico. Posta una tale teoria scorgesi che non si sa altro intorno al principio incognito del zolfo se non che la sua combinazione con l'aria pura forma l'acido vitriolico, e la sua unione con il flogisto produce il zolfo. Non si può dunque giammai avere questo principio puro isolato: egli è sempre combinato come la terra metallica o con il flogisto, o con l'aria pura.

La decomposizione dell'acqua mostra dei fenomeni del tutto paragonabili a questi. Questo fluido passando goccia

a goccia a traverso di un canale di ferro rovente combiasi in aria infiammabile ma il ferro è nello stesso tempo come bruciato, ed diventa fragile come una specie di rosticci. Sembra dunque, che l'acqua si decomponga nello stesso tempo, che si decompone il ferro: e che in questa sperienza nasca una doppia decomposizione, ed una doppia composizione. Difatti l'acqua sembra un composto d'aria pura, e d'un principio incognito. Allora quando ella attraversa in stato di vapore un canale di ferro roventato, questo lascia sprigionare il suo flogisto, che unendosi al principio incognito dell'acqua forma l'aria infiammabile; intantoche la terra marziale trattiene l'aria pura, che è un'altro principio dell'acqua, e costituisce assieme quella specie di calce di ferro, che rimane dopo questa sperienza. Da questa spiegazione vedrassi facilmente, che come nelle precedenti non vi è che un principio dell'acqua, che ci sia noto, cioè l'aria pura, che l'altro suo principio non può restar isolato, come non può rimaner tale la terra metallica, il principio incognito del zolfo &c. e che non esiste giammai che in uno stato di combinazione, formando unito all'aria pura dell'acqua, ed unito al flogisto dell'aria infiammabile

La natura dell'acido nitroso ed il suo passaggio allo stato di aria nitrosa sono più cogniti delle sostanze precedenti. Essendo oggidì dimostrato, che quest'acido è il risultato della combinazione dell'aria della putrefazione

che io

chi io chiamo Gaz septico con l'aria pura, ossia deflogisticata, ecco come si può spiegare la generazione dell'aria nitrosa, ed il cambiamento di questa in acido nitroso allora quando mettesi in contatto dell'acido nitroso con un corpo combustibile, p.e. con il ferro, l'aria pura di questo acido dividesi sopra la terra marziale, con la quale forma della calce di ferro, intanto che il flogisto di questo metallo si unisce al gaz septico, e forma unito a lui l'aria nitrosa. Questo fluido aeriforme messo in contatto con l'aria atmosferica prova una decomposizione analoga alla combustione: l'aria dell'atmosfera s'impadronisce del flogisto dell'aria nitrosa, al quale unito forma dell'aria flogisticata, intanto che la porzione dell'aria vitale contenuta nell'aria atmosferica si unisce con il gaz septico, e formano insieme uniti dell'acido nitroso. In queste belle sperienze vi è dunque qualche cosa di meglio conosciuto che nella combustione del zolfo, e nella decomposizione dell'acqua, mentre noi conosciamo tutti i principj dell'acido nitroso, e possiamo tener dietro alla sua reazione sopra i corpi combustibili. Egli è verisimile, che allora quando si avranno delle sperienze tanto esatte sopra la produzione dell'acido vitriolico di quanto quelle che si sono fatte sopra l'acido nitroso potrassi spiegare con uguale chiarezza la formazione, e la combustione del zolfo

Dopo le sperienze del Sr. Lavoisier sopra le quali ho

egli innalzato la sua brillante teoria dell'acido nitroso, ho io sentito la necessità di ammettere la presenza del flogisto. Difatti se l'acido nitroso nō fosse che aria pura, com'egli lo ha creduto, unita all'aria nitrosa, non dovrebbe restare alcun residuo allorquando unisconsi questi due corpi in convenevoli proporzioni: eppure vi rimane sempre dell'aria flogisticata dopo questa sperienza. Ulteriormente decomponendo l'acido nitroso con i corpi combustibili, e specialmente con il mercurio, come ha fatto questo dotto accademico, dovrebbesi avere quella quantità d'aria pura, ed aria nitrosa necessarie per la loro reciproca saturazione, e per riprodurre la stessa quantità d'acido nitroso eguale a quella che si è adoperata. Ma non essendo questa sperienza riuscita gran fatto esatta sembra, che quest'esito incompleto debbasi attribuire alla dissipazione di una porzione di gaz septico sotto la forma di luce diviso; o di materia del calore

Avanti di

De corpi combustibili ~~[illegible]~~ e prima del Diamante

Avendo a parlare dei ~~[illegible]~~ corpi combust.li a pochi, ci ristringiamo ~~[illegible]~~; a quanti basta ~~[illegible]~~ per essere noi costretti ad essere assai brevi in questo nostro trattatello di Chimica. Diamo il primo luogo al Diamante: il quale pochi anni addietro era stato era classificato tra le pietre. Egli è la sostanza più dura di tutte tra le minerali cognite. Egli non riceve pulitura, che dalla stessa sua polvere(*). Newton ha considerato nella sua Optica, che la rifrazion della luce nei corpi trasparenti è in ragion diretta della ~~[illegible]~~ densità loro; ed in duppla di essa nei combustibili: e con meraviglia osservava che in ragion triplice quasi era quella del diamante avuto riguardo alla sua densità. La sua meraviglia sorgea da ciò ch'ei non sapea che il diamante è combustibile: che Tindal 1694 Cosmo 3.° Gran D.a di Toscana vide struggersi affatto il diamante per l'azione di uno specchio ustorio. Il sig.r Macquer in meno di un'ora ha veduto volatilizzarsi, e bruciare con sensibilissima fiamma un Diamante di [illegible] grani. Altri ciò ottenero in minor tempo. La necessità del concorso dell'aria alla destrubilità del Diamante provò essere questo nuovo abbruciamento, ciò si [illegible] produce: che sia uno de' corpi più combustibili, giacchè non lascia alcun residuo dopo la sua combustione. A fronte di tante sperienze, che dai più insigni chimici sono state fatte non si sa ancora, nè si conosce la natura del Diamante. Sembra fin'ora che sia un essere semplice.

(*) Il suo taglio è lamelloso, ed i gioiellieri per tagliarlo ne cercano il filo, senza ciò mal vi riescono, e angolarlo, ed a pulirlo

Quarziano i più grossi Diamanti, e loro pesi vd. in [illegible] Analy. Chim. T. [illegible] p. 59. 60.

Dei Bitumi

§ 11 Diamo il nome di Bitumi a dei fossili carichi di flogisto; che non possono mescolarsi con l'acqua; e che poi sono solubili negli olii: esposti al fuoco fumano prontamente, e per lo più s'infiammano. Egli si consumano in parte; e qualche volta intieramente. Così Bergmann li definisce, il quale riduce a questa classe tutti i fossili contenenti un eccesso di flogisto sebben traggano la loro origine dalla distruzione delle produzioni vegetabili, ed animali organiche sepolte nella terra, e decomposte per l'azione degli acidi minerali. I Bitumi trattati per via di distillazione generalmente quando il fuoco sia ben trattato danno una flemma quasi sempre odorosa, e più o men gialla: un sale acido spesso concreto: talvolta dell'alcali volatile, e olio che alla fine della distillazione s'ispessisce, e s'annera: infine un carbone, che ridotto in cenere dà del ferro a prova di calamita: tutti prodotti analoghi a quelli del regno vegetale, ed animale. Passiamo al particolare

Del Zolfo

E chi non è noto il zolfo, chi nol conosce? il suo colore giallo citrino, la sua fragilità, combustibilità, insipidezza? Se tu lo fregai diviene elettrico: se ad un pezzo grosso tu facci provare un dolce calor subitaneo p.e. chiudendolo tra le mani si rompe scintillando. Questi sono i caratteri del zolfo comune: ben per altro le

le sue varietà, cui non non abbiamo tempo di tener die-
tro; perchè trovansene del trasparente cristallizzato ottaedro,
a piramidi troncate (.) ve n'ha di bianchiccio in polvere. Rosso
i Vulcani trovansene cristallino sublimato: ve n'ha pur del fa-
to in stalattiti prodotto dai Vulcani stessi. Si è creduto che se ne
formi continuamente da tutte le materie animali, e vege-
tali in putrefazione ne' mari, stalle, e latrine: il Dionisi si
mostra, che il albume dell'uovo ne contenga. Una Donna
conosciuta dal Duca di Rochefouchauld ebbe la bella ven-
tura di trovarne nello sterco di Cavallo mentre scaricavasi

(.) è deposito dell'acqua per lo più sulla superficie d'ove stato calcario: tale è quel di Cadice

Il zolfo si estrae comunemente ed abbondantiss.e dalle
piriti: per avere del fior di zolfo non si dee far altro che
sublimarlo: quando è fuso si attacca alle alludelle (:)
Per liberarlo da un poco di acido vitriolico che in questa opera-
zione si forma, si lava: giacchè è insolubile nell'acqua

+ Sulfates ~~[illegible]~~ Metalliques

(:) vedine il processo distinto in Fourc. Elem. Ch. T. I. p. 19

Ernest Stahl credette che il zolfo altro non fosse, che
un composto di acido vitriolico, e di flogisto: ma per le mo-
derne scoperte si è dimostrato anzi che l'acido vitrio-
lico altro non sia che zolfo, ed aria pura fissata: il zolfo
dunque anzichè essere un composto, è un componente dell'
acido vitriolico (vedi a pag. [illegible])

Si unisce a moltiss.i corpi: la magnesia aveva a lui
unita con acqua distillata esposta al fuoco in vaso ben
turato (p. molte ore) filtrata l'acqua medesima imitò
l'acqua minerale epatica (p. [illegible]) — Sulfureuse
Unito alla calce si cristallizza in aghi acutissimi, a fiocchi

I due alcali fissi hanno una azione sensibilissima sul zolfo; e formano dei veri fegati di zolfo: in fatti il fegato di zolfo non è altro che la combinazione dell'alcali fisso, e del zolfo o per via umida, o per via secca (:) Tutti gli acidi decompongono il fegato di zolfo, e sviluppano ad un tempo un gaz particolare

+ sulfures alcalins

(:) vedi in Baumé il modo di fare un fegato di zolfo artificiale T. 1. p. 79

La mistura del zolfo, e nitro con il carbone dà la polvere da schioppo. In 100 lib. ~~...~~ 65 1/2 di nitro, 9 1/2 di zolfo, 15 di carbone: variano gli Autori su la causa de' violentissimi effetti di questa polvere (:)

(:) Vid. Fourcroy Elem. chi. T. 2 pag. 24 - Ingenhousz Nouv. Exp. T. 1. p. 350 e. Cavalari Opusc. scelt. T. 15 pag. 100

Entra il zolfo anche nella polvere fulminante: della quale eccone il processo: tre parti di nitro, due di alcali, ben secco, ed una parte di zolfo. Si triturasi il tutto in un mortajo di marmo caldo con pestello di legno. Si espone un grosso di questa polvere ad un fuoco dolce, in un cucchiajo di ferro, od altro, che dopo di essersi fuso detona con strepito come di cannonata (:) Anche una parte di fegato di zolfo, e due di nitro detonano similmente, e con più di rapidità

(:) Vid. Fourc. loc. cit. e Ingenh. Nouv. pag.

Appartien qui pure la polvere di fusione. Tre parti di nitro, una di zolfo, ed una di segatura di legno la formano. Posta in un guscio di noce con entro una moneta, ed investito il guscio poi di fuoco essa posta si fonde: conviene porlo nell'acqua allorchè abbia finito di ardere. Avvi grande analogia tra il zolfo, ed olii infiammabili vi sono

Degli Olii

Gli Olii sono sughi grassi, ed untuosi: talor fluidi talor solidi: non si sciolgono nell'acqua; nel far Bruciarsi danno fiamma; quai più quai meno son volatili. Distinguonsi in grassi, in essenziali; in fluidi, ed in concreti: De' solidi ne parleremo qualche cosa: e prima in genere: decomponendo gli olii danno sempre un gaz infiammabile combinato con l'acido carbonico, od aria fissa: dell'acqua in quantità, e poca terra; perchè danno pochissimo residuo carbonoso. Sono essi sempre formati dagli esseri organici.

Degli Olii grassi

Gli olii grassi non si volatilizzano che ad un fuoco superiore a quello dell'acqua: ed allora è che ardono, come avviene nel lucignolo delle nostre lucerne. Alcuni per poco freddo si condensano altri all'opposto. L'olio di ricino, di lino ec. però noi son sempre fluidi: con quest'ultimo il Newton avea fatto i suoi termometri; quelli che son sempre solidi diconsi butirri: Esposti quelli all'aria irrancidiscono, e sviluppano il loro acido, che viene loro tolto dall'acqua, e dallo spirito di vino.

Si combinano cogli alcali, e formano il sapone; e con gli acidi, coi quali danno de' saponi particolari. L'acido nitroso però abbrucia subito gli olii grassi: ed infiamma quelli, che son disseccati: i non disseccati infiammansi da un miscuglio di spirito di vino, e di olio di vitriolo.

Nella Docimastica adopransi gli olii grassi per ridurre

le calci metalliche. Sciolgono essi i bitumi, e particolarmente il succino, e formanti delle specie di vernici difficili a diseccarsi.

Degli Olii essenziali

Gli olii essenziali diversificano dai grassi in ciò che hanno un odore forte, ed aromatico: distillansi al calore dell'acqua bollente, hanno un sapore assai acre, e son più di quelli combustibili. Quasi tutte le piante odorose ne contengono. Traggonsi 1.° con l'espressione p. e. dal cedrato, dal bergamotto, dal melarancio &c. 2.° con la distillazione mettendosi la pianta nella cucurbita di un alambicco di rame con dell'acqua che si fa bollire, e con lei passa l'olio, che facil cosa è il raccogliere. Vedi in Fourc. Elem. T. 3. p. 81 le sostanze diverse dalle quali si può trarre olii essenziali.

Esposti all'aria invecchiando si condensano, e prendono il carattere di resina. Essi si uniscono alla calce, ed agli alcali. Si cangiano in bitume dagli acidi vitriolici. Si combinano eccellentemente con il zolfo, con cui formano un balsamo &c.

Delle Piante

Non si deve ommettere in Chimica di parlare delle piante, che sono una sostanza combustibile appartenente al regno vegetale. Gli antichi Chimici analizzando le piante avevano rivolte tutte le loro ricerche nel determinare la natura dello spirito, dell'olio, e del sal volatile, che

vedevano sortire dalla loro storta esposta al fuoco. In presente l'analisi di questi corpi fatta a fuoco è giudicata complicata, fallace ed ingannatrice. Infatti è provato a tutta evidenza, che que' diversi principj, che dalle piante si otten gono per la azione del fuoco sono decomposti; ed oltre ciò i prodotti delle diverse decomposizioni si uniscono tra loro, e danno origine a nuovi corpi, che non esistevano nel ve getale, che si esamina. Per trarre adunque delle utili e non sospette deduzioni dall'analisi a fuoco nudo conviene conoscere l'azione del fuoco sopra ciascheduno principio immediato o prossimo del vegetale p. e. dell'estratto, mucil lagine, materia salina, negli olii fluidi, o secchi &c. e paragonare i prodotti della distillazione del vegetabile intiero con quelli, che si hanno ordinariamente dai princi pj prossimi trattati alla stessa maniera. Si analizzano ad un tempo con i mestrui i vegetale per conoscerne i suoi principj prossimi, e comprendere le alterazioni cagiona te dal fuoco.

Ecco il processo dell'analisi a fuoco. S'introdu ce in una storta a metà; od a' due terzi del legno secco; e si espone al fuoco di un fornello a riverbero, adat tando il suo collo ad un pallone. E siccome danno le piante oltre agli altri principj anche un fluido aeriforme, così per raccoglierne lo conviene adoperare un recipiente per tugiato che si unisce ad un tubo ricurvo, che si presenta

ad un'apparato pneumatochimico. Suole talvolta la sostanza qualche sal concreto, e vascoltelo si annetta tra la storta, ed il recipiente un vaso a fuoco: alle ma separati si attaccherà. Il fuoco dell'essere condotto a gradi con somma giudizio dal minore fino all'infuocamento della storta: dalla quale quando niente più esce si cava il residuo, si calcina, se ne forma il liscivio, ad ottenerne i sali ec.

Dello Spirito ardente.

L'acqua vite è assai conosciuta: siccom'anche il metodo per ottenerla: da questa si estrae lo spirito ardente, o spirito di vino rettificatissimo, ed alkool, (.) cui dicono altresì acqua vite delle sette cotte. Per quanto sia vero, che di così detto se ne trova in tutte le Farmacie, non corrisponde egli però altro alla spettazione, ed al bisogno: io lo so per prova.

Per ottenerlo dunque purissimo secondo Rovelle distillandosi dell'acqua vite a bagno maria se ne estrae la metà: questo è spirito di vino comune, il quale con due successive distillazioni si rettifica fino a ridurlo a due terzi: questo ritratto distillasi di nuovo con l'acqua secondo il processo di Kunckel: L'acqua separa lo spirito di vino dall'olio, che lo alterava: così rettificato siamo certi di averlo purissimo. (.) Chi ripete le 7. o le 8 volte la distillazione, con le dovute separazioni l'otterrà ottimo: Per provare se sia riuscito tale, altri adopera la polvere da schioppo, ma s'inganna; perchè quando

(.) il risultato della combinazione del carbone dell'hydrogeno, e dell'acqua

altro ordinariamente

(.) Tom. 2. n. 125

onde lo spirito si svapora contemporaneamente anche l'acqua, che contiene esso stesso: altri, come Boerhaave, versando nello spirito del sal alcali fisso in polvere, e secco: questo se v'ha dell'acqua l'attrae, e cade in deliquio, senza attraere punto lo spirito, che galleggia. altri con Mr Baumé, servonsi di un areometro. Immerso questo nello spirito si profonda fino ai gr. 38 se puro è purissimo. Ved. il metodo da lui tenuto per costruirlo nella sua Farmacia

Ardendo lo spirito, od alkool non manda fuliggine di sorta. Non hanno potuto finora i Chimici determinare ciò che succeda all'alkool nel suo bruciamento: non ci arresteremo dietro alle diverse opinioni, ma attenderemo dal tempo, che al. cuna di esse riunisca per il corredo delle più sode sperienze, e fondate osservazioni. Esposto ad un caldo di gr. 10 svapora; ed in isvaporando produce freddo proporzionato alla rapidità della evaporazione.

Tutti gli acidi danno de' fenomeni importantissimi combinandoli con l'alkool: noi diremo, ... cose del solo vitriolico: combinati a parti eguali in una storta si ode un fischio, e risente del calor grande, con grato odore. Posta la storta in un bagno di sabbia, cui siano adattati due palloni; il pri de' quali nell'acqua fresca sorte 1.° uno spirito di vino grato all'odorato. 2.° un liquore chiamato etere assai soave, d'una estrema volatilità: esso sorte quando il miscuglio della storta bolle; in cui può formarsi allora delle strie

3.° segue uno spirito sulfureo 4.° un olio dolce giallognolo detto olio del vetro. 5.° altro acido sulfureo. 6.° ciò che rimane nella storta a fuoco continuato à la forma della sostanza di un bitume, che secondo Baumé dà col vitriolo di marte, del Blò di Prussia, una sostanza salina, ed una terra particolare. L'operazione descritta è una delle più singolari ed importanti della Chimica

L'etere svaporando produce un gran freddo, s'accende facilmente con fiamma, o scintilla elettrica

i: ꝑ d'alumine carboni

Del Pyroforo

Il Pirofore, così detto perche quasi portatore del fuoco havvi tale chimica preparazione; che esposto all'aria senz'altro s'accende: ove scola: Si univano insieme 3 parti d'allume, ed una di Zucchero, che si seccano in una padella di ferro sopra un fuoco moderato; e con ispatelletta di ferro si vanno rimescolando, finche siansi ridotti in una materia carbonosa, che poi si frange e riducesi in polvere grossolana. Questa si mette in un matraccio, et, e si calcina a bagno secco: intanto compare una fiamma solforosa alla bocca del matraccio per circa un $\frac{1}{4}$ d'ora. Allora si lascia estinguere il fuoco del fornello quando il matraccio non è più incandescente si tura: prima ... raffreddi affatto prontamente si versa la Polvere in vase di vetro asciutto smerigliato. Con ciò voi avete il Pirofore

Questa

Trattato delle Arie di diverse spezie ✣

✣ secondo la Teoria antica, e de' flogistici e la riforma fatta nel 1791

I

Una delle più utili, ed amene parti della Fisica tutta a se chiama l'attenzion vostra, eletti Uditori, e il vostro genio filosofico. Alletta or dee maggiormente della Teoria delle Arie io dico, la quale in questi nostri tempi si vede con esito il più fortunato promossa, e divisa; e da cui, oltre ai già provati sicuri vantaggi, altri grandissimi con fondata ragione sperare si possono. Nè già ella è questa una vana lusinga, figlia di quell'entusiasmo, che suol produrre sulle [illegible] nelle menti anche de' più dotti uomini, la novità applicazione ad uno studio nuovo: ed una nuova scoperta; [illegible] ormai a permetterci di vedere in Fisica del nostro che [illegible] principj de' corpi, cui la natura gelosa quasi di svelarci toglie dalla nostra veduta, e ci nasconde; potremo noi non nutrire grandi speranze, e queste sode e fondate, se nella [illegible] delle arie alcuni non [illegible] principj, e proprietà abbiamo scoperto? Ma più che del nutrire speranze delle ricerche sollecite da noi non si risparmj fatica e di mente, e di mano, [illegible] considerando, e sperimentando, [illegible] acquisto di nuove cognizioni quanto dilettevoli altrettanto prossime all'umana società. La famiglia delle arie novella quasi al mondo che da tutte le più colte Accademie, fu ed è tuttavia con parzialità accolta, trovi anche presso noi quella accoglienza, che dalla vostra cortese urbanità

3.° segue uno spirito zulfureo 4.° un olio dolce giallognolo
detto oleo del ... vitro. 5.° altro acido zulfureo 6.° ciò che rima-
ne nella storta a fuoco continuato ...

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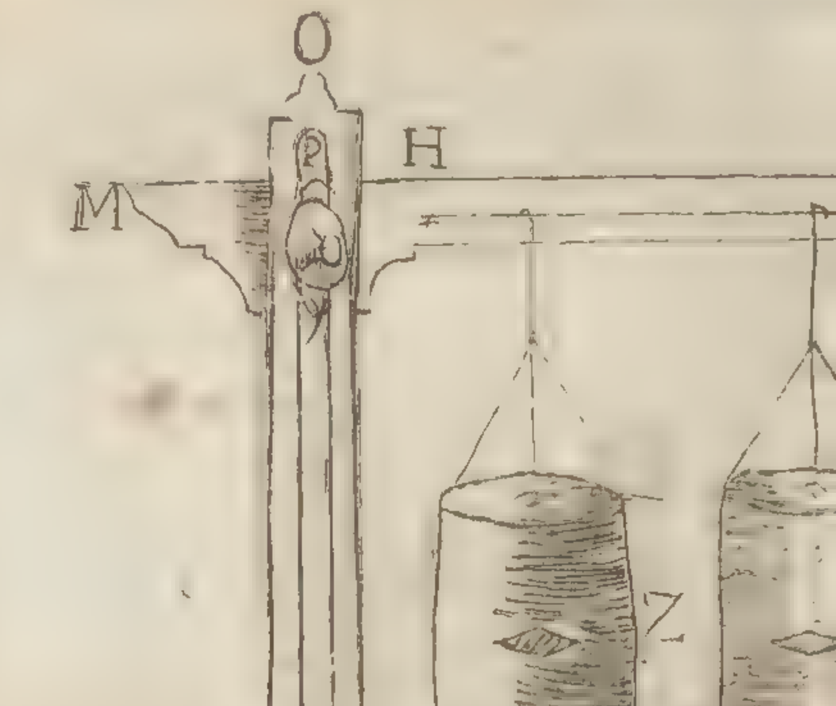

del fornello quando il matraccio non è più incandescente
si tura: prima ... rafr. ... affatto prontamente si versa
la Polvere in vase di vetro atturandolo smerigliato.
Con ciò voi avete il Pirofero ...
Questa

(*) Trattato delle Arie di diverse specie ✣ ✣ secondo la teoria antica, e de' flogistici. vid. la riforma fatto nel 1791

Una delle più utili, ed amene parti della Fisica tutta

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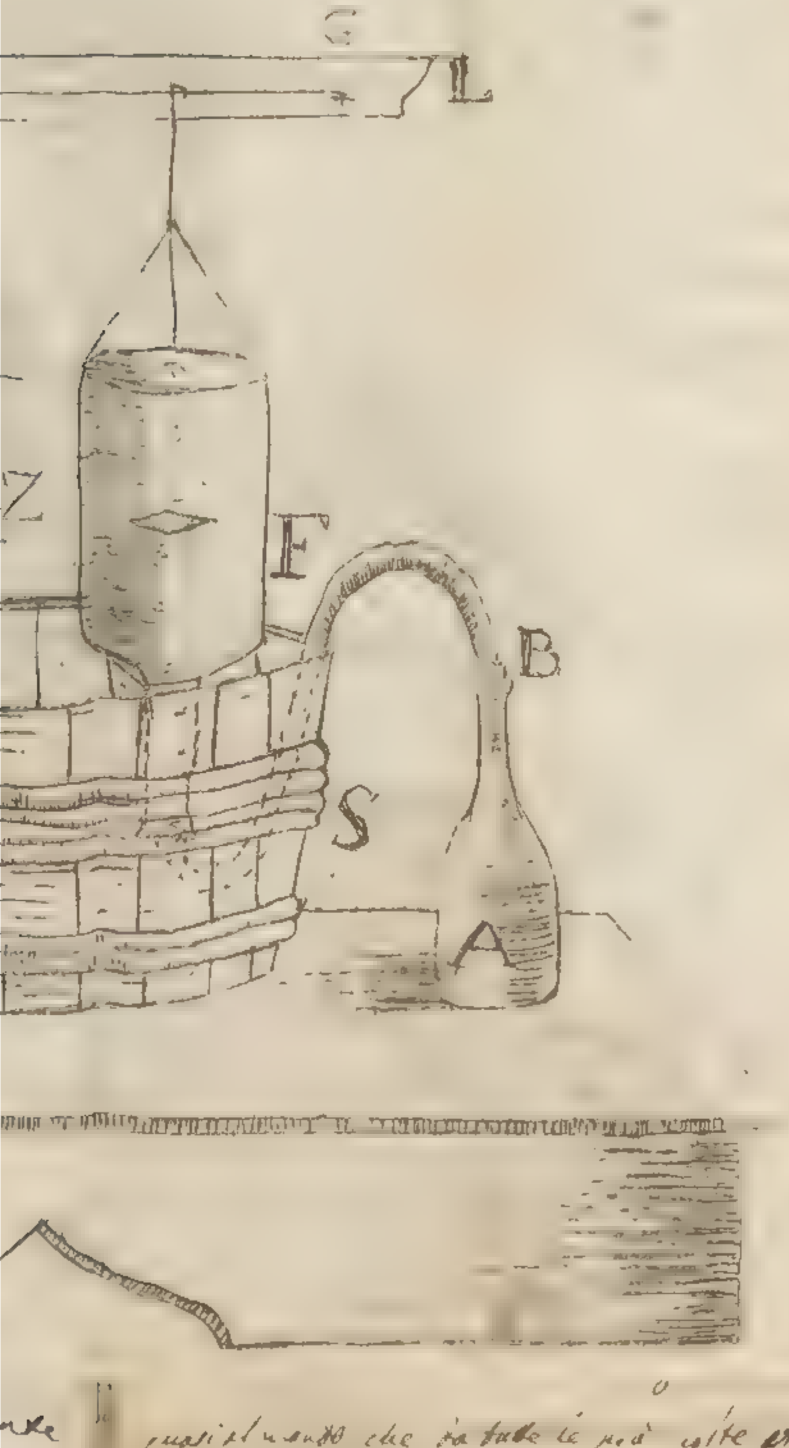

quasi il mondo che in tutte le più colte Accademie, fu ed è tuttavia con parzialità accarezzata, trovi anche pres: : so i questa accoglienza, che dalla mia cortese dipendenti

3.° segue uno spirito sulfureo 4.° un olio dolce giallognolo
detto olio del ... vitro. 5.° altro acido sulfureo. 6.° ciò che rimane
ne nella storta a fuoco continuato à la forma de la ... a
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si tuoa: prima che si raffr.di affatto prontamente si versa ed a
la Polvere in vase di vetro atturandolo meraviglioso.
Con ciò voi avete il Fosforo
Questa

Trattato delle Arie di diverse specie. ✳ ✳ secondo la teoria antica, de' flogistici. vid. la riforma fatta nel 1791

Una delle più utili, ed amene parti della Fisica tutta a se chiama l'attenzion vostra, eletti Uditori, e il vostro genio

I

L 408: 13	A Co: Mor.	L	43: —
L 100: —	A Mori	"	17: —
" 500: —	Accademia	"	104 . 14
1008: 13	Santorini	"	32: 13
	Letterile Ottoni	"	7: —
	Missio	"	66: —
	Mese	"	15: —
	Rio	"	31: 10
	Baldassini	"	6: —
	Bravo	"	6: —
	Missio	"	2: 5
	Cora	"	79: 7
			350: 9

2 6.6

43,
6,6
17

14:3
.. 10:
32:3

554: —
54: 7

64: 17
14 10
79 —7

ed è tuttavia con parzialità accompagnata, trovi onesta, sua:
: noi quella accoglienza, che dalla più cortese simpatia

attendere si dee. Il quale atto non sarà certamente dimeo:
rico: e per premio mi reve l'avvio a contare quel buon
nome (di cui solleciti esser dobbiamo) che ci acquisteremo
di ~~Amore di buon gusto adi genio~~ presso le Persone sensate
di coltivatori delle più accreditate scienze, e delle più mo:
derne nobili scoperte; e di veri seguaci del buon gusto nel
investigare e bestemmiato dechinar io

La grandissima analogia, che ha questa materia
con la Chimica fa che io dispensare non mi possa dal far
precedere alcuni prenotati, dai quali dipenderà la chiave
intelligenza di quelle cose, che s'avranno a trattare sul
proposito dele Arie: i quali se riusciranno più diffusi,
di quello richieder sembrino semplici prenotati, m'attie
do, che mi sia ~~delegiam~~ perdonato cortesemente; perchè
non potendo io mandare ad effetto ciò, che posto mi era
in animo, di spiegare cioè con qualche esecuzione la Chi:
mica; voglio almeno non lasciare affatto digiuno chi
m'ascolta di alcune di quelle eccellenti nozioni, delle
quali è piena questa nobilissima scienza, avvegnac
chè non tutte necessarie nel presente nostro argomento
delle Arie

Prima però di venire acciò abbia luogo il preclaro
detto di Plinio: Benignum est, et plenum ingenui pudoris
fateri per quos profeceris. Boyle, Sgravesande, Boerhaave
Priestley, Macquer sono i nostri principali Maestri etc.

. i Fontana Ingen-Housz. Volta et

Dei Principj; e dell'analisi Chimica

1 Per quanto sia poco quello che noi sacchiamo di Chimica, vuole una buona regola di Logica, che si cominci dalla definizione di essa. La Chimica è una scienza che esamina la natura de' corpi, e le proprietà loro per mezzo della analisi, e della combinazione. Con l'Analisi si separano le une dalle altre le parti, delle quali sono essi formati. Con la combinazione si formano de' nuovi composti, unendo alcune parti costituenti un corpo ad altre dalle quali è formato un'altro.

Ma questa Analisi, e questa decomposizione de' corpi dice il Ch. Sig.r Macquer (Elem. chi. T. 1. c. 1.) è limitata: noi non possiamo estenderla che ad un certo punto, di là del quale tutti i nostri sforzi riescono inutili: e qualunque mezzo tentiamo siamo sempre arrestati da sostanze, che essendo inalterabili, o indecomponibili, ci innalzano una barriera; oltre la quale non possiamo spingere i nostri passi. Queste sostanze son quelle alle quali io credo che noi diamo il nome di principj, o di elementi, almeno sono esse realmente tali rapporto a noi, le quali sono la Terra; l'Acqua, l'Aria, ed il Fuoco. Sarà vero: che questi medesimi da noi detti principj, o elementi tali non lo siano, in quanto che ci puote esser(?) no composti da altri più semplici elementi. Ma siccome l'nostro occhio più addentro non arriva, e di cotesti più semplici non scoprire quindi dobbiamo contentarci di considerarli come corpi semplici; ovvero come i principj

di tutti gli altri. Son dunque questi, e si nomano principj
,, primarj: secondarj son quelle sostanze, che di primi
,, elementi vengono immediatamente composte; mentre
,, sono in effetto le loro diverse mutue unioni, e le reciproche
,, loro combinazioni, che costituiscono la particolare loro
,, natura, e la differenza di tutti gli altri corpi; i quali es=
,, sendo come un risultato della unione dei principj tanto
,, primarj, che secondarj meritano realmente il nome
,, di composti, o di misti. (Macq. ibi.)

~ I diversi corpi comprendono quai più quai meno diversi principj; e sulla separazione di questi egli è cosa ch'e l'analisi chimica. Della quale troppo importa dirne qualche cosa, indicandone il metodo con cui si vol praticarsi. Volendosi analizzare un corpo si mette questo in un recipiente distillatorio comunicante con un vaso capace a raccogliere ciò che si esala ad un calore graduato dal termine più dolce sino al più violento. I principj più volatili s'innalzano i primi; e gli altri poi a misura, che trovano il grado di calore capace a sollevarli. Costumasi distillare. Eccone un esempio. Pongasi in una storta del vino, cui vogliasi analizzare. S'alza in prima un tenue vapore, che ricevuto in un recipiente refrigerante si condensa in liquore: questo è il principio più volatile, e denominasi spirito o mercurio: questo sublimato nella stessa storta, rilevasi altro liquore insipido, cui dicesi flemma. Sublimati il mercurio, e

la flemma in un vaso di terra avviene resto di materia viscida; la quale fatta passare in un simile recipiente, ed esposta ad un fuoco più vivo, nell'atto della sublimazione 1.° offre un liquore insipido; 2.° un altro del pari insipido; 3.° uno acido fluido; 4.° un liquor viscoso. I primi due si giungono chiamare una è specie di flemma: i due altri diconsi olii

Dopo queste operazioni vi resta un sedimento nella storta, il quale s'abbruccia, e si riduce in cenere: questa si scioglie nell'acqua, e che si decanta coi sali sciolti con l'acqua, e sciolti passano pe' pori della carta. La materia crassa che resta sopra la carta è terra, detta capo morto. L'acqua con i sali si espone al fuoco perchè essa tutta svapori. Quel che rimane diconsi sali fissi

L'analisi di cui abbiamo addotto l'esempio si chiama _analisi fatta col fuoco_: avvene un'altra che vien detta _analisi fatta con i menstrui_, la quale ha luogo quando si separano i principj col mezzo dell'acqua, dello spirito di vino, dell'etere, degli olj, dei sali acidi, e alcali, dei sali medj, dei saponi del zolfo, delle sostanze semimetalliche, e metalliche.

Delle sostanze saline

(3) I Sali sono sostanze dotate di sapore, solubili nell'acqua, e molto disposte ad unirsi con il principio infiammabile. Questi sali si distinguono in sali _acidi_, in sali _alcali_, in sali _medj_ o neutri. Gli acidi in sali acidi vegetabili; p. e. aceto, agro di limone ec.; in acidi animali p. e. acido del latte, del grasso, delle formiche ec.; in acidi minerali; p. e. vitriolico, nitroso, marino. Questi sali acidi mutano in rosso il colore ceruleo della tintura

[illegible] i tratti, [illegible] vegetale contenente della gomma, della resina, e un olio [illegible] ove occorra della [illegible] ne lo spirito di vino [illegible] col mezzo dell'acqua se gli [illegible] quanto contiene di mucilaginoso, o gommoso [illegible] sottomesso all'azione dello spirito di vino questo s'impadronisce di tutta la [illegible] resinosa, [illegible] vien [illegible] dello [illegible] all'azione dell'etere comunemente [illegible] oleoso [illegible]

di viole, ed'altri vegetabili. Si uniscono con moto di bollore con le terre calcarie, con i sali alcali, e colle sostanze metalliche; con ciascuna delle quali essendo uni=ti a sazietà formano altri sali; che son quelli che si chiamano neutri.

4 I sali alcali parimente si distinguono in sale al=cali vegetabile, come quello del tartaro; in animale # come il natron d'Egitto; o il sale di soda, che è chiamato ancora coi nomi di alcali nativo, di alcali marino, di al=cali di soda, di natron &c.

come il sale alcali delle ossa, e in sale alcali minerale

Le note caratteristiche delle quali sono dotati i predetti sali alcali sono di produrre al senso del gu=sto un sapore acre caustico, accompagnato da un sapore orinoso; di mutare in verde la tintura di viole; di non potersi unire nello stato di fluidità colle terre calcarie; e di unirsi con moto di ebollizione, e di effervescenza fino a sazietà coi sali acidi. Queste sono le proprietà ge=nerali, per le quali i sali alcali differiscono fra loro non solamente per un gran numero di proprietà chimiche ma ancora per lo stato in cui si manifestano

5 Il sale alcali puro vegetabile [...] non si manifesta in forma regolare, e cristallina; ma in una forma concreta somigliante ad una sostanza terrea; ed at=trae i vapori acquosi sparsi per l'aria, per i quali si scioglie

6 Il sale alcali minerale al contrario apparisce in for=ma regolare, e cristallina; e con istare esposto all'aria

in

invece di attrarre i vapori acquosi sparsi per la massi=
ma, perde l'acqua della sua cristallizzazione.

Queste due spezie di sali alcali non risvegliano al sen=
so dell'odorato alcuna sensazione, e resistono all'azione
del fuoco; e di un fuoco ancora violento quando sono
in vaso chiuso; per la quale proprietà si chiamano i
sali alcali *fissi*.

7 Il sale alcali animale a somiglianza del sale al=
cali minerale si manifesta in forma regolare, e
cristallina; ma a differenza di esso sale, e del sale vege=
tabile risveglia al senso dell'odorato un odore piccan=
te, ed ingrato; ed allorchè sta esposto all'aria total=
mente si scioglie in invisibile vapore odoroso; per la
quale proprietà gli è stato dato il nome di sale al=
cali volatile.

8 I sali *medj* o *neutri* finalmente sono quei
sali, che risultano da una perfetta combinazione
dei sali acidi coi sali alcali, e colle sostanze terree,
e metalliche. Tali sono i sali acetosi i sali *tartarosi*
vetriolici, *nitrosi*, *marini* (Introd. alla Chim. c. 1. art. 3)

9 Distinguono anche i Chimici un'altra sorta di sali
cui chiamano sali essenziali: e sono tutte quelle mate=
rie saline concrete, che quali conservano e l'odore, ed
il sapore, e le altre principali qualità, le quali proprie
sono de' corpi, dai quali son tratti. Le sole sostanze
animali, e vegetabili, sebbene non tutte, ne somministrano:
diconsi essenziali perchè nella distillazione non can=
giano essenza come gli altri (Cova Fig. num. n.° 177)

Idea generale delle relazioni di diverse sostanze

10 Tutte l'esperienze fino al presente tentate; e quelle che di giorno in giorno si tentano, concorrono a provare esservi fra i differenti corpi tanto primitivi, che composti una convenienza, una relazione, una affinità; o se si vuole anche una attrazione; il che fa sì che alcuni corpi sono disposti ad unirsi insieme; tutto che non possano contrarre alcuna unione con altri. Questo effetto, qualunque ne sia la cagione, servirà a render ragione di tutti i fenomeni, che si vedono in Chimica e servirà a connetterli insieme; ecco precisamente in che consiste

11 Pr.o se una sostanza ha dell'affinità, o relazione con un'altra, allora si uniscono amendue, e formano un composto

12 2.do Si può qui stabilire come una legge generale che tutte le sostanze simili abbiano insieme dell'affinità e per conseguenza siano disposte ad unirsi; come l'acqua all'acqua, la terra alla terra questa dicesi affin.tà di aggregazione

13 3.o Le sostanze che si uniscono perdono parte delle loro proprietà, ed il composto, che dalla loro unione risulta partecipa delle proprietà di quelle sostanze che gli servono di principj (a)

14 4.to Quanto più le sostanze sono semplici più le affinità sono sensibili, e considerabili: da che nasce, che quanto meno i corpi sono composti tanto più è difficile farne l'analisi; cioè separarne i principj componenti.

15 Quint.o Sarà presentata ad un composto di due sostanze

(a) Se le parti integranti p. e. dell'acido nitroso si uniscono con quelle di una terra, o pietra calcarea, nasce da questa unione un nuovo corpo composto di due principj, che ha il nome di nitro a base di terra calcarea. Questa sorta di affinità chiamasi affin.tà di composizione: e questa è contraria all'altra di aggregazione (ved. Introd. alla Chim. pag. 25)

un terzo corpo, il quale non abbia affinità con amendue le due sostanze prementovate; e con l'altra abbia relazione maggiore di quella, che hanno esse tra di loro: allora accade una decomposizione, ed una nuova unione: il che vuol dire, che questo terzo corpo separa le due sostanze una dall'altra; si unisce con quella con cui ha dell'affinità; forma con essa una nuova combinazione; e abbandona l'altro, che rimane allora libera; come lo era prima di contrarre alcuna unione (a)

16 Sec.º Sovente accade, che quando si presenta un terzo corpo ad un composto di due sostanze, non nasce decomposizione: ma queste due sostanze senza abbandonarsi si legano con il corpo, che vien loro presentato; e formano un composto di tre principj: e ciò accade quando questo 3º corpo ha una relazione eguale, o quasi eguale con l'una, e con l'altra sostanza. (a) L'istesso può succedere anche quando il 3º corpo, che si presenta ad un composto di due sostanze non abbia affinità che con una di esse due sostanze. Basta per ciò che uno dei due principj del composto abbia con il terzo corpo una affinità eguale a quella che ha con l'altro principio al quale è unito. Da ciò ne segue, che due sostanze, le quali per esse sole non possono contrarre insieme veruna unione, divengono capaci di unirsi in qualche modo e di formar parte d'un medesimo composto, congiungendosi ad una terza sostanza, con cui l'una, e l'altra hanno una uguale affinità. (b)

17 Sec.º Un corpo, che per se medesimo non può de:

(a) Così l'argento tenuto in dissoluzione dall'acquaforte lascia esso medesimo precipitare ponendo in detta dissoluzione si gettino de' pezzi di Ottone, atteso che l'acqua forte ha maggior affinità con l'ottone, che con l'argento (Lavoi. nº 119

(b) Se a due principj, come all'oro, ed all'argento, dopo le ascolte fusi, si aggiunge una porzione di rame, questo si unisce cogli altri due, coi quali forma un corpo composto di

(a) Se nell'acqua comune s'immerge una pietra calcaria, come lo spato calcario, si osserva, che egli non si unisce con acqua: ma se nell'acqua medesima si fa tra un terzo, principio, come l'acido nitroso si vede, che esso per avere una affinità uguale tanto coll'acqua, quanto collo spato, fa unire questo coll'acqua medesima (Lett. al Chi)

comparire un composto di due sostanze, perchè come abbiamo detto esse hanno una maggiore relazione fra loro di quello, ch'egli abbia con l'una, o con l'altra; diviene capace però di separarle mentovate una di loro, allorquando sia combinato con un altro corpo, che abbia un grado di affinità con l'altra delle sostanze capace di supplire al suo difetto. Vi sono allora due affinità; e si forma una doppia decomposizione, e una doppia unione

Delle sostanze metalliche

14 Le sostanze metalliche sono lucenti; e sono più [illegible] pesanti, e più opache di tutti gli altri corpi terrestri si fondono al fuoco, da cui, perciò [illegible] si si perdono? Sono soggette ad essere sciolte dai sali acidi, coi quali formano diversi sali medj; alcuni dei quali sono cristallizzabili ed altri deliquescenti, e non cristallizzabili. L'affinità, che ritengono le sostanze metalliche coi sali acidi è minore di quella, che hanno cogli stessi i sali alcali fissi, e volatili, e le terre calcarie.

Le sostanze metalliche si distinguono in tre classi generali, cioè in semimetalli, in metalli imperfetti, ed in metalli perfetti. I semimetalli, fra quali si pone il regolo di antimonio, il bismuto, il zinco, il regolo di cobalto, di arsenico, il nichel, non si stendono sotto il martello, e si convertono in fumo, e in calce per l'azione del fuoco. I metalli perfetti sono l'oro, e l'argento: questi oltre la duttilità, resistono anche all'azione del fuoco senza soffrire alterazione alcuna, nè diminuzion di peso

I metalli imperfetti finalmente sono il ferro il piombo, lo stagno, il rame. Alcuni Chimici vi hanno aggiunto l'argento vivo, o mercurio ma siccome non ha maleabilità dalla maggior parte vien considerato come un corpo metallico di un genere particolare. Del quale avremo occasion di parlare altrove. Tutte queste sostanze, tranne il Mercurio, stregate con un panno lano o ec. danno una emazion odorosa diversa nelle diverse spezie

Della calcinazione

14 La calcinazione è una operazione nella quale per mezzo del fuoco si spogliano i corpi dei loro principj acquoso, e aereo; o si spogliano del loro principio infiammabile; o si spogliano nel tempo stesso dei principj acquoso, e aereo, e del principio infiammabile

Un esempio della prima specie di calcinazione lo somministra la pietra calcaria; la quale non si converte in calce viva esponendola al fuoco. Un esempio della seconda lo somministrano i semimetalli, ed i metalli imperfetti; i quali per l'infiammazione, che si osserva accadere in questa calcinazione del loro principio infiammabile nello stato di siccità cioè del loro flogisto, perdono unitamente con questo la rispettiva forma, e le rispettive proprietà metalliche: e così si cangiano in una materia terrea che ha il nome di calce semimetallica, o di metallica

Un esempio della terza spezie lo somministra la riduzione in cenere delle sostanze vegetabili, ed animali;

le quali per l'azione del fuoco a questo stato sono appunto ridotte.

Dato questo, che la seconda specie di calcinazione, per essere un vero abbruciamento del principio infiammabile nello stato oleoso, e nello stato di siccità richiedono il libero concorso dell'aria (a). Al contrario la prima specie di calcinazione per essere non già un abbruciamento; ma una pura volatilizzazione si può fare in vasi chiusi (tutto ib. alla ch.a pag. 137)

Della riduzione (ib. pag. 138)

10 La riduzione chiamata altrimenti revivificazione, è una operazione nella quale si restituisce la forma e la proprietà a que' semimetalli, e metalli, che di queste sono stati privati per la perdita del flogisto come nelle calci dei semimetalli, e metalli, per l'unione di qualche materia di sorta; come nell'oro fulminante, nella luna cornea, nel cinabro

La riduzione delle calci metalliche appartiene a quelle dei metalli imperfetti; perchè questi a differenza dei perfetti perdono il flogisto. Ed essendo essi siccome anche i semimetalli privati d'esso flogisto si manifestano in forma di varie terre non dotate di alcuna coesione; se però non sono state esposte all'azione d'un fuoco capace di fonderle: nel qual caso compariscono sotto la forma di vetro, o di materia vetrificata: la quale però, siccome anche le sud.e calci riunite al flogisto per riprendono la primiera forma. se pur non son state troppo tormentate dal fuoco

(a) Volendo facilitare l'abbruciamento del flogisto di alcune sostanze semimetalliche, o metalliche si debbono queste ridurre in piccolissime parti, acciochè presentino all'aria più superficie. Si debbono ancora esporre al fuoco in vasi larghi, e poco fondi, ed agitarle spesso, nè permettere che si fondano

(La materia riconosciuta più propria ad ottenere la riduzione è il carbone polverizzato; perocchè il carbo=ne altro non è che il flogisto strettamente unito con una terra, che rendendolo assai fisso lo fa capace di resistere ad una violenta azione del fuoco: Ma siccome il carbone non può entrare in fusione, ed è piuttosto atto in conseguenza ad impedire, che a facilitare la fusione delle calci, o vetri metallici, il che è però una condizione essenziale per la ri=duzione; si ha immaginato di mischiarlo, come ogni altra materia, che contenga del flogistico con degli alcali fissi, i quali entrano facilmente in fusione; e sono atti a facilitarla negli altri corpi. Questa mistura dettasi flusso riduttivo; perche si chiamano flusso in generale tutti i sali, o miscugli di sali, i quali sono propri a facilitare la fusione (Mag. Ch. ch. T. 1. pag. 66))

Dell'aria in generale

§ 1. Sotto il nome di generale di aria dice il ch. Scopoli nelle note al Diz. Chim. di Macq., noi intendiamo un fluido trasparente, permanentemente elastico, finchè almeno è in istato di aggregazione; e più o meno pesante: il quale rapporto all'influenza, che ha nell'animale economia or è respirabile, ed or mefitico; e così pure rapporto alla combustione, o alla fiamma, or l'alimenta, or la riduce, ed or la soffoca. Quanto all'odore e sapore ei sembra non averne punto, probabilmente perchè a quelli che ha noi siamo avvezzi: or acquistandone sensibile, per un odore, e sapore particolare. Secondo queste ed altre specifiche proprietà si distinguono diverse specie di aria: e di queste appunto almeno delle principali abbiamo noi a trattare distintamente ne' seguenti Capitoli

Dell'aria atmosferica

§ 2. L'aria atmosferica ossia la comune respirabile cinge fino a grande altezza tutta la gran mole dell'orbe terracqueo: è senza odore, ed insipida: od almeno noi non ce ne accorgiamo, perchè siamo dalla nostra nascita ad essi assuefatti. Lungi dall'esser ella semplice con(?) pregna sempre d'una quantità considerabile di sostanze volatili, che esalano continuamente dall'acque, e da tutti i vegetabili, animali, e minerali, i quali compongono il globo terrestre: ed a questo miscuglio forse attribuir deesi quel colore azzurro, che noi in guardando il Cielo al Cielo stesso riportiamo. Quanto

in somma che è atmosferica nelle sue parti che la compongono, che divisa essa in quattro parti, tre d'esse formano un composto d'aria tutt'altro, che respirabile; sono aria mofetica, di questa specie che il Priestley chiama aria deflogisticata, ed una sola perfetta respirabile, aria deflogisticata

Volgarmente si crede sia l'aria sempre perfetta, ossia deflogisticata, vita nel corpo vegetale, ed un principio nutritivo: molte osservazioni, e varie esperienze fatte da eccellenti fisici de' giorni nostri c'inducono a persuaderci, che essa allora diviene a combinarsi in certe porzioni, ... il flogisto si cangia in aria fissa; e che diminuisca, e tutta si perda per la calcinazione de' metalli, per la combustione, per la putrefazione, senza sapersi dove vada ...... noi avremo a parlare più distesamente quando del flogisto, della calcinazione, si tratterà. (vedi Mac ...... pag. 43, 44)

Intanto giova il sapere, come quest'aria talor semplice, talor composta trovasi sparsa per ogni dove non solo come ambiente i corpi terrestri, ma anche come ne' medesimi esistente; principalmente ne' vegetabili, e negli animali; come notato siamo dagli esperimenti del Boyle, e dall'Hales, che molti ne descrive nella sua Statica de' vegetabili. Mettere sotto la campana Pneumatica ancor vivo, ossia qualunque immerso nell'acqua, ... quindi l'aria dopo .... dal corpo immerso ....., o dell'acqua delle .... altro non sono che aria, la quale si ....

del corpo, ne' quali dianzi stavasi, ma che più stare non può perchè per l'azione dello stantuffo cessa la pressione esterna, che costringevala ad occupare que' recessi, e nascondigli. Non men chiaramente ciò si dimostra da quello che si vede succedere per mezzo di un uccelletto posto sotto la campana della macchina, il quale non sì tosto si comincia ad estrarre l'aria, che l'uccello notabilmente si gonfia negli occhi, principalmente effetto della dilatazione dell'aria, la quale sparsa è ne' tra le parti dell' animale.

(a) Altre circostanze ...

§ 11 Questa maniera di starsene dell'aria ne' corpi è simile è a quella dell'acqua riguardo alla spugna; (a) è diversissima da un altro suo stato niente meno comune riguardo a' medesimi corpi. Ella è spesso per modo connessi unita, che ne forma una parte costitutiva, e ne è vero elemento. Si può benissimo separare, ma una tale separazione va congiunta con lo scioglimento del corpo. Nè basta già ad una operazione sì fatta l'uso della macchina pneumatica, od una forte compressione, ma conviene ricorrere all'analisi, e a que' modi che la chimica ci somministra per iscomporre i corpi. Frattanto, che questo aria trovasi in questo stato, che dicesi stato di fissità, priva è della sua elasticità; la quale però riacquista tosto che dalle sostanze dei corpi separata ne venga. La dissoluzione del mercurio p. e. prodotta dall'acido nitroso fa vedere eseguito perfettamente quanto dicia=mo ma di questo potrà avvenire a parlarne altrove

(a) adicesi stato di porosità

Delle proprietà dell'aria in particolare Cap. 2

6 Utilissima cosa ella è conoscere il più che si può dell'aria; dacchè ella è quella cui noi respiriamo, ed in cui operiamo. Le sue più comuni, e più conosciute proprietà sono 1.° la sua gravità 2.° la sua compressibilità 3.° la sua forza espansiva. Anche è la più singolare di tutte consiste in ciò, che nessun corpo combustibile può senza il di lei concorso bruciare. Le tre prime son anche proprie di molti altri fluidi, i quali perciò spesso aeriformi sono stati e per certamente denominati fluidi aeriformi

Della gravità dell'aria atmosferica Cap. 2

6 Che l'aria fosse o no grave, è stato messo in dubbio dai più de' filosofi prima del Galileo: molti han detto esser ella assolutamente leggiera. Aristotele però come osserva Musschenbroek la pose tra i corpi gravi. quod Galileus incepit probare, confirmavit Torricelli, et Mersennus dice lo stesso autore § 1030. A nostri tempi non v'ha cosa che più certa sia ed provata. Una cosa di ancia ci mette al fatto di questa verità con la maggior evidenza. Pesate un recipiente di vetro vuoto d'aria, poi tutto lo stesso introdottavi in esso nuovamente l'aria, e vedrete s'ella pesi o no. Voi con questo o con altri metodi avrete a conoscere cui ella nel volume d'un piede cubico corrisponde, considerata la mediocrità tra l'eccessivo caldo, che più men pesante la rende e l'eccessivo freddo, che più, corrisponde essa al peso di onc. $1\frac{2}{3}$

Ciò stesso vien provato con ugual evidenza dalla pressione che la stess'aria esercita su que' corpi i quali chiudono uno spazio o pieno vuoto dell'aria stessa; o vuotar con l'ajuto della macchina pneumatica. Mettete una mano sopra la campana della macchina stessa, che abbia un'apertura: appena voi potrete ritirarla alla prima estrazione prodotta dallo stantuffo; non la ritirerete per nessun modo alla 4.ta 5.ta tanto, e sì grande sarà il peso dell'aria sulla vostra mano.(a) Da questo stesso caso e pressione esterna procede la strepitosa ... de' due famosi emisferii Magdeburgesi vuotati di aria. La salita da 27 fino ai 30 ... pollici che fa il mercurio(b) non è da chi voi oggi dovessi al peso dell'aria. Dobbiamo ... al peso dell'aria perchè l'acqua continua ad uscire da' sifoni, e con l'artifizio delle trombe(c) ... si possa ... grande altezza. Di tutto ciò noi potremmo vedere se l'aria non pesasse.(d) Dovremmo ... di questa ... dell'aria, ... facendo ... che ... non si potrebbe come i vapori, che pesanti da tutti son ... ... potessero ... di mezzo ad'aria, ed essere dalla medesima sostenuti, se quando ... non fossi ... ... la gravità dell'aria a quella dell'acqua come 1:800 circa; ed a quella del Mercurio come 1:11200 (Per provare che la gravità dell'aria non sia da' vapori ved. ... Lat. ... § 6 ...)

(a) e reinduce dalla mano applicandola ad una ... apertura ... di cristallo, ... l'estrazione dell'aria ... segno ... ... nel fondo del recipiente dove ... in un milione ... di frammenti

(b) ne' nostri barometri

(c) aspiranti

(d) L'uomo posto sulla superficie della terra è destinato a portare il peso d'una colonna d'aria, che ha per base tutta la superficie del suo corpo. In un uomo di statura mediocre si valuta, che questo peso monti a libbre ...00. Si è stato osservato, che varia nelle diverse temperature e tempi; e questo divario monta fino a 2000 lib.; questo è indicato da' barometri. Non potria l'uomo ... a sì enorme pressione, se non trovasse uguál reazione dall'aria che è nel ... nostro corpo. Nasce equilibrio ne' tempi ... quindi è che noi ci sentiamo aggravati, ... a mal effetti ... (Athmos)

Della compressibilità, e forza espansiva dell'aria e della sua elasticità, e delle sue leggi Cap. 13

27 Le considerazioni, che inostrate fatto su le indicate proprietà dell'aria son pur deliziose. Cominciamo dalla elasticità. Per questa dice il ch. Boerhaave quella singolar proprietà per cui qualunque aria conosciuta, che occupa un determinato spazio, ed in esso è così rinchiusa, che di là uscire non possa, se sia da un determinato peso compressa, si riduca a sempre minore spazio, quanto è maggiore la potenza comprimente, in guisa però, che sempre da se medesima dilatandosi torni ad occupare spazj maggiori in proporzione che va cessando la forza comprimente che in lei operava; la quale cessando affatto riprende esattamente e rimettesi nello stato primiero. (a) Questa proprietà è propria solo dell'aria, de' fluidi nei vapori, e dalle altre elastiche o siano essi liquidi o solidi siano dopo una forte compressione perdono del loro elaterio, ne meramente si rimettono nel primiero stato di compressione siano tenuti per lungo tempo.

(a) e siano per quanto si voglia tenuta chiusa, e compressa in un stesso corpo o fluido, o solido anche compressa enormemente si troverà mai egualmente elastica. E questa si può annoverare tra le leggi della elasticità dell'aria. Di ciò volle accertarsi il Boyle e il Mariotte chiudendo l'aria comune nello schioppo pneumatico, e lasciandovela molto tempo. Roberval lo ebbe la pazienza d'aspettare ben 15 anni; e fu costretto l'aveva trovata così elastica come se stata [illegible] (vid. Du Hamel Hist. Acad. R. Soc. pag. 158)

28 Il Boyle, il Mariotte ed altri con lunga serie di sperimenti affermarono doversi ancora tal legge costante della elasticità dell'aria, che riducasi a spazj tanto minori quanto maggiori ad essa applicati sono i pesi comprimenti: e che la densità dell'aria compressa sia sempre proporzionale al peso comprimente. (b) Assicura dico il M.

(b) e che gli spazj occupati dalla stessa medesima dell'aria sia in ragion reciproca de pesi comprimenti.

Paulian Dictionn. de Phys. art. Air., che M. D. Hales ha condensato l'aria 1838 volte più dello stato suo naturale (a) e che M. Boyle (lo che sia qui detto incidentemente) la dilatò 13679 volte più di quello ch'ella sia sulla superficie della terra. Tutto ciò ridotto è contrario alla sana Fisica: noi sappiamo che l'aria ha una mole prodigiosa &c.

(a) dunque la ridusse ad essere, ri... del doppio, e più densa dell'acqua; ma questa tale condensazione è sospetta assai: il metodo tenutosi si riserva!! Hales di una palla di ferro, che al più ... si spezzò: calcoli egli dunque [illegible] gatori

~4 Abbiamo cominciato a ridurre l'elasticità dell'aria a leggi; delle quali due ne abbiamo spiegate: segue la terza. L'aria densa, qual è la nostra, per l'azione del fuoco posta è in istato di dilatarsi per ogni verso più di quello che fosse nello stato suo naturale; sicchè ne abbiamo fatto già un cenno qui sopra, dati quel che riguarda alla straordinaria dilatazione su le sperienze del Boyle. Che se sarà condotta alla maggiore possibile diminuzion di volume per l'azion del freddo, o più per una violentissima compressione; ed a lei sia poscia applicato il fuoco anche in piccola quantità, più acquisterà una somma forza resistente: ed in generale quanto sarà l'aria più densa per la compressione, tanto più, posto il medesimo grado di calore, crescerà la sua elasticità; e ciò in ragion diretta delle densità: e crescendo la densità dell'aria, ed attuando insieme il fuoco la forza della elasticità crescerà sempre in ragion composta d'amendue (vid. Boer. de chem. pag. [illegible])

... Le quali cose tutte considerate noi comprendiamo che se un attivissimo fuoco sotterraneo, dice il citato Bocc. loc. cit. fosse applicato all'aria ristretta nessuno [illegible] [illegible] ad $\frac{1}{800}$ (al qual volume la ridussero gli Accademici del Cimento) nel suo volume, ne risulterebbe una forza affatto incredibile; omniaque nobis [illegible] effectu immanes eruperunt!

§ O Per altro chi volesse vedere una ordinaria, e facile dilatazione, e condensazione potrà di leggieri soddisfarsi in questo modo: e primo della dilatazione. Entro un picciol vaso si leghi una vessica da cui sia stata esclusa l'aria al possibile: e l'uno, e l'altra siano messi sotto la campana pneumatica; dalla quale siane estratta l'aria: appena lo stantuffo avrà cominciato ad agire la schiacciata vessica comincierà essa pure ad enfiarsi: e se proseguirassi per qualche tempo l'estrazione dell'aria tanto si gonfierà, che giungerà a spezzarsi, dando uno scoppio. Ciò poi accade, perchè l'aria rinchiusa nel vaso, cessata la pressione dell'aria esteriore, tende a dilatarsi, e trovando uno spazio assai opportuno nella vessica, in essa s'insinua: ne questa stessa ~~non~~ bastando ancora la spezza.

In mancanza di macchina pneumatica si potrà ottenere mediocremente una considerabilissima dilatazione presentando il vaso mentovato al fuoco: ed anche una sola vessica imperfettamente gonfia, od un tubo

di vetro lungo p. e. un piede e riempito di acqua tre quarte parti, la cui estremità piena d'acqua com'unichi immersa sia in altr'acqua contenuta in un vaso; l'altra estremità armata come da chiavi sovraposta sia al fuoco; si vedrà ben tosto come quel quarto d'aria caccierà fuori del tubo tutta l'acqua; la quale non tornerà ad innalzarsi se non dopo cessata l'azione del fuoco, e raffreddato il vetro

Quanto alla condensazione: preso il medesimo tubo quì sopra descritto, nella medesima maniera disposto, con la sola diversità, che la parte d'aria piena sia circondata di ghiaccio, o neve; si vedrà come dopo brevi instanti l'acqua ascenderà, occupando una porzione della quarta parte del tubo, che occupata era dall'aria. Che se vogliasi fare il confronto tra la comprimente forza, e la riduzione di volume dell'aria si prenda un tubo ricurvo per modo, che le due gambe restino parallele; ed una di esse sia p. e. lunga pollici 60; l'altra aperta ... e chiusa. Nel luogo della curvatura all'altezza di poche linee s'infonda del mercurio per modo, che l'aria contenuta nella gamba corta resti nello stato suo naturale; e sia dal mercurio medesimo perfettamente separata dall'aria dell'altra gamba. Si riempia quindi di mercurio fino ai pol. 30; allora l'aria che occupava lo ...

spazzo di un piede si restringerà a soli 6 pollici rima-
nendo il tubo anche nell'altra metà; ed a un solo terzo di
piede ridurrassi così di seguito, quando il tubo fosse più
alto, e di maggior riempiuto

Della necessità dell'aria per l'abbruciamento

Parlandosi di abbruciamento deesi avvertire esser
questo di due spezie l'uno perfetto l'altro imperfetto
Perfetto è quello che consiste in una libera separazione, o
dissipazione di parti unita allo riscaldamento prodotto
dal fuoco, il quale allora si svolge. Se manchi lo riscal-
damento: o posto il riscaldamento non s'abbia lo disper-
gimento delle parti allora dirassi questa combu-
stione imperfetta

Noi trattiamo della prima; e stabiliamo che un
corpo non può assolutamente bruciare qualor man-
chi l'aria: ed ivi meglio, e più facilmente bruciasi
dove maggior quantità di aria, e più densa
sia aderente alla superficie del corpo che brucia. Per
ciò che s'aspetta al primo ormai non v'ha chi si opponga; tan-
te e sì convincenti sono le prove, e le esperienze, che su ciò
sono state fatte: una ione indicherò. Sotto la campana
pneumatica si ponga una candela accesa; ella arde a mera-
viglia prima siane da la estratta l'aria: ma che a grado
grado rarefacendosi l'aria per l'azion dello stantuffo, di pari
passo langue la fiamma: estrattane quasi tutta l'aria,
s'estingue

Parve a taluno, che la polvere da schioppo vada eccettuata da questa regola; conciossiachè si può egli accendere nel vuoto. Ma se bene un tal fatto si esamini si dee conchiudere essere la detta polvere soggetta alle generali regole della combustione. Perchè si osserva come non s'accende egli nel vuoto alla medesima maniera con cui nel pieno s'accende: nel pieno nel momento per una sola scintilla s'infiamma, e scoppia: nel vuoto non si brucia se prima un violento fuoco d'una lente caustica non l'investa; e que' soli pochi sono accesi, i quali da' raggi son tocchi: gli altri quantunque posti in contatto niente soffrono. Ma come poi que' grani pur s'accendono nel vuoto? Questo succede perchè la polvere porta seco nel vuoto dell'aria in istato di fissità: dallo stato di fissità passa allo stato suo naturale allorchè è sciolto; e così in proporzione della propria massa potrà promovere l'osservato abbruciamento. Il Caval. de Saluzzo ebbe l'abilità di raccogliere l'aria atmosferica sciogliersi dalla polvere da schioppo nell'atto della combustione: come può vedersi nella sua dissertazione delle Miscellanee de' Torinesi [illegible]

Disse anche, meglio bruciarsi un corpo immerso in un'aria più densa. Ora la fiamma più viva e dilatata, che si vede in quel recipiente nel quale ci era l'aria condensata ciò prova abbastanza. Siccome anche il vedersi, che il fuoco si ravviva

d'una riaccesa incendente quando una corrente d'aria passa sopra di esso; e quasi infallibilmente più se quest'aria è pura, cioè deflogisticata: la quale sola veramente serve alla combustione

Il Boerravio pretendea, che non solo l'abbruciamento non si potesse nel vuoto; ma neppure in un'aria non comunicante con l'aria esterna. Ma ne' suoi sperimenti sfuggì di darsi avvertita una circostanza importantissima, che ponea un fatale impedimento allo abbruciamento. Sperimentava egli con vasi metallici chiusi, entro cui vi ponea delle materie di facilissima accensione, cioè spirito, canfora ecc.; ma che prima, che esposte fossero a concepir fuoco era necessario, che detti vasi venissero fortemente riscaldati: ora è certo, che da questo calore l'aria veniva a viziarsi, ed a rendersi incapace di servire allo abbruciamento

Osservate come il calore vizia l'aria? Così è veramente. Se venga collocata una candeletta (Macquer chimica pag. 80) accesa sotto una campana di vetro, che sia ben unita col piano, che la sostiene, la fiamma della candeletta sussiste per un tratto tempo tanto più lungo, quanto il recipiente è più grande; ma ella va diminuendo a poco a poco, fino a che si spegne del tutto: perchè la quantità d'aria contenuta sotto la campana essendo limitata, e non potendosi rinnovare non può servire pertanto che ad una data quantità di combustione. Ma altro fenomeno degno di riflessione in que-

sta sperienza è quello di vedere, che dopo di essersi spenta la candela si trova sotto la campana un voto reale d'aria, senza che ne sia sortito punto. La campana trovasi allora aderente con forza al piano, che la sostiene: il che prova ad evidenza, che l'aria, ch'essa conteneva è concorsa materialmente alla produzione della fiamma: perchè se ciò non fosse, l'aria cotanto rarefatta dal calore dell'interno del recipiente, farebbe al contrario ogni sforzo per innalzarlo; e se n'anderebbe via al momento, che trovasse libera l'uscita.

135 Prima di chiudere questo articolo diamo un'occhiata alla propria funzione dell'aria nell'atto dello abbruciamento de' corpi. Si sa, che la presenza dell'aria è necessaria: ma perchè ciò? qual è la parte ch'ella ne ha? avvi gran diversità di opinione tra gli Stahliani, ed il Sr. Lavoisier. Dicono i primi, che i corpi combustibili contengono una grande quantità di fuoco nello stato di fissezza; ed essere ufizio dell'aria nella combustione, che con la sua virtù mestrua promova essa lo svolgimento di questo fuoco fissato: lo che quando avvenga, e ne segua la dissoluzion del corpo; e compaja la fiamma proporzionale alla quantità dello svolto flogisto. Vuol poi egli, e chi lo segue, che una qualche parte dell'aria, che serve allo abbruciamento subentri al flogisto, e si fissi nel corpo che si brucia: lo che dicesi apparisca principalmente nella calcinazion de' metalli.

La pensa assai diversamente il Sig.r il quale Dis. 1777

Ab. di Lov. sostiene che la fiamma non s'abbia già a ripete=
re dal fuoco de' corpi combustibili; ma dal fuoco dell'aria, che
viene allo abbruciamento. Vuole questo eccellente Fisico che tutta
nella ~~elasticità~~ espansione ciò noi diciamo procedere dalla elasticità dell'
aria, propriamente proceda da quella del fuoco, o del flogisto: e
e intanto l'aria sembri elastica, in quanto che le sue particole
nuotano nel flogisto, che tutta la terra circonda. Se dunque
qualche corpo sia presentato all'atmosfera, il quale abbia
maggiore affinità con le particole solide dell'aria, che con il
flogisto: le particole dell'aria precipiteranno nel corpo, e dovrà
il flogisto separarsi: dalla qual separazione succederà il fuoco,
seguirà l'abbruciamento

Ciò che indusse ad ammettere questa ipotesi il Sr. La=
voisier, ci arrogano la Stalliana fu perchè, parvegli non po=
tersi intendere come le particole dell'aria, o del fuoco,
le quali sono naturalmente in uno stato di espansione, pos=
sano condensarsi nella sostanza de' corpi combustibili
senza manifestare alcun segno di elasticità. Ma è cosa
certo di meraviglia, che tale scrupolo sia entrato nel
Sig. Lavoisier, il quale espertissimo nelle sue proprie spe=
rienze, con le quali illustrò questa parte di Fisica, e
mirabilmente l'accrebbe, deve aver veduto sortire in
abbondanza de' vapori aeriformi [a] da' corpi non men
solidi che fluidi; e ciò per dissoluzioni ottenute anche
da soli acidi.

Siamo noi dunque più propensi per la Stalliana senten=
za particolarmente in vista di qualche difficoltà dalla, che

(a) i quali, siccome tutti i fluidi differenti da' solidi corpi e duri, contengono moltis=
simo flogisto

che nuovo si potrebbe contro il S.r Lavoisier. Ora io le

ne proporrò. Supponiamo, che il fuoco, che dà prove per la

combustione, non sia fuoco, che si chiuda nel corpo combu=

stibile; ma come vuole il Lavoisier fuoco dell'atmosfera

nel suo naturale stato di espansione, quando le particole

solide dell'aria si staccano da quelle del flogisto, e s'in=

trudono nel corpo combustibile, allora il fuoco di questa

separazion dell'aria potrà ben risplendere; ma non si

dilaterà con maggior forza di quella con cui si dilata

l'aria sotto il recipiente della macchina pneumatica,

ancorchè qualche porzione di suo interior volume ne

è tratta. Or domando come mai così piccolo sforzo pos=

sa effettuare la dissoluzione di quelli si corpi più duri.

Chiamerà egli forse in sussidio la forza mestrua dell'

aria, se questa non basta a metter incendio neppure

ne' corpi di più facile combustione. Dunque la picco=

la espansion del flogisto, che sola può ammettere Lavoi=

sier, dovrà almen vincere la somma differenza che

passa tra ~~[struck]~~ corpi di più facile, e quelli di più diffi=

cile bruciamento; p. e. tra l'aria infiammabile, ed

i metalli. Senza di che ammessa anche detta forza mes=

strua, e dissolvente come spiegherà egli il rapido sca=

gliamento delle parti bruciantesi, che, esso ~~[struck]~~?

si veda, (Lavoi. nov. opuscol. Dissert. 2.a ubi vide etiam

sequentem responsionem)

De' viventi collocati in un luogo chiuso ermeticamente. Cap. 5

Gli animali, i vegetabili e i semi, o gli ovi degli animali p. 6
e de' vegetabili da noi son intesi sotto il nome di viventi. Tutti gli antichi, e de' moderni alcuni, tra quali il diligentissimo Boerhaave giudicarono che l'aria chiusa fosse senza riserva fatale alla vita ed all'incremento di qualsiasi vivente. Questo errore, in gran parte ebbe sostanza [illegible] perchè sperimentarono [illegible] le sole bestie delle mammali, cioè che succhiano il latte, ed [illegible] terrestri: ed usarono vasi di capacità assai tenue. Altrettanto avrebbe dovuto credere anche il Sig.r Spallanzani, se avesse dovuto giudicare dalle sole [illegible] che fece secondo il metodo degli antichi. Ma avendo egli messo in opera de' vasi grandi ed avendovi rinchiuso moltissime specie di animali (Opusc. [illegible] Chiu. anim. et veget.) ebbene effetto tutto contrario. Infatti i suoi vasi erano della capacità di 24 in 18 libbre di acqua; sotto cui pose semi de' vegetabili dalla cui corruzione si sviluppano e nascono più animali. Altro di vario non trovò fuorchè il numero de' nati un po' minore. Lo stesso delle anguille dell'aceto. Lo stesso ne' vermi delle zanzare, e girini, o feti delle rane: quelli crisalidarono, quelli [illegible] la consueta metamorfosi così: questi per la maggior parte crebbero, e mutaronsi in rane: lo stesso de' bachi da seta, de' quali però una terza parte perì; gli altri poi tutti filarono, e sortirono in crisalide. Lo stesso delle ova de' [illegible] de' bachi, delle mosche, delle sphingi. E passando al regno de' vegetabili lo stesso di molte specie di semi [illegible]

collocati: cioè frumento, segale, gran turco, piselli, ceci, fagiuoli, orzo: tutte esposti ogni dì al sole germogliarono, e lieti, e freschi avrebbero riempiendone tutta la capacità del vaso anzi due grani di segale produssero la spica

37 Parlando poi in particolare degli animali che hanno una considerabile respirazione certo è viziano essi spicca, e troppo l'aria in cui sono rinchiusi, ed a lungo andare vi debbono lasciar la vita. In questo caso si osserva avvenire per lo più tre fenomeni 1.° si diminuisce l'elasticità dell'aria, 2.° le interiori pareti del vaso si coprono di un umido velo, 3.° l'interna aria sarà puzzolente. Dissi per lo più perchè niente pregiudicano alla elasticità gli animali tutti insetti; niente alcuni vermi, forse le &c. gli animali di sangue caldo danno imminuzioni assai maggiore nella elasticità; di quella che danno quelli di sangue freddo. Dante provano le sperienze dello Spallanzani sulle rane, salamandre, nottole, sanguisughe, lucertole pesci &c.

Or donde avverrà a derivare questa diminuzione di elasticità, se l'elasticità dell'aria fu da noi provata inalterabile? Sembra potersi rispondere con buon fondamento ragione, ciò provenire dalla rarefazione dell'aria la quale procede da ciò, che gli animali non in egual dose ne espirano, di quella che ne inspirano atteso che di una porzione passando pe' vasi polmonari si mescola col sangue con le linfe, con il chilo; e quindi dalla

tato suo naturale passa allo stato di sviluppo: lo che è anche provato dalla reale diminuzione di aria dopo la respirazione. Oltre di che ella è anche cosa degna d'esser notata, che i vapori acquosi, quantunque essi pure siano elastici, pur non lo sono quanto l'aria: or di questi impregnata l'aria perderà del suo elaterio: e di questo genere l'aria appunto si ha in quel recipiente chiuso, nel quale periscono degli animali.

Di ciò che cagiona la morte degli animali nell'aria chiusa

Si sa che gli animali quai più presto, quai più (38)
tardi muojono rinchiusi ermeticamente; ma non così è chiara la cagione della lor morte. Altri disse dover essi soccombere quando l'aria non abbia un determinato grado di elasticità: altri s'immaginò nell'aria un certo qual alimento, cui l'animal respirando necessariamente prende e dalla diminuzione della elasticità giudicarono, il consumo del sud.° alimento vitale. Ciò che potran dire costoro se maggiori morir si vedono degli animali in mezzo ad un'aria niente affatto nella propria elasticità pregiudicata?

Senza dire che, per dir qualche cosa d'ambe le ipotesi si sa per le sperienze fatte dal Sig.r Spallanzani, che la somma diminuzione della elasticità ne' casi sovrindicati corrispondeva ad un solo pollice: or come mai si potrà dire, che questa micidiale esser potesse a quelle rinchiuse bestie, se ad uguale e maggiore siamo noi esposti continuamente

sulla superficie della terra, senza risentirne il menomo incomodo? E forse che molti Fisici e naturalisti saliti sulle vette delle più alte montagne non poterono senza incontrar morte respirare un aria, che portava ne' barometri un abbassamento di dieci, o dodici pollici? Dunque molto meno la diminuzione, o l'abbassamento di un solo dovea essere cagion di morte agli animali &c.

Riflettendo ora ai partigiani della 1.ª ipotesi, dimanderò loro, se tutta l'aria, od alcune particole sole di essa siano il preteso alimento animale. Rispondon tutta: perchè dunque muojono prima assai, che tutta sia consunta? se parte soltanto dunque tanti conterrà diversi alimenti l'aria quanti sono i diversi animali; perchè se il medesimo alimento proprio fosse di tutti non dovriano morir gli animali se non se dopo una stessa e costante diminuzion di aria.

Nè si dica che la diversità di una diminuzione provenir possa dalla diversa forza di assorbire l'alimento dell'aria nelle diverse specie di bestie: imperciochè è costantemente provato essere sempre ad egual mente corrotta quell'aria dove animali di qualsiasi specie morivono: lo che fa anche vedere l'inutilità della ipotesi di ammettere cioè nell'aria diversità di alimenti. Non dunque diciamo noi francamente la diminuzione della elasticità non il consumo del preteso alimento vitale, cagionano inevitabil morte agli animali nell'aria chiusi.

Che sarà dunque? di tre fenomeni, che avvez-
...a vedemmo nell'aria viziata di cui parliamo il primo
...n ci dà nessun lume: sarà così degli altri due? nol credo.
...dunque e quell odore fetente, e quel umido velo deriva-
...degli aliti, che i gli chiusi animali tramandano: è niuna
...tra mutazione apparendo nell'aria fuor della diminu-
...ne della ~~elasticità~~ volume, e dello assorbimento degli aliti; se
...prima niente ha che fare con la morte degli anima-
...perchè non l'avrà la seconda

È certo, che in proporzion degli aliti più o men pre-
...to maggiore gli animali, e siccome cresciuto il calore, od
...numero degli animali ~~...~~ altresì crescono gli ali-
..., così altro anche più presto si muojono (ved. ciò conferma
...del ... de' Cardelini De var. aer. spec. diss. § 54)

Nè è già da vedersi che questi aliti tramandati
...siano del pari nocivi, e venefici: perchè spogliata anche quel-
...via di buona parte degli aliti mediante il loro condensa-
...mento, pur segue ad essere mortale. conviene dunque di
...quelli, che son più volatili, che non si condensano, che sono
...tenacemente aderenti all'aria. Or io dovrei esser queste
le particelle del flogisto fondato sul confronto che si fa
tra quest'aria ~~...~~ ~~...~~, e quella
che sorti dalla calcinazion de' metalli. ambe con effetto
irrespirabili: nè l'una nè l'altra son più capaci, di servire
alla calcinazione. Or non si ha chi neghi, che i metalli nel cal-
cinarsi mandino nell'aria che li circonda parte del loro flo-
gisto: e però ambi furono ben chiamate arie flogisticate.

Che se vogliate altresì sapere per qual modo da noi si giudichi, che questo assorbimento di flogisto sia fatto dell'aria respirata, diremo che dal sangue, in cui egli agisce. Pieno è il sangue di flogisto, e passa per ogni recesso del corpo formatosi dalla concozion de' cibi: nel trasfondersi ne' polmoni, quivi è dove lo trasmette all'aria respirata. Ma su ciò leggasi Boyer. de [illegible] [illegible] [illegible] [illegible] [illegible]

Indubitatamente dunque nel flogisto la gran cagion mortifera riguardar si dee. Ma che esso tanto l'aria vizii, quanto conviene perchè gli animali prestissimo si muojano, è più difficile a comprendersi di quel che si pensa. Il ch. Magnen dice che perchè l'aria sia respirabile convien che sia nello stato suo naturale: ma non lo è se supponghasi saturata di vapori flogistici: morir dunque dee l'animale. Priestl. considerando l'aria incapace di ricevere il sangue del suo sovrabbondante flogisto, che perchè già saturatane propende a pensare, che il sangue medesimo mortalmente fermenti (loc. cit.) Dunque altri dicono vogliono essi che muojano per mancamento di respiro. Ma se ciò fosse perchè almeno tanto vivono in questa irrespirabile aria, quanto nel vuoto? Particolarmente le bestie di sangue rosso in esso vivono per più ore, laddove nell'aria viziata incumbit, od anche in mezzo minuto finiscono di vivere. Di più e quanti non sono gli ani:

ali; i quali possono cessare dal respirare per lungo tem=
po? quanti de' quali sembra potersi dire, che al respirar
non siano nati; perchè degli organi alla respirazione desti=
nati privi affatto, come sono i lombrici, ed altri vermi? Non
dovrebbe essi dunque morire giammai: ossia non dopo
lungo tempo nell'aria corrotta: eppure tutti vi muojono
prestissimo

Che è dunque ciò per cui quasi colpiti si muojono?
Il sig. Spallanzani è di parere, che i vapori flogistici per
sè soli siano mortali perchè agiscono nel sistema nervoso.
Ciò era così, non dirò stabilendo, ma congetturando fondato
in ciò principalmente, che gli ammazzati animali di si=
mil morte ordinariamente diedero segni di violenta
convulsione. Ved. com'ei ciò conferma, e scioglie qualche
opposizione che gli potrebbe esser fatta. Ved. Dissert. sopra
la fisica § 65. 66

Giacchè si è fatta spesso menzione degli animali, i
quali muojono nel vuoto sebben incidentemente, non
finirei questo articolo senza esporre la plausibilissima
sentenza del Borelli non meno eccellente Fisico, che Mate=
matico su la vera cagione della morte degli animali
nel vuoto. Ben si sa, che manca ad essi il respiro alla vita
necessario: ma questa mancanza qual mortale disordine
induce nella animal macchina? Dice egli dunque, che
cessata la pressione esterna dell'aria, quella che sta nascosta
quasi ne' recessi del corpo animale divien più rara; e per tal modo
dilatandosi distende tutti i canali più di quello, che possano

Di affatto diverso parere egli è il Sig. Pilatr de Rozier. Si vedono alcune sue osservazioni esperienze inserite nel giornale di Rozier nell'anno 1786 al mese di Giugno. Insiste egli nell'attribuire la morte degli animali ad una mera mancanza d'aria respirabile, qual succede nel vuoto. Sperimentò egli da prima con diverse sorta d'animali a sangue caldo ed a sangue freddio, e notò che dei primi rovò esser celere in proporzione del bisogno di respirare, e tardissima la morte de' 2di appunto perchè non disposti dalla natura alla necessità della respirazione. Non si contentò egli d'attentare sulla vite altrui, che volle anche con non imitabile ardire sperimentare a rischio anche della propria contro l'opinion e le preghiere de suoi amici. Da prima assicurato da corde raccomandate agli amici discesa in un tinazzo assai profondo in cui fermentava la birra; un caldo ed una universale traspirazione sentì sul bel principio, e dall'acida aria fissa ambiente vellicati i suoi occhi costretto era a chiuderli: inspiratone in seguito, si cominciavono a manifestare in lui i sintomi d'una vera asfissia, e cresciuto il bisogno di respirare mal averia potuto ascendere la scala, e uscire, se non ne fosse stato tratto fuori. Con qualche rimedio consueto in tai casi ben presto si riavevò dell'universale intorpimento. Ciò non valse a sgomentarlo che temerariamente volle reiterar la sperienza. Rimersosi dunque di nuovo nella mefitica atmosfera, vi fece vedere come egli salvo il respirare, potea in essa liberamente agire e parlare. Ne ciò solo, ma in seguito e vera a rizzete innumerante più pinte, non avendone sofferto quindi altro

sofferire, di più questi gli sgomenti: ciò che ne fa fede l'esterior sentimento, la difficoltà del respiro, le convulsioni, ed il tremore delle membra.

L'aria mestruo, o solvente dell'acqua, cioè della evaporazione

Nicale di più comune fin quasi ai nostri tempi quanto che l'evaporazione avesse a riconoscere per cansa il fuoco, od il calore, e la rarefazione, per cui si supponevo, che i vapori acquosi divenissero specificamente più leggieri dell'aria, e quindi a salire fossero costretti in mezzo all'atmosfera. Il D.r Halley, il D.r Niewenty, e S.r Clare promossero le loro opinioni non molto variante tra loro, e fondati sul medesimo principio ma furono assai bene da molti confutate. il Sig.r Rowning nel suo sistema di Fil. nat. si distinse, ed ingenuamente confessò, che la cagione dell'ascendimento de' vapori è stata assai dibattuta, ma con pesanti stabilita da Filosofi, e di non saper trovare un solo principio filosofico, da cui se ne possa cavare la spiegazione.

Sembra che un tal linguaggio più non convenga in questi nostri dì mercè a quei rapidi progressi che ha fatto la Chimica, e fa pur tuttavia. Avvi tutta l'apparenza di verità in quella opinione che mette l'aria qual mestruo dell'acqua, e dalla quale si spiega mirabilmente l'evaporazione, e ciò che nelle sue circostanze l'accompagna. L'Abb. Nolet fu de' primi in cui ne cadesse sospetto. Il celebre Sig.r Beniamino Franklin. si provo=

ondò nella materia, e ne sviluppò assai bene l'ipo=
si. Il Sr. Ugo Hamilton alla già sviluppata ipotesi aggiun=
se nuovi meravigliosi lumi, per cui collocare si potrà
fra le sentenze più chiare della Fisica.

Prima di produrre le prove che la stabiliscono ri=
ferirò due difficoltà insuperabili, che contro le vecchie sen=
tenze promuove il lodato Sr. Hamilton. Se il calore, ci dice
egli, fosse la sola cagione della evaporazione, l'acqua in un luogo
chiuso, e riscaldato evaporerebbe assai più, che col venire es=
posta in un luogo freddo, ed una continua corrente d'aria;
il che è contro l'esperienza.

Secondo l'evaporamento dell'acqua è tanto lungi dall'
essere effetto della rarefazione prodotta dal calore, che esso ha
luogo allora pure, che l'acqua è condensata dal freddo dell'atmo=
sfera. Perciocchè questo gradatamente la costipa fino al momento
della congelazione. E se l'acqua svapora eziandio dopo essere
convertita in duro ghiaccio, deve tanto più svaporare ne' soli
gradi minori di freddo. Ora il Sig.r Boyle avendo equilibrato
un pezzo di ghiaccio con d'una bilancia, e lo tenne appeso
durante una notte di asprissimo gelo; e la mattina seguente
trovò, che esso avea perduto per evaporazione una parte no=
tabile del suo peso. Chi avrebbe mai dice Boyle; pensato, che
un corpo duro, e freddo a un segno sì grande, dovesse evaporare
stando all'aria aperta di una gelida notte?

Ma passiamo a stabilire la nostra sentenza s'avverta=
che è un dissolvente dell'acqua, e l'evaporazione ordinaria
altro propriamente non è che una chimica dissoluzione dell'
acqua nell'aria medesima: e ciò s'intenda stabilito senza pre=

altro incomodo, di alcuna flatuosità
acide. Molte altre osservazioni ei fece
che lungo saria il riferire. Basti ora
il sapere come egli da tutto ciò conchiuda
con assai fondata ragione, che non velenosa
e mortale ella si è l'aria così detta fissa,
e che non da essa derivar si debba la
morte degli animali, ma sol da mancan=
za di aria respirabile. E a confutazione
di qualche altro sistema egli prova che
l'aria fissa medesima o comunque, mofe=
tica non può giugner mai a toccare, e
per conseguenza a mortalmente
affettare i polmoni.

giudicar punto alla azione del fuoco, del quale negar non si può, che l'ajuta, la promove e la produce come si vede principalmente nell'acqua bollente.

Col nome di soluzione noi intendiamo dice il S.r Hamilton, l'unione tanto intima delle particelle di un solido con quelle di un fluido, che la mistura resta l'apparenza di una massa omogenea non meno diafana di quel che fosse il fluido prima dell'unione, e duri in tale stato insin che qualche cagione esterna non faccia nascere un cangiamento.

Or dico che l'acqua è veramente disciolta dall'aria: ed una siffatta dissoluzione ci presenta i medesimi fenomeni, che vediamo nelle comuni soluzioni de' sali nell'acqua. E prima per accertarvene prendete in tempo di state un vaso, e mettevi dentro del ghiaccio. sia pur la stagione quanto si voglia asciutta, e secca, ben presto vedrete coperta l'esterna superficie del vetro di un'umido impannamento: il quale per poco, che il vaso sia grande si ridurrà in gocce, che scorreranno giù in giù. che è ciò? dice il volgo, che ora l'interno liquore suda. niente di più spropositato: la verità si è, che l'aria secondo innanzi disciolta dell'acqua, senza, che questa pregiudicasse punto alla sua pelucidità, e toccando le fredde pareti del vaso, dal freddo medesimo venia ad essere costipata, e conseguentemente renduta incapace di tener disciolta ~~in quella~~ nella data quantità di prima l'acqua, la quale per l'esterior del vetro, al vetro medesimo s'attacca.

Potrebbe farsi una simile sperienza anche d'inverno, ciò stesso ho provato per accidente riuscire mirabilmente. [illegible] prima di coricarmi mi si gelava l'olio, che soglio [illegible] in una Bottiglia: per ispeditamente sgelarlo [illegible] collocava sotto le coperte del letto, tenute sollevate da [illegible] recipiente detto volgarmente Monaca, in cui eravi un [illegible] di fuoco. Per quanto il fuoco fosse ivi stato dentro ben 3. o 4 ore, onde ogni umidità dovea essere [illegible], pure in meno di un minuto un umido velo [illegible] copriva l'esterior faccia del vaso. Questo umidità [illegible] contenevasi in istato di dissoluzione nell'aria (a)

Osservinsi ora i fenomeni de' sali nell'acqua, e se ne [faccia] quindi un confronto. 1.° una data quantità di acqua non discioglie se non se una determinata quantità di sali. [2.°] se s'accresca il calor dell'acqua essa una nuova quantità ne scioglie. 3.° allorchè si raffredda precipita i sali [eccedenti]. Or tutto ciò avviene appuntino nella soluzion dell'acqua nell'aria. E perciò che alla prima circostanza si [riguarda] si può accertarsene chiudendo ermeticamente un [vaso] asciuttissimo, ed esporlo quindi al freddo della notte. Si [osser]vi poscia la seguente mattina; e si vedranno le interne sue pareti asperse di goccicle; e più presso al collo, cioè [in] quella, che più esser dee sensibile al calore. Da questo sperimento il cig. Le Roi dedusse giustamente che l'acqua contenuta nell'aria in istato di dissoluzione ad un certo grado [di] calore; posta poi la diminuzion del calore, è stata costretta precipitarsi: Or queste stesse goccicle avrete state di bel

(a) Per la medesima ragione si forma una [brina] sulla faccia interna delle finestre di una camera calda, se la superficie del vetro esteriore verrà esposta all'aria fredda. Per ciò stesso ancora il [sal] di tartaro esposto all'aria asciutta si squaglia, ed in liquor si converte

di nuovo in vapori allorchè la rinchiusa aria, se poi si espone al calor del giorno, e così in seguito, ed a vicenda.

Questa esperienza somministra la spiegazione della cagion vera delle piogge, che calano, e della rugiada: quelle passando in vapori da un'atmosfera temperata in una più fredda, qual è la più alta regione dell'aria, costrette sono a condensarsi, ed a cadere: questa tenuta in dissoluzione dal calore diurno nell'aria, venendo a mancare, manca ad essa il suo sostegno, e cade in goccia la l'estate, in brina l'inverno.

Ma procediamo nel confronto tra le dissoluzioni e l'evaporazione. Un pezzo di sale immerso nell'acqua tosto comincia a scomporsi, e intorbida alquanto l'acqua: e stando così l'acqua tranquilla procede la soluzione assai lento; presto se posta sia in movimento. Altrettanto accade nella evaporazione. Noi veggiamo (Muschenbr. 17), che l'aria se stagna immobile come l'acqua, appare torbida, e pregna di particelle acquose: e allora l'evaporazione procede assai tarda: ella è vi grandemente promossa da una corrente d'aria ognora nuova, che scorra sopra la superficie esalante: e ciò perchè portansi in contatto del corpo da sciogliersi nuove particelle del fluido che lo sciolgono in luogo di quelle, che sono già state saturate.

Di più il calore promuove, e il freddo in qualche grado arresta, o minora non men la soluzione, che l'

noi evaporazione. Il sale dunque p. e. immerso nell'acqua rita ad un considerabil grado di calore in un momento si ioglie, quantunque sia in maggior quantità di quella, a cui quell'acqua p. avere saturata. ma che venendo questa a raffreddare il di più si precipita in piccole ine, o cristalli. Così medesimamente l'acqua rapita= nte svapora per il caldo, ed in maggiore abbondanza, e la sovrabbondante al sopravvenir del freddo si preci= ta in rugiada o in brina, o in pioggia come abbia= o notato poco sopra.

Così dalla grandezza della superficie, ceteris paribus proporzionale la quantità d'un sale p. e. disciolto, e quel llo svaporamento d'un liquido. Essendo ridotto in polvere questo in forma che è l'acqua ridotta dal calore in minim= mi atomi prestamente son disciolti, ed incorporati pi dissolventi

Finalmente osservano i Chimici, che quando il l marino, od ammoniaco, o nitro si sciolgono nell'acqua o gli essenziali nello spirito di vino, nasce qualche gra o di freddo nell'atto immediato della soluzione. e quan o questa è più pronta maggiore a proporzione è pu il freddo: e con discioglier ghiaccio tritolato, o neve llo spirito di nitro ne è stato prodotto un grado atto a congelare l'argento vivo. Nasce similmente fred o nell'atto della ~~[illegible]~~ evaporazione. perchè e con una penna si và leggermente umettando la palla di un termometro con spirito di vino, o con etere

il qual essia la medesima temperie dell'aria, il liquore rinchiuso s'abbassa, secondo che lo spirito evapora; e quanto più prontamente ciò avviene tanto più scende il liquore. Accade il medesimo fenomeno se usasi acqua in luogo di spirito; purchè l'evaporazione sia promossa con una gagliarda corrente d'aria. Ed io, dice il sig. Hamilton (pag.) ho veduto formarsi del ghiaccio meramente con replicate evaporazioni di etere. Or qual maggior convenienza fra la natura della soluzione, e quella della evaporazione (vd Opuscol. Mil. 1774 pag. [illegible])

Dopo dunque tanta analogia, e somiglianza di fenomeni chi non sarebbe convinto, che l'evaporazione così da noi chiamata, non è nulla più che una soluzione ~~chimica~~ graduale dell'acqua nell'aria cagionata e promossa per gli stessi mezzi cioè attrazione calore e moto, per cui si fanno le altre soluzioni?

De' Fluidi aeriformi, ossia delle arie fattizie, ossia Gas

I vapori mortiferi, che s'alzano dal carbone che abbrucia, e dalle materie, che fermentano o che s'imputridiscono, ciò che forma la parte volatile delle acque minerali spiritose, le nocive esalazioni delle miniere, dette Mofete, con nome generico furon chiamate da' Chimici Gaz. E siccome detti gaz godono ~~diconsi~~ delle proprietà dell'aria atmosferica ~~tranne incompressibilità~~ cioè che sono diafane, invisibili, più o men gravi, elastiche, compressibili, ed espansibili; così convenientemente per dette Fluidi aeriformi. Di più

gran numero di quest'arie, si ottengono per arte da diversi

composti: e in questo senso ~~[illegible]~~ furon dette fattizie.[a] Anticamente

erano indicate latinamente col nome di Spiritus silve=

stris: e fu il Van helmont, che il primo vi cambiò il nome in

quello di Gas, o Gaz ~~il vostro~~, forse dalla parola tedesca: ~~Gas~~ Geist

spiritus: il suo studio ed ingegno lo fece ricco di moltissime co=

gnizioni in questo proposito, nuovo affatto à suoi tempi; e tra

altre cose osservò, che questo Gaz respirato ammazzava

gli animali: Il Boyle ripetè tutti gli esperimenti del Vanhelmon=

t e ricavò delle belle conseguenze, e fece delle nuove scoperte.

A lui viene attribuita quella della diminuzione della elastici=

tà, o dell'assorbimento di essa per l'effetto della combustione. Degno

successore di Boyle è stato l'illustre Hales: egli soprattutto si distin=

se nel determinare con più di precisione quella porzione di Gaz che

si mette all'operare si volgeva, ovvero vene assorbita. Si può dire

con parole del Sr. Macquer, che nelle sue sperienze si trova il ger=

me di quasi tutte le scoperte fatte dopo di lui, a giorni nostri (art.

arie fattizie) [illegible]

Le principali spezie di Gaz conosciute finora sono

principalmente il Gaz delle terre calcarie, degli ~~[illegible]~~ alcali

sì fissi, che volatili, delle fermentazioni, della combustione,

il qual sembra uno de' più universalmente sparsi, quello su

cui sono state fatte le prime, e le principali ricerche; al quale

è stato quasi generalmente il nome d'aria fissa: il Gaz deflo=

gisticato, che altro non è che la nostra aria separata da quelle in=

numerevoli quasi esalazioni, e vapori, che formano presso che

di essa massa totale, ma che può essere separato, e ridotto

in uno stato di purezza, e di semplicità: il Gas infiammabile.

[a] è il Boyle che il primo

i Gaz nitroso, acido marino, vitriolico, vegetale ii sal al- calino: il Gaz acido fluore.. o spatico: di tutti parleremo ci

Dell'Aria fissa

L'Aria fissa è quella sostanza aeriforme, cui Helmonzio chiamava Gaz vinorum, uvarum et musti: il Keir Gaz calcare, Heubert etc. fermentatione genitus, il Bewly acido mefitico, il Bergman acido aereo: il Macquer Gaz mefitico, acido cretoso, la più parte Aria fissa: e se altri diversa denominazione le diedero n'eb- bero ragione, tendochè tal nomenclatura d'Aria fissa del pari quasi conviene ad ogni altro fluido aeriforme, mentre ogn'altro ugualmente trovasi in ne' diversi corpi in istato di fissezza. Sebben ai giorni fissa e in qualche modo questa denominazione si può dire che intanto dicasi questa distintamente fissa, perchè forma un principio componente di nostri corpi, e più spesso si trova in istato di fissezza che di aggregazione elastica.

Moltissimi i metodi, per i quali si può avere dell'aria fissa. Il più ordinario è quello della fermentazione, poichè ne' vini o le birre quando fermentano si formano superiormente uno strato se il tino non è pieno alto in propor- zion dell'altezza del tino: se pieno dell'altezza di circa un piede: questo strato altro non è che aria fissa; la quale si può raccogliere con semplicemente collocar sopra la materia fermentante un boccale, od un catino: la vacuità del tino pieno è men pura, perchè troppo communica con l'aria atmosferica. Di questa pure se ne ha dalla calcinazione delle pietre per via di fuoco:

mone anche dalle pietre medesime, e dalla creta, posta in dissoluzione con l'acido vitriolico. La natura nel suo grande elaboratorio delle fermentazioni, putrefazioni ec. la produce continuamente, che poi anche decompone in varie maniere: e guai a noi, se ciò non facesse: tutta l'atmosfera presto sarebbe corrotta, ed irrespirabile: di ciò avrò a parlare più abbasso.

Senza mi fermerò poi a descrivere gli apparati più ingegnosi a sviluppare, ed a raccogliere queste arie: quelli per cui son fatte queste lezioni potrebbono giustamente giudicarli inutili, dacchè potranno assai meglio intendere quello, che vedranno con gli occhi propri, che quello, che fosse loro con parole descritto. Che se alcuno vorrà, ne vedrà delle figure, o legga le introduzioni, che premette il Sig.r Priestley alle sue opere sull'aria: ed il Macquer nel suo Dizionario all'articolo arie fattizie, o gas.

L'aria fissa è più pesante dell'atmosferica: il Sig.r Brisson la paragonò all'acqua distillata, e trovò essere in ragion di 1 : 559: ed ecco la ragione per cui quel boccale o catino, di cui poco si era detto, si riempia d'aria fissa scacciatane la comune: per quanto però vero ciò sia, non è ella già meno della comune elastica: ciò tra gli altri provò il Sig.r Priest. con aver esposto a ugual grado di calore le due arie in ugual volume: ebbene ugualissima dilatazione.

Altra proprietà che la distingue dalla comune ella è quella d'essere inetta affatto alla respirazione, ed allo irrancidimento. Tutte le bestie messe immantinenti periscono nel

momento, ... i vasi di sangue tutti, le quali sono fluide no un po più torbide. Dopo una tal morte il polmone trovato si contratto e più leggero dell'acqua: il tronco dell'arteria pulmonare, la cavità destra del cuore, la vena cava, le jugulari, e i vasi del cervello tutti gonfj di sangue: ed il cuore cavato dall'animale ancor caldo non si risente, quantunque irritato dall'acido vitriolico (Berg. l. c. p. 65) si vede quindi, che l'aria mefitica spoglia le fibre del cuore della loro irritabilità. (Tout sur les Poissons T. p. 75.)

... [illegible] è l'estinzion della fiamma in quest'aria: sia pur la materia che abbruccia la più combustibile che dare mai si possa, e sia nel maggiore accendimento: dovrà cedere alla azione mefitica, non altrimenti che all'azione dell'acqua ... il fuoco medesimo in essa è tuffato: nè avvi altra differenza se non quella che estingue quella senza romore, e ne sortono non bagnati, onde [illegible] di legieri esser poscia riaccesi; lo che di questa dire non si può. (ved. Divertimento in Mag. Aria Fiss. 83)

La proprietà singolarissima di questo Gaz ella è pure di mescolarsi e combinarsi con l'acqua più assai dell'aria comune: questa ordinariamente è contenuta circa $\frac{1}{60}$ del suo volume [illegible]: quella ben combinata con acqua fresca [illegible] si mescola ad uguar volume. Il solo contatto di queste due sostanze dà la combinazione, ma lenta: a voglierla pronta e spedita, conviene usare delle scosse. Con tutto ciò resta mai sempre in cima del vaso

un fluido aeriforme, cui riffuta di assorbire l'acqua: e questo non è sì mofetico quanto l'aria fissa, eppure estingue la candela sì comma: è in parte aria respirabile, parte flo-
gisticata. Quest'acqua così impregnata dicesi acqua gazzosa aereata: ha un sapore piccante, acidetto; e spiritoso: versata da un vaso all'altro fornisce delle bollicine, zampilla alla foggia del vino: lasciata esposta all'aria, più meno in moto, e molto più fatta bollire torna allo stato suo naturale: imitano insomma perfettamente le acque minerali di Spa, e Pyrmont &c. I primi; che scoprirono alla natura così eccellente segreto furono Venel, Priest. e Noot: dissi eccellente; e ciò per le singolari utilità, che sono quindi derivate come si vedrà più sotto.

Per ottenere tutta l'aria che si svolge per a. da una terra calcare per l'azione dell'acido conviene adoperare in vece di acqua mercurio: e per averla pura è necessario, farla poi passare per un recipiente ripieno di creta pura sciolta nell'acqua; o meglio di spato calcare pellucido, prima che entri nel vaso in cui si vuol raccogliere: e di cui l'acido non sia volatile (ved. Mag. aria fiss. pag. 91. in not.)

Questo gaz così condizionato dice il Sig. Mag.: chiaramente ... le ... proprietà ... lo distinguono dall'aria, dagli altri gaz: e singolarmente quella di ricombinarsi colla ... della calce: di toglierle la sua caustica trovandola, e costituire di nuovo con essa il medesimo misto terreo-gazoso, qual era prima della sua calcinazione (ved. ivi il metodo proposto a tenersi per questa rivificazione)

Elementi dell'aria fissa

Non è più permesso (Macq. Dict. Chim. art. ...) ad alcun Chimico di non riguardar l'aria fissa che come una sostanza comune impura e mescolata solamente di alcune materie eterogenee, ossia agli naturali, ma accidentalmente mescolate, non combinate, semplicemente interposte; e non formante con esso un composto permanente nella sua specie: Ella ha delle proprietà che la caratterizzano; che in ogni altro fluido aeriforme la distinguono; costante nella sua specie; forma con la calce, con l'acqua, e con gli alcali diversi composti, dai quali si può nuovamente intatto estrarre, e poi come prima ricomporre. Ma a riconoscer meglio la natura, gli elementi dai quali è composto. Un acido, dell'aria di fuoco, dell'acqua, e del flogisto intimamente combinate, e diversi [illegible] in questo Sogg. E quanto all'acido. Ne presenta egli tutti quei fenomeni, che son generali a tutti gli acidi. 1.° L'acqua impregnatane è acidetta, 2.° medesimamente impregnata tinge in rosso la tintura di tornasole 3.° i sali alcalini saturi d'aria fissa non sono più caustici; siccome neanche la calce della pietra calcarea, ed essi medesimi a lei uniti si cristallizzano 4.° L'acqua acidetta scioglie il ferro, [illegible], [illegible], i metalli ecc. dell'oro della platina e [illegible] [illegible] 11.° e [illegible]

Quest'acido però possiede alcune proprietà, che non sono comuni; onde dire si possa, che sia sui generis; perciò non tinge in rosso il siroppo di viole e 2.° è favorevole alla vegetazione, come provò il Sig.r Senebier Opusc. Chim. Phys. Cio stesso provano anche alcuni sperimenti del Sig.r Bewly (ap. ad Priestl. D. 15) allorché neutralizzò diverse specie di alcali sciolti nell'acqua aerata. Evaporati

[illegible]novata, ch'ella fra l'acqua trovò ne' sali si riducessero ... di prima loro stato: ciò che prova che l'intero acido dell'aria fissa era svanito. Dunque medesimi sali del Bewli ad... ... ne' accennati sperimenti, se costretti dianzi a ren... ... l'azione d'altri acidi esibiscono de' sali neutri, ... da quelli di cui s'è parlato (vid. diss. de ... variis aer. ... d. § 44).

... secondo elemento dell'aria fissa egli è indubitatamente l'aria atmosferica: sendochè esposta alla dal Priest. sec. 6 ... una mistura di 4 misure di deflogisticata ... esposizione a scintilla elettrica ... una certa ... in vaso stretto ... converti in aria flogisticata: la quale si può risolvere fa... ... mente in atmosferica col solo diguazzarla con l'acqua ... lo stesso risultato mettendo nell'aria fissa della mistura di ... te, e della limatura di ferro ... impregnata ... acqua di aria fissa si voglia svolgervela perchè ... si trova, che non ... più ... ma ... un residuo ... ; il quale è sempre maggiore, quanto più si ripete questa operazione ... qual trovasi essere ... aria ... parte flogisticata.

Ciò che più di tutto però prova, che l'aria fissa ... atmosferica sono le sperienze dell'illustre Senebier (v. ... Mémoires Phys. Chym.) Posò egli delle foglie verdi al sole ... divisato, ... in acqua ... d'aria fissa ... atmosferica ... in acqua ... più o meno: ha trovato ... che ... volta l'aria ... le foglie ... d'acqua ... in piccola quantità, ... che ...

l'aria deflogisticata, donchè facilmente può essere convertita in fissa. Il Volta fece una mistura di 4 misure di deflogisticata ... una d'infiammabile ... infiammò a chiuso: convertissi questa ... quella convertita in aria fissa

vente alla loro superficie; o che potea spremersi da es-
simo entro nell'acqua: che le bolle all'incontro sorga-
no in piena copia dalle acque tufate nell'acqua ben cari-
ch d'aria fissa: e che se ne otteneva una grandissima quantità
d'aria deflogisticata: e che le altre acque ne fornivano pu-
corrispondentemente alla dose dell'aria fissa, di cui si tro-
vano impregnate. (vid. Macq. Dizion. ar. fissa in not. pag. 16.

Dal fin qui detto si può dedurre, che non si possa negare
all'aria fissa un terzo elemento cioè il flogisto. Ma aggiu-
gnerò ancora, che sendo l'aria fissa provata già inetta alla
respirazione, ed alla vegetazione sembra, che ciò non d'altro
essere ciò possa che perchè vien caricata di flogisto: ed
è pure osservabilissima cosa ella si è che in qualsiasi flo-
gisticazione di aria sì atmosferica, che deflogisticata, ne
vi mai sempre una qualche produzione d'aria fissa.
Lo che spiegar non si può senza ammettere del flogisto nel-
l'aria fissa medesima. Tre dunque sono concludiamo final-
mente questo articolo i componenti dell'aria fissa. 1.° un
acido affatto suo particolare: 2.° dell'aria respirabile, 3.°
del flogisto.

Cap. 3.°

Dei danni, che reca può l'aria fissa, e delle
utilità di lei negli usi umani

L'abbiamo detto mille volte, che l'aria fissa è micidiale, e mefitica. Non ci contentiamo d'averlo solo qua e là accennato; ma parliamone di proposito. Quantunque quell'aria sia piaciuta dappertutto onde dire si può esser ella uno

degli

agenti universali: come principalmente appare dall'aria
alla necessaria sia a respirare o alla vegetazione: quantunque
per sè stessa irrespirabile, eppure respira... molto congiunta
proporzione alla deflogisticata alla respirazione necessaria: ma
tra la sola deflogisticata persando, e i polmoni ne inspirerebbe:
ro troppo, presto il sangue a quei luoghi, il quale è neces:
sario in qualche quantità alle funzioni vitali: avvi ciò non:
ostante de' luoghi dai quali conviene cautamente guardarsi,
ne' quali quest'aria avendo quasi la sua sede non ammette
in se anima vivente senza portarle irreparabile morte. Le
miniere, e quelle principalmente di carbon fossile ne
son piene: l'hanno provato a costo della loro vita tanti in:
felici minatori, de' quali ne abbiamo scritte le storie: mol:
te grotte ne conservano pure continuamente: la famosa
è grotta detta de Cane, nello Napoli: la quale di quest'a:
ria è ripiena come d'uno strato all'altezza dal suolo di mezzo:
che piede: un uomo ritto non ne risente danno: un cane vi
resta; donde ha la sua denominazione: i sepolcri anch'essi in
ciò si distinguono: ed alcuni infelici Becchini, che incautamen:
te v'entrarono non ne uscirono più vivi.[(a)] E così quelle chie:
se, nelle quali son molti sepolcri, ne' sacri trattenimenti de' nostri
tri tempi sono più o meno sane in ragion del numero de'
sepolti della grandezza della chiesa, e de' spazj per cui possa
più o meno facilmente cambiarsi l'aria mefitica, che si
svolge costantemente da que' cadaveri, che si contengono
ne' essi, e sono di quando a quando percossi, per questa stessa
ragione de' più orrendi spettacoli. Da una raccolta di dimore dei

(a) vedi moltissimi e però funesti esempj di pesi: ti per le aperture mofetiche delle sepolture, negli Opusc. scielt. di Milano 1781, pag. 130.

1779, a 4 Ag.o si ha, che in Modena sette persone occupate nel vuotarne uno rimasero intieramente soffocate, e a fronte di ogni diligenza usata onde soccorrere agli infelici, un solo si potè ricuperare. E senza andare rintracciando esempj stranieri chi non si ricorda di ciò che avvenne in questa nostra città nel borgo di S. Lucia nel 1778, 15 Apr.e cinque net-ti cessi; poveri sventurati la finiron così in quello sul bel principio di quella quanto vile tanto necessaria funzione. Mi ricordo, che dopo un tal fatto l'Ecc.mo Mag.to della sanità ordinò sotto rigorose pene, che mai più buche di questo genere potessero essere aperte senza la presenza d'uno de' Ministri del med.o Mag.to, la cui ispezione fosse di calarvi dentro una candela accesa; ed esplorare così se vi fosse o no dell'aria mefitica. In alcuni luoghi per purgare tutti questi luoghi da quest'aria si getta nella fossa della calce in polvere; e vi si fanno diverse aspersioni di acqua: si l'una che l'altra imprigionano di quest'aria assai abbondantemente, e facilmente. Lo scoprirla la fossa assai ampiamente è un ottimo rimedio. I ventilatori sono ancora pure ad un tal uopo assai opportuni: e questi particolarmente dovrebbero essere posti in uso in tutti que' luoghi chiusi ne' quali s'affolla la gente, la quale con la respirazione [a] non rende mefitica affatto, ma deteriora assai l'aria. La mancanza di una simile cautela chi sa di quante malattie sia stata non è cagione, e origine funesta? Entrate talvolta in un pieno Teatro: od in una sala o camera, nella quale da qualche tempo siavi stata molta gente: vi senti-

senti-

(a) e colla traspirazione aeriforme. A proposito di questa è da vedersi negli Opuscoli scelti di Mil. al 1781 pag. 14 ciò che accuratamente osservò il S.r Milly all'occasione di trovarsi nei bagni: In breve si leva dal corpo un fluido aeriforme, il quale è una vera aria fissa.

sentirete venir in faccia mai una vampa, e togliere in certo modo il respiro: chi dal principio vi è dentro non ha una simile fastidiosa sensazione, perchè vi si è avvezzato a poco a poco, ma crederemo noi forse che lo sia impunemente; e che quel reale mefitico, che sparso è in quell'ambiente non lavori segretamente nelle sue viscere? Però io stesso niente quasi è più nocivo quanto cambiare spesso l'aria alle camere degli ammalati, ed aprire (dimando quando) le porte, o scoperte in quelle nelle quali si dorme, o si abita ~~[illegible]~~ giudiziosamente. Guardare in fine ogni uno si dee, per non dire di tant'altri modi per i quali può esser l'uom pregiudicato assai nella salute per l'azione dell'aria mefitica, guardarsi di riscaldarsi stando chiuso in un luogo chiuso, dove stato sia, o siavi attualmente del carbone ~~[illegible]~~ vegetabile che bruci: i vapori che egli bruciando tramanda sono eglino realmente stati riconosciuti per eccessivamente mefitici, ed han fatto cadere infinite volte in mortali svenimenti quelli, che incautamente li respirarono.

Ma se nocibili sono e funesti gli effetti dell'aria fissa, o mefitica (giacchè per le osservazioni fatte da molti e dal Sig.r Morveau principalmente sono ad un dipresso una cosa medesima) nelle descritte circostanze, ed in moltissime altre, sono altrettanto preziose, e grandi le utilità che per altra parte da essa si ponno trarre e sperare. Niente è ormai più comune tra chimici quanto imitar la natura nella formazione delle acque minerali, le quali così variano come vari sono que' fluidi aeriformi, de' quali facilmente impregnare si possono. Non

è mio pensiero di occuparmi ora nel loro dettaglio, il quale
troppo mi svierebbe dal propostomi fine di formare solamente
e un breve trattato: Chi volesse in questa materia delle ampie
e profonde notizie consulti l'opera di M. Duchanoy
Essais sur l'art d'imiter les eaux minérales; mi conten:
terò di dire solo che poche cose dell'acqua, impregnata di aria
fissa. L'acqua dunque (ciò intendasi anche delle altre bevande
pregne d'aria fissa) è veramente antisettica: mille esperienze di
Mrs Macbride, Hey, Percival, Johnston, Achard, Girvin etc. ne
fanno indubitata testimonianza. Appoggiati a questo principio
fu adoperata felicem.[te] nelle malattie, che spiegavano putredine
ci sono raccontati quantità di fatti da molti accreditatissimi
autori del meraviglioso effetto che produce nelle febbri
putride, nelle ulceri dei polmoni, e perfino nel cancro, come
può vedersi presso Rozier, e Magellan principalmente. E
ciò, che a taluno potrà forse strana cosa sembrare, fu l'
aria fissa in forma di clisteri adoperata in ogni occasione,
in cui si credette che questo antisettico così applicato assor:
bir potesse il putrido, o l'alcalino, di cui è gravido all'eccesso.
Di più si crede essere un dissolvente; così d'essa si servirono
molti esperissimi medici per disciogliere il calcolo della
vescica, e quelli aggruppati, che forma la bile (ved. Magel.
art. cit. pag. 18 in not.) Ma non più sù d'una mate:
ria, che i medici riguarda. Mi tacerò alcune di cui m'
ascolta, l'esser loro dettata una sorgente d'infinite utilità:
è desiderabilissimo, che i nostri medici si volgano, di si ragionevol rimedio
dell'aria

Dell'aria deflogisticata

L'abbiamo spesse volte detto, l'aria deflogisticata altro non essere che la parte più pura della atmosfera e che questa medesima purissima parte non tiene che un quarto della massa totale della atmosfera medesima. Abbiamo anche accennato come l'atmosferica per ciò che respiriamo più o meno contiene della deflogisticata. Da ciò ne segue, che migliore dovrà giudicarsi quell'aria, la quale in maggiore quantità del genere dell'aria deflogisticata ne conterrà, ossia, che è poi il medesimo, che in minor quantità contenga del flogisto; il quale dato, per quanto finora dalle sperienze giudicare si può, rende l'aria più o meno, o del tutto irrespirabile. Perciò appunto è avvenuto, che deflogisticata detta fu, quasi priva di flogisto, sebbene certo non sia, che tale effettivamente lo sia. Ma checché ne sia di ciò ella è peraltro cosa certa, che laddove un animale chiuso in un vaso pieno di aria comune vive per un dato tempo, assai più lungamente in quello stesso vaso vivrebbe, solo che d'aria deflogisticata riempiuto ei fosse. Al Sig. Priest. riuscì di veder prolungata la sua vita per ben 10 volte più che in egual volume dell'aria atmosferica della più pura. Molti furono que' sperimentatori, che vollero provarne l'effetto [illegible] in loro medesimi; principalmente il Sig. [illegible] Fontana, il quale ricavatala nelle vesciche ben preparate moltissime volte [illegible] la respirò di questa e diavene provato la più dilettevole sensazione, di non essersi giammai sentito così bene vigoroso, allegro, e di miglior appetito e tanto [illegible] di questo suo vitto bene stanne pieno; che aveva veduto, che tutti ne provarono i giovevoli effetti, e che da medici fosse adottata, e posta giudiziosamente=

È così il passaggio di quest'aria, per mezzo de' tubi di vetro, che oggi sono da' fisici adottati, di respiro fra vomiche e tracheotomie di questo bagno, pochi tentati, con ... fatti sembra ch'abbia a riuscir salutare: e tiene di più opportuno giudica il Sig.r Stoll che riuscir possa a ridonare quasi la vita agli asfissici e soffocati dalle arie mefitiche, a rinvigorir i bambini nati spossati, e languidi.

mente in uso in quelle malattie, nelle quali abbondando nel sangue eccessivamente il flogisto, la comune od atmosferica non è bastante a tutto il sovrabbondante portarselo fuori nella espirazione. Da che avviene, che aggravano, ed a morte conducono (1)

Dato ciò ben si vede quanto convenientemente quest'aria da alcuni detta fosse aura vitale, spirito di vita: e se tale, con quanta diligenza applicare non ci dobbiamo a fare d'essa acquisto in quella maggiore abbondanza che per noi si possa. Ma siamo ancora addietro in questo punto, non perchè non si sappia ottener, non si possa; ma perchè con poca mano, ed avaramente la natura arricchisce questo tesoro, sembrando che più si compiaccia de' nostri sforzi, di quello che però prodigalmente i premj. Con tutto ciò possiamo dirsi, raccorne in piccola quantità ed eccovi come ciò farsi. Dice il Sig.r Ingen-houz Dissert. epist. inserita negli Opusc. scelt. Mil. 1782 pag. 294; io penso col Sig.r Scheele, e coll'Ab. Fontana, che non abbiamo finora altro metodo più breve, e men dispendioso per ottenere in ogni stagione una buona quantità di quest'aura vitale, fuor che quello di estrarla dal nitro. Sembra che questo sal neutro rinchiuda tal fluido aereo in grandissima quantità nello stato solido, e che l'azione del calore gli dia quel grado di rarefazione o di attenuazione, ch'egli ha quando ne è separato sotto la forma di un fluido invisibile, permanente ed elastico; cioè a dire sotto la forma d'un'aria propriamente detta. Il Sig.r Fontana mi assicura d'aver estratto da questo sale ottocento volte il suo volume di aria deflogisticata .. dal nitro. Si dee mettere in una storta lutata ~~...~~ all'azione di un violento fuoco

fuoco

fuoco. Da prima l'aria che sortirà sarà infetta di aria fissa; cui bisogna escluderesi ricevere separatamente. Il momento opportuno sarà quello, nel quale presentato all'aria che si svolge un lucignolo ancor fumigante, avrasso tosto lo riaccenda.

Sebbene dal nitro si ottiene come si è detto, l'aria deflogisticata in copia &c. pur giova il sapere: che la dà medesimamente il vitriolo verde col solo calore,(a) la dà purissima il mixio unetato, e non unetato con il vitriolo; od altro acido, e massime nitroso, e vitriolico insieme. Il mercurio precipitato rosso anch'egli ne somministra molta, e a un fuoco minore di quello che esige il nitro. Ottima maniera è ancora, e migliore, e più spedita, giusta il sentimento del S.r Ingen-Housz, di fare l'aria nitrosa quella è di versare dell'acido nitroso indebolito (com'è ordinariamente l'acqua forte, che si vende) sul rame ordinario tagliato in piccoli pezzi, ovvero attortigliato in fili come un gomitolo. (ved. la cit. diss. pag. 296)

In tutti gli esposti metodi noi mettiamo quasi in tortura i corpi per costringerli a mettere in libertà quella santa aria, che di nostra vita è cagione: avvene un altro del quale usando potremo con poca fatica raccoglier quella, che la benigna natura spontaneamente ci invita, e ne presenta. Che è ciò mai? Sono le piante: fu il primo il Sig.r Priestl. il quale s'accorgesse ch'esse erano una sorgente di aria perfetta: molti gli tennero dietro, e moltiplicarono le osservazioni perchè ben conobbero l'importanza della scoperta. Il lodato Ingen-Housz merita tra gli altri singolar lode e compose un'opera assai utile, ed ingegnosa in questo soggetto, della quale se ne dà il transunto nel T. 13 Opusc. scel. del 1780 a pag. 173. Egli svelò, così

(a) quello cioè il quale si ha dalla dissoluzione del ferro coll'acido vitriolico per mezzo della distillazione

ivi si legge, svelò un grande arcano della natura, cioè, che le piante non solo hanno la facoltà di correggere l'aria cattiva in sei o dieci giorni vegetando in essa, come aveva osservato Priest.: ma che le bastano poche ore per ciò fare compiutamente, e che questa mirabile operazione non devesi già alla vegetazione della pianta; ma bensì all'influenza della luce solare sopra di essa. Trovò, che le piante hanno inoltre una sorprendente facoltà di cangiare l'aria che contengono, e che incessantemente assorbiscono dall'atmosfera, in una vera e pura aria deflogisticata: e che esse tramandano continuamente una corrente di quest'aria depurata, quando però il sole agisca su di esse co' suoi raggi diretti; e che le piante ombreggiate, e di notte la danno viziata: e tutto ciò intendasi delle sole foglie: quelle d'alto fusto sono le più opportune: e più se più mature: alcune acquatiche sono in ciò eccellenti: che tutti i fiori guastano l'aria sì di giorno, che di notte: così le radici: così le frutta: le quali insieme raccolte in luogo chiuso potrebbero essere micidiali. Le piante quasi più quasi meno, quasi più quasi men perfetta dan di quest'aria. Il S.r I. osservò, che quelle a foglie grasse, come il sedum majus; il sedum arboreum, l'agave americana, detta volgarmente aloe: il cactus triangularis; e la maggior parte delle piante di questa specie danno nella stagione calda una quantità molto più considerevole d'aria deflogisticata e d'una qualità più eccellente che le altre. Si piacque molte volte adoperare lo stesso sempre vivum majus: poichè questa pianta essendo picciola non ha bisogno d'essere mutilata per servirsene: le piante, che sono molto pieghevo-li

si possono anche, si dice, sovente volte servire per estrarre quest'aria lasciandole nella terra. Mi sono regolarmente servito dello stesso ramo di vite piegandolo sotto una campana di vetro rovesciata e piena d'acqua collocata vicino ad esso. (Opuscoli 1782 pag. 293.) (vedi anche a pag. 299 ivi)

È inutile il dire, giacchè è per se chiaro, che per raccogliere quest'aria convien adoperare il consueto apparato pneumatico-chimico: solo è da avvertirsi, che perchè riesca un esito felice, l'acqua esser dee di fresco tratta da' pozzi ovvero [illegible] o di fiume.

Rimane ora di porre sott'occhio tutte le caratteristiche note che distinguono, e fan conoscere quest'aria: e sono: 1.ª essa non è punto acida, nè miscibile coll'acqua; 2.ª non si combina cogli alcali caustici; 3.ª neppure con la calce; ma la 4.ª 5.ª favorisce prodigiosamente la combustione, sicchè la fiamma si dilata assai, e presenta un chiarore abbagliante. Lo stesso zolfo arde brillante: il calore è proporzionato alla vivacità; un tizzone in cui siavi appena fuoco s'infiamma; così una corda, un filo di ferro cui sia aderente un pezzo di esca accesa immerso in quest'aria s'arroventisce; (a) onde 6.ª siccome serve assai alla respirazione, così pochissimo alla vegetazione. 7.ª In tutti i processi flogistici, che diminuiscono l'aria comune di $\frac{1}{4}$ ai più, si distingue essa col distruggersi quasi interamente. 8.ª la sua gravità specifica è alquanto maggiore di quella dell'aria comune (Macq. Dict. Dephlog. pag. 159 ... not.)

Una parola sugli elementi che la compongono. La cosa è piena d'incertezza. Priest. osservato aver [illegible] che per tra la

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[illegible] tratte dalle [illegible] [illegible] [illegible] ... fatta però [illegible] distinta menzione [illegible] Sig. Senebier nell'opera precedente, e in altri luoghi [illegible] fattisi [illegible] [illegible] di moltissimi [illegible] in quella parte principalmente, che riguarda la [illegible] [illegible] però il vero che [illegible] avanzato a stendere la presente serie delle note [illegible] non mi era per anche venuta tra le mani l'eccellente sua opera «Mémoire Physico-Chymiques sur l'influence etc.» e molto meno quell'ultima sue Recherches sur l'influence de la lumière solaire. Così quel poco, che ho detto tratto dalle sue opere lo ebbi come da [illegible] riflesso [illegible] da altri autori, quali ottenne e portano le sue scoperte. Ora [illegible] ho in sulle [illegible] [illegible] di [illegible] [illegible] delle [illegible] [illegible] opere [illegible] [illegible] conviene [illegible] obbligato a comunicare altrui i progressi. Eccovi dunque in ristretto una idea delle scoperte che [illegible] [illegible] [illegible] e del [illegible] che [illegible] tutto quello, che attribuisce. Nel suo primo volume al [illegible] § 4, 5, 6 [illegible] fatto [illegible] uniformemente [illegible] che un gran tratto [illegible] trovato, che all'aria prodotta dalla foglia [illegible] al sole proveniva originariamente dalle foglie. all. § [illegible] [illegible] 5.28. Che la foglia [illegible] fuori dell'acqua [illegible] aria fissa, [illegible] [illegible] [illegible] mediante l'azione della luce solare. al § [illegible] [illegible] le foglie [illegible] alla [illegible] [illegible] quest'aria al paro di quella, che ne erano distaccate al § [illegible] che ne davano abbondantemente, che allorchè [illegible] fresche [illegible] alla loro perfezione; cessando di darne in proporzione, che si scostavano da questo [illegible]. Al § [illegible] dimostra, che le foglie contengono di quest'aria pura, [illegible] mediante l'espressione; e di [illegible] [illegible] dans les mailles des reseaux parenchimateux [illegible] [illegible] [illegible] con [illegible] numero di osservazioni queste medesime [illegible] [illegible] però [illegible] sulla azione degli acidi diversi nelle foglie [illegible] determinarle a somministrare dell'aria. Fa il confronto di quella, che danno le foglie immerse

(a) vedi una descrizione di un fornelletto ad aria deflogisticata presso Macq. Dict. ch. Dephl.[m] in note pag. 150

nell'acqua comune, con le immerse nella acqua [illegible] [illegible] [illegible] essere molto maggiore la [illegible] che la quella. Ma discendiamo un po' più al particolare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nelle ultime sue esperienze [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] acqua [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gli acidi [illegible] [illegible] [illegible] coll'acqua, [illegible] [illegible] acqua [illegible] descritta nel Jo. pag. 8 (vedi [illegible] [illegible] Recherch. [illegible] 5

Ottenne questo apparato [illegible] [illegible] [illegible] [illegible] [illegible] una foglia immersa nell'acqua [illegible] una foglia [illegible] grande, ed ebbe in misura di aria [illegible]

Da qualsiasi terra, abbisognava sempre unirle dell'acido ni-
troso, e aggiungevvene del nuovo allorchè cessava di prodursi:
e di più, che avvisava che producevasi scompariva la terra
giudicò, che quello, e questa ne fossero i principj costituenti.

Ma trovasi osservato come non il solo nitroso, ma gli altri
acidi ancora serviranno a questo sprigionamento [illegible] venir me
[illegible] dell'illustre sperimentatore: senza di che le
piante non ne danno forse anch'esse? or dov'è quest'acido

Quanto alla terra, che con l'acido svaniscea non è già ciò
perchè si converta in acido; ma perchè tutta è dissipata dall'
acido, che esce, come dissipate sono dal fuoco le particole
che bruciano: in fatti nella 4 sez. pag. 5. 7. 4 persino stesso
confessa saprianno che l'acqua, per cui l'aria passava nell'
apparato pneumatico-chimico fece una deposizione d'una
certa materia bianca. Lo stesso dicasi dell'acido; e perciò è
che converte il [illegible] dell'[illegible], [illegible]
que delle particole nitrose nell'aria passa, ma non ne
formano la natura: giacchè anche di queste spogliata ri-
man pur tuttavia deflogisticata. Vid. [illegible]

[illegible] .. Che sarà dunque?

Io vedrei volentieri dice il Sig.r [illegible] al N.
di Mar. gen. degl. pag. 165, con il Sig.r [illegible] Lagoni de
Lignie che l'aria deflogisticata è contenuta in qualunque acido,
però non io penso in qualità d'aria fissa; anzi altro non occ-
orre, che perdere il flogisto, per convertirsi in aria deflogistica:
pag. 19 la quel aria fissa ovvero egli suppone trovarsi in

ogni

Le stesse sperienze ma con acqua comune, ed essi
vide uno otto misure d'aria. Per assicurarsi se
l'aria fissa quella era propriamente che soggiacesse
alla della metamorfosi, sottopose alle sue sperien-
ze dell'acqua, che quanto si poteva spoglia d'aria non
conteneva, dell'acqua, dell'altra ne fece
bollire; ma dall'una nè dall'altra potè avere aria
deflogisticata.

Ma queste sperienze salvo la maggior [illegible]
za da' suoi successi niente contengono di nuovo: ciò
che per quel ch'io sappia è tutto suo è l'aggiunta di
acidi ~~[illegible]~~ combinati con le acque. L'una menzogna
a vedersi com'ei presumendo del fatto moltiplicaffero
dopo una folla di esperimenti, si dice, che in tutti sole diffe-
rire [illegible] solo, che 1/4 di una delle mie piccole misure di
acido vitriolico per ogni 25 di acqua comune o [illegible]
quantità che mi parve [illegible] per rendere
alle foglie di persico la più grande quantità d'aria in
tre una foglia di persico [illegible] somministrava, che [illegible]
[illegible] diminuisse l'aria, che è una dipendenza il termine me-
dio nell'acqua comune [illegible] la dose d'aria [illegible]
[illegible] somministrava a questa foglia [illegible]
9 misure. Un terzo di acido nitroso versato in 25 on.
d'acqua comune è la quantità, che con più energia
agisce sulla foglia di persico esposta presso con tutto
combinazione [illegible] somministrare
misure d'aria 10, e più. Infine due misure di acido
nitroso marino combinato [illegible] costretta a porgere
dove [illegible] d'aria.

Come egli però si ofere, dietro queste sperienze sull'
acqua saturata d'aria fissa aggiungevi la [illegible] quanti-
tà di acido: ecco i risultati. 1.° Una foglia di persico
esposta al sole nell'acqua saturata d'aria fissa [illegible]
misure d'aria. 2.° una simil foglia esposta al sole nella
nella medesima acqua saturata d'aria fissa [illegible]
[illegible] di misura d'acido vitriolico, sommi-
nistra 30 misure d'aria. 3.° una foglia simile espo-
sta al sole nella medesima acqua saturata d'aria fissa
[illegible] d'acido nitroso da 25 misure
[illegible] 4.° una simil foglia esposta al sole nell'a-
qua saturata [illegible] cui sia versato [illegible] di due misure
di acido marino da [illegible] misure d'aria

Fece egli poscia a parte [illegible] osservazioni sulla azione
immediata della luce solare sopra la foglia, e così la di-
[illegible] agiva [illegible] perchè
che avevano ricevuto la sua azione, per 4 ore prima della
sperienza [illegible] dell'aria
fissa contenuta nell'acqua [illegible] quelle che non ne erano
state favorite [illegible] foglie di persico
[illegible] esposte all'azione immediata del sole [illegible]
[illegible]
[illegible]
giorno: ne [illegible]
[illegible] d'acqua comune [illegible] tutte [illegible]
[illegible] le foglie, che
avevano ricevuto l'azione immediata del sole [illegible]

ogni acido, come lo mostrano molte belle sperienze del Sr. Priestley inserite nel giornale di Rozier; con lequali ha mostrato la conversione di molti acidi in aria fissa, e che l'aria fissa ne fossero in esse tutti forse tutti; e che essa potesse pretendere al titolo di acido universale primitivo, di cui gli altri ne fossero una modificazione. Or quest'aria come si sa convertesi in deflogisticata. Ciò stesso mostrano le piante di cui abbiamo più sopra parlato. Aggiunge poi, segue a dire, l'osservazione, che non si produce mai aria deflogisticata nè dalle calci metalliche, nè da altro corpo minerale che non sia accompagnata da qualche dose d'aria fissa, e spesso anche d'aria deflogisticata; e che succede bene di trovare da molti corpi aria fissa senz'aria deflogisticata, ma da nessun corpo mai aria deflogisticata senz'aria fissa, si renderà sempre più sensibile non solamente che tal aria fissa confonderò così coll'aria deflogisticata, e colla flogisticata; ma che ritrova bella e formata ne' corpi piuttosto essa, che l'aria deflogisticata (Mag. 4 coi depi invol. pag. 165)

Quest'aria dunque in ultima analisi, segue pag. 167 è un principio secondo voi salino, primitivo, elementare: una sostanza di sua natura aeriforme, non miscibile all'acqua nè alle terre, avida di flogisto, perchè ne è priva del tutto, o quasi, e ricca invece di fuoco puro elementare; la quale può facilmente ritornare aria fissa miscibile ec. perdendo questo fuoco puro, e acquistando il flogisto, ~~[illegible]~~ così il chiamiamo ancora. Ma la cosa è piena d'incertezza per motivo che la distinzione tra il flogisto e fuoco elementare poiché è assai dubbia come vedremo

[illegible] misure ½ d'aria; e [illegible] ⅖ di misura, come [illegible] aveva [illegible] trovato [illegible], lascia le medesime [illegible] in acqua saturata [illegible] a [illegible] esposte al sole per [illegible] ore, e presentatele una medesima con acqua saturata d'aria fissa che [illegible] 50 misure d'aria, [illegible] una misura mescolata con 3 misure d'aria nitrosa si ridussero a una misura ¾ [illegible] che era stata ~~[illegible]~~ all'ombra [illegible] del giorno, [illegible] [illegible] nella medesima acqua saturata, che in un recipiente simile [illegible] 4 misure d'aria, diminuiva meno per tre misure d'aria nitrosa [illegible] a una misura ⅖. Agisce dunque il sole ben [illegible] sui vasi delle foglie [illegible] che contengono [illegible] di [illegible] in maniera da [illegible] di modo che [illegible] trovava una maggiore quantità d'aria fissa, perchè il lavoro ne' due apparati così è lo stesso [illegible] variano [illegible] quantità

Dessi dunque consigliare per una abitazione la scelta di [illegible] aperti dove il sole possa portare su tutte le foglie de' vegetabili la sua felice influenza e [illegible] di produrre a [illegible] quest'aria salutare, la quale poscia circolare la [illegible] e [illegible] nei nostri polmoni, e nelle nostre vene. E ciò basti aver detto [illegible] dell'opera del Sr. [illegible] a [illegible] di [illegible] della natura, [illegible] Passiamo a dire ciò che altro ci rimane dell'aria deflogisticata

Dei [illegible], e degli elementi del [illegible].

Due sole cose aggiungiamo quindi per fine a questo interessante articolo: la p.a si è che oltre la vegetazione uno de' principali elaboratori della natura per purificar l'aria, la quale per infinite cagioni presto tutta si vizierebbe, egli è l'acqua; e perchè avendo essa in contatto con l'aria, continuamente la spoglia di porzione del mofetico, che contiene; e perchè pieno avendo il fondo delle acque di vegetabili attissimi a rendere questo salubérrimo fluido, schiudesi questo per l'azion della luce, e l'atmosfera rattempera.

La 2.a è che in cima agli altissimi monti meno salubre è l'aria di quel che lo sia a discrete altezze, ed al piano; e ciò certamente perchè ella vi è meno alla p.a via purificata da' vegetabili; e perchè come riflette il Cav. Volta essendo l'aria deflogisticata più della flogisticata pesante occupa naturalmente i luoghi più bassi.

Dell'aria infiammabile

Credeasi, a' tempi di Vanhelmont, e di Hales, che ciò che noi chiamiamo aria infiammabile altro non fosse, che vapori infiammabili, sparsi nell'aria, quai son veramente quei dello spirito di vino; i quali in quantità ~~diffondentisi~~ in una camera diffusi possono essere infiammati da chi in essa entra con una candela accesa; sicchè sembri tutta ardere, e bruciare. Ma no l'aria infiammabile è un vero fluido aeriforme; il quale come i vapori non si condensa, ma è permanentemente elastico, comprimibile, espansibile ec.

La natura abonda moltissimo di questo fluido; ed è uno de' suoi

de' suoi principali agenti. Così è fissato di questa aria in tutti i corpi; nuota nella atmosfera: lambisce ciascuna superficie grasse, ed oleose, e per poco s'infiamma. Ne' terreni marzi per chè abbia una sede particolare. Universali, ed i carboni la tengono però imprigionata, ed in grandissima quantità.

Poco però gioverebbe il sì sapere tutto ciò quando non fosse notabile, dirò così; quando raccoltolo puro, e solitario non si potesse esaminare, ed analizzarnelo. Fu il Sig. Hales il quale coll'interno apparato pneumatico chimico potè di così fatta raccoglierne, e separare dal miscuglio dell'aria, ed d'altre eterogenee sostanze: dopo di lui innumerevoli altri: ed i metodi tenuti sono comunissimi: con tutto ciò non deesi tacere in un trattato sulle arie, che le sostanze metalliche tutte quante poste in dissoluzione con qualche acido danno aria infiammabile: il solo acido nitroso patisce eccezione: invece degli acidi al medesimo effetto opportunamente gli alkali volatile non caustico, e fisso caustico; siccome ancora il cremor di tartaro, od aceto radicale.(a) Il Priestley professa d'aver obbligato i metalli a tirar fuori quest'aria senza intermedio di sorta, ma col solo calore del fuoco o raccolto con una base caustica; od applicato ad una canna da schioppo, che i metalli conteneva.

Nè son già i soli metalli, ma tutte altresì le sostanze animali, e vegetabili che ne danno quai, ... Dal fango delle paludi in copia cominciò a trarne il celeb. S. Volta: prima di lui peraltro avea in quest'aria fatte bene osservazioni il D. Franklin, come consta da una sua lett. al Priestley 10 apr. 1774 e così generalmente da qualunque fango si ha, e la cagion si è, che in esso si putrefanno de' corpi animali, e vegetabili.

(a) un'infusione di galla si distingue altresì; e dalla limatura di ferro svolge una considerabile quantità di aria infiammabile ... Comm. et Observ. T. ... pag. 150 e nella sola acqua stando i ferri lungo tempo immersi, produce aria infiammabile (vid. Mac. invest. T. 2 pag. ...)

Finalmente è una scoperta di questi nostri ultimi giorni, che ~~impuri~~ l'acqua ridotta in vapori per l'azione del fuoco sopra un Eolipila; e costretti questi a passare per una lamina di ferro arroventata, cangisi in aria infiammabile: e ciò tanto più facilmente, se l'acqua medesima all'Olio venga unita.

Non tutte le indicate arie sono del medesimo peso; almen tra quali dai diversi corpi si svolgono; e ciò o perchè sono combinate con particole eterogenee di diversa gravità dotate, o perchè, secondo che altri vuole, si danno diverse specie di arie infiammabili, e di diversa natura: noi non ci tratterremo punto a discutere una sì difficil questione. Il vero si è, che le tratte dai metalli sembran le più pure di tutte; e che la loro specifica gravità a quella dell'aria comune è come 1:10. Per le leggi idrostatiche adunque vuolsi naturalmente di occupare i luoghi più alti: e seco tira anche ciò che le vincola, se uniti formino un volume specificamente più leggero di quello, che forma l'aria in un volume eguale: ed ecco perchè gorgogliando salire si vedono le bolle [illegible]: ecco la ragion vera del maestoso abbandono della terra che fanno i Globi detti aerostatici; e delle superiorità che prendono sulle vie delle nubi, e de' fulmini: perchè sarà per tutti i secoli avvenire memorando il 1783; e formerà l'epoca la più gloriosa a scorno di tutta l'antichità che volse mai sempre il pensiero; e pose in opera infiniti mezzi onde levarsi in aria, e volare.

Uno

Uno de' principali, ed insigni caratteri di quest'aria quello è, che infiammandosi detona: sebben non sempre senza eccezione; perchè M.r de Lassone tratta di una mezz' oncia di calce di Zinco unita a $\frac{1}{4}$ di carbone posti in una canna da schioppo, arder bevide, ed infiammarsi rapidamente senza tuono: così avviene di $\frac{1}{4}$ d'oncia di spirito di Bourbon esposto a violentissimo fuoco: così miste diverse arie con l'aria nitrosa s'infiammavano senza strepito di sorta

E però cosa degnissima di osservazione che per quanto l'infiammabilità sia a quest'aria connaturale ed intrinseca, pure all'attuale infiammazione non mai s'addurrà senza il contatto, od una data mescolanza con l'aria atmosferica: così una boccia piena di quest'aria in quella sola parte arderà la quale sarà comunicante con l'atmosferica: e così riuscì al Priest. di bruciare un corpo immerso nell'aria infiammabile senza pur che questa fuoco prendesse nè poco nè troppo. Siamo debitori alle diligenti osservazioni del Volta delle più esatte proporzioni per la miscela di queste due arie perchè più o meno si infiammino. Date 4 misure d'aria infiammabile, per se vogliasi che queste ardano ci vogliono almeno $\frac{1}{4}$ di comune fino alle $5\frac{7}{9}$ s'avrà la più veemente infiammazione. se contro 4 di ~~atmosferica~~ infiammabile se ne porgano 11 di atmosferica. Ma questa regola vale in quell'aria che son tratte dai metalli: diversa è la proporzione che tener deesi con quelle, che traggonsi da altri corpi. Un esempio dell'aria infiammabile delle paludi, perchè si accende in una sola misura a ra

ne risulta, ed è di comune: ciò avviene, perchè essendo più abbondante di flogisto è necessario, che con maggior quantità di aria comune sia diluita perchè arda: giacchè ogni corpo arde in proporzione dell'aria comune con cui comunica.

Diciamo qualche cosa de' componenti di quest'aria o meglio esponiamo alcune congetture per indovinarli. Pare che senza errore si possa dire che uno d'essi sia l'aria atmosferica. In fatti essa si gle sta unita, che separar non si può senza che l'infiammabile non si decomponga: ella è dunque più che accessoria, od accidentale: le è veramente essenziale: per separarnela si fa uso dell'acqua la quale agitata forte costringe in prima l'aria infiammabile a passare nello stato di flogisticata: e dopo una notabile diminuzione a quello d'atmosferica. Questo breve processo prova, che un secondo elemento dell'aria infiamm.^e sia il flogisto: lo che dimostrato è altresì dal vedersi, che l'aria sud.^ta s'abbruci ne' vasi chiusi, il residuo dell'aria trovasi in diversi gradi flogisticato, come diverse sono le dosi dell'atmosferica con lei mescolata. Ma siam da capo: cos'è poi questo flogisto? che potria noi finora decidere perciò, e soddisfare compiutamente a questa domanda altri vuole, che sia un composto di materia calorifera, ed una terra, altri afferma, esingerva di trovare, esser egli la propria sostanza della luce girata immediatamente, ormediatamente in un gran numero di composti, e de' quali essa è uno de' principj: e privata, come ha in tale stato di rinazione del la sua mobilità etc. Altri pretende di provare che flogisto ed aria infiammabile siano una stessa medesimissima cosa.

Noi

cratlio

Macquer

Mollevate Dict. Med. savia. L'air inflammable est dans les substances ... et l'air fixe dans les corps, espèces calcaires

Noi ci asterremo nonche dal discutere ~~anche~~ dal' ~~addurre~~ accennare soltanto le ragioni ~~[illegible]~~ che condussero i partigiani delle esposte opini: oni a sostenerla: un sol motto faremo di quella, che è l'ultima, la qual più ci piace, trascrivendo uno squarcio di Lettera scritto dal Priest. all'illustre Cav. Landriani li 6 Giug. 1782. Tempo fa vi ho informato della mia scoperta dell'identità fra il flogisto, e l'aria infiammabile coll'esporre all'azione d'uno specchio ustorio delle calci metalliche in contatto dell'aria infiammabile, le quali quindi si revivificano rimanendo l'aria residua pura aria infiam: mabile. Io ho in appresso trovato che lo stesso accade coll'aria alcalina; con questa differenza però, che evvi un gran residuo di pura aria flo: gisticata (Opusc. scel. 1782 pag. 208)

Pretendeva in fine l'ill.e Huggins che uno de' costituenti dell'aria infiammabile fosse un acido, sostenuto dal S.r Felice Fontana e perche dicean essi mischiata con l'aria alcalina produce una gran: de nebulosità; e perchè poteasi per l'azione dell'aria infiamma: bile cangiar in rosso la tintura di helitropio. Ma quando non fece il S.r Pr.o per verificare questo ~~[illegible]~~ fatto reiterandone le sperienze? tutto però inutilmente tentò (vd. De var. aer. specieb. Med. n.o 162) (a)

Dell'aria ch'è detta nitrosa

Nel 1772 l'ingegn. fece l'insigne scoperta dell'aria nitrosa diede nuovo lustro al nome del Sig.r Priest. quantunque e veramente, ed ingegnosamente prima di lui il Sig.r Hales n'abbia nuovamente parlato. Io trovai dice il S.r Priest. questa novella specie d'aria di cui il S.r Hales passando non avea osservato che un sol effetto: Ei fece sì poca attenzione a quest'aria, e se n'ebbe sì poca di lei specifica cognizione, ch'io non penso, che niuno gli è mai sia

(a) Soggiungo per ultimo la opinione del rinomato S.r Senebier, nella quale già fortunatamente m'avvenni leggendo il giornale enciclopedico di Vicenza al 1785. Giug. si dà in esso un estratto di un opera del med.o ill.e autore stampata in Ginevra 1783 Recherches Analy. Un gran numero di sperimenti, così ivi si legge ...

pure tutto rame (Experiences et obs. T. 1. p. 270)

Io ho trovato, segue a dire, che questa specie d'aria s'ottiene facilmente dal ferro, dal rame, dall'ottone, dallo stagno, dall'argento, dal mercurio, dal bismuto, dal nickel posti in dissoluzione nell'acido nitroso solo affatto; e dall'oro, e dal regolo d'antimonio mediante l'acqua regia.... Una delle proprietà più sensibili di questa sorta d'aria, è la considerabile diminuzione accompagnata da un color rosso torbido, e d'arancio carico oranges foncée, e da un grande calore, ch'egli produce nell'aria comune, con la quale si mescola: il suo odore; è vivissimo, e rimarcabilissimo; ma s'accosta di molto a quello dello spirito di nitro fumante.

Quest'aria è del pari mefitica, che ogn'altra rimanente per conseguenza della respirazione, e della combustione: con tutto ciò quel che non venne fatto al Sig.r Pr. riuscì al Co. Morozzo di calcinare cioè il piombo, e lo stagno nel gas nitroso. A spiegare un tal fatto a quai principj s'avrà a ricorrere? non è sì facile il determinarlo. Si può per altro produrre qualche congettura. L'azione del fuoco scompone l'aria nitrosa ne' suoi componenti, che sono l'aria atmosferica, il flogisto ~~principalmente~~, l'acido nitroso, come vedremo: or non potremo noi dire, nel circoncare il metallo da questi principj sarebbe a calcinare? Ved. Mac. T. 2. p. 237

Che se venefica, e mortale per una parte, salubre, ed utile per l'altra l'abbiam veduto: l'aria fissa è antisettica: lo è altresì la nitrosa e lo è in preferenza. Priest. con replicate prove se ne assicurò. Lo pruovi, e dice, due sorci, l'uno

l'uno di fresco ucciso, frollo l'altro, o fetente: li posi ambidue in una medesima giarra d'aria nitrosa alla temperatura ordinaria dell'atmosfera ne' mesi di luglio, e agosto. [illegible] giorni dopo avendo osservato che non avevi che poco o niente di cangiamento nella quantità dell'aria ne' vasi [illegible]: e gli trovai perfettamente esenti da fetore anche tagliandoli in più parti. Quello, che avea posto subito dopo ucciso, era perfettamente saldo: e la carne dell'altro, che era già molle, e putrida era ancor molle, ma senza il menomo di [illegible]. Questa sperienza prova a meraviglia l'antisettica virtù dell'aria di cui parliamo: ma [illegible] dissi in preferenza dell'aria fissa: infatti non valse l'antisettico della fissa a difendere da corruzione un sorcio in essa rinchiuso per un mese: tanto provò il Sr. Pr. Esper. T. 1. p. 161
Così due piccioni si sono conservati per [illegible] giorni sotto una campana ripiena di aria nitrosa senza che acquistassero cattivo odore: ma le loro carni erano [illegible] più dure, ed aveano sapore di [illegible]: ciò che non succede con aria fissa (a)

Volendosi prendere un po' di pena, dice il Pr. p. 162 si potria forse applicare questa antisettica virtù considerabilissima dell'aria nitrosa a differenti usi, p. e. alla conservazione degli uccelli, de' pesci, de' frutti ec. più delicati, mescolandola con differenti proporzioni con l'aria comune, o con l'aria fissa. Gli anatomici potriano forse trar partito da questa proprietà dell'aria nitrosa tanto meglio, che le sostanze animali verrebbono a conservarsi con questo mezzo nella

(a) In una lettera però che scrive il Sr. Pr. al Sr. Volta a 6 Giugno 1777 inserita nella Scelta d'Opuscoli di Mil. 1777 p. 359 così si esprime: jeri altro ho mangiato un piccione da me conservato nell'aria nitrosa per lo spazio di sei settimane. Era perfettamente frollo, e [illegible] [illegible] l'aria [illegible] ad un altro [illegible], sebbene [illegible] volte.

loro morbidezza naturale. La sperienza dee altresì dimostrarne, se l'acqua di quest'aria impregnata riuscir possa d'util uso alla medicina: che se lo è quello, che detto è aereato, perchè nol sarà questa ancora? per noi ci asterremo del definire in questo proposito, e solo diremo, che l'acqua distillata ne assorbisce all'incirca una decima parte: diremo che prende un gusto acido-astringente: diremo infine che manda un odore sì singolare e sì piccante [illegible]

Passiamo ora a dire qualche cosa d'una delle più insigni proprietà di quest'aria, cioè della diminuzione a cui va ella, e fa andar soggetta l'aria atmosferica con cui sia mescolata. In questa miscela dunque v'ha un fenomeno di singolare, e sorprendente, che il gaz nitroso torna in acido nitroso purissimo. « Non si può vedere senza meraviglia, dice il Sig. Macq. Diz. Ch. p. 241, che questo gaz invisibile, senza colore, senza vapori sensibili, senza azione sull'acqua, su gli alcali, sulla tintura di tornasole, tosto che venga introdotta una porzione d'aria vera nel recipiente in cui è contenuto, cambi in un istante di natura. Il miscuglio s'intorbida subito: il recipiente s'empie di vapori rossi, rutilanti ... Infine quel che ne risulta è un acido nitroso in vapori, il più forte, e il più fumante, che viene assorbito tutto dall'acqua.... Nè solo il gaz sparisce interamente per presentarsi in forma d'acido nitroso... ma l'aria medesima sparisce ancora, restando assorbita, e legata nella nuova combinazione » (Ved. le note sui pag. 24..) Di modo che dal miscuglio

scuglio di due fluidi elastici, rarissimi, scolorati, ed invi=
sibili, ne risulta una sostanza molto più densa in vapori as=
sai rossi, e visibili, che sono come abbiamo detto l'acido nero con=
centratissimo fumante: dopo di ciò non rimane più ne aria
ne gaz (quando però l'aria sia deflogisticata, e nelle giuste pro=
porzioni) e l'acqua nell'assorbire l'acido, che risulta dalla lo=
ro unione riempie, e conseguenza lo spazio del recipiente, che
era da prima occupato da questi fluidi elastici, e gazosi

Siccome poi, siegue il Macq. nella formazione del gaz
nitroso, e via del mescolamento dell'aria questi due fluidi e=
lastici si assorbiscono (vedi la nota XXI n. 4.4) reciprocamente,
e si combinano l'uno con l'altro, si vede con ragione, che
debba esservi un punto di saturazione in detta combinazione:
e che se la quantità d'uno di questi due fluidi sarà eccessiva
alla giusta proporzione in cui possono combinarsi reciprocamen=
te, essa non entrerà nel nuovo misto

I Fisici, che hanno fatto queste ricerche, e specialmen=
te i Sig.ri Priest. e Lavoisier, hanno trovato, che la quantità
d'aria dell'atmosfera necessaria alla saturazione era di cir=
ca otto o sette $\frac{1}{3}$ di gaz nitroso. Avvertiti però bene, che
circa tre quarti dell'aria stata adoperata restano nel recipiente in
forma d'aria .... che attentamente, e con convenienti si ve=
de che non è aria, ma un gaz a cui non manca alcuna pro=
prietà del gaz mefitico; cioè aria deflogisticata: qual
rimane dopo l'infiammazione dell'aria infiammabile
e dopo qualsivoglia processo flogistico: mentre questi ne
agiscono, che sulla porzione d'aria deflogisticata diver=
samente coll'altre con l'aria non comune, ma

[illegible] vedere [illegible] per rispetti [illegible] dell'aria nitrosa con gli altri corpi [illegible] naturale magnetico [illegible] la sua gravità specifica, e presso [illegible] eguale a quella dell'aria comune [illegible] coagula [illegible] l'acido [illegible] col' acido marino un acqua regia [illegible] in giallo rosso, ed oppure [illegible] tinge in verde [illegible] coagula il vitriolo [illegible] che l'aria infiammabile [illegible] verde [illegible] acqua regia acida [illegible] l'acido nitroso molto più colorato [illegible] tinge in verde l'acido vitriolico [illegible] coagula [illegible] diventa atta a mantenere la fiamma [illegible] perciò un affinità il flogisto [illegible] secondo [illegible] infiammabile, [illegible] come dall' [illegible] dell'acqua [illegible] dell'acido nitroso [illegible] col aver assorbito [illegible] e dal [illegible] acqua, che la diminuisce e si cangia in deflogisticata [illegible] nitriche

flogisticata: cioè bastano 4 parti di aria contro $7\frac{1}{3}$ di nitrosa: e dopo la combinazione non rimane talvolta del volume originario che $\frac{1}{100}$ quando cioè le due arie sono perfette, e in una giusta proporzione mescolate (a)

Qual sia la cagione della diminuzione di volume nella mistura dell'aria atmosferica, o defl.ta con l'aria nitrosa.

78 Dall' osservarsi, che il peso specifico del volume rimasto dopo la mistura delle due arie è minore del peso specifico dell'aria atmosferica si deduce con ogni evidenza, che la diminuzione che risulta dalla mistura med.a non dipende da ciò, che queste due specie d'aria si condensino nel rimasto volume. Procede dunque ciò dalla precipitazione che nasce d'una porzione delle due arie. Di fatto abbiamo veduto, come sempre in queste misture si precipiti un liquore, il quale quando solo sia raccolto, trovasi essere un acido nitroso assai concentrato: giacchè se si mescoli all'acqua riprende la primiera sua natura di acido.

Ma d'onde poi questa precipitazione nitrosa? ciò si conoscerà qualor nasi fatta considerazione, che l'aria atmosferica, o deflog.a ha maggiore affinità al flogisto, di quella che abbia quell'aria atmosferica, cui veniamo aver luogo nella composizione dell'aria nitrosa. Ciò è perfettamente conforme con infiniti omai fenomeni di affinità. Sendo che quell'aria, che entra nella composizione dell'aria ~~atmosferica~~ nitrosa, porti seco, oltre al flogisto, molte particole di acido nitroso, forse che non essere sature

rerà una parte della affinità prop[ri]a verso queste particole medesime? Per questa seconda saturazione dunque non potrà restarle che poca affinità con cui agire verso il flogisto: il quale per ciò appunto abbandonerà in balia dell'altr'aria che si mescola. Dunque l'aria atmosferica introdotta nella nitrosa si caricherà di flogisto. Per la qual cosa, l'acido nitroso sparso nell'aria nitrosa spiegherà tutta quanta l'affinità sua contro l'aria atmosferica, cui prima saturava. Or questa affinità essendo tale da ridur poi essere allo stato di [finita] affinità l'aria atmosferica; come ne consta dal vedersi che l'acido nitroso contiene di quest'aria in copia, le particole dell'acido assorbiranno quest'aria: e così avrassi una precipitazione di questo liquore, e conseguentemente una diminuzion di volume.

Una sì fatta spiegazione vien sostenuta da quella costante osservazione che in maggiore quantità mai sempre succede che l'aria nitrosa si precipiti, quanto è meno carica di flogisto l'aria, che ad essa si unisce: sicchè il sommo grado di precipitazione si ha dall'aria più pura deflogisticata: e il minimo dall'aria flogisticata col mezzo della vegetazione. Or come ciò succede, se la precipitazione non dipende dall'assorbimento del flogisto? (Fin qui dalla Cap. (3) d'una Dissert. stamp. in Mil. 1783 de variis aerum specieb:)

Non tutta però l'osservata diminuzione vien dalla precipitazione dell'acido nitroso; perchè se ciò fosse, dovrebbe essa riuscir eguale tanto operandosi con l'acqua, come sostituendo all'acqua il mercurio: ma si è fatto stato, che minore è la diminuzione operata sul mercurio. Il vero dunque si è, che dall'aria atmosferica, deflogisticata si forma

dell'aria fissa, p l'azione dell'acido nitroso contro di esse, men
tre lor trasmette il flogisto: in fatti si ha sempre mai una
produzione di aria fissa quando all'aria atmosferica o de
flogisticata s'accoppia il flogisto

Degli elementi dell'aria nitrosa

La scoperta dell'aria nitrosa è una delle più belle
che i Fisici de' nostri tempi abbiano fatto: dee ella dunque
essere esaminata con ogni diligenza. Or dopo di aver detto mol
te cose su la maniera del formarla, e su i bellissimi fe
nomeni, ch'ella presenta, principalmente della diminuzion
del volume &c. non si dee ommettere l'esame delle parti
sue costituenti.

Osservisi dunque prima di tutto, che se quest'aria
sia violentemente, per lungo di tempo agitata nell'acqua
diminuisce di p ben $\frac{2}{3}$ parte de' suo volume perdendo
la sua natura di nitrosa: ed i $\frac{1}{3}$ residui presentano tutti
i caratteri di aria flogisticata. Dunque l'aria nitrosa contie
ne dell'aria atmosferica: anchè è fuor di dubbio, altro
non essere l'aria atmosferica, che le particole flogi
stiche nuotanti nella atmosfera. Oltre di che a con
vincersi di ciò stesso basta il protrarre considerabilmente
l'agitazione, che l'aria flogisticata p modo viene a can
giarsi, che è sì atta allo abbruciamento, e respirazione
diventa.

Questo stesso sperimento dimostra, che a comporre
l'aria nitrosa entra altresì il flogisto: imperciocchè
cader non può in sospetto, che esso dall'acqua si schiuda,
e sorta

e sovra. altrimenti con il continuarsi ad aggitar l'acqua non isparirebbe il flogisto medesimo. Nuova prova di ciò si è quella, che nella mistura dell'aria atmosferica, o deflogisticata, ciò che d'aria vi resta, sempre è flogisticata. Or donde questo flogisto se non dall'aria nitrosa.

Abbiam dunque scoperti due elementi i quali chiaro è che non bastano alla formazione dell'aria nitrosa. L'avrà ella però per intiero quando vi si aggiungano le particole dell'acido stesso: il che di leggeri si prova. Agitate quest'aria nell'acqua sicchè s'impregni alquanto; quindi assaggiatela; e sentirete ben tosto il sapore dell'acido: anzi questa stessa acqua produrrà tutti quei fenomeni, cui suol produrre un acido nitroso indebolito con l'acqua. Di più fate la mistura delle due arie nitrosa, e atmosferica sopra il mercurio: raccogliete diligentemente quel liquore, che vi si precipita; e troverete questo altro non essere che acido nitroso concentratissimo. (v. loc. cit. Lav. [illegible])

Degli Eudiometri (vedi Lavoisier Recherches sur l'[illegible])

Una Macchina, che ha fatto tanto strepito: e che tuttora è assai adoperata dai Fisici merita un articolo a parte. L'Eudiometro è stato inventato in questi ultimi anni dal Sig.r Priest. per determinare se migliore la respirabilità dell'aria. Abbiamo già veduto come dalla mistura dell'aria nitrosa, e della atmosferica nasce una costante diminuzione; e questa proporzionata sempre alla quantità della porzione d'aria pura nella atmosferica contenuta. Or siccome l'aria atmosferica per la sola parte o deflog.ta che contiene è respirabile: essendo tutto il resto mofe=

tico, ed irrespirabile, così è chiaro, che dal potersi misurare quella, sarà esattamente determinata la respirabilità ec. Gli Eudiometri il fanno con scrupolosa precisione. Molti dopo il S.r Lv. ne sono stati inventati più o meno composti: di due tra soli noi faremo menzione, perchè assai differenti tra loro. il pr.o ha per autore il d.o Lv. il sec.o il S.r De Saussure. Nè ci dispenseremo di parlare anche di quello del S.r Volta sebben niente abbia che fare con l'aria nitrosa: ma egli è come gli altri detto Eudiometro, e tanto basta. Cominciamo da quello del d.o Lv., e con le sue stesse parole Experiences... sur diverses (T. I. p. 7) Io mi provvedo in forma d'un vaso della capacità d'un'oncia d'acqua circa, cui io chiamo misura. La riempio d'aria, dopo d'averla posta piena d'acqua con la bocca in giù, sopra l'apertura dell'imbuto della mia tavoletta: e allorchè è piena la faccio scivolare sopra la tavoletta; avendo sempre l'avvertenza di mettervi sempre un po' d'aria di più del bisogno, l'avanzo essendo così esattamente piena d'aria quell'aria, cui voglio esaminare, ho cura di non riscaldarla, tenendola tra le mani etc. e la vuoto in una canna del diametro d'incirca pollici 1½: v'introduco in seguito con le stesse precauzioni una ugual misura d'aria nitrosa, e ve la lascio circa due minuti; e se vedo, che con questa misura la diminuzione fu considerabilissima, v'introduco una nuova misura d'aria nitrosa. Io lascio qualche volta queste arie nella canna tutta la notte, o tutto il giorno ...

Allorchè questa sorta di processo è compiuto, travaso l'aria in un tubo di vetro d'incirca 3 piedi di lunghezza, e d'un terzo di pollice di diametro. In seguito immergendo

il tubo

il tubo in una vasca d'acqua fintanto che l'acqua residua contenuta nel tubo sia a livello con l'acqua di fuori; osservo gli spazj, che occupano le arie, e ne esprimo i risultati con le misure, o decime di misure in conformità alla graduazione del tubo.

Si ha della pena a graduare di questa maniera un tubo di vetro: ma una volta, che ciò siasi fatto, l'applicazione è facilissima. Siccome succede che ben di rado i tubi siano ben cilindrici, così riempio di mercurio la porzione del tubo, che corrisponde ad una misura: peso in seguito questo mercurio; lo divido in dieci porzioni, e le introduco l'una dopo l'altra affine di segnare successivamente le giuste divisioni. Si eseguisce facilissimamente questa operazione col mezzo di un tubo di picciolissimo orifizio; di cui servirsi per prendere una picciolissima quantità di mercurio alla volta, secondo il bisogno.

Veniamo ora a quello del Sig. Saussure. Osservò egli che gli eudiometri inventati dal Pr. e gli altri tutti formati in questa idea quantunque ingegnosissimi, nè potevano di leggeri essere trasportati sulla vetta de' monti, nè potevasi con essi operare con la necessaria speditezza. Il loro soverchio volume, e fragilità, la facilità a scomporsi, sembranti secondo lui inconvenienti. Per ovviare a questi inconvenienti immaginai, egli dice (Ved. Opusc. scel. Mil. 1780 pag 383) un metodo, che trovai più comodo, più pronto, e più esatto. Eccolo

Prendo una Bottiglia di vetro cilindrica alta circa un di presso quanto era larga, e potea contenere onc. 5 1/2 d'acqua all'incirca: la quale esattamente chiudeasi con un turacciolo di cristallo smerigliato. In questa bottiglia destinai di mescolare le differenti arie colla nitrosa; e però la chiamai il recipiente

Per misurare le quantità, che volea introdurre nel recipi-

ente pirasi un'ampolla pur di vetro, che contenesse a un dipppresso un terzo del recipiente med.°; cioè un mezza · 6 grani; e mezzo grani d'acqua; onde il recipiente conteneva tre volte quella misura; e due dramme di più.

Fei eziandio provigione d'un'assai esatto bilancino, d'un piccolo imbuto; e di parecchie bottiglie di vetro simili a un dipppresso alla prima, che parimenti chiudeansi con turaccioli di vetro smerigliati. Queste servir doveano a supplire al recipiente se per caso si fosse spezzato; e a portare da un luogo all'altro le arie, che io voleva esaminare, e confrontare fra loro... Con questo apparato si possono trovar sin sette o otto prove differenti, e più esatte, che con qualunque de' conosciuti eudiometri: i quali altronde avendo composti di tubi, e robinetti, troppo fragili sono, e dispendiosi.

Quando voglio esplorare la purezza di qualche aria, comincio a preparare sempre collo stesso processo, la quantità necessaria d'aria nitrosa. Quindi riempio d'acqua il recipiente, e tenendolo rovesciato nella secchia piena d'acqua, vi fo entrar dentro per mezzo dell'imbuto due ampolle d'aria comune, e poscia una d'aria nitrosa. Veggo tosto le due arie mescolarsi con effervescenza, prendere una ~~tint~~ tinta rossiccia, e l'acqua ricatar nella bottiglia a misura, che il volume delle due arie diminuisce. Per render la mistione vieppiù compiuta chiudo la bottiglia e l'agito tenendola sempre sott'acqua: indi la schiudo nuovamente, e veggo entrarvi della nuova acqua a rimpiazzar l'aria, che nello scuotimento s'è scomposta. Ripeto tre volte questa operazione ad ogni sperimento e sempre nella medesima maniera. Quando il mescolamento delle arie è [illegible]

[illegible]

tamente compiuto chiudo per l'ultima volta la bottiglia sott'acqua la ritiro, la asciugo bene, e la peso. È chiaro, che il suo peso esser deve tanto più grande quanto più l'aria si è diminuita, poiché a misura, che questa si distrugge, e si scompone la pressione dell'atmosfera vi fa entrar dentro un egual volume d'acqua. Così trovo ordinariamente dopo la mistione delle arie: che la bottiglia contiene 6 grani, e 40 grani di più, che se v'avessi introdotte tre misure di una sola quali=tà d'aria; perché a cagione del mescolamento si distrugge una quantità d'aria equivalente a un poco più d'una misu=ra: cioè maggiore di un terzo.

Segue ora l'Eudiometro ad aria infiammabile del Sig. Volta Questo consiste (così lo descrive il D.r Scopoli nelle note al Diz. di Chimica del Macquer Tom. pag. 109 in una canna di grosso cristallo chiusa in cima, aperta, e guernita in fondo d'una ghiera, e chiave d'ottone, che abbia il foro [illegible] lungo di 4 linee circa per poter introdurre, dentro l'aria nella detta canna, quando questa piena d'acqua si regge rovescia= [illegible] su d'un piede come di candeliere saldato alla medesima chiave, o robinetto, che serve insieme di sostegno, ed im=buto. In cima della canna vi son praticati due piccioli fori, ne' quali son fermati con mastice due fili d'ottone, che vanno colle loro cime quasi a toccarsi nell'interno di essa, e sono destinati a portarvi la scintilla elettrica, quando si vuol accendere l'aria colla introdotta. Ordunque servendosi di un cannello, e boccettina per misura, è facile d'introdurvi quante misure un vuole di arie, e voltata la chiave abbasso per chiu=derla, si viene a far l'accensione dell'aria rinchiusa col dare immediatamente gli manda una scintilla elettrica ad uno dei fili d'ottone mentre l'altro comunica come si sia col suolo, la qual scintilla ripetendosi al

al luogo dell'intersezione de' due fili, colpisce quell'aria, e tanto basta questa infiammandosi così al chiuso, produci un bel lampo in tutto quel luogo, che riempie, senza punto scoppio, esaminare quin[di] ro con [illegible] le pareti del vetro; e quan[do] per questo esperimento deb: bono avere una considerevole spessezza di due linee per esempio, se il diametro della canna è di un pollice circa, e la lunghezza d'un piede, o poco più. Dopo l'infiammazione voltando la chiave si vede, che l'acqua s'innalza con impeto nella canna; segno evidente, che una parte d'aria si è consumata. Così può giudicarsi se un tale apparato non è eccellente per l'analisi di qualunque aria infiammabile. (Vedilo descritto nel Vol. [illegible] pag. 4 [illegible] dove si dà anche la forma d'un secondo portatile, e da saccoccia).

Questi sono i tre più famosi Eudiometri: gli altri tutti quanti [illegible] mutati ricadono in questi. Egli è stato questo pure un bel [illegible] non v'ha chi negare [illegible] per egli tutta quella stima, che dal più de' Fisici fatta si [illegible] nol credo. Hanno essi estesa più assai di quello si convenia l'utilità sua, giudicando, [illegible] egli riguardar si dovesse qual pietra di paragone per determinare la salubrità dell'aria, come appare dal significato del nome, che gli fu dato. [illegible] egli può estendersi unicamente alla [illegible] dell'aria [illegible] determina l'esatta [illegible] l'abbiam già detto, è [illegible] che la diminuzione che nasce [illegible] [illegible] delle arie che si combinano, sempre è proporzionale alla quantità dell'aria, [illegible] detta, cioè dell'aria [illegible] o de: flogisticata ma siccome questa medesima inoltre [illegible] così nel [illegible] tutte di diverso carattere, e perciò [illegible] [illegible] ne [illegible] che

che il mio Eudiometro m'avrà indicato il preciso dell'aria res-
pirabile, che in questo Caso di altra aria si contiene, non m'avrà
egli perciò avvisato della salubrità di tutta quella, che respiro; per-
chè mentre nel respirare ne assorbisco un quarto circa di buona,
sono allo stesso tempo costretto a trangugiarne $\frac{3}{4}$ di mefitica,
quando più quando meno, or più or meno vibrante il sistema
nervoso: lo che è pur tutto proprio di quelle arie, che dette sono #
miasmatiche

Così è ben delle arie il cui vizio è punto, o poco rimarcato dagli
Eudiometri, eppure sono esse fatali, e di morte cagione a chi le respi-
ra. Tale la prova, dice il Sr. Scopoli (nelle note al Diz. Macq. T. 4 pag 759)
coll'eudiometro sopra l'aria malsanissima nelle vicinanze di grandi
marazzi di vaste paludi e sopra l'aria salubérrima di un del sito
montuoso: poco o nessuna differenza vi scorgerete. eppure la prima
è pessima rispetto alla seconda: testimonj le febbri intermittenti, le
ostruzioni, e gli altri morbi, che signoreggiano da chi abita ne' luo-
ghi infetti: e fino da chi vi dorme sol poche ore d'estate massima-
mente » Per altra parte un'aria sarà contrassegnata dall'eudi-
ometro senza che poi sia di [illegible] cagione, e tali saggi, segue
lo stesso, dell'aria di una stanza chiusa, ove sono congregate più per-
sone, dove ardono fuochi, e fumano vivande: dell'aria di un teatro
affollato; d'una stufa non ventilata: i gradi di vizio marcati dal detto
stromento saranno maggiori, e, pure vi frequentano [illegible] ciascuno però
senza timore, ed apprensione [illegible], che il dormire molte
e molte ore, e le molte notti in quell'aria cotanto dannata dall'eu-
diometro non suol cagionare quelle febbri che [illegible] dor-
mendo in una stanza a finestre aperte tutti sanno, che si corre molto
maggior pericolo di contrar simili malattie; e che anzi il rischio è inevi-
tabile ne' siti infami per aria cattiva; laddove tenendosi ben chiusi si

i cessono scansare. Eppure si respira aria più flogisticata; cioè più povera di aria pura vitale, in questo secondo caso, che nel primo: come in fatti l'eudiometro dimostra peggiore l'aria della stanza chiusa, che la libera, o quella della stanza ventilata....

Esser potrebbe però, che i malori d'altra specie traessero la loro origine (ciò che noi abbiamo più sopra indicato) non conosciuta dal respirar frequente, e a lungo aria flogisticata, sebben leggermente, cioè a dire alquanto povera di aria pura deflogisticata. Tali mali se indi procedessero, osservar si dovrebbero frequenti in chi passa l'ordinaria vita entro a stanze, o carrozze chiuse; ne' teatri, e sale frequentate; in chi dorme in camere troppo picciole, e chiuse dalle cortine ne' dormitorj de' collegi ec. Di vero i languori, la mollezza, le convulsioni, gli svenimenti, tutta la fastidiosa caterva de' morbi ipocondriaci, delle affezioni nervose travagliano singolarmente le persone, che schivano di vivere all'aperto, e condannano se stesse a respirare aria poco rinnovellata....

Intanto non è poco per noi d'essere venuti in cognizione d'un vizio solenne, a cui l'aria va soggetta, di cui fin ora poco si tenea conto, e troppo imperfetta cognizione s'avea. Parlo del vizio d'impoverimento di aria deflogisticata, la sola aria propriamente respirabile.... p. 365

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Del Calore

Con vero genio m'accingo ad esporvi la teoria del calore perchè nuova, perchè sodo, perchè utile. Sono stato esitante se dovessi dovessi nell' Idioma latino, o nello Italiano: prevalse quest' ultimo a perchè non essendo sinora ora ch'io sappia stata redatta in Latino, ma sì in Inglese, in Francese ed in Italiano, non ho dubitato, che men propriamente in latino parlar se ne potrebbe; e perchè essendo questa materia alquanto astrusa mi son fatto un dovere di non renderla viemaggiormente tale involgendola in parole, con le quali la più de' miei Uditori non ha la maggiore famigliarità. S'aggiugne a tutto ciò, che ho io in animo di attenermi alla esposizione in buona parte alla sposizione che ne ha fatto il celebre Sig. Cont. Scopoli; cui in egli inserito nel Dizionario dell'insigne Chimico Pietro Macquer § Calore. Con tanta chiarezza e con tal precisione ha egli scritto, che io giudicherei di far mala opera se altri a delle sue parole servir mi volessi, nella maggior sposizione di questo trattato. Accingiamoci all' opera.

— dai suoi autori, ed Espositori.

1 Nel 1779 uscì in Londra un'opera che porta in fronte, viene annunziata coi seguenti termini: Sperienze ed osservazioni sul calore animale, e sulla infiammazione de' corpi combustibili, dirette a indagare una legge della natura, con cui spiegansi tutti i fenomeni a ciò relativi del S.r Adair Crawford. La Teoria, ch'egli espone in pag. 120 ind. per sentimento di molti dotti uomini è la più bella, e luminosa, che sia mai comparsa; ed è quella che ci proponiamo di esporre con l'ordine migliore, e con la maggior chiarezza.

2 Le voci calore, e fuoco dice il S.r Crawford sono ambigue. Calore nell'espression comune ha un doppio significato, prendendosi indifferentemente per una sensazione dell'animo; e per un principio ignoto (qualità chiamar lo vogliamo, o sostanza), che è la cagione eccitante di quella sensazione. Recentemente molti ingegnosi filosofi hanno applicata la voce calore al principio ignoto dandole così un ampio senso, che avea non suole nel linguaggio ordinario. In questo generalmente s'adopera per esprimere un grado tale d'una esterna causa sconosciuta da produrre un dato effetto sopra i sensi: Ma nel

linguaggio filosofico esprime la causa esterna in astratto senza aver riguardo agli effetti, che può produrre. Tanto vero si è che il calore del quale qui si parla è accompagnato da diversi fenomeni, e sopra tutto dalla dilatazione de' corpi indispensabilmente: la qual dilatazione è il criterio più certo della presenza sua, e della sua misura

3 In questa sentenza non si distingue, come si conosce per poco che si rifletta,[a] il calore dal fuoco. Or in l'indole, e la natura di questo fuoco quanto non è stato detto, e scritto? quale argomento più di questo aggitato! Eccone un saggio nelle opinioni diverse sostenute in questi nostri ultimi tempi. Helmonzio crede, che il fuoco consista in uno stato particolare di alcuni corpi. Lott pensa, che la materia della Luce non sia diversa da quella del fuoco: così il Meyer, Macquer, Morveau sebben Meyer sulla fiamma, e il flogisto pensi diversamente. Daume lo vuole qual sostanza particolare unita ad una terra vetrificabile. Weigel pretende che il fuoco sia la causa materiale del calore, e della fiamma: e Wallerio un movimento, ed una decomposizione della materia del calore composta di luce, e di un principio sottilissimo, volatile, ed in sommo grado elastico. Il Buffon lo fa consistere in ogni materia di irradiazione

(a) in quel che si è detto

a segno di potersi conservare nello stato di somma fluidità malgrado la forza di attrazione delle sue parti integranti. Il Marat dopo aver detto con [illegible] che la materia del fuoco è diversa da quella della luce, del flogisto, e del fuoco elettrico, vede, che il calore, e la fiamma siano effetti di quelle scosse, cui soggiacciono le particelle de' corpi, ne' quali sono introdotte le molecole rotonde, trasparenti, e solidissime del fluido igneo, ch'egli considera come una materia singolare. Scheele, e Bergman pretendono, che il fuoco non sia che aria pura unita ad una certa quantità di flogisto: e che la fiamma consista in quell'atto in cui il corpo si spoglia continuamente del suo flogisto per mezzo dell'aria pura, che indi ne nasca un'intenso calore. Tutte queste così diverse opinioni son nate dal non aver fatta alcuna distinzione tra il fuoco, ed il flogisto. Dr. così il Sr. Scopoli in una sua nota Diz. Macq. § fuoco.

4. Sentiamo ora quel che ne dice il Crawford: La voce fuoco volgarmente esprime un certo grado di calore accompagnato dalla luce: e viene principalmente applicato a quel caldo, e a quella luce, che risultano dall'infiammazione de' corpi combustibili. Ma siccome il

caldo

caldo quand' è accumulato in una quantità sufficien-
te, è sempre accompagnato dalla luce; o, per dirlo in altri termini, siccome coll'accrescere il caldo si viene sempre a produrre il fuoco, perciò i Filosofi hanno generalmente considerati questi fenomeni come procedenti dalla medesima cagione, ed hanno usato la voce fuoco per esprimere un principio ignoto, il quale quand' è presente in un certo grado, eccita la sola sensazione del caldo: ma se venga accumulato in un grado maggiore rendesi sensibile al tatto, e alla vista: ossia produce il caldo accompagnato dalla luce. In questo senso il fuoco elementare è lo stesso, che il calore

ossiamo

§5 Premesse queste nozioni passo ad esporre alcuni fatti generali sui quali s'appoggia la presente dottrina

1.° Il calore è in gran copia in tutti i corpi, quand'essi sono alla temperatura dell'atmosfera.

per le scorte dello Siberia attesta il Sig. Demidoff, il mercurio tollera s'abbassa a −71° R. sotto 0. il maggior freddo ~~artificiale~~ naturale si ha un freddo assai maggiore con una mistura di neve, e di spirito di nitro, e con tutto ciò si osservano segni del calore che non ci osi grande freddo esposti fossero affatto privi di calore

2.° Il calore tende costantemente a diffondersi sopra tutti i corpi, finchè questi acquistino egual grado di caldo sensibile. È questo un fatto troppo comune, e notorio &c.

7 3.° Se le parti d'un medesimo corpo omogeneo abbiano lo stesso grado di calore sensibile, le quantità di calore assoluto saranno proporzionate alla massa. Così la doppia quantità del calore assoluto, che contiensi in due libbre d'acqua è il doppio di quello, che contiensi in una libbra sola alla medesima temperatura. E ciò risulta evidentemente dalla similarità delle particole nelle stesse sostanze omogenee sì fluide che solide.

4 4.° Il termometro a Mercurio è una misura accurata delle quantità comparative di calore assoluto, che al medesimo corpo omogeneo vengono comunicate, o separate da esso finchè tali corpi non cangiano forma.

1 5.° Le quantità comparative di calore assoluto comunicate a differenti corpi, o da essi separate non possono essere direttamente misurate dal termometro. Così se la temperatura d'una libbra d'acqua s'alza un grado, e un grado pure s'alza quella d'una libbra di mercurio, non dee quindi inferirsi che all'acqua come al mercurio sia stata comunicata una egual quantità di calore assoluto. La verità di questo principio sarà posta nella maggiore sua luce nel decorso di questo trattato. Stabiliti questi fondamenti inoltriamoci nella teoria gradatamente, ed incominciamo dalla stagione, che

Prop.e 1.a

La capacità de' corpi omogenei a contenere calore è proporzionale ai volumi di detti corpi

10 La verità di questa proposizione è ovvia, e naturalissima. Infatti facilmente s'intende che se una quantità data p.e. una libbra di acqua calda sia gettata sopra altrettanta acqua fredda, tanto di calore acquista la fredda quanto ne perde la calda, che è appunto la metà dell'eccesso. Va la cosa al medesimo modo se Mercurio con Mercurio, olio con olio, arena con arena a pesi uguali si mescolino, perchè le capacità sono uguali, ed il calore si distribuisce ad equilibrio, cui egli affetta come s'è detto. E se i corpi sud.i siano a pesi disuguali come il caldo distribuirassi? niente più facile quanto il rinvenirne la proporzione. Siano e.g. 4 libb. d'acqua calda a 50 gr. R. che si versino sopra una lib. d'acqua a 0. Quel calore distribuendosi a proporzione delle capacità dovrà discendere come si vede dai 50 ai 40 gr., e tale appunto sarà la temperatura equabile della miscella. Per la stessa ragione se una lib. d'acqua calda 50 si versi sopra lib. 4 a 0 il calore della miscella si comporrà a 10. Si distribuisce dunque il calore come si vede in proporzione della capacità de' corpi: la quale capacità negli omogenei è in ragion de' volumi. Resta dunque dimostrata la Prop.e che ha di-

Propos. 1

La capacità de' corpi non omogenei a contenere calore non è proporzionale ai volumi.

11 Fu questa la opinione del Boeravio, che abbracciò in conseguenza d'uno sperimento, che a sua richiesta fece il Fahrenheit. Vuole egli dunque, che ad ugual temperatura un piede cubico di legno di pietra &c. di oro contengano ugual quantità di di fuoco. Ma ecco la sperienza del Fahrenheit. Prese uguali volumi di acqua e di Mercurio, quella molti gradi più calda di questo: mescolati insieme i due fluidi, se il calore si fosse ripartito in ragion delle masse, quella del Mercurio essendo 14 volte circa maggiore avrebbe dovuto ritrovarsi nella miscela $\frac{1}{15}$ solamente di quell'eccesso di calore, che avea l'acqua sopra il Mercurio (supposto di gr. 30 dovea ridursi a 2.) Ma il fatto sta che trovossi non minore della metà. Non potendo dunque dirsi, che il mercurio ovvero corpi, con tanta maggior massa, maggiore capacità a contenere il calore che l'acqua conclude, che l'avea uguale ai volumi eguali.

12 La sua conclusione però fu inconsiderata. E prima osserviamo che in questa opinione converrebbe supporre che il fuoco scorresse liberamente per tutti i corpi, penetrandoli, e riempiendone i vani non altrimenti che l'acqua e l'aria trascorrono per una rete assai rada, e ne riempiono l'ampiezza delle maglie) senza che avesse

Prima di entrare nel sistema del Crawford giovarà dare una occhiata di fuga ai sistemi i quali finora furono riguardati come veri o più verisimili; acciò che quindi si ne intenda la bellezza e l'esattezza del nostro. Ippocrate considerava il calore animale (del quale principalmente, trattiamo), come un ente divino; come il principio della vita, come la natura medesima. Ne' tempi seguenti si è fatto consistere nell'urto, ~~nello~~ differenti sfregamenti nell'agitazione, che le parti del sangue provano ne' loro vasi, urtandosi gli uni contro gli altri; o per l'azione e reazione reciproca ~~di~~ di questo fluido e dei vasi elastici, ed oscillanti. Il moto intestino al quale ~~[illegible]~~ avevano ricorsi i Chimici, e cui riguardavano come una fermentazione o effervescenza cioè [illegible] ecc: ed i fisici [illegible] ne' loro pur tuttavia attaccati. Il D.r Mortimer ha proposto nel 1745 una spiegazione fondata su questo principio cui favorivano Berg[illegible], Boerhaave, [illegible]: e furono confutati dal Sig. Douglas (Sag. sulla generazione del calore animale) Il medesimo sostituì altra spiegazione più naturale, e chiara. Secondo il suo avviso: il calore animale è prodotto dallo sfregamento dei globetti di sangue nei vasi capillari. Molte cose si dice in favore di questo suo sistema. Pure questo ingegnoso sistema, oggi nell' Enciclopedia per Chaleur Chaimar, che è stato esposto e sostenuto con éclat nelle scuole di Parigi dal [illegible] si vede non è che un' ipotesi: quindi con molti argomenti confuta l'opinione di Douglas: poi ivi si legge: noi siamo assai poco avvanzati sopra la determinazione delle sorgenti del calor animale, che differenti autori di cui noi abbiamo successivamente adottato, ed abbandonato i sistemi. Il Galeno med. in [illegible] ornamenti [illegible] osservato, che non dipende assolutamente da un moto d'attrito.

avvilimento? negando tutto il sistema? Non così uno che ci dispa[illegible]

tiamo il [illegible] [illegible]

C. A

[illegible] dell'effetto del [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] di più [illegible] ed eleganza [illegible] [illegible] [illegible] il tempo.

[illegible] [illegible] [illegible] [illegible] del C [illegible] delle [illegible] al calore animale [illegible] [illegible] [illegible] [illegible] [illegible] del C. è che se mischieremo insieme due uguali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] più [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] differenze [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] differenze [illegible] quantità di calore [illegible] [illegible] [illegible] [illegible] stato [illegible] le differenze e quantità [illegible] essendo sempre in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a 100° (termini di [illegible]) [illegible] con un [illegible] di Mercurio a 30° [illegible] [illegible] che [illegible] temperie del tutto sarà [illegible] 30°. [illegible] [illegible] [illegible] [illegible] 30° al suo calore [illegible] [illegible] 30 [illegible] [illegible] [illegible] quantità di calore [illegible] [illegible] sono come 130 : 20 [illegible] [illegible] [illegible] [illegible] [illegible] ha più [illegible] [illegible] [illegible] [illegible] nella [illegible] di [illegible] [illegible] [illegible] [illegible] due [illegible] [illegible] [illegible] [illegible] in meno, [illegible] [illegible] [illegible] [illegible] il [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] non [illegible] come [illegible], che quando alcuna particolare [illegible] a due corpi [illegible], e quella [illegible] [illegible] effetti più [illegible] [illegible] [illegible] [illegible], [illegible] che perciò il corpo in cui quegli effetti sono maggiori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] costituzione. Supponiamo [illegible] che abbiamo [illegible] [illegible] di [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] uguale quantità [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], mentre nell'altra è [illegible] [illegible] [illegible]: [illegible] [illegible] saremo noi giustificati a conchiudere [illegible] [illegible] [illegible] minor quantità di [illegible] che l'ultimo? [illegible] del D. C [illegible] [illegible] [illegible] più [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Supponiamo che un'uguale porzione di fuoco sia introdotta in due corpi

separati quelli dal medesimo calore sensibile [illegible] divenga molto più caldo che l'altro, non sarebbe egualmente naturale il conchiudere, che il primo, come la soluzione nel [illegible] avendo maggiore quantità dell'elemento del fuoco nella sua composizione e [illegible] più [illegible] [illegible] che una quantità di questo principio divenne [illegible] e si [illegible] calore sensibile mentre l'altro avendo meno dell'elemento del fuoco nella sua composizione [illegible] una maggior quantità di questo principio, il quale [illegible] in calore [illegible] [illegible]. [illegible] B. C. [illegible] dettato dai nostri [illegible]. [illegible] infatti a [illegible] l'oggetto [illegible] B. C. [illegible] [illegible] un [illegible] [illegible] [illegible] loro [illegible]. [illegible] questa immagine [illegible] mi sembra delle due [illegible] [illegible] [illegible] evidenza [illegible] [illegible] esperimenti [illegible] [illegible] di più [illegible] che alcuni corpi, come [illegible] Franklin, sono [illegible] conduttori del fuoco [illegible] altri [illegible] più o meno capaci di [illegible] dal calore che esso [illegible] [illegible] [illegible] corpi [illegible] in una maggior proporzione di quello [illegible] [illegible] [illegible] più o meno [illegible] di quella modificazione che noi chiamiamo calore [illegible] tutto non prova [illegible] teoria del calore.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] nella [illegible] [illegible] [illegible] meglio.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] raccomandarmele.

[illegible] [illegible] [illegible] [illegible], che [illegible]. Il Card: [illegible] [illegible] [illegible] di salute [illegible] [illegible] [illegible] [illegible] podagra [illegible]: [illegible] [illegible] [illegible]

[illegible]

[illegible]

avvilimento? negando tutto il sistema? Non così vuol che ci dispre
tiamo il [illegible]

Al M.^to^ Rev.^do^ Padre Don Celestino Callegari
Ch: Reg.^re^ di S. Paolo

Vercelli

S. Cristoforo

avvilimento? negando tutto il sistema? Non così vuol che si dijevi
tiamo il [illegible] fil[illegible]

Caro il mio Stella, voi insieme col vostro Morvan prendete un granchio ben grosso: Prendiamo dite due soluzioni di sali di versamente saturi quella che in addizioni eguali ne somministrerà maggior precipitazione quella ne dimostrerà d'essere stata da prima saturata di più dall'altra: Vi si concede tutto questo quando la natura dei sali e quella [illegible] sia la stessa. Ma che importa [illegible] il nostro proposito. . . .

Quando si prende per es. acqua e mercurio alla medesima temperie si prendon due corpi egualmente di calore saturi che infatti in fino a tanto che son nella medesima temperie [illegible] egualmente [illegible] ne può partire ad altre, il che non avverrebbe se fossero di versamente saturi. Supponghiamo adunque l'acqua e 'l mercurio a gradi di calore zero. [illegible] l'affinità che [illegible] peso al calore si trova saturata di tanto quanto l'affinità [illegible] mercurio; in tal modo che se noi [illegible] sian [illegible] le faccie che nelle particelle acquee tirano il [calore] ed n il numero delle faccie che lo tira[no] [illegible] ciascuna di queste faccie nell'acqua sarà egualmente [illegible] dalla perfetta saturazione come ciascuna delle faccie n nel mercurio. Ora se io levando un grado di calore a tutte le ~~faccie~~ particelle dell'acqua e trasportandolo nel mercurio trovo che la massa del mercurio non cresce d'un grado ma di gradi 30, non ho forse da inferire che nel mercurio le faccie numero n tirarvi il calore siano

siano trenta volte manco che nell'acqua, e [illegible] quan[illegible] [illegible] qual temperie avria [illegible] [illegible] la [illegible] anche trenta volte manco di calore avol[illegible]

[illegible] per preterizione [illegible] [illegible] Non avendo io il vostro diletto Morgan, sono obbligato a preterirvi anche la risposta. Peraltro so che non tutte le sperienze di [illegible] reggono all'ultima precisione, sono però bastevoli per fondare tutta la teoria del calore, la quale non richiede [illegible]ramente tutte le proporzioni di calore da [illegible] [illegible]

[illegible]

avvilimento? negando tutto il sistema? Non così vuol che ci dissero

A [illegible] Sua Riverenza
[illegible] Francesco [illegible]
[illegible] Paolo e [illegible] fisica
[illegible] per [illegible]

avvilimento? negando tutto il sistema? Non così vuol che ci dij [illegible]

[illegible] il Fil:

P. C.

~~Uomo~~ Uomo di poco coraggio che siete! Dunque, perchè alla teoria di Crawford si trovano degli oppositori, avete voi da mettervi in pena? Qual novella teoria comparve mai al mondo, che non ritrovasse genti di tenore, ne [illegible] [illegible] a sbar-rarla e screditarla? Voi siete tanto ansioso d'avere il [illegible] che infino a Torrino l'avete comesso a posta corre[illegible] [illegible] comunque non mi fosse difficile trovarlo qui in Milano, non faccio il menomo passo per questo. Lasciate che sbaferi chiunque vuole. ~~Che~~ Una teoria che tutta [illegible] appoggia ai generali fenomeni della chimica presente e che di essa ne forma un ramo, non dee sicuramente mettersi in pensiero di qualunque sforzo in contrario.

Voi dite, che il Marat vuole, che il calor sensibile sia non già nella reciproca, ma nella diretta del calore assoluto. Questo è uno sproposito, che sopra alcuno dei corpi ho verificato io stesso, e che facilmente potrete verificare anche voi. Ho preso una libra d'acqua, ed una libra di mercurio. La loro temperie era un grado sopra zero: ho fatto scaldar l'acqua fino ai gradi 31, l'ho levata così dal fuoco, vi ho immerso il mercurio [illegible] del termometro, la cui [illegible] era nel mercurio immerso rappresentava gradi 30: dal che s'inferisce, che l'acqua ha [illegible]to un grado di calore il quale trasfuso nel mercurio fece di calor sensibile gradi 29: Supponete ora che fosse vera la sentenza del Marat, che il calor sensibile fosse nella diretta

del calore assoluto. Il calore assoluto del mercurio dovrebbe esser .. volte più del calore assoluto dell'acqua, poichè un grado di calor sensibile tolto all'acqua ne ne produsse 29 di sensibile nel mercurio; onde se noi mentre l'acqua era alla temperie ~~[illegible]~~ d'un grado vorremo dire che l'acqua avesse un grado ancora di calore assoluto, converrebbe dire, che il mercurio alla temperie 1. ne avesse di calor assoluto gradi 29. e se l'acqua a gradi 30 di calor sensibile ne avrà parimenti 30. d'assoluto, il mercurio a gradi 30. di sensibile ne avrà di assoluto gradi 30X29= 870 cioè a dire 851 gradi più di calore assoluto, che nella temperie d'un grado di sensibile. ma chi è che ha fatti questi gradi 851. di calor assoluto nel mercurio: niant'altro senonchè il grado di calor assoluto che ha perduto l'acqua. Non è questo un assurdo patentissimo?

Coraggio il mio Stella non c'è niente a temere in questa teoria Crawfordiana. Credo che il Ceccagni stesso almanco in parte ci sia ci sia spiegato

Bartolomeo Ferrari B.

[illegible] 1789.

lue;

[illegible]

che si dispere
i alcun filo:
viori; e
ragh ii
ento non
poorato
ri oispes:
Redazioni:
affronte
egui artega:

glossiino neppure di
nabile
lerlo sen:
in poco;
e il d. di:
di Roger
maggior
e non cor:
ra' cio'
revcitoria.

Le ancora rinunciasi talvolta d'uno corpi

[illegible]

Francesco Maria [illegible]

e [illegible] re pubblico di Fisica

[illegible]

L'obiezione tratta dal mescolamento dell'acqua diversamente saturata di sale niente prova contro di noi. Imperciocchè siccome infondendo un'acqua men saturata con altra più; il sale di questa sovrabbondante si distribuisce ad equilibrio in tutta la massa dell'acqua: così similmente avvenir dovrebbe ne' mescolamenti di que' corpi, de' quali l'uno fosse più saturo di calore, l'altro meno: il calore cioè dal corpo più saturato passar dovrebbe nell'altro saturato meno: ma questo non avviene nè punto nè poco: e così pure mescolando masse eguali di acqua, e di mercurio a temperature eguali il calore dell'acqua dovrebbe divenir maggiore, perchè dovrebbe rattenere di quello, che satura il mercurio. Lo che si oppone alla sperienza. Di che resta confermata la deduzione che trae il Crav. dagli sperimenti suoi, che il calore assoluto de' corpi sia in ragion reciproca delle mutazioni, che avvenir si vedono nelle [illegible] de' corpi a diverse temperature. — —

... poi dall'essere i corpi più o men deferenti del calore più o men suscettivi [illegible] niente si deduca per la teoria del Crav.: dico essere ciò falso: perchè l'essere più o men deferenti, o suscettivi di cui altro vuol mai dire che essere più o men capaci a contenere calore. L'esempio tratto dalla elettricità [illegible]

al presente soggetto. Si mettano a contatto di un conduttore di elettrico due verghe di metallo l'una, l'altra di ~~vetro~~ cera lacca eccitatasi l'elettricità collo strofinamento si osserva, che quella di metallo la riceve, e la trasporta dovechessia; quella di ~~vetro~~ cera lacca nè punto nè poco la riceve, e molto meno può trasportarla. Or chi non dirà ciò avvenire perchè il metallo è nella naturale disposizione di essere più capace a ricevere l'elettricità medesima di quello che ~~il vetro sia~~ la cera lacca lo sia, sicchè è poi lo stesso che dir essere alla men suscettibile men deferente della elettricità. Lo stesso ragionamento si faccia riguardo alla diversa capacità de corpi: la loro maggiore o minore suscettibilità a riceverlo, la diversa loro ~~capacità~~ deferenza combinarsi, e si confonde con la diversa capacità.

L'aria infiammabile è più leggera perchè ha più fuoco che ha più della deflogisticata. Così il Matheric il qual dice ciò essere accordato dal Ladove ~~at~~ contro Crawf. attribuisce il Matt. la maggior leggerezza all'aria infiamm. abile per la maggior fuoco che contiene si risponda da un discorso preliminare inserito nel Gior. di Rozier 1786 dove di: e diversi ciò dimostrato. Vediamo come abbia egli fatto: ecco ciò che ivi si dice: Il paroit surchargé du principe du feu avec le quel il est combiné, et auquel il doit sa grande légèreté et son inflammabilité. Si giudichi ognuno se ciò sia aver fatto

fatto ordere com' si dice, poichè non [illegible] ci sarebbero obbligati a rendere produzione per altra soddisfacente ragione dalla [illegible] dell'aria infiammabile [illegible] di non sapersi come non ben si sa quello perchè l'elettricità si maggiore del fuoco [illegible] confondere non si dee come taluno pretende, e come non si sa perchè i vapori in guisa essi pure si confondano che nella region delle nubi s'innalzino.

Che affermi egli poi contenersi infiammabile più fuoco nell' che nell'aria [illegible] si oppone a quel che ei scrisse nello stesso discorso preliminare nel quale così si esprime parlando dell'aria pura: Il suo calore specifico è maggiore di quello di qualsiasi altro corpo. Ma pure incalza egli, e ne assicura che in ciò s'accorda il Crawford in una nuova edizione della sua opera. Ciò che abbia detto, od accordato il Cr. nella nuova edizione noi nol sappiamo, perchè non ci riuscì di poterla avere: ci giova però di poter dire confidentemente, che se egli s'inducesse ad accordare all'aria infiammabile sì gran quantità di fuoco qual vanta Metherie, [illegible] possibile che fatto l'avrà, ambirando ciò presso con [illegible] altrimenti come persuadersi ch'ei parar volesse d'una nuova edizione! Oltre a ciò diamo anche che tutto sia vero ciò che dell'aria infiammabile obbietta il Metherie: e che per questo avvenimmo ad abbandonarci, od un vergognoso

avvilimento? negando tutto il sistema? Non così vuol che ci diportiamo il gran Newtono il quale stabilisce qual regola alli Filosofi; che se qualche verità sia stata provata a priori, e con serie di certi argomenti stabilita, perchè qualche cosa si trovi in contrario, che non riceva facile scioglimento non per questo negare si dovrà! Or qual cosa di più provato di questa Teoria? qual serie di esattissimi, e decisivi sperimenti non la stabiliscono? quai naturali, e facili deduzioni? Dopo tutto ciò dunque lungi da noi ogni trepidazione a fronte che qualche fenomeno ~~proposto~~ ci sia, che non di leggeri spiegare da noi si possa [illegible]

Ma non vogliamo che gli avversarj del C. si gloriino neppur di tanto; e siamo pronti a provare, che se l'aria infiammabile contiene gran quantità di fuoco avvi ragion da credere lo stesso, che ciò si opponga al C.: così l'aria è piena di aria pura; perchè è respirabilissima: come la chiama da il Sig. Abate de Rozier. Introdusse egli (Così si legge nel Gior. di Rozier 1.28 di mese di Giugno) [illegible] che per la Chiarità maggior quantità di fuoco contenuto nell'aria infiammabile non corrisponda anche alla maggiore respirabilità; dipenderà ciò da quel legame, o combinazion particolare, ed imperscrutabile con cui uniscono talvolta alcuni corpi

luogo alcuna azione reciproca tra le minime parti del corpo e le molecole del fuoco medesimo. Supposizione che mal s'accorda co' fenomeni del calore il qual produce sempre un effetto sensibile sopra qualsivoglia corpo dilatandolo almeno, che vi si accumula, scioglendolo, volatizzandolo scomponendolo &c. Or non si richiederà maggior numero di molecole ignee per agire su simil guisa sopra un maggior numero di parti materiali per tutte di valore di e queste parti non agiranno reciprocamente ~~tra loro~~ sopra le molecole del fuoco?

E parlando dello sperimento di cui Boerave ricavò d'Fahrenheit "s'ingannò egli, soggiunse un poco nel fatto particolare del Mercurio: imperciocchè il calore in quella miscela di uguali volumi di Merc. ed Acqua calda sorpassò notabilmente la metà del calore eccessivo di detta acqua (e.g. da 30 si ridusse a circa 20) Molto più s'ingannò nella conseguenza generale che ne trasse. Imperciocchè concesso anche ~~la corrispondenza~~ ragion de volumi nello sperim.° Fahre.^no è egli meramente accidentale; poichè con altri corpi non si hanno simili incontri, come si vedrà in seguito."

Prop. 10

La capacità de' corpi a contener calore non è in ragion delle masse

113 Era questa l'oppinion più universale, e favorita Ogn'uno naturalmente era portato a credere, che

maggior quantità di fuoco debba essere comunicata a un corpo per riscaldarlo a un dato grado: e maggior quantità possa sottrarne per raffreddarlo a un dato punto secondo che quello è più denso: che ad egual temperatura un corpo, che ha più parti materiali, contenga più fuoco: che la capacità in somma sia in ragione delle masse.

14 Ma egli è falso che v'abbia questa proporzione. ~~Nuove ricercate sperienze~~ ci hanno dimostrato irrefragabilmente, che le capacità de' corpi a contener il calore non sono nè in ragion de' volumi, nè in ragion delle masse; nè in ragion composta delle masse, e dei volumi; ma in un'altra ragion da cercarsi. Le sperienze, che provano questo direttamente, ed incontrastabilmente sono in grandissimo numero: eccone alcuna delle più sane e parlanti. Si versi una libbra di calce d'antimonio, ad una d'acqua calda 50 di più: versandola sopra la detta calce, e mescendole insieme questo eccesso di calore invece di distribuirsi per metà, come ne' omogenei, si diminuirà di $\frac{1}{5}$ solamente sussistendone 40 nella detta miscela. Facendo l'esperienza inversamente, cioè coll' acqua fredda: e la calce a gr. 50 di più; questo eccesso si ridurrà a 10. Se dunque 10 gr. di calore, che ha perso l'acqua hanno innalzato il calore di una massa eguale di calce di antimonio a 40 gr. nella prima sperienza, e vicendevolmente nella seconda 40 gradi

persi

pesi della medesima calce hanno aumentato solo di 10 il calore di una ugual massa di acqua, si vede chiaramente, che l'istessa quantità di fuoco, l'istesso calore assoluto passando dall'uno all'altro di questi due corpi, comecchè di ugual peso, non vi produce un ugual calore sensibile, ma 4 volte più nella calce d'antimonio, che nell'acqua: il che vuol dire, che la capacità a contener il calore è quattro volte più grande in codest'acqua, che nella detta calce [illegible]

§15 Rendesi la sperienza anche maggiore evidenza. Crescasi la dose della calce d'antimonio fino a lib. 4, ed uniscasi ad una sola lib. di acqua. In tal caso si dividerà per metà il calore: riducendosi dai 50 ai 25 gr. La capacità dunque a contener calore dell'acqua è a quella della calce d'antimonio come 4:1 (a)

Di molto però è maggiore quella che passa tra l'acqua ed il piombo; trovandosi essere ella :: 20:1 Acqua lib. 1 a 60 Piombo a 0 riducesi il calore a 60. Operando inversamente riduconsi i 60 a soli 3 gr. Scorgesi dunque che per ogni 20 gr. che s'abbassa o s'innalza il calore del piombo d'un solo gr. s'innalza, o s'abbassa il calore dell'acqua a peso uguale. Vale a dire, che la stessa quantità di calore assoluto la stessa dose di fuoco, che in una libbra di piombo ha forza di 20 gr. di calore sensibile, ha forza di 1 solo gr. in un'uguale quantità di acqua, e viceversa. Conchiudiamo per finalmente essere evidentissimo che la capacità di q. e d.

(a) Nè qui si deve ommettere di avvertire, che il rapporto del calore assoluto o specifico dell'acqua a quello della calce d'antimonio non è precisamente quale l'abbiamo rapporto di 4:1: è egli notabilmente maggiore. Abbiamo noi preso un numero rotondo onde facilitarne la dimostrazione. Ciò per altro non influisce niente sopra le conseguenze di teoria dedotta

Corollario

16 Per gli addotti esempi si deduce, che universalmente le capacità di diversi corpi a contenere la materia del calore, ossia l'elemento del fuoco, sono in ragione inversa delle mutazioni che subiscono in essi, e in mezzo al momento che due di questi corpi uno più caldo, e l'altro meno mescolati insieme riduconsi ad una temperatura comune.

A rischiarar meglio la cosa vaglia un esempio tratto dalla velocità che si comunica da un corpo all'altro per mezzo del semplice urto. Il corpo A sia quadruplo del corpo B. Se A urta in B quieto con 30 gr. di velocità, dopo l'urto si muoveranno ambidue con 24 gr. perdendone 6 A, acquistandone 24 B. Che se B con 30 gr. di velocità urti A quadruplo e quieto si moveranno ambidue con soli 6 gr. di velocità perdendone B 24 acquistandone A 6.

17 Moltiplicandosi le esperienze di mescolare diversi corpi inegualmente caldi, e notandosene il rapporto, che vi ha tra i gradi di calore, che perde o acquista l'uno, e quelli che acquista e perde l'altro nel ridursi ad una temperatura comune si è cominciato a formare una tavola o lista delle relative capacità di diversi corpi per contenere il fuoco o materia del calore, la quale potrà estendersi, e perfezionarsi di molto mol:

moltiplicando le sperienze: e ponendo ogni studio, e diligenza p. averne i risultati esatti: E questo un campo nuovo, e vastissimo, che promette grandissimi frutti. Del modo di fare con la dovuta esattezza le sperienze medesime niente qui soggiungerò. Chi vuol sapere di più di quello che dissi ove meno consulti l'opera cit. de S.r Crawford. Ben vi pongo una tavola del S.r Kirwan, e perchè servirà a formarsi una idea di quanto si dirà e vi potrà occorrere in progresso.

Tavola dei rapporti del Calore specifico, fuoco elementare contenuto in differenti sostanze

Acqua comune	1000	Soluzione di nitro (1 in 8 di acqua	646
Ghiaccio (acqua gelata	900	Soluzione di Sal Glaubero	728
Mercurio	33	Soluz. di cremor di Tartaro	765
Ferro	125	Soluz. di Sal Ammoniaco	798
Stagno	68	Soluz. di Sal d'Epsom	844
Piombo	[illegible]5	Soluz. di Allume	649
Regolo d'Antimonio	86	Aria Deflogisticata	47000
Calce d'Antimonio	22[illegible]	Aria Atmosferica	[illegible]470
Calce di Ferro	320	Aria Fissa	270
Calce di Stagno	96	Soluz. di Vetriolo di Ferro	734
Calce di Piombo	68	Acido Vetriol. (pes. spec. 1885	758
Cristallo d'Inghilterra o Flint	174	Acido Vetriol. bruno, cioè flogisti. (pes. spec. [illegible]	429
Terra cotta	195		
Soluzione di Zucchero bruno	1086	Olio di Tart. (p. spec. 1346	759
Olio di Trementina	472	Acido nitroso pallid. deflog.to	844
Olio d'Olivo	710	Acido nitr. rosso e fumante	578
Olio di Lino	528	Acido marino fumante	680
Olio di Balena (Spermaceto)	396	Zolfo	183
Soluzione di sal comune (1 parte di sale in 8 par. acqua comune	432	Acido di zolfo volatile	934
		Aceto forte di vin rosso	38[illegible]

Aceto concentrato distill.°	1015	Framento	1040
Alcali volatile caustico	1208	Avena	411
Alcali volatile dolce	1851	Orzo	401
Spirito di vino retificato	1086	Fave	615
Pietra calcare cruda	156	Sangue venoso	970
Calce viva	145	Sangue florido arterioso	1130

Ricerche su la causa della capacità maggiore, o minore de' corpi riguardo al calore

18. Dovrà sembrare a taluno, che tanto uguali quantità di materia, quanto volumi uguali abbiano sì disuguali capacità per contenere il fuoco: cioè che tale capacità non segua nè la ragion delle masse, nè quella dei volumi; nè una ragion composta delle due. Ma questo prova, dice Crawf.° p. 1. 107. 1, che dev'essere vi nella natura de' corpi una certa differenza essenziale, in conseguenza della quale alcuni hanno la potenza di raccogliere, o ritenere l'elemento del fuoco in più grande quantità degli altri. Ciò donde tale potenza dipenda pare da una affinità chimica, dalla mutua attrazione.(a) Non è fuor di proposito il supporre che un corpo contenga 100 parti, che attraggono la materia ignea; altro di ugual massa sol 10. Ora in questo caso per avere ugual calore sensibile, ugual temperatura è chiaro che il primo abbraccierà, e tratterrà 10 volte più di questo elemento, che il secondo, propor.te alle maggiori parti attraenti.

(a) la quale è valevole a ritenere in casi il fuoco in istato latente, e fissarne più o meno l'espone

la densa è dalivsi se soggiungesi in luogo di un maggior
numero di parti attraenti una ristretta: od attrazione al-
trettanta più energica di un egual numero di parti; lo che
ancor più verisimile   Diamone le riprove dell..

Gli esempi rischiarino la materia. L'umido diffondesi
anch'esso nei corpi contigui finchè sian tutti ridotti per
così dire ad un'eguale temperatura umida; cioè finchè
l'Igrometro a ricercare di que' corpi segni l'istesso grado
di umidità. Ma per ottenere tal grado eguale d'umi-
do sensibile hanno bisogno quali maggiore, e quali mi-
nore quantità d'umido assoluto, ossia d'acqua; ovve-
gnachè le masse di essi corpi siano eguali. Prendansi
carta, legno, avorio, sabbia, creta, carbone, cenere, sal
comune, sal alcali fisso ec. ben secchi pesi eguali; si
umettino tutti con piccole ed egual dose di acqua: ap-
pariranno gli uni più, gli altri meno umidi all'occhio,
e al tatto non meno, che alla prova dell'Igrometro. La
creta, e le ceneri parranno ancora asciutte: ed asciut-
tissimo, e secco soprattutti l'alcali fisso: laddove l'
avorio, e il legno si mostreranno umidi discretamente;
e la sabbia bagnata non che umida. Esposti ad un am-
biente di una data temperatura umida quelli beve-
ranno sitibondi nuovo umore; e questi ne deporran-
no del loro rispettivamente eccedente. In breve:
colla stessa quantità d'umido assoluto non avranno
la stessa umidità sensibile, per arrivare alla quale
ricercano una dose differente di acqua proporzionata.

alle respettive forze assorbenti all'attrazione, ed affinità delle parti componenti i corpi diversi: che altro essa per tratto dall'ordinaria sarà più espansivo, essendo elastica, ed espansile

Diminuendosi ...

193 Abbiamo trattando di essa come varii liquori l'assorbiscono senza ch'essa perda intieramente la sua elasticità; mentre al diminuirsi dell'aria esterna pressione l'incarcerata aria scappa fuori: ed è chiaro che esercita la sua forza espansile, col diminuirsi delle molecole del liquore, e della pressione dell'atmosfera.

Quindi è, che si sprigiona anche col calore, coll'agitazione, e col lasciarla esposta all'aria libera. Or siccome i diversi liquori non hanno la stessa affinità coll'aria fissa; l'acqua e.g. rendone assai più che gli olii, e così molto maggior dose di tal aria richiedesi a saturare quello, che questi a un dato segno: e vuol dire che quella ha molto maggiore capacità. E in generale se di una data dose eguale di aria fissa si trovino caricati diversi fluidi, ne saranno tanto meno saturati quanto la loro capacità è minore; ossia minore la forza d'attrazione che affievolisce, e frena l'espansibilità di qualunque spirito volatile, e fugace

Questa espansibilità dell'aria fissa frenata ma non tolta dall'attrazione delle minime parti del liquido impregnatore rappresenta non male a nostro modo d'intendere come il fuoco elementare attivissimo

ed esp-

ed espansibilissimo agente prossimo immediato del calore, è ritenuto ne' corpi, senza esservi propriamente fissato in istato di solidità, quiete, ed inazione come molti suppongono. Non v'è prova finora non v'è ragione di dire che abbia mai ne' corpi privo di quella forza espansiva, in cui è riposta la sua virtù calorifica, e senza produrvi vero, e real calore: e nostra opinione perciò ella è che sia essenzialmente mobile, fluido, e calorifico. Da quanto si è detto s'intende in qual maniera la capacità a contenere, e portar il calore possa indipendentemente dalla ragion delle masse, e de' volumi differire secondo la specifica natura, e costituzione particolare di ciascheduna corpo, secondo la maggiore o minore affinità delle parti de' corpi diversi con le parti ignee secondo [illegible]

[illegible] Non si deve ommettere che lo stesso, stessissimo corpo al sopravvenirgli qualche grandioso cangiamento alterante le forze motrici, ed affinità può acquistare, ed acquista realmente maggiore, o minore capacità per contenere il calore. Così avviene quando l'acqua si ~~[illegible]~~ gela, quando il gelo si squaglia, quando la stess'acqua si sublima in vapori, e quando i vapori si condensano in acqua. (Vedi come la verità con la guida della sperienza.

Prop.e 4.a L'acqua gelata nell'atto di ripigliare la sua fluidità accresce la sua capacità a contenere il calore

Uno sperimento facilissimo ad eseguirsi convince ognuno della soprascritta asserzione. Si porti una discreta quantità di ghiaccio in una Camera calda 4, 10, 15 g. sopra 0: o; ovvero anche si ponga a squagliare in un vaso sopra un fornello acceso; e si osservi l'andamento di un termometro immerso in esso ghiaccio. Malgrado la materia del fuoco, che continuamente passa dall'ambiente caldo, o dal fornello nel ghiaccio, e che lo va di mano in mano struggendo, il termometro immerso nel ghiaccio, o nell'acqua provenutane, non s'alza nè molto nè poco; ma rimane al punto della congelazione: segno che non vi produce questo fuoco introdottovi alcun grado sensibile di calore; e ciò talvolta per ore, finchè tutta quanta la massa del ghiaccio non si è squagliata il qual termine allora solo comincia a riscaldarsi, e a far salire gradatamente il termometro. Or non si può spiegare altrimenti questo fenomeno se non col dire che il ghiaccio nel convertirsi in acqua acquista maggiore capacità, onde intanto che dura, e non è compiuta la fusione di esso, il fuoco compartitogli va mano mano supplendo a tale nuova capacità: perlochè mantiensi la primaria temperatura

Ma se è così, dirà taluno, che il ghiaccio fondendosi acquisti maggiore capacità dovrebbe in questo caso l'acqua provenuta dalla fusione del medesimo trovarsi raffreddata; e far discendere il termometro sotto 0 poichè accresciuta, come si suppone la capacità di esso ghiaccio reso fluido, il suo calore assoluto; ossia la dose di fuoco, che si trova avere più non basta a mantenere il calor sensibile al grado di prima. E l'opposto dovrebbe seguire quando l'acqua si indurava in ghiaccio: cioè dovrebbe innalzarsi il calor sensibile dalla dose di fuoco, che tal corpo si trova avere, resa ora ridondante, per la sminuita capacità del medesimo

Rispondo questo essere appunto ciò, che succede. O il ghiaccio si squaglia senza calore estraneio; per l'azione p.e. di qualche sale;[a] e in questo caso si raffredda realmente; e si raffredda a misura della sua più rapida solazione: o si squaglia mediante la comunicazione di calore esterno p.e. fuoco; e allora questo fluido calorifico combinandosi riempie mano mano la nuova capacità, che risulta; compensa il freddo, che in virtù di tal fusione si produce onde il calor sensibile non è nè diminuito, nè aumentato finchè rimane porzion di ghiaccio intera. Ecco come a meraviglia in questa teoria si spiegano i fenomeni del raffreddamento del ghiaccio; a spiegazion de quali facevo tanti, e sì vani sforzi i Fisici. (chi sostiene che il calore si formi, opponesi alla nostra propos.e così Black, Landriani, ed Leop. in Magg. av. cal. pag. 139)

[a] p.e. sal ammoniaco, spirito di nitro; acido di nitro fumante.

Si determina con precisione l'aumento di capacità dell'acqua che si squaglia, a contenere il calore.

Il Sig.r Wilcke con esperienze d'ogni genere ma sopra tutto col mescolare il ghiaccio con acqua calda è giunto non solo a dimostrare all'ingrosso la maggiore capacità dell'acqua che si squaglia a contener fuoco; ma è arrivato a dotare i gradi termometrici, che corrispondono all'aumento di capacità di ogni ghiaccio sciolto [illegible]

Si versi sopra una libbra di ghiaccio a 0 una libbra di acqua calda a gr. 58: resterà la miscela dopo l'intiera fusione a 0. I 58 gr. di calore spariti, divenuti calor latente, come li chiama il S.r Black, sono passati secondo noi a riempire esattamente la nuova capacità del ghiaccio fuso.

Se si fosse versata la stessa lib: d'acqua calda 58 sopra una libbra non di ghiaccio, ma di acqua fredda ugualmente, il calore della miscela sarebbesi ridotto a 29. Avendo noi dunque in questo caso lib: 2 di acqua calda a 29 i quantità di calore equivalente a 58 di lib. 1: avendo dico tal calore invece di 0 solo per aver sostituito ad una libbra di ghiaccio ugual massa di acqua sebben fredda egualmente, risulta, che l'acqua alla temperatura del ghiaccio possiede 58 gr. di calor latente, che mancano a questo

Vale a dire contiene tanto maggior quantità di calo=
re assoluto quanto corrisponde a gr. 58 di calor sen=
sibile: vale a dire ancora, che se fosse possibile di ri=
durre il calore assoluto dell'acqua, ossia la dose del suo
fuoco eguale a quello del ghiaccio, e rimanesse tuttavia flu=
ida, farebbe discendere il termometro a 58 sotto 0;
e reciprocamente, se possibil fosse di portare il ghiaccio
senza che si fondesse ad avere egual quantità di calore
assoluto di quello dell'acqua alla temperatura di 0, non
segnerebbe già esso 0, ma 58 gr. al di sopra; anzi 65
in 64 attesa la capacità del ghiaccio di $\frac{1}{10}$ minore di
quella dell'acqua secondo la tavola.

Ripetendo la sperienza del ghiaccio misto ad acqua
calda più di 58 p. e. 70, sempre i 58 circa sparii=
vano, divengono calor latente: che i soli 12 restitui=
dividevansi per metà come ben si comprende.

Il ghiaccio esposto all'aria calda, al sole, al fuoco
vi rimane assai lungo tempo prima di fondersi intiera=
mente. Ora aggiungeremo, che mette tanto tempo appunto
a compiersi la fusione, quanto se ne richiede a sommini=
strargli 58 gr. di calore; che è l'esigenza del ghiaccio con=
vertito in acqua (a)

(Veduto l'assorbimento del calore nella liquefazione
del ghiaccio, vediamone ora lo sviluppo, e la sua nuova com=
parsa nella conversione dell'acqua in ghiaccio. È noto da
molto tempo ai Fisici, che l'acqua rimane fluida sebbene
raffreddata di 10 gr. sotto 0, sol che riposi quietissima.

(a) Vd. Scop. in Mag. : Calore più di pag. ... la sperienza dettagliata

(+) Si comprende però che equivalerebbe a gi 58 di calor latente ... e si trova con mano la restrizione che soffre la sua capacità nell'atto di tal metamorfosi — Osserviamo ora quanto disti il termine in cui comincia l'acqua a congelarsi (quanto al calore, il quale propriamente non è che un calore inferiore di gr. 40 al calore dell'acqua ardente) dal vero 0.

Ricordasi del ... trovato giusto il metodo più ... per le quantità comparative di calore assoluto de' diversi corpi a pesi e temperatura eguali, si è trovato la capacità del piombo, alla capacità del ghiaccio come 1 : 10 : e del piombo all'acqua come 1 : 10 : da che s'inferisce che la capacità del ghiaccio è a quella dell'acqua come 9 : 10. Quando il ghiaccio passa allo stato di acqua la sua dose naturale di fuoco, ossia calore assoluto accrescer

(a 1105 p. 44: si oppone ... il punto distinto il termine in cui comincia l'acqua a congelarsi dalla privazion totale di calore, ossia dal freddo assoluto)

dobbiamo di $\frac{1}{10}$ e con tale aumento che esige il nuovo stato del corpo, e la nuova capacità acquistata, non s'alza già il calor sensibile, bensì s'abbassa ovvero ciò si consegue nel caso, come nella liquefazione del ghiaccio, che si fa senza addizione di ... fuoco ... ora questo aumento di $\frac{1}{10}$ del calore assoluto ci han fatto vedere le sperienze citate corrispondere a gr. 54. Dunque il totale corrisponde a 10 volte 54: cioè a 540. Resta dunque fissato a 540 sotto 0 il termine della privazion totale di calore, del freddo assoluto: o, che è lo stesso, il limite della congelazione dell'acqua è un ... calore di gr. 540

In tale stato se avvenga ... sia scossa leggermente, si congela tutta all'istante, e si vien alla natu: bilmente, tanto che il termometro che segnava molti gradi al disotto di 0 s'innalza all'istante fino a questo punto. Da tale sperienza non possiamo misurare la quantità di calore, che si svolge dall'acqua in quel punto ch'è convertita in ghiaccio: bisognerebbe ancor conto di tutto quello ch'è svanito durante la lunga esposizione dell'acqua all'ambiente freddissimo di -14 ...

Prop.e 5 L'acqua che si scioglie in vapori accresce la sua potenza, o capacità a contener calore ...

25 Non v'ha chi non sia noto che l'evaporazione produce freddo. Il D.r Cullen, ed il S.r Franklin hanno fatto su ciò delle grandi ed utili sperienze. Lo stesso raffreddamento è proporzionato alla più pronta copiosa evaporazione: e così lo spirito di vino svaporando raffredda più dell'acqua, l'etere più dello spirito di vino congiunto si arriva a gelare il mercurio. Anche d'estate dice Franklin si può far morire di freddo una persona esposta al sol più cocente bagnandola con un liquore tepido, e il più infiammabile che si trova ...

Molte prove si fanno vedere, che il vapore dell'acqua bollente racchiude molto più calore assoluto, di quello, che si manifesta in esso come calor sensibile. L'acqua d'una marmitta di Papin, ... dopo i gr. 80 non più

si vir

si riscalda, quanto rimane al fuoco, eppure riceve sem=
pre nuovo fuoco dal detto posto fuoco assai più intenso di 80
gradi. e così diviene questo fluido, quando che non accresce
più il calore sensibile dell'acqua, e del vapore? È questo
del vapore medesimo, il quale di misura che si forma,
esige, e s'accresce la capacità sua maggior quantità di
calore assoluto [illegible]

Dato è ciò vero che questo medesimo calore laten=
te in certo modo nel vapore, si discopra, dove osservò
il Black nell'atto di ricondensarsi. Si vede in fatti, che
piccola quantità di acqua in forma di vapore depo-
sita molto più calore, che un'egual quantità di a=
qua bollente; sebbene la temperatura sia presso a
poco eguale in queste cinque cioè di 80 gr. cir.
L'acqua nel refrigeratore dell'alambicco diventa cal-
da a segno di non potervi tener la mano mercè la
condensazione di poche oncie di vapore; laddove ci vor-
ran dovi altrettante oncie di acqua bollente appena
la riscalderebbe [illegible]

Così pure i condotti del fumo nelle stufe non si
riscalderebbono tanto da ritrarsene sì gran vantag=
gio, se non fosse il calore latente delle sostanze va-
pori condensabili di esso fumo.

Aggiungo io per ultimo, che si è fatta recentemente
una sperienza, che prova nella miglior maniera
la maggior capacità del vapore sopra l'acqua bollente.
Se comprimiamo con qualche mezzo meccanico in un

in un recipiente il vapore dell'acqua bollente, il quale perchè ha non più che l'acqua bollente, questo calore s'innalzerà di mettere molti gradi, senza addizione di fuoco estraneo, mercè solo di quel calor latente, che depositato è da una parte del vapore, il quale per l'avversione pressione, che soffre, cessa di essere vapore, e si conforma in goccie (a) perdendo con ciò quell'eccesso di capacità, che avea come vapore, e riassumendo la capacità ordinaria dell'acqua. Le quali cose tutte quante ci portano a conchiudere essere verissimo, che l'acqua, che si scioglie &c.

(a) vid. Macq. § Vapore

Non è facile il determinare la quantità del calor latente del vapore comparativamente a quello dell'acqua, come s'è fatto del ghiaccio e dell'acqua; sendo che il vapore mal si può maneggiare, prendendone qual si voglia peso, o misura, mescolandolo &c. Contuttociò alcuni Fisici Inglesi da molte sperienze fatte ci vogliono far credere, che la dose di fuoco, cui esige l'eccesso di capacità, che ha il vapore sopra un egual peso di acqua corrisponde a 350 in 400 gr. Se dunque la differenza che passa tra il ghiaccio e l'acqua corrisponde a $\frac{1}{0}$ = 58 quella che passa tra l'acqua ed il vapore corrisponde a quasi 400 gr.

Prop.e 6 Universalmente i corpi fluidi contengono a temperatura eguale; ossia ad egual calore sensibile maggior quantità di calore assoluto, che i medesimi corpi allorchè sono in istato di solidità [illegible]

Il D.r Irwine Prof. di Filos. a Glascow ha il merito di avere con ben fondata induzione stabilita questa proposizione. Eccone le principali sperienze.

Allorchè si scioglie un sale rapidamente producesi freddo come si osservò allorchè le soluzioni si cristallizzano rapidamente manifestasi calor sensibile. Si prenda sal di Glaubero, che sciolto si lasci raffreddare quietissim.te perchè non si cristallizzi; quindi scossa l'ampolla ad un tratto si cristallizza; e sviluppasi del caldo sensibile all'avviso, come al termometro [illegible]

La cera, i grassi, le resine che quando son fusi e riscaldati molto oltre la fusione, se vengano esposti ad un ambiente freddo si raffreddano gradatamente, com'è naturale. Avviene però che giunti ad un dato grado di raffreddamento in cui comincian a congelarsi, o divenir solido, giunto che sia a questo punto non si raffredda ulteriormente, ed il termometro diviene stazionario. Ma come può esser ciò, se il fluido calorifico, di cui quel corpo è imbevuto non può cessare, come causa di sua porosità, di comunicarsi all'ambiente molto più freddo ancora? La ragione è, che a questa perdita continua supplisce, e la ristora il calor latente; che

che si svolge dal corpo obbligato a riacciudere a proporzione; che passando esso corpo dallo stato fluido allo stato solido perde della respettiva sua capacità. Di qui viene, che vi si sostenga il calore sensibile al medesimo punto finche rimanga alcuna parte del corpo ancor fusa. Quando poi la massa è tutta consolidata allora si ripiglia il corso naturale e graduato del raffreddamento corrispondente all'ambiente freddo (a).

(a) vedi ivi pag. 151 come ciò succeda riguardo i metalli fusi: a pag. 152 vedi bella sperienza del Lavoisier col bulbo del termometro vestito di neve: e ivi pur vedi ciò stesso succedere in tutte le miscele nelle quali nasce congelo

27 Alle presenti teorie opporà forse alcuno, che mescendo dell'acqua dell'acido vitriolico concentrato si produce un calore molto forte, e molto più forte tuttora sopraspandendo acqua sulla calce viva, nelle quali miscele non appar congelo, od indurimento.

Riguardo al primo sperimento si può rispondere, che se l'acido vitriolico s'attenua, e si diluisce, l'acqua all'incontro perde di sua fluidità ben più che non ne acquisti l'acido; onde ne risulta nel totale un vero indurimento: lo che si fa evidente dall'occupare minore spazio ambi liquidi misti, di quello che occupavano separati

Riguardo alla calce potrebbe dirsi il medesimo; cioè, che incorporandosi coll'acqua più si rende induri questa, che non si attenui quella; e si svolga. Bagnata infatti la calce non è più possibile di espellerne tutta l'acqua neppure con un violentissimo calore: laddove con diverso calore si volatilizza quella, se invece spugna d'essa la calce si fosse inzuppata

Non so però se possa appagare l'addotta risposta per non essere sì agevole il applicarla ad altri casi p. e. a molte dissoluzioni metalliche accompagnate da intenso calore all'infiammazione degli oli essenziali coll'acido nitroso. Conviensi dunque inoltre di riflettere, che in queste occasioni probabilmente concorrono più cagioni a mutare nel misto, e ne' nuovi composti, che ne risultano, la capacità a contener il calore. Imperciocchè il passaggio dallo stato solido a quel di fluido, o a quel di vapore; i coaguli, le dissoluzioni son bensì tali che alterano in più o in meno la detta capacità: ma non è da credere che siano i soli, che influiscano in ciò, nè i principali. Se lo stato che può dirsi accidentale di aggregazione solida o fluida fa che sia diversa nel medesimo corpo la capacità, quanto più vi avrà di diversità a questo riguardo in corpi sostanzialmente diversi? Non è questa una semplice congettura. Basta gettar l'occhio sopra le tavole delle quantità comparative del calore per rimanerne convinti della insignemente diversa natura de' medesimi. Or qual meraviglia se nell'atto di formarsi nuove combinazioni di natura appunto diversa, succedano cambiamenti insigni nella capacità a raccogliere, e contenere materia calorifica. Facilmente ancora si comprende, che ove moltiplici siano le composizioni, e le decomposizioni vi avranno dei compensi rispetto al

calore quinci assorbito, e quindi perduto; onde ci altera nell'intiero corpo della miscela o sensibile riscaldamento, o raffreddamento, secondo che prevaleranno nel totale le restrizioni, o le ampliazioni di capacità.

218 Sembra che contrasti il presente nostro assunto, l'osservarsi, che siano tanto più frequenti i casi di riscaldamento nelle miscele, che di raffreddamento; e che quello sia anzi il caso ordinario delle dissoluzioni, che si fanno con effervescenza. Pare ad alcuno, che giudiziosa cosa sia il ricorrere alle incursioni, agli urti, e strofinamenti delle particelle minime, con la più parte de' Fisici, che a questo riducono il calore eccitatosi in tali circostanze.

Checchè ad altri paia ne sembri, noi non abbracciamo certo l'addotta arbitraria spiegazione, che per nessun modo soddisfa. Infatti un fluido per quanto si dibatta, e le sue parti si percuotano, urtino, e soffreghino veggiam noi mai, che si riscaldino? All'incontro avviene non di rado, che due fluidi diversi con molto minore agitazione delle parti mescendosi, si può dire tranquillamente, si riscaldino ad un alto grado, come l'acido vetriolico coll'acqua, e molto più con l'olio di ulivo. Ma quel che più fa è, che non tutte le miscele e dissoluzioni, che si operano con evidente moto intestino, e tumultuoso delle parti sono accompagnate da calore: che anzi ve n'ha in cui si genera freddo.

Noi dunque insistiamo nel ridurre l'accennato

calore delle miste [illegible] capacità de corpi a contenere il calore. Riflettiamo adunque che i corpi meno composti, ed i solventi più semplici e più puri sono quelle sostanze che hanno, siccome maggiore tendenza alla combinazione, così anche maggior potenza a raccogliere, e ritenere la materia del fuoco, maggiore capacità come si può vedere nella tavola [illegible] esporre le quantità [illegible] di fuoco elementare posseduto da diversi corpi: vi l'aria pura, l'acqua, gli acidi deflogisticati sono notati come più ricchi di detto elemento, che la stess'aria non pura, gli acidi non puri; i sali neutri, le terre, e le calci metalliche, e molto più i metalli. Or tutte le dissoluzioni che producono [illegible] la [illegible] il vedere, che [illegible] parte primi del dissolvente, che si combina con altra sostanza, e forma un composto, in cui la capacità, o potenza di contenere il calore assoluto divien minore di quel che fosse nel dissolvente puro, debbe di necessità il calor sensibile, [illegible] lo stesso [illegible] parte [illegible] dall'altro principio solvente, con cui esso dissolvente si combina. Ora [illegible] dovrebbe risultarne un calore ancor più sensibile delle osservazioni, se compensato non venisse più o meno dallo stemperarsi il corpo solido nel fluido dissolvente, il quale stemperamento produce freddo, come [illegible] e dalla perdita del flogisto, che accompagna d'ordinario queste dissoluzioni, e segnatamente quelle dei metalli. La qual perdita accresce di molto la capacità de corpi quanto al calore come vedremo

7.ª Prop.ª Tanto sono men capaci a contener calore, quanto più s'aggiugne loro di flogisto; e tanto più ne sono capaci, quanto più da essi si separa questo principio

S'i come i corpi quando sono infiammati sembra, che tramandino luce e calore dalla interna loro sorgente; e sono altronde combustibili que' corpi soli, che molta copia di flogisto contengono; quindi è stata opinione generalmente ricevuta da' Filosofi, che il flogisto, o sia egli stesso il fuoco, o sia intimamente connesso a ciò che produce il fuoco. Se ciò fosse vero (son parole del Crawford Exp. Prop.) i corpi combinati col flogisto conterrebbono una maggiore quantità di fuoco, ossia di calore assoluto, che quando da esso ne son separati. I metalli conterrebbero più calore assoluto che le loro calci; e lo zolfo più che l'acido vitriolico. Ma ciò si oppone alla sperienza. Molte egli ne fece, che ora ci descrive in prova della esposta proposizione; alle quali noi rimettiamo chi portato fosse dal genio di rifarle, e di riscontrarne cogli occhi propri la verità. Noi invece additeremo chi ne ascolta a consultarne i risultati nella tavola altre volte citata, così consigliati dalla strettezza del tempo. Quella si vede più che ascorra l'aria deflogisticata possiede assai più calore assoluto, che il medesimo flogisticato; così l'aria deflog.ª in confronto della flogisticata: così il sangue arterioso più che il venoso più pieno di flogisto

Per mezzo di consimili sperienze segue il sig. Crawford dopo la esposizione di a suoi estremamente variati sperimenti può dimostrarsi che l'acido aereo(?) contiene più calore assoluto che lo zolfo; e possiamo conchiudere in generale, che i corpi hanno men calore assoluto se loro sia unito il flogisto, che se siane separato, e che per conseguenza nel primo caso la loro capacità di contenere calore viene diminuita, e vien accresciuta nel secondo.

Da ciò risulta, che se aggiungasi ad un corpo del flogisto se ne svolgerà una quantità di calore: e se di rimando il flogisto vengane separato, saranne da esso assorbita un'egual quantità. Così a cagion d'esempio la calce d'antimonio contiene un calore assoluto quadruplo di quello che contiene il regolo. Se pertanto col flogisto la calce venga rivivificata perde ¾ del suo calore assoluto. Per l'opposto se il regolo venga privato del flogisto per mezzo della calcinazione la calce che ne risulta riacquista il calore che avea dianzi perduto.

Sotto questo punto di vista la separazione del calore da un corpo prodotta col combinarvi del flogisto, ed il riassorbimento dello stesso calore quando il flogisto vengane tolto, e disperso sembran esser fenomeni analoghi alla separazione dell'aria dalle terre, e dagli alcali per mezzo di un acido, e alla rientrata dell'aria medesima colle stesse sostanze quando l'acido venga da esse separato. Se a cagion d'esempio vi si

casi dell'acido vitriolico ad un alcali di base l'aria fissa saranne svolta, e si dispenderà in forma di un vapore elastico se aggiungasi il flogisto ad una terra metallica ne verrà separata una porzione del calore assoluto, e questa si dissiperà sotto la forma di calore sensibile. Ma se l'acido venga nuovamente separato dall'alcali, questo ricupera l'aria, che avea perduta; e se il flogisto nuovamente si tolga alla terra metallica questa ricuperisce il calore, che ne avea svolto dianzi. Appare dunque, che il flogisto, e il calore sono due principj opposti in natura. L'azione del calore sui corpi diminuisce la forza ch'essi hanno di attrarre il flogisto; e l'azione del flogisto espelle una porzione del calore assoluto, che esiste in tutti i corpi come principio elementare.

Propos.e [illegible]

L'aria atmosferica contiene una maggior quantità di calore assoluto, che l'aria respirata: e la quantità del calore assoluto in una data aria respirabile è proporzionata alla purezza, ossia alla salubrità di essa

30 E' questa la proposizione prima del Sig.r Crawford Sez. 1 e si può considerare come la fondamentale del suo sistema sul calor animale. Io gli terrò dietro riportando ciò ch'ei soggiugne immediatamente prima di esaminare entrare nelle sue dirette critiche, di questa proposizione ed ora esaminare

minare il cangiamento, che subisce l'aria passando pe' polmoni. Si sa che l'aria respirata produce una precipi=tazione nell'acqua di calce: dunque una parte di essa è aria fissa. Il D.r Priestley ha trovato, che il residuo di quest'aria è una mistura d'aria atmosferica, e di aria flogisticata: specie d'aria cioè, che non produce una precipitazione nell'acqua di calce, ma che estingue la fiamma, e non è respi=rabile.

Or che l'aria fissa, la quale trovasi unita all'aria respi=rata, debbasi ad un cangiamento, che l'aria atmosferica subisce ne' polmoni risulta chiar.e [illegible] parere dalle seg.i osservazioni.

L'aria vien alterata nelle sue proprietà dai processi flogistici: e sebben molti, e diversi fra loro siano questi processi, pure il cangiamento prodotto nell'aria è sempre quasi presso il medesimo; cioè si diminuisce di volume, estingue la fiamma, e non è atta alla respirazione: e tranne alcuni pochi casi, ne' quali l'aria fissa vien assor=bita, generalmente produce precipitazione nell'acqua di calcina. È stato credibile, che non siavi in natura nessun processo flogistico, in cui non si produca aria fissa.

Si può ben supporre, che quest'aria si svolga dalle sostanze medesime, che somministrano il flogisto. Di fatti così può accadere ne' casi di combustione, e di putrefa=zione: ma v'ha degli altri casi, ne' quali siam certi, che l'aria fissa deriva da un cangiamento fattosi nell'at=mosferica.

Così l'aria diminuita coll'abbruciare l'alcohol, o il solfo cagiona precipitazione nell'acqua di calce. Lo stesso avviene quando l'aria atmosferica vien diminuita dalla nitrosa; e quando fa esplosione coll'infiammabile. E pure non s'è trovato finora, che lo zolfo; l'alcohol; l'aria nitrosa, e l'infiammabile contenghino in se dell'aria fissa.

32 Una prova ancor più decisiva di questa mia asserzione l'abbiamo dal Dr. Priestley nel seg.e sperimento. Avendo egli fatto passare una scintilla elettrica attraverso un tubo di vetro, nella cui parte inferiore era un po d'acqua colorita colla tintura di tornasole, osservò, che il color azzurro diventò rosso; che l'aria inchiusavi diminuì di volume, e sommamente nocevole divenne. Osservò altresì, che quando la scintilla passò attraverso l'aria incumbente sull'acqua di calce vi fu precipitazione.

Ora poichè in questi processi nasce una quantità d'aria fissa dal cangiamento, che subisce l'aria atmosferica possiamo concludere per induzione, che ogni altro processo flogistico produca l'effetto medesimo.

Appare quindi, che nella respirazione l'aria atmosferica cangiasi in aria fissa, o in aria flogisticata. Restante affine di ben determinare la verità della Propos. dobbiamo paragonare il calore assoluto dell'aria fissa e flogisticata con quello dell'atmosferica

Provò egli in seguito alle sperienze col solito metodo delle miscele a diversi gradi di calore.

Replicatamente porgono, esperimento nel luo= 33
go coll'aria atmosferica, e col acqua; e trovò che il ca=
lor assoluto di quella, è al calore ass.º di questa ::
915 : 49; ossia come circa 18.6 a 1. Il 4º il 6º il 8º
sperimento comprendono le prove fatte, di paragoni
tra diverse qualità di aria fissa e l'acqua: e ne ri=
sultò col assoluto dell'aria fissa a quello dell'acqua,
era come 1 : 13.6. E conseguentemente il calore
dell'atmosf.ª a quello dell'aria fissa :: 67 : 1 circa
Nel 10 sperimento mette a confronto l'aria deflogistª
con l'acqua, e trova che il calore assoluto di quella, è al
calore assoluto di questa :: 87 : 1

Da questo sperimento paragonato col primo (dal quale 34
abbiamo, che l'aria atmosfer.ª sua calore, è al calore as=
soluto del acqua :: 18.6 : 1) appare che il calore
assoluto dell'aria deflogisticata è a quello dell'aria at=
mosferica :: 87 : 18.6; ossia :: 4.6 : 1. Il Dr Priestl.
le cui scoperte in questa materia sono con ragione ammi=
rate dai Fisici ha trovato, che la respirabilità dell'aria
deflogisticata è 5 volte maggiore che quella dell'aria
atmosferica.

Possiamo dunque concludere, che l'aria atmosferica
contiene una maggior quantità di calore assoluto, che
l'aria respirabile: e che la quantità di calore assoluto
contenuta in un'aria respirabile è in proporzione alla
sua salubrità, o respirabilità

Facendosi il Sig.r Crawford troppo perciò appoggio all'oggetto suo principale, che è il calor animale si propone a produrre la seg.te Proposizione

Prop.e Il sangue che passa dai polmoni al cuore per la vena polmonare contiene maggior calore assoluto, che il sangue il quale passa dal cuore ai polmoni per l'arteria polmonare (a).

35 Provò egli il suo assunto con due sperimenti, che fece: il primo mescendo acqua a sangue arterioso cavato dall'arteria carotide di un pecoro: il secondo dalla [illegible] con acqua, e sangue venoso tratto dalla vena jugulare. L'esattezza del metodo nello sperimento (a) il prodotto di tale operazione potrà ognun vedere nella sez. 2.a Propos. [illegible] per brevità mi astengo dalla esposizione [illegible]

Deduzioni dalla esposta Teoria per ispiegare la produzione del calor animale

36 Si è provato, dice Crawf. Sez. 3, che l'aria espirata dai polmoni, ossia respirata contiene meno calore assoluto, che l'aria, che s'inspira: che l'aria atmosf.a nel processo della respirazione viene cangiata in [illegible] fissa: e che il calore assoluto della prima, e quello della seconda :: 67 : 5 (presso) Poichè dunque l'aria respirata contiene solo $\frac{1}{67}$ del calore contenuto nell'atmosfera; è forza inferire

(a) Essendo il primo quel sangue, che dalle vene vien rimesso nel sistema aortico; e il secondo quello che dal medesimo sistema vien rigettato nelle arterie: il primo si chiama venoso; il secondo sangue arterioso

(a) I prodotti sono i seguenti: il calore del sangue [illegible] e quello del sangue arterioso :: 100 : 103. Il calore dell'acqua e quello del sangue v.o :: 100 : 112. Conviene [illegible] quindi, che il sangue, il quale passa [illegible] ai polmoni [illegible] dell'arteria polmonare contiene meno calore [illegible] di quello, il quale [illegible] ai polmoni al cuore per mezzo della vena polmonare

inferire, che questa ne depone ne' polmoni una quantità grandissima. Ne depone anzi tanto, che non che calda diverrebbe infuocata, ed divampante nel aria, se il sangue non desse ricetto a molta parte di questo fuoco in grazia di una più grande capacità acquistata collo scaricarsi di un poco di quel flogisto ond'era pregno. E che realmente abbia maggiore capacità, che sia più ricco di fuoco elementare il sangue subito dopo esser passato per gli polmoni, e ancor servire alla respirazione appare da quanto detto si è nella precedente Propos.ne [illegible]

È facile ora riconoscere la fonte del calor animale 137
nel sangue dice il S.r Scopoli, loc. cit. pag. 67. poichè questo da arterioso diventando venoso: caricandosi cioè del flogisto, che raccoglie nel suo giro da tutto il sistema, riducesi da una capacità come $11\frac{1}{2}$ ad una come 10: onde non più può stare con l'istessa quantità di calore assoluto, senza che s'innalzi a più, ond'esce il suo calor sensibile: calore, che come si vede, dee comunicarsi a tutto l'abito del corpo; siccome a tutto s'estende la circolazion del sangue. Ecco come è ciò conforme alle idee del Crawford.

+ [illegible]

Che nella respirazione, si dice loc. cit., si separi dall'aria una quantità di calore vien provato dalla Prop. 1.a (e dalle cose dette poco sopra si deduce, siccome anche dalla nostra Prop.e 13. 8.) dal quale inerendo alle scoperte del D.r Priestley risulta, che la respirabilità

d'una specie d'aria è quasi in proporzione colla quantità del calore assoluto che contiene, e che per conseguenza la respirabilità d'un'aria è proporzionata alla quantità del calore assoluto, che può deporre ne' polmoni etc.

34 Che nella respirazione si separi dall'aria una quantità di calore assoluto, il quale si unisce al sangue si deduce dalle sperienze fatte in prova della prop. 5; che è la nostra 7.ª Da queste ritraesi, che se i corpi vengano combinati col flogisto perdono una parte del loro calore assoluto: e se il flogisto nuovamente se ne svolge viceversa ne assorbiscono un'eguale quantità di calore dai corpi ambienti

Or egli è stato provato dal D.r Priestley che nella respirazione il flogisto si separa dal sangue, e si combina coll'aria. Dunque in questo processo dee necessariamente svilupparsi dall'aria una quantità di calore assoluto per l'azione del flogisto: e nello stesso momento il sangue deponendo nell'aria il flogisto, resta in libertà di unirsi al calore deposto dall'aria

39 Appare quindi che il caldo animale dipenda da un processo simile a quello di un'attrazione chimica elettiva. L'aria ricevuta ne' polmoni contiene una quantità di calore assoluto. Il sangue ivi ritornando dalle estremità del corpo è grandemente impregnato di flogisto e questo è più fortemente attratto

dall'aria che dal sangue: quindi il sangue si combina coll'aria. Questa per l'addizione del flogisto è costretta a deporre una parte del suo calore assoluto e siccome la capacità del sangue a riceverlo si sarà fatta maggiore per la separazione del flogisto: perciò ad esso sangue si unirà tosto quella porzione di calore assoluto, che si separava dall'aria:

Sappiamo dagli sperimenti del Dr. Priestl. relativi alla respirazione, che il sangue arterioso ha una forte attrazione pel flogisto; e per conseguenza nella circolazione esso sirà questo principio dalle parti che lo ritengono con minor forza, o dalle parti putrescenti del sistema. quindi è che il sangue venoso quando torna ai polmoni è fortemente impregnato di flogisto: il che diminuisce la sua capacità a contener calore. Pertanto avviene, che il sangue, deflogisticato dalla respirazione, nuovamente combinasi col flogisto nella circolazione, si priva gradatamente di quel calore, che avea ricevuto ne' polmoni, e lo sparge nell'intero sistema

Ciò posto il sangue nella respirazione non fa che deporre flogisto, e assorbir calore; e nella circolazione non fa che depor calore, e imbeversi di flogisto. ... Quì l. 13 pag. 76

Altre deduzioni per l'infiammazione de' corpi combustibili

Ecco come si spiega sul proposito il Craw. p. 77. Risul= 40
ta dalle antecedenti sperienze, che l'aria atmosferica contiene gran copia di calore assoluto; che ne perde gran parte quando mutasi in aria fissa, e flog.ta, e che i corpi tanto perdono della loro capacità a contenere il calore assoluto; quanto più loro s'aggiugne del flogisto, e viceversa. Quindi dobbiamo argomen=

tine, che il caldo prodotto dalla combustione è preso dall'aria, e non dal corpo infiammabile.

Diffatti i corpi infiammabili abbondano di flogisto, e contengono poco calore assoluto; l'aria che abbonda di calore assoluto, e contien poco flogisto. Nel processo dell'infiamm.ne il flogisto vien separato dal corpo infiammato, e combinasi coll'aria; questa ne diviene flogist.a; e deprende una gran quantità del suo calore assoluto; il quale quando svolgesi repentinam.te arde, e fiammeggia; e produce un grado intenso di caldo sensibile. (Accenna il calcolo fatto da ... pag. 77 che il caldo prodotto nel cangiamento dell'aria atmosf.a in flog.a, dovrebbe questo ... volte più del ferro rovente, se non si disperdesse.) Dunque trovo, che nel processo della infiammazione si svolge dall'aria una quantità imm.a di calore, che per la gran copia cangiasi in caldo sensibile, e intenso.

41 ... ... è chiaro, ... prendesi alcuna parte di caldo dal corpo comb.le ... questo in tempo ... infiammazione, venendo poi ... nel suo flogisto subisce un cangiamento simile a quello che si fa nel sangue nel processo della respir.e; e per conseg.a s'accresce la sua capacità pr. Dunque il corpo combust.e non manderà fuori punto di calore; ma ne assorbirà dall'aria.

... si renderà più chiaro con un esempio. La calce di ferro contiene due volte più calore assoluto, che il

ferro sotto forma metallica. Quindi ne segue, che nel pro=
cesso dell'infiammaz.e; ossia calcinandosi. la prima assorbisce una
quantità di calore eguale all'eccesso del suo calore su quello
del ferro. Ond'è che prende ella la calce questo calore? non cer
tamente dal ferro; perchè questo prima della calcinazione non
ne contiene pur la metà della calce metallica

Troviamo però la spiegazione del fenomeno osservando 4
che nell'abbruciarsi; ossia calcinarsi del ferro, il flogisto si
separa dal metallo, e si combina coll'aria, dalla qual combina
zione nasce un calore [illegible] Da che si rileva, che nell'
infiammaz.e del ferro si decompone l'aria atmosferica, e se ne
separa una gran quantità di calore assoluto. parte del
quale vien assorbito dalla calce metallica; ed il resto mostrasi
sotto l'aspetto di fiamma; e divien caldo sensibile. Possiamo
pertanto conchiudere, che il caldo sensibile eccitatosi nella
combustione nasce dal calore assoluto. che si separa dall'
aria per l'azione del flogisto . . .

Appare dal fin qui detto, che nella composizione
dell'aria atmosferica v'entra gran quantità di fuoco ele
mentare, ossia di calore assoluto. Essa deponendo una
porzione di questo fuoco ne' polmoni, mantiene la tem
peratura del sangue arterioso, e comunica quel pa
bulum vitae, che è si essenziale alla conservaz.e del regno
animale. E finalmente per un simil processo mantiene
que' fuochi naturali, e artef.i che vengono [illegible] dalla
infiammaz.e de' corpi combustibili

De' fenomeni principali del calor animale

43 La riferita teoria rende ragione perchè gli animali che respirano sono più caldi di quelli i quali non hanno organi respiratorii. Egli è, perchè i primi assorbiscono continuamente un nuovo calore dall'aria: ed è probabile, che la natura non ad altro fine abbia dato alla maggior parte della creazione animale il sistema polmonare, e la doppia circolazione che per provvederla d'un apparato atto ad assorbire il calore.

Abbiamo veduto, che il caldo animale, e l'infiammazione de' corpi combustibili dipendono dalla medesima cagione; cioè dalla separazione del calore assoluto dall'aria per l'azione del flogisto (num.)

Si è trovato coll'esperienza, che un animale respirando in un minuto flogistica tant'aria quanta ne flogistica in egual tempo una candela accesa: quindi l'uno e l'altro riceve dall'aria tanto caldo quanto ne produce la fiamma d'una candela.

44 Hanno osservato i fisiologisti, che gli animali a sangue freddo sogliono mantenersi ad una temperatura superiore a quella del loro ambiente. E qui dobbiamo osservare, che il caldo animale indirettamente dipende dal cangiamento che produce nell'aria la respirazione; e direttamente dal cangiamento, che si fa nel sangue circolante. Imperciocchè per la tendenza del sistema animale alla putrefazione il sangue vien impregnato di flogisto; e perciò ... a comunicare una porzione del suo calore alla parte del corpo che gli dà il flogisto. Da quel

sorgente

sorgente venga poi somministrato. Il calore in questi animali a sangue freddo, che non hanno polmoni non può ben definirsi se non con replicate sperienze. È probabile, che in questi animali gli alimenti contengano più calore assoluto che il loro sangue: e in tal caso sarebbono gli alimenti, che somministrerebbono il calore al sangue

Da cimenti fatti in camere riscaldate risulta, che i corpi animali hanno in certe situazioni il potere di produrre il freddo, ossia di mantenersi in una temperatura più bassa dell'ambiente [illegible]

Alcuni Fisici hanno attribuito questo potere alla svaporazione, che si fa dalla superficie del corpo: e infatti non può negarsi che la svaporazione accresciuta non abbia molta influenza a sminuire il caldo; ma i surriferiti sperimenti mostrano un'altra causa, la quale a mio parere, concorre a produrre il med.° effetto.

Il calore dell'ambiente accresce la svaporazione, che si fa dai polmoni. Ora è chiaro, che se quando sia la svaporazione de' polmoni il calore, che in essi si separa dall'aria sarà assorbito dal vapor acqueo che svapora.

Dal calcolo riferito nella lez. 13 pag. 75 si vede, che 6
la capacità del sangue a contenere il calore vien talmente accresciuta ne' polmoni, che se la sua temperatura non fosse sostenuta dal caldo, che si separa, il dovria nel processo della respirazione cadere da 96, a 66 Far.ni (Reaum.) Pertanto se la svaporazione, che si fa ne' polmoni s'accresca a segno di disperdere tutto il

calore, che ivi si svolge dal sangue si troverà giustamente diminuito il calor sensibile del sangue arterioso, quando torna per le vene polmonari; in conseguenza questo assorbirà il calore dai vasi, coi quali è in contatto, e dalle parti adjacenti. Così lo stesso processo, che dianzi all'animale somministrava il caldo, diviene cagione di freddo: e la quantità del freddo prodotto sarà in proporzione della velocità del sangue nei polmoni, e della frequenza, e grandezza del respiro. Si trova così la ragione, perchè il caldo animale si mantenga lo stesso in tutti i luoghi della [illegible], non ostanti le variazioni, che succedono [illegible] dalle vicende dei tempi, e dalla differenza delle stagioni, e dei climi.

17ª. La quantità del calore, che perde un corpo, posto caldo posto nell'aria fredda, è proporzionata all'eccesso del suo caldo sensibile sopra quello dell'atmosfera ambiente. Il caldo del corpo umano [illegible] a un dipresso a gradi 96 Far. [illegible] la quantità di caldo perduta da un uomo in un dato tempo, essendo l'atmosfera a gradi 36 Far. sarà a circostanze uguali molto maggiore, che quando è a 66 Far.

Bisogna dunque, che nel primo caso egli ricavi dall'aria una maggior quantità di calore proporzionale alla perdita di calore [illegible]

E l'esperienza [illegible] poichè il freddo ha una certa forza tonica, e stimolante, la quale esercita sopra il corpo animale. Per esso restringonsi i vasi della superficie; e il sangue viene determinato ai polmoni: il polso, e la respirazione sono

più

più pieni, e frequenti: e quindi siccome [illegible] nell'inverno, e ne climi settentrionali, così vengono [illegible] a sono la quantità del calore assoluto dell'aria

Nella state all'opposto il sangue vien determinato verso la superficie, si diminuisce la quantità del suo corso ne' polmoni, e si minora in proporzione la quantità del calore assorbito dall'aria. Che se la quantità del calore assorbito dal vapore esalato nella respirazione sia tale, che il resto del calore depostovi dall'aria non basti a mantenere la temperatura del sangue arterioso, allora ne risulteranno alcuni gradi di freddo in conseguenza del cangiamento, che subisce il sangue ne' polmoni.

Siccome gli animali assorbiscono incessantemente del nuovo calore dall'aria, se non ne disperdessero una quantità eguale a quella che ricevono s'accumulerebbe in loro soverchiamente. La svaporazione, che si fa dalla superficie, e la proprietà, che ha l'aria di rinfrescare sono le grandi cagioni, che questo accumulamento prevengono. Si fatte cagioni alternativamente s'accrescono, e si diminuiscono in maniera tale, che l'una compensando l'altra ne risulta sempre un effetto eguale. Quando la proprietà rinfrescante dell'aria si diminuisce ne' caldi estivi cresce allora la svaporazione della superficie: e all'opposto quando nell'inverno cresce la mentovata proprietà dell'aria si diminuisce allora nella medesima proporzione la svaporazione. [illegible] 18

al mio ingegnoso amico il Sig. Cleghorn. L'idea dell'influ-
enza di questa doppia causa per mantenere l'eguaglianza
del calore negli animali. [illegible]
mostra i differenti animali i più caldi son quelli, i quali in
proporzione del loro volume respirano una maggior quan-
tità d'aria e in essi il grado del caldo è in certo modo pro-
porzionato alla quantità dell'aria, che inspirano in un dato
tempo.

Queste varietà sembrano essere una necessaria conse-
guenza della proposizione generale, in cui s'è detto, che
il caldo degli animali respiranti deriva dall'aria. Imperoc-
chè se il caldo animale dipende dal cangiamento, che l'aria
subisce ne' polmoni, egli è evidente, che in circostanze egua-
li, quanto più grande sarà la quantità d'aria che ivi si
cangia in un dato tempo tanto maggiore caldo ne risulte-
49 rà — Facendo del moto, per l'azione de' muscoli il sangue
venoso vien rimandato in maggior copia del solito dalle estre-
mità all'orecchietta destra del cuore, e per l'azione del cuore
vien determinato ai polmoni. S'accelera allora la respira-
zione, e s'accresce la velocità della circolazione: quindi
succede un accrescimento nella quantità del flogisto che
si scarica, e del calore, che vien assorbito.

50 Il freddo delle febbri vien preceduto da un torpo-
re e da un senso di debolezza; da una diminuzione nell'
azione del cuore, e delle arterie. Poca è la respirazione; il
polso è più debole dell'usato: minore è la quantità
del sangue

del sangue che passa, per i vasi inandati ~~troppo~~; e quindi vinc... Dalla ~~.~~ del sangue nell'aria; e ... vien deposto dall'aria nel sangue. — Pel progresso del freddo formasi uno spasmo sopra tutta la superficie: pel ristringimento de' vasi ... il sangue vien determinato al cuore: questo viene stimolato a contrazioni più frequenti, e più forti: si accresce la velocità del sangue ne' polmoni, s'accelera la respirazione, e vien così assorbita dall'aria una gran quantità di calore..... il quale continuerà ad accumularsi finchè venga dispersa dall'azione di altre cagioni. Dalla subitanea diminuzione del peso del corpo, nonostante la molt'acqua, che bever si suole, e l'astrazione della secrezione orinaria s'argomenta ~~che~~ nel caldo della ... facciasi una grande svaporazione dalla superficie. Onde possiamo conchiudere essere questo ... ...ya ... per moderare il caldo, e infrenare la violenza del medesimo. ... ...

L'altro mezzo, che ... ... l'accumulamento del caldo è la proprietà di rinfrescare, che ha l'aria esterna: avendo noi già osservato, che la quantità del caldo perduto da un corpo in un dato tempo è proporzionata all'eccesso del suo caldo sopra quello del suo ambiente. Se pertanto cresce il caldo sensibile del corpo, mentre l'esterior ... la temperatura dell'aria, crescerà proporzionatamente in un dato tempo la quantità del caldo, che in questa disperderà.

... ... 50

Nelle febbri putride ec. Ved. Crawf. ... pag. ... ... velocità del sangue ne' polmoni ... uno stato putrescente nel sistema in conseguenza del quale nell'aria respirata si scorica una maggior quantità di flogisto, che quando il corpo è in uno stato di salute

5. L'infiammazione locale è sempre accompagnata dall'arrossamento della parte, dal tumore; ed in certi casi [illegible]. Dal palpitamento de' vasi e dalle osservazioni microscopiche si rileva essere accelerata la velocità del sangue nella parte infiammata; ed è manifesto, che deve ivi prodursi una tendenza alla putrefazione per la secrezione violenta, e pel ristagno degli umori sierosi, che sono talora sparsi nell'annessa tessitura cellulare. Essendo già osservato avere il sangue arterioso una forte attrazione pel flogisto e che per lo combinarsi, che fa seco questo principio nel corso della circolazione è obbligato a deporre quel calore, che ha ricevuto ne' polmoni; nello stato di salute la velocità del sangue per le differenti parti del sistema e la quantità del flogisto, che in esse parti va raccogliendo, sono ben proporzionate tra loro che il calore si diffonde egualmente in tutto il corpo. Ma se per qualche irregolarità rompasi quest'equilibrio, se per la accresciuta azione de' vasi in qualche parte il sangue sia vi spinto con maggior violenza del solito, e vi si generi maggior tendenza alla putrefazione, si svolgerà una maggior copia di flogisto, è chiaro, che [illegible] il sangue si deporrà e spanderà una maggior quantità di calore [illegible] i vasi a contrazioni più frequenti, e più forti, per le quali si aumenterà la velocità del sangue [illegible] e crescerà viepiù il calore. Da questo principio probabilmente deriva il [illegible] parziale, che provasi nelle infiammazioni locali, e quello che notasi nelle malattie etiche nervose.

[illegible]

De' Fenomeni

Se in questi ultimi casi l'aria ricevuta ne' polmoni fosse interamente saturata di flogisto la quantità del calore, che questa separerebbe dall'aria, sarebbe sempre proporzionata alla quantità dell'aria inspirata in un dato tempo. Ma risulta da sperienze, che l'aria espirata da un animale sano non è interamente saturata di flogisto, poiché questa suole essere ulteriormente diminuita dall'aria nitrosa, se non è [illegible] di aria fissa. Pertanto la quantità del calore separato dall'aria nel processo della respirazione sarà proporzionato in parte alla quantità dell'aria inspirata, e in parte alla quantità del flogisto scaricato dal sangue in un dato tempo.

Nelle febbri putride, poiché sì le parti solide, che le fluide del sistema sono in uno stato putrescente: e per conseguenza ritengono men forte il loro flogisto, si dee nel processo della respirazione scaricare una maggior quantità di questo principio dai polmoni nell'aria; la quale vicendevolmente deporrà una proporzionata quantità del calore assoluto nel sangue. E questa probabilmente la cagione per cui l'uomo non ha mai un sì alto grado di calore, quanto nelle febbri putride.

De' fenomeni principali, che avvengono nell'infiammazione de' corpi combustibili.

Si è spiegato che nella combustione il calore sensibile deriva dall'aria, e nasce dal calore assoluto, che se ne separa dall'azione del flogisto. Quindi è chiaro, che se l'aria in cui vien confinato un corpo in combustione venga saturata di flogisto, privata della massima parte del suo calore assoluto, verrà esaurita la sorgente della infiammazione; e la fiamma necessariamente si estinguerà. Rendesi così ragione perchè si richiegga una continua successione d'aria fresca per mantenere la fiamma, che per conservare la vita animale.

È quasi dimostrato dalle sperienze del Dr. Priestley che l'aria deflogisticata contiene meno flogisto di qualunque altra specie d'aria: e ciò vien maggiormente confermato dalle sperienze che abbiamo antecedentemente riferite.

Le sostanze dalle quali ottiensi l'aria deflogisticata sono tali che hanno naturalmente poco flogisto; o da loro ne è stata separata la maggior parte per l'azione del fuoco, o dell'acido nitroso.

Abbiamo veduto, che il flogisto diminuisce il calore assoluto de' corpi; che molto calore assoluto contiene l'aria deflogisticata: che se a questa si aggiunga tal quantità di flogisto da ridurla allo stato di aria comune, si diminuisce in proporzione il suo calore assoluto: e quando ve se ne aggiunga una quantità ancor maggiore a segno da cangiarla in aria fissa, e flogisticata, essa perde allora la massima parte del suo calore assoluto. Risulta da tutto ciò, che l'aria deflogisticata contiene molto calore, e poco flogisto. Siccome

il caldo sensibile prodotto dalla combustione nasce dal calore assoluto, che si separa dall'aria per l'azione del flogisto, è chiaro, che quanto meno flogisticata, ossia quanto più calore assoluto contiene una specie d'aria, tanto più questa sarà contribuire sì a mantenere la fiamma, che a preservare la vita animale. Noi abbiamo trovato dagli sperimenti 9, e 10 Cap. 1 Sez. 2, che il calore assoluto dell'aria deflogisticata a quello dell'aria comune sta quasi come 5:1, e il Priestley ha dimostrato, che nel cangiarsi l'aria deflogisticata in aria flogisticata, si produce cinque volte più calor sensibile, che se tal cangiamento subisce l'aria comune. Di fatti una candela arde nella prima per un tempo cinque volte maggiore, che nella seconda, e vi arde con fiamma più viva, e lucida: poichè a proporzione, che s'accresce la quantità del flogisto si minuisce la vivacità della fiamma: finchè essendone l'aria intieramente saturata la fiamma s'estingue.

Siccome nella combustione il caldo dipende dal cangiamento, che si fa nell'aria pel flogisto, che vien separato dal corpo infiammabile, egli è chiaro, che a circostanze eguali l'intensità del caldo sarà proporzionata alla quantità dell'aria, che cangiasi in un dato tempo. Il caldo pertanto nella combustione s'accrescerà ad un massimo grado, se con un soffietto, o con una canna si dirigga sopra il fuoco una corrente d'aria fresca.

55 Abbiamo trovato, che nel cangiarsi l'aria atmosferica in flogisticata se ne svolge tal quantità di calore che basterebbe a rendere l'

renderà l'aria così cangiatasi 14 volte più calda d'un ferro rovente. Sì minor sarebbe il caldo eccitato dall'infiammazione de' corpi combustibili, se il calore, o fuoco, che in tal processo si svolge, venisse applicato alla sola aria fissa, e rimanere nel medesimo stato di concentrazione, in cui trovasi al momento che si separa dall'aria atmosferica.

Ma siccome il caldo sensibile ha una tendenza costante a diffondersi egualmente per ogni parte, all'istante, che parte dal punto infiammato, si diffonde su tutti i corpi ambienti. Esso s'accumulerà bensì sopra il fuoco, sarà assorbito dal vapore, e si comunicherà all'atmosfera: ma dai principj già stabiliti risulta, che il medesimo calore, che fa alzare l'aria fissa a gr. 15-400 farà alzare una egual quantità di atmosferica soltanto a $\frac{1}{67}$ di 15-400 ossia di gr. 200. Spiegasi in tal modo perchè il caldo sia cotanto intenso nella fiamma d'una candela e cotanto si diminuisca alla più picciola distanza dalla medesima.....

Premesse alcune osservazioni passa a determinare i casi, ne' quali non si produrrà alcun caldo sensibile nel passaggio dal flogisto da un corpo all'altro. 56

1.° Asserisce, che se eguali siano le temperature, e le quantità di materia cangiata in un dato tempo, eguali pur saranno le differenze de' calori assoluti.

2.° Se eguali siano le differenze delle capacità, le differenze de' calori assoluti saranno come le quantità di materia.

3.° Se eguali sono le differenze de' calori assoluti, le differenze di tali capacità saranno reciprocamente come le quantità di materia.

Le quali tre asserzioni spiega, e prova a pag. 88; e da

sul lebuce de' carboni per quella maggiori nella trasmutazione del calore. e del flogisto rinaccaldo sensibile s'avrà per quello ne' quali il calore vien ridondante. e perciò sensibile. Io mi ne astengo dall'adurre le dimostrazioni per non protrarre più del dovere questo trattato; il quale altronde anche senza ciò rimane completo. Invece mi ridurrò col Sr. Crawf. alla spiegazione di alcuni altri fenomeni, dando con lui fine a questo soggetto. Dice

57. Quando si frammischia dell'acido nitroso coll'olio di trementina il flogisto si separa dall'olio, e si unisce all'acido: questo allora è obbligato a deporre una porzione del suo calore assoluto, di cui una parte vien assorbita dalla base dell'olio; il resto diviene ridondante. Se questo s'accresce ad un certo grado, il flogisto si combina immediatamente coll'aria: quindi si svolgono una maggior quantità di fuoco, e una esplosione con una fiamma vivace, e con caldo intenso.

E' probabile, che il vapore dell'acido nitroso puro contenga tanto calore assoluto quanto l'aria atmosferica: poichè in ambidue mantiensi quasi egualmente la fiamma. Nella deflagrazione del nitro l'acido si converte in vapore: il quale essendo allo stesso momento combinato col flogisto del carbone fa sì, che se ne svolge istantaneamente il fuoco, e si espande repentemente un fluido elastico, che risulta una forte esplosione.

L'ingegnoso Sr. Crawf. ... del ... pag. 94

58 Il Dr. Priest. ha dimostrato, che il fluido elettrico può communicare del flogisto all'aria atmosferica, e congiungerlo in fina

Supplemento alla Teoria del Calore

Sono uscite diverse opere, le quali combattono vigorosamente il Sig.r Crawford nella sua teoria del Calore. Non ventileremo dietro a tutte solo ci contenteremo di addurne qualche cosa da quella del S.r Morgan; ed aggiugnerne qualche altra da una Memoria del S.r Materie Rozier = 1789 Discorso di Gelin. Dati due corpi d'inugual massa, d'inugual calore specifico p. e. un boccale di acqua a gr. 100 bollenti, di Merc. a gr. 50 mescolati insieme la temperatura comune rimarrà prossima da gr. 80: donde deduce che le rispettive quantità di calore assoluto sono in ragion reciproca delle differenze — Ora dice Morgan, concedendo l'esperimento non appare come legittima la conseguenza: poichè non vedo come ne segua, che quando alcuna particolare sostanza s'aggiunge a due corpi separati; e questa sostanza produce effetti, o risultati minori che nell'altro, come ne segua dirsi che perciò il corpo in cui questi effetti sono maggiori abbia meno di questa sostanza nella sua originaria composizione; sicchè non sappia dove provato che le rispettive quantità del calore assoluto sia in ragion diretta, delle differenze, che in ragione inversa? Supponiamo p. e. che abbiamo due soluzioni di qualsivoglia sal neutro nell'acqua; e desiderando di sapere quale delle due sia più carica, aggiungiamo uguali quantità dello stesso sale a queste soluzioni; e che nell'una si precipiti parte il sale o divenga abbondante; mentre nell'altra è quasi interamente sciolto. In queste circostanze saremo noi giustificati a conchiudere, che la prima contiene minor quantità di sale, che l'ultima? La conclusione del Cr.d riguardo al calore non sembrami più ragionevole di questa. Non potremmo noi con

con uguale apparenza almeno di verità ricavare una conseguenza interamente opposta. Supponiamo, che una ugual quantità di fuoco sia introdotta ne due corpi sopradetti riscaldati, ma [illegible] affetti dal med.o calore sensibile, e che uno divenga molto più caldo che l'altro, non sarebbe ugual.te naturale il conchiudere, che il pr.o, come la soluzione del sol. vetro avendo maggiore quantità dell'elemento del fuoco nella sua composizione, è [illegible] il suo questo [illegible], e perciò, che una quantità di questo principio diviene superflua e si converte in calore sensibile; mentre l'altro avendo meno dell'elemento del fuoco nella sua composizione ha assorbito una maggior quantità di questo principio, il quale essendo convertito in calore assoluto si è reso netto (secondo l'ipotesi del C.) di essere distinto dai nostri sensi? Dal che noi saremmo indotti a concludere l'opposto di quel che fece il C. dicendo, che quanto più prontamente un corpo si riscalda altrettanto più fuoco contiene ... Non vuol peraltro il Morgan, che si cavi una sì fatta conseguenza; ma piuttosto che si ragioni così. Se noi veggiamo, che alcuni corpi si riscaldano altri in una maggior proporzione di quella, che seguono essi stessi nel raffreddarsi altro di vero non si può dedurre se non che sono più o meno suscettibili di quella modificazione, che noi chiamiamo calore, che alcuni corpi come osserva il Frank. sono migliori conduttori del fuoco, che altri; e però da ciò non si prova alcuna teoria particolare del calore. Quindi passa Morgan che sue sperienze, le quali si oppongono a quelle del Crawf.

Le sperienze del Morgan sono sostenute da quelle del S.r de la Métherie [illegible] cit. p. 25 il quale dice [illegible] che la nuova teoria della combustione è fondata su la sperienza di C. Crawf. che ha trovato una sì grande quantità di calore specifico nell'aria pura. Ma io ho fatto vedere fin dal 1786, che la grande leggerezza dell'aria infiammabile provava, che quest'aria conteneva una più grande quantità di materia di fuoco, o di luce, che qualsisia altra aria. [illegible]

infiammo flogisticato: Considerandosi [illegible]
che produce la scintilla elettrica

Se, da una nuvola, e dalla terra scaglisi nell'atmosfera . . 59
gran quantità di materia elettrica, questa attraversando l'aria
sviluppa una quantità proporzionata di fuoco; e a ciò attri=
buir si deve l'alzarsi repentino, che fa il termometro, quando
lampeggia, e tuona.

Sappiamo dagli esperimenti fatti, che s'imita il fenomeno 60
del terremoto con una mistura di limatura di ferro, e di zolfo
impastata coll'acqua, e messa sotterra: il tremito, che ne risulta
non potrebb'egli spiegarsi nel seguente modo?

L'attrazione del flogisto per l'acido vitriolico vien diminuita
dall'attrazione, che per quest'acido hanno l'acqua, e il ferro. L'aria
atmosferica avendo quel caldo, che è necessario per l'infiamma=
zione del zolfo può separare il flogisto dall'acido vitriolico.
Or non è egli probabile, che pel concorso del ferro, e dell'acqua
essa sia capace di produrre quest'effetto nella temperatura
comune dell'atmosfera. Quando ciò sia, ne seguirà, che per l'attra=
zione dell'aria di fuoco nella sostanza terrestre sopra il flo=
gisto del zolfo, e per quella del ferro, e dell'acqua sopra l'acido,
lo zolfo ne verrà scomposto, l'aria rimarrà flogisticata, il ferro
coll'acido: si svolgerà dal primo una gran quantità di fuoco,
e una quantità di fluido elastico infiammabile dal secondo:
quindi ne verrà eccitata una commozione accompagnata con
fragore, ed eruzione di fiamme: fenomeni tutti, che scorgonsi
nel terremoto

[illegible]mallaa sì fatta mistura de' corpi sulfurei, e metallici non può ella avvenire in conseguenza de' cangiamenti, che si vanno facendo nelle viscere della terra? Non posson essi questi corpi avere addotti in contatto dell'acqua, e dell'aria atmosferica sparsa fra la sostanza ter:restre, o esistente nelle cavità sotto la superficie? Per l'azione dell'acido sparso sopra il flogisto: dell'acqua, e della terra sopra l'acido lo zolfo non potrebb'egli essere scomposto come in una mistura di limatura, e di zolfo? In tal caso se ne svolgerebbe una quantità di fuoco, e un vapore elastico; questo colla sua espansione repentina eciterebbe un movi:mento nelle viscere della terra; e al fine si aprirebbe una strada fra gli strati sovraposti.

Se dalle regioni dove in tal ipotesi s'accenderebbe il fuoco sot:terraneo, vi fosse gran copia di materia combustibile; e se questa materia fosse unita all'aria [illegible] vantaggi, che per l'azione del calore producono un fluido capace di mantenere la fiam:ma; allora l'infiammazione s'accenderebbe prodigiosamente, e i vapori rarefatti solleverebbero porzioni di terra, e gran quantità di [illegible] materie piene abbondantemente di flogisto; queste estendendo:si nell'aria, in cui scaricherebbero il flogisto, e la fiamma [illegible] [illegible] d'[illegible]

In tal maniera vedesi ragione de' Volcani, spettacolo terribile della combustione, presentatoci dalla natura nel regno fossile. Vede adunque da quanto si è esposto, che varj importanti effetti risultino nell'universo dalla inattiva opposizione del flogisto, e del fuoco elementare

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Sig.r Cr. baciò accordato nella nuova edizione della sua opera: in questo egli suppone il calore dell'aria pura 4,7490 e quello dell'aria infiammabile 21,4000 supposto quello dell'acqua 1,0000. Io confesso che avendo io più volte voluto ripetere le esperienze di M. Craw. co' de' termometri sensibilissimi non ho io mai potuto avere de' resultati, da' quali sia rimasto soddisfatto. Così senza negare le sue esperienze io m'attengo alle mie prime osservazioni.

Ecco opposto ciò che principalmente viene opposto alla celebratissima Teoria Crawf.na Chi avrà tanto in mano da schivarla da questi colpi o quello s'attenga la rigetti chi troppo potentemente ne sente il peso. Io per me niente pronunziando nè per l'una, nè per l'altra, ... ho fatto il dover mio di imparzialmente esporvi tutto ciò che è stato detto per una parte, e per l'altra

Elettricità